



To investigate the impact of Charismatic Movement on the Moravian Church Congregation of Dodoma Municipality, Northern Province

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ABSTRACT

The study aimed to examine the impacts of Charismatic Movement on the Moravian Congregation of Dodoma Municipality, Northern Province. The sample size of this study was 110 Christians (charismatic and non-charismatic congregants) and 5 pastors from Moravian congregations of Dodoma Municipality, Northern Province. Simple random sampling techniques and purposive random sampling techniques were used in selection of Christians and pastors respectively. Primary data were collected through questionnaire and interview methods, while secondary data were collected through documentary reviews. This study used descriptive research design. Data were collected through questionnaires, interviews and documentary reviews. The findings revealed the emergence of charismatic movements to a number of factors such as the historical factors like the first Moravian revival and East African revival movement, the weakness in interpretation of Moravian doctrines and traditions and immoral issues. Additionally, the study findings indicate that, charismatic movement cause several positive and negative impacts in Moravian Congregations. Such impacts include being the cause of conflicts not only within the church but also in the society, cause migration of some Moravian Christians to other churches, cause lack of respect to church leaders, and cause segregations among Christians.

Keywords: *Charismatic Movement and Moravian Congregation.*

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INTRODUCTION

The foundation of Christian doctrines is built on the Christian understandings of the significance of Jesus of Nazareth who is the ground of salvation. Salvation means to make safe, to deliver or protect. The word translates the Greek word “Soteria” which is derived from the word “Soter” meaning “savior”. Salvation communicates the thought of deliverance, safety, preservation, healing, soundness and restoration. It encompasses the total work of God by which he seeks to rescue man from the ruin, doom and power of in and bestows upon him the wealth of grace encompassing eternal life. (Barth.K)[1].

The doctrines of salvation are among of the most attractive and challenging issue in theology and causes the great variety of approaches within the Christian tradition. This is due to different understandings and interpretation of the Bible. Human understanding of salvation builds on the number of related concepts, including for example, understanding of humanity and the human situation, understanding of God, understanding of the person and work of Christ, our understanding of the Church and our understanding of the end to which God’s work is headed. This is the causative of eruption of denominations movements.

Moravian Church is among of the oldest historical protestant churches in the World, which has survived for around 500 years from its beginning. The name Moravian identifies the fact that this historic Church had its origins in ancient Bohemia and Moravian in what is the present-day-Czech Republic. The Moravian Church or Unitas Fratrum (Unity of the brethren), as it has been officially known since 1457, was organized in Kunwald by agrouped by amannamed Gregory.

According to Volgt[2] Moravian Church was born of the great revival of faith at the close of the Middle Ages, arising from the national revival of religion in Bohemia, in which the writings of Wycliff had great influence, and of which John Hus was the greatest leader. He and his companions believed that Jesus Christ was the true head of the Church and no earthly should stand in place of Christ. They were inspired by Jan Hus(1369-1415) a Catholic priest and early Czech reformer who led a protest movement against some practices of the Roman clergy and hierarch. The Moravian Church had its own ordained ministry which all congregations follow. Those three orders of the ministry are deacon, presbyter and bishop. Moravians recognize the example of Christ’s life and pro claim that Jesus Christ is Lord. Living the Christian life depends not only our own effort but upon God our Father who in Jesus Christ accept us as heirs

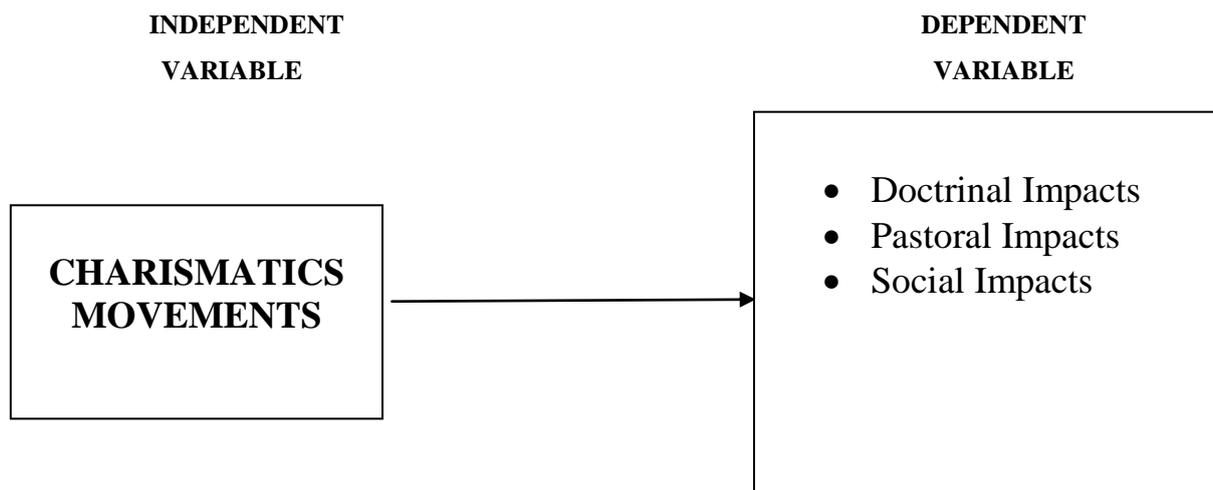
of God and strengthens and sustain us. Although members of the Moravian Church now live in many different countries, they proudly share a common historical origin that goes back over 600 years to John Hus and the fifteenth century Czech Reformation. The renewal of the ancient Czech tradition under the leadership of Count Zinzendorf (1700-1760) at Herrnhut in Germany in 1727 became the starting point for the expansion of the modern Moravian Church. They believe and confess that God has revealed Himself once and for all in His Son Jesus Christ that our Lord has redeemed us with the whole of humanity by his death His resurrection and that there is no salvation apart from him. We believe that He is present with us in the World and sacrament that He direct and unites through His Spirit and thus forms us into a church. Salvation which messiah was to bring consisted in the freeing of a sinner from the state of sin and eternal death into a state of righteousness and eternal life. Now a freedom from sin could not be wrought without a sacrifice propitiatory and therefore there was a necessity of a priest.

Although the Church survived for a long time with planned programs, in the late 19th and 20 centuries was the time for beginning of charismatic movement within mainline Churches. Due to its influence the charismatic movements with in exists in many developed and developing countries. In 21st century it is considered to be the fastest growing religious movement which leads a number of Christians from mainline churches. In Moravian Church Northern Province, the popular group within the Church is Neo Pentecostalism which refers to Pentecostal -like revival groups within mainline Churches that place emphasis on personal salvation (being born again), the gifts(Charismata) of the Holy Spirit, modern or informal forms of worship and spiritual welfare. Thus, the number of Christian from mainline churches are leaving the church and seeking salvation within these movements and outside the church. This situation led the researcher to question these Christian’s understanding of salvation hence this study intended to investigate “The impacts of the charismatic movements on the Moravian Congregation of Dodoma Municipality, Northern Province. This study therefore intended to find out the impacts of the charismatic movement in Moravian Church Congregation of Dodoma Municipality, Northern Province.

Conceptual Framework

For Kombo and Tromp [3], A theoretical framework is a general set of assumption about the nature of phenomena. Theoretical framework is a collection of interrelated ideas based on theories. It is a reasoned set of prepositions, which are derived from and supported by data or evidence gathered. It is a general set of assumptions about the nature of phenomena.

The conceptual framework is a research tool intended to assist a researcher to develop awareness and understanding of the situation under scrutiny and to communicate this. The conceptual framework will give the relationship between the dependent and independent variables. When clearly articulated a conceptual framework has potential usefulness as a tool to assist a researcher to make meaning of subsequent findings. From the objective, the finding revealed the impacts of charismatic movements in Moravian on the Congregation of Dodoma Municipality; Northern Province. The conceptual framework for this study is presented in Figure 2.1 below.



Research Methodology

According to Mugenda [4] defined research methodology refers to the systematic way to solve a research problem, it shows how the research is done scientifically by plating the rationality behind the methods and techniques employed in the setting of the research study given various adopted steps in studying such research problem. This section presents the methodology that guided the study. This paper employed a case study research design. Also Bord &Gall [5]define Research design as refers to the procedures used by the researcher to explore relationship between variables to form subject into groups, administer the measures, apply treatment conditions and analyse data [5].

Targeted Population

According to Kombo & Tromb [3], A population is a group of individuals, objects or items from which samples are taken for measurement and have at least one thing in common. The target population of this study comprised four hundred and forty-four Christians (Charismatic and Non-Charismatic Congregants) and five Pastors from five (5) from Moravian Congregations of Dodoma Municipality, Northern Province. The distribution of targeted population presented in Table 2.2 below: -

Table 2.2: Distribution of the Targeted Population

S/No.	Name of the Respondents	Frequency
1.	Christians (Charismatic and Non-Charismatic Congregants)	439
3.	Pastors	5
TOTAL		444

Source: Field Data (2022)

Sample Size and Sampling Techniques

Sample Size

According to Kothari, C.R [6], Sample size refers to the number of items to be selected from the universe to constitute a sample. The size of sample should neither be excessively large nor too small it should be optimum, an optimum sample is one which fulfills the requirements of efficiency, representative, reliability and flexibility.

The sample size for Christians in this study was presented in Table 2.3.3

Table 2.3.3: Distribution of Sample Size

S/No.	Name of the Respondents	Frequency
1.	Christians (Charismatic and Non-Charismatic Congregants)	110
3.	Pastors	5
TOTAL		115

Source: Field Data (2022)

The sample size of this study was 115 Christians (charismatic and non-charismatic congregants) and 5 pastors from Moravian congregations at Dodoma Municipality, Northern Province. Simple random sampling techniques and purposive random sampling techniques were used in selection of Christians and pastors respectively. Data were collected by questionnaires and interview methods. Quantitative data were analyzed by using descriptive statistics while qualitative data were analyzed through content analysis.

Research Finding and Discussion

This section focuses on presenting the findings and discussions of this study basing on the study objective. This study was set to identify the impacts of the charismatic movement in Moravian Church Congregation. Findings of this study are presented below.

Conflicts within the Church

Table 3.1: Conflicts within the Church

Detail	Frequency	Percentage
Strongly Agree	35	31.8%

Agree	29	26.4%
Neutral	15	13.6%
Disagree	15	13.6%
Strongly Disagree	16	14.5%
Total	110	100%

Source: Field Data(2022)

The results in Table 3.1 shows that, 35 respondents equivalent to 31.8% strongly agreed that, charismatic movement cause conflicts within the church in Moravian congregations, 29 respondents equivalent to 26.4% agreed, 15 respondents equivalent to 13.6% were neutral, 15 respondents equivalent to 13.6% disagreed, and the remaining 16 respondents equivalent to 14.5% strongly disagreed. These findings indicate that, majority of respondents (58.2%) had agreed that charismatic movement cause conflicts within the church.

These findings indicate charismatic movements have caused some conflict within the church due to theological understanding of salvation. There are two groups in Moravian church such as the group of those who considered themselves to be saved Christian and unsaved. Even the greetings differ according to the group where someone is belonged, for example the greeting for saved Christians is “praise the Lord” and for those who are considered to be unsaved “our lamb has conquered! Let us follow Him” or ordinary greetings like good morning.

These findings were supported by an interviewee, who observed that,

Sometimes those who considered have been saved they put the second group into non-believers whom at the end of this world will be condemned. This division depends from what inherited from the beginning after emergence of charismatic movements.

Migration of Christians to other Churches

Table 3.2: Migration of Christians to other Churches

Detail	Frequency	Percentage
Strongly Agree	33	30.0%
Agree	19	17.3%
Neutral	18	16.4%
Disagree	26	23.6%
Strongly Disagree	14	12.7%
Total	110	100%

Source: Field Data (2022)

The results in Table 3.2 shows that, 33 respondents equivalent to 30% strongly agreed that charismatic movement cause migration of some Moravian Christians to other churches, 19 respondents equivalent to 17.3% agreed, 18 respondents equivalent to 16.4% were neutral, 26 respondents equivalent to 23.6% disagreed, and the remaining 14 respondents equivalent to 12.7% strongly disagreed. These findings indicate that, majority of respondents (47.3%) had agreed that charismatic movement cause migration of some Moravian Christians to other churches.

These findings indicate that charismatic movements caused migration of some Moravian Christians to other churches like Pentecostal churches. This situation arises because of the misunderstanding of the concept of salvation. The Moravian teachings differ with Pentecostal teachings on the concept of salvation. In this perspective, Moravian teaches that any human good merit has no any contribution in God’s plan of saving him.

These findings observed that, there are a number of Moravian Congregants who have left their Denomination and joined Pentecostal churches because of the confusion about salvation and baptism and there is thus division among the Congregants of Kisasa and Nkuhungu between those who believe in salvation on the day they were baptized and those who seek another special day to receive it.

Lack of Respect to Church Leaders

Table 3.3: Lack of Respect to Church Leaders

Detail	Frequency	Percentage
Strongly Agree	23	20.9%
Agree	42	38.2%
Neutral	10	9.1%
Disagree	23	20.9%
Strongly Disagree	12	10.9%
Total	110	100%

Source: Field Data (2022)

The results in Table 4.8 shows that, 23 respondents equivalent to 20.9% strongly agreed that, lack of respect to church leaders is one of the challenges brought by Charismatic movement in the Moravian Congregation, 42 respondents equivalent to 38.2% agreed, 10 respondents equivalent to 9.1% were neutral, 23 respondents equivalent to 20.9% disagreed, and the remaining 129 respondents equivalent to 10.9% strongly disagreed. These findings indicate that, majority of respondents (59.1%) had agreed that charismatic movement cause lack of respect to church leaders.

These findings indicate charismatic disregards the church leaders like pastors and church elders who are not among of them. In this perspective, Charismatic always put church leaders into the group of unsaved people. They also refuse to cooperate with them for example they contribute nothing during the church fund raising by believing that is a devil's plan. Not only that also most of them are not involving in sacraments, some are not baptized by believing that confession of sin during the evangelization campaign is enough no need of baptism and others didn't share the Lord's supper because they believe that the one who serve are not saved.

These findings were supported by an interviewee who observed that,

Some Charismatic rejects to attend the regular Sunday services by believing that are not conducted spiritually but they prefer much the evening glory.

Segregations among Christians

Table 3.4: Segregations among Christians

Detail	Frequency	Percentage
Strongly Agree	21	19.1%
Agree	39	35.5%
Neutral	16	14.5%
Disagree	20	18.2%
Strongly Disagree	14	12.7%
Total	110	100%

Source: Field Data (2022)

The results in Table 3.4 shows that, 21 respondents equivalent to 19.1% strongly agreed Charismatic movement cause segregations among Christians, 39 respondents equivalent to 35.5% agreed, 16 respondents equivalent to 14.5% were neutral, 20 respondents equivalent to 18.2% disagreed, and the remaining 14 respondents equivalent to 12.7% strongly disagreed. These findings indicate that, majority of respondents (54.6%) had agreed that Charismatic movement cause segregations among Christians.

These findings indicate that, segregations happen because of the rules that are used in charismatic movements. Among of their rules is that, all women are not allowed to decorate themselves and dressing trousers and clothes that tight their bodies. The one who refuse is not considered to be among of them. She is not allowed to involve in election, either to elect or to be elected. If she tones a song the remains are not allowed to reply, she is not allowed to pray and to preach. Also, always during the service should be backbencher

Source of Conflict in the Society

Table 3.5: Source of Conflict in the Society

Detail	Frequency	Percentage
Strongly Agree	33	30.0%
Agree	26	23.6%
Neutral	18	16.4%
Disagree	19	17.3%
Strongly Disagree	14	12.7%
Total	110	100%

Source: Field Data (2022)

The results in Table 4.10 shows that, 33 respondents equivalent to 30.0 % strongly agreed that, charismatic movement is the source of conflicts in the society, 26 respondents equivalent to 23.6% agreed, 18 respondents equivalent to 16.4% were neutral, 19 respondents equivalent to 17.3 % disagreed, and the remaining 14 respondents equivalent to 12.7% strongly disagreed. These findings indicate that, majority of respondents (53.6%) had agreed that charismatic movement cause conflicts in the society.

These findings imply that Charismatic's are the source of conflict in the society because few of them believe that to involve in any social activities lead to sin, because they associate with pagans. In this perspective, they are not supposed to involve in any social activities like funeral, weddings, building of social infrastructures like schools and hospital even during social fund raising they do not involve in anything. Others refused to send their children to school by believing that no need of secular education. Most of them do not trust any hospital treatment considered them as sin.

These findings were supported by an interviewee who observed that,

Charismatics consider birth control as sin but what they believe is to bear children whatever you can without caring women health and fail to nurture the big number of children.

CONCLUSION AND RECOMMENDATIONS

The findings show three factors for charismatic's presence in the church namely: historical, doctrinal and immoral factors. The findings observed the impacts of charismatic movement in the Moravian Congregation of Dodoma Municipality. The study shows that the concept of salvation is fairly well understood among some congregants as it is built on Jesus' life, death and resurrection. Few understood in terms of repentance and being born again. Others still, were in dilemma – not identifying explicitly with or denying the above conceptions. It is concluded that the introduction of charismatic movements has felt influence on the understanding of salvation in the Moravian church.

The study recommends that, church should increase the amount of teachings on the church doctrines to encourage Moravian Christians to access and participate in Sunday services, church through church order synod should re consider the revival policy to new generation in order to encourage them to participate in and access church teachings, and church should set premises where charismatic movements should have a policy of allowing them to run their activities in Moravian Church without breaking the church identity.

Recommendations for Further Research

A significant number of Christians are not conversant with church teachings. At the same time therefore, Christians are copying different practices and doctrines from other denominations in order to satisfy their spiritual needs. It is not known how Christians from other denomination are doing in order to satisfy their spiritual needs. Therefore, it is recommended that:

- i. Although the study contributed fruitfully to the envisaged aim, it is also recommended that more research be done in this field in order to gain deeper insight in the matter.
- ii. A similar study should be carried out for the purpose of comparison and validation of these findings.
- iii. More empirical studies needed to be carried out on how effective revival policy for Christian denominations can better implemented without endangering the equal accessibility and participation of all Christians to revival movements in Tanzania.

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