

**THE HISTORY OF BREAD OF LIFE CHURCH INTERNATIONAL AND ITS
CONTRIBUTION TO THE GROWTH OF PENTECOSTALISM IN ZAMBIA
FROM 1992 – 2017**

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**A Dissertation Submitted to the University of Zambia in Partial Fulfilment of the
Requirements for the Degree of Master of Education in Religious Studies.**

The University of Zambia

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DECLARATION

I Judith Musonda declare that the works contained in this dissertation are my own, except where acknowledgements have been duly made through citations and references. I further declare that this work has not previously been submitted for the award of any degree at the University of Zambia or any other university.

.....

Signed

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APPROVAL

This dissertation has been approved as a partial fulfillment of the requirement of the award of the degree of Masters of Education in Religious Studies (Med.RS) of the University of Zambia.

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ABSTRACT

The study investigated the history of Bread of Life Church International and its contribution to the growth of Pentecostalism in Zambia. The objectives of the study were to establish the history of BLCI; to determine the factors that had given rise to the growth of the church and; to establish the contribution of BLCI to the growth of Pentecostalism in Zambia. The study adopted phenomenological design which employed the qualitative strategy in order to effectively address the issues raised by the research questions. The study was guided by social capital theory and it was conducted in Lusaka District of Zambia. Non-probability sampling design was used. Within this design, purposive sampling was used and the sampling techniques used were key informant and snowball sampling. These techniques were used because they allowed the researcher to purposively select a sample of 30 respondents with reliable and relevant information to the study. Data was collected through interviews, unstructured questionnaires and participant observation. Data was analyzed by classifying and extracting emerging themes from the raw data.

The study established that Bishop Imakando received a prophetic word in August, 1992 which gave birth to BLCI. The study further revealed that Bishop Imakando started preaching in institutions of learning and that BLCI was first established in Lusaka an urban area and later on it spread to other provincial towns in Zambia. The study also revealed that BLCI was established during the period when Zambia was facing harsh economic hardship enabling many people to join BLCI. Additionally, many people were attracted to BLCI because of factors such as; messages of hope and faith, music and worship, prayer, cell homes, giving and the vision carrier. The study further established that the growth of BLCI was also due to biological growth. BLCI was an evangelistic church whose main purpose was to bring tens of thousands of people into the Kingdom of God, share the word of God and win more souls for Christ hence its contribution to the growth of Pentecostalism in Zambia. BLCI further contributed to the growth of Pentecostalism in Zambia from 1992 to 2017 through the 'Hour of Blessing' a television programme and sending of missionaries within and outside Zambia.

The study recommended that; BLCI documents its history and the church's contributions to society so that they could apply for tax exemptions from Zambia Revenue Authority. The study further recommended that other Pentecostal churches need to take a study and espouse the strategies used by BLCI to grow and manage their churches.

Key words: *History; Growth; Pentecostalism; Contribution; Bread of Life Church International.*

DEDICATION

This work is dedicated to my beloved late parents, Thaddeus and Stephania Musonda, my husband Willie Chilongo and my children (Gregory, Mapalo, Walusungu and Zoe) for their unwavering love and support.

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ABBREVIATIONS

AICs	African Initiated Churches
BIC	Brethren in Christ
BLCI	Bread of Life Church International
CMML	Christian Missions in Many Lands
EFZ	Evangelical Fellowship of Zambia
USA	United States of America
PAOC	Pentecostal Assemblies of Canada
PAOGZ	Pentecostal Assemblies of God in Zambia
PLWHA	People Living with HIV and AIDS
UNIP	United National Independent Party
UTH	University Teaching Hospital
UNZA	University of Zambia
ZAFES	Zambia Fellowship of Evangelical Students
ZEMCC	Zambia Elections Monitoring Coordinating Committee

OPERATIONAL DEFINITION OF TERMS

For terms to carry any meaning within a study, they need to be defined in a clear, non-ambiguous way. “These are terms used in the study that are strange or not widely understood by everybody,” Kasonde N’gandu (2013).

The following are some of the key terms in this study and their operational meanings.

Mainline Churches: refers to major denominations of Christianity for example Roman Catholic Church, Anglican, Seventh-day Adventists (S.D.A), and Reformed Church of Zambia (R.C.Z), which are not a product of Western Pentecostal Mission enterprises.

Charismatic Churches: Are churches experiencing the gift of the Holy Ghost. They believe that speaking in tongues is the way of true Christianity.

Conversion: Change of adherence from one church to another.

Pentecostalism: Christian confession which teaches that all Christians should seek a post-conversion religious experience called baptism with the Holy Spirit, and that a Spirit-baptised believer may receive one or more of the super natural gifts such as the ability to prophesy, to practice divine healing and to speak in tongues or interpret tongues.

Social Capital: resources gained from mutual acquaintance within a structure or class.

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CHAPTER ONE

INTRODUCTION

1.1 Overview

The chapter presents the background of the study. The chapter includes: the statement of the problem, purpose of the study, research objectives and research questions, significance of the study, theoretical framework, delimitation and limitation of the study. Definitions of terms, acronyms and ethical issues have also been included. Definition of terms have been included to explain the key terms that have been used in the study for easy understanding and also to demonstrate how they have been used in the study. Ethical issues such as respondent's privacy, confidentiality and respect have also been clarified.

1.2 Background to the Study

Following Dr. David Livingstone's appeal to his countrymen for missionary work in Africa in 1857 at Cambridge University; a lot of missionaries came to Africa. Amongst the first group to arrive in Zambia were the Plymouth Brethren under Frederick Stanley Arnot. Later on, Francois Coillard's Paris Evangelical Missionary Society replaced the Plymouth Brethren. The London Missionary Society, Primitive Methodist Church, the Dutch Reformed Church and the Universities Mission to Central Africa and many others from protestant Missionary Societies followed (Snelson, 1974). These movements eventually led to the spread of Christianity in Zambia. Catholic missionaries were part of the evangelists that brought Christianity to Zambia (Snelson, 1974 and Carmody, 2000).

Pentecostalism was mainly traced to two revivals as vital to the modern Pentecostal movement. However, there were other revivals in America that preceded the two revivals, such as America Holiness teachers, Wesleyans, Keswick and the camp meeting Holiness but they were not recognised as such, it was Charles Fox Parham, a white independent Holiness preacher and former Methodist who is generally regarded

as the founder of the modern Pentecostal movement. In January 1901 at Parham's Bethel Bible College in Topeka, Kansas, that speaking in tongues and falling into trance broke out (Cheyeka, 2014: 34). It was this Parham's revival in Topeka, Kansas that was recorded as the first and William Joseph Seymour of Azusa Street Los Angeles as the second revival of 1906 and with it the Pentecostal movement became globalized (Goff, 1988: 162).

Pentecostalism was a regeneration movement within Christianity that placed special emphasis on personal experience with God through the Holy Spirit. The Pentecostal movement was theologically and historically close to the Charismatic Movement as it significantly influenced the Movement, and sometimes the terms Pentecostal and Charismatic are used interchangeably (Blumhofer, 1989). Pentecostals believe in the baptism of the Spirit with the evidence of speaking in tongues, just as in Acts 2: 4: 'All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them'. Thus, the Holy Spirit was principally the main figure of Pentecostalism.

Cheyeka (2004: 33) adds that "it is often impossible now to distinguish between 'Pentecostals' and 'Charismatics' churches. Terms like 'Neo-Pentecostal' and 'Neo-Charismatic' have been used to refer to these later churches." Cheyeka (2000) goes on to report that, it is not exactly known when the Charismatic Movement began in Zambia though he maintained that Neo-Pentecostalism reached Zambia through international Christian activities by youths in universities, colleges and high schools that joined the Charismatic movement.

In Nigeria, Ojo (2006) concurs with Cheyeka by writing that the origin and growth of the Pentecostal/Charismatic movement in Nigeria could be traced to campus Christianity of the 1970s, through student prayer and Bible study groups such as Inter-Varsity Christian Union.

Lumbe (2008) states that Charismatic Churches, revolved around individual leaders who claimed to have received a vision from God which they had to execute. Some of these began as conservative evangelical churches whose shift in Theology regarding matters of the working of the Holy Spirit in individual believers caused them to break away from the mainline churches.

The growth of Pentecostalism in Zambia could also be attributed to the involvement of women in church programmes. The women conducted prayer and fasting meetings in their homes and in church buildings to pray through the night for the growth of the churches (Chalwe, 2004).

The major concern of this study was to establish the history of Bread of Life Church International and its contribution to the rapid growth of Pentecostalism in Zambia from 1992 - 2017.

1.3 Statement of the Problem

Bread of Life Church International is one of the fastest growing churches in Zambia. Many people are coming from the mainline churches to Bread of Life Church International (M'fundisi, 2014 and Muyuni, 2016).

There had been little attention from scholars of religion and no research has been conducted to document the history of Bread of Life Church International and its contribution to the growth of Pentecostalism in Zambia from 1992 to 2017; therefore the need to do the study. Since its commencement, BLCI has experienced remarkable growth in terms of the multiplying of its churches and its membership forte. Indeed, the growth of the Pentecostal movement in Zambia and elsewhere is a manifest reality. Prominently, Pentecostalism has entered the mainline churches depopulating the members in mainline churches.

Furthermore, what makes the current study viable and innovative is that to date, no research has been conducted in the area of the history of Bread of life Church International and its contribution to Pentecostalism in Zambia from 1992 to 2017; therefore the need to do the study.

1.4 Purpose of the Study

The purpose of the study was to establish the history and the contribution of Bread of Life Church International to the growth of Pentecostalism in Zambia from 1992 to 2017.

1.5 General Objective

The study will establish the History of BLCI and its contribution to the growth of Pentecostalism in Zambia from 1992 to 2017.

1.5.1 Specific Objectives

The objectives of the study were:

1. To establish the history of Bread of Life Church International.
2. To determine the factors that had given rise to the growth of Bread of Life Church International a Pentecostal church in Zambia.
3. To establish the contribution of Bread Life Church International to the growth of Pentecostalism in Zambia.

1.6 General Research Question

What is the history of Bread of Life Church International and its contribution to the growth of Pentecostalism in Zambia?

1.6.1 Specific Research Questions

1. What is the history of Bread of Life Church International?
2. What are the factors that had given rise to the growth of Bread of Life Church International in Zambia?
3. What is the contribution of Bread of Life Church International to the growth of Pentecostalism in Zambia?

1.7 Significance of the Study

This study is important because the findings might contribute to the body of knowledge and literature about the history and the contribution of Bread of Life Church International to the growth of Pentecostalism in Zambia from 1992 to 2017. Furthermore, the study documents the factors that had given rise to the growth of BLCI which might benefit other churches.

The work on the history and the contribution of BLCI to the growth of Pentecostalism in Zambia has not been properly documented. Therefore, the study might serve as a reference point for the Pentecostal churches and scholar's in the Zambian society.

The study might evaluate the history, the factors that had given rise to the growth of Bread of Life Church International and its contribution to the growth of Pentecostalism in Zambia from 1992 to 2017. Lastly, the study might help the community to understand the growth of Pentecostalism in Zambia and also stimulate for further research.

1.8 Delimitation of the Study

The study was restricted to Bread of Life Church International in Emmasdale Township, Lusaka District because it's the headquarters of BLCI. It was restricted to church leaders and the general membership of this congregation.

1.9 Limitation of the of Study

Limitations are those situations beyond the control of the researcher that may place restrictions on the conclusion of the study (Best and Kahn, 2008). In this research I faced a challenge of making an appointment with Bishop Imakando so that I could interview him. The challenge was with his busy schedule as he is also an international speaker. Nevertheless, I managed to interview him due to my persistence.

This study was conducted at Bread of Life Church International in Lusaka District. Only a few people in Zambia were interviewed making it difficult to generalize the findings of the study.

1.10 Theoretical Framework

Kombo and Tromp (2006: 56) define a theoretical framework as 'a collection of interrelated ideas based on theories'. They go further to state that, "it is a reasoned set of prepositions which are derived and supported by data or evidence." A theoretical framework was an important part of a study because it attempted to clarify why things were the way they were.

Social capital theory guided this study. Bourdieu (1983) defined social capital in terms of ‘resources gained from mutual acquaintance within a structure or class.’ Coleman (1983: 98) related social capital in terms of ‘a variety of entities with similar characteristics; networks facilitating actions of individuals within a structure, and Putnam (2001) links it to the importance of ‘social networks and the norms of exchange and honesty that arises from them’. Hanifan’s (1920) contribution was also significant in understanding social capital and looks at it in terms of ‘those touchable things that count for most of people’s daily lives like goodwill, communion, and kindness and social contact to make up a social unit’.

The social capital theory grants a framework for understanding the influence of Bread of Life Church International to the people in Zambia. According to Putnam (1993) “faith communities are the oldest community-based institutions that provide for social networks and support the influences on lifestyle.” There are some prominent concepts that could be applied for the analysis of social capital theory in a society. They are trust, reciprocity, networking and volunteerism. Trust, according to Smidt (2003: 68), was the lubricant that guarantees the efficiency of any group. Trust is produced when people believe that their group members act on their behalf and not against them.

Inaba (2007, 2011) a leading scholar in the study of social capital in Japan complements externality of mind to the three elements of Putnam’s definition. Externality of mind, according to Inaba, means that the good will of a person has positive effects on other people. In contrast to Putnam and Inaba, Lin (2001: 29) adopts a more individualistic view of social capital, adding resources to the social network core. He alludes to social capital as “resources embedded in a social structure that are accessed and mobilized in purposive actions.”

Coleman (1988, 1990) argued that it was social closure that promoted exchange of information in a community. Thus social closure, which was a kind of high density social network, becomes social capital for members of the community who are concerned about the wellbeing of their society. While there are many positive effects of social capital on individuals, communities, organizations, and societies which had been reported, some studies have examined its negative effects. For example, Portes (1993) pointed out that social capital had negative effects, including among others; free riding

on community bonds and norms by other members, restrictions on individual freedom and other members of a community trying to drag down successful members.

Furthermore, one needs to ascertain whether social capital was created intentionally or unintentionally. Numerous researchers in this field assumed that social capital was created unintentionally as a byproduct of other activities. Putnam (1993) attributed the high level of social capital in northern Italy to history and culture. Coleman (1990: 317), argued that; “most forms of social capital were created or destroyed as a byproduct of other activities.” Take friendship relations for example, people make friends based on the intrinsic value of friendship (Arrow, 2000). However, when a person becomes sick, they may call friends for help, thus relying on social capital that was a byproduct of friendship.

On the other hand, Lin (2001) and Burt (1992, 2005) were proponents of the idea that social capital was created intentionally. In Lin’s theory on social capital and status accomplishment, actors try to improve their status by creating ties with other actors of higher status. But Coleman (1988: 118) maintained that social capital does not result from such or any decision hence social capital was not produced; rather, it ‘happens’, a byproduct of other activities.

The potential benefits of social capital could be seen by looking at social bonds. Friends and families could help in lots of ways; emotionally, socially and economically. In the United Kingdom, for example, a government survey found that more people secured jobs through personal contacts than through advertisements (Coleman, 1988). Also where the government offers few social services, members of an organization can fund the education of relatives and find them work, and look after orphans and the elderly (Coleman, Ibid).

According to Mbiti (1969:1) “Religion is considered a significant feature of society, especially in Africa where people are deeply religious.” Furbey and Rowntree (2006: 8) stated that Christianity had main values that influence relationship and connecting social capital through community service, corporation, peace-making, pursuit of social justice and the possibility of respect and tolerance for others. According to Wade (2009: 276), religion expressed a society's collective wisdom, past and present as to how its members should best behave in order to enhance the society's survival.

Faith based organizations, according to Putnam (2001: 68) were centered on social capital theory and civic engagement in the African-American community. He stated further that the church was the oldest and most resilient institution in Black-American communities, and those African Religious congregations are generally expected to serve their community and deal with the social needs of their community. Two features of religion contributed to the formation of social capital theory. Firstly, religion fostered group cohesion. Secondly, it had the ability to nurture and sustain reciprocity among actors. As Coleman (2003:36) pointed out churches provided our society with a more participatory, more egalitarian and more communitarian ethos that would be evident in our society without them.

A Pentecostal church created important links with the concept of social capital theory. Sociologists like Bourdieu, Coleman and Putnam had grappled with this concept in trying to understand the importance of communal links, be it financial, physical or human capital. Pentecostal growth in Zambia had benefited from the concepts of social capital theory. This was because Pentecostal churches advance the connection between social, cultural and religious capital.

In order to establish the history of Bread of Life Church International and its contribution to the growth of Pentecostalism in Zambia from 1992 – 2017 the study was anchored upon social capital theory. The overview of achievement in any given society was introducing social structures into clear operation. Pentecostal experience was bound to thrive in a context where people had obligations, expectations, information channel and social norms which are fundamental factors for the spread of Pentecostalism (Coleman, 1988).

1.11 Organization of the Study

The chapter presented the introduction of the study. The issues in this chapter included, among others the statement of the problem, objectives, limitations, delimitations and significance of the study. The literature review is presented in chapter two. This chapter explored some of the existing literature on the growth of Pentecostalism at global, regional and international levels. Chapter three provided the methodology which was used in conducting this study; it highlighted the research design, population, sample

and sampling procedure, and data collection procedures. The research findings of the study were presented in chapter four. Chapter five discusses the findings of the study. The final chapter, which is six, provided the conclusion and made recommendations based on the important findings of the study.

1.12 Summary

The chapter looked at the background to the study, statement of the problem, purpose of the study, objectives and research questions of the study. Furthermore, the chapter looked at the significance, delimitation, limitation, theoretical framework and operational definitions of the study. The next chapter looks at the literature that was reviewed.

CHAPTER TWO

LITERATURE REVIEW

2.1 Overview

The chapter presents the literature related to the study. The purpose was to show what had been written about Pentecostalism. This chapter further explores a review of some international studies that have been done. The literature review will be presented as follows; history of Pentecostalism, the growth of Pentecostalism in Latin America, Africa and finally the growth of Pentecostalism in Zambia.

2.2 History of Pentecostalism

In his book entitled, *Fields White unto Harvest: Charles F. Parham and Missionary Origins of Pentecostalism*, Goff (1988) defined Pentecostal movement as a Christian confession or ecclesiastical tradition holding the distinctive teaching that all Christians should seek a post-conversion religious experience called the baptism with the Holy Spirit, and that a Spirit baptised believer may receive one or more of the supernatural gifts known in the early church; instantaneous sanctification, the ability to prophesy, practice divine healing and speaking in tongues.

The author discussed the holiness movement of the 19th century, when there was a new emphasis on the Holy Spirit. The 1890's saw radical holiness movements breaking away from Methodists, and the teaching of sanctification became divided into different views, including the erroneous view of what some now call 'entire sanctification. Divisions in the doctrine of the trinity also followed. According to the author it was Charles Parham who first formulated the definition of Pentecostalism by linking tongues to the Holy Spirit '*Glossolalia*' which became the proof or evidence of a post conversion experience.

Goff's work established that many writers and leaders sought to reject Parham as the founder of the Pentecostal movement. The author argued that it was Parham who founded the first Pentecostal magazine called 'Apostolic Faith', he issued the first

Pentecostal minister credentials, and it was he who first formulated the new Pentecostal doctrine of a subsequent baptism with the Spirit.

Though Goff was writing about the historical development of Pentecostalism in United States of America, his work is similar to my study in that my study too, established the historical development of Bread of Life Church International and its contribution to the growth of Pentecostalism in Zambia.

According to Goff (1988) Parham was a bible college teacher at Topeka, Kansas, United States of America mentor of William Seymour who founded the Azusa Street church some years later to which various Pentecostal affiliations traced their roots.

The Tongues movement (unknown) was traced to Topeka in 1901. Before this only isolated case of unknown tongue speaking could be found with mystics, Roman Catholics and extreme sects, and some isolated occurrences by individuals during holiness camp meetings. This event also documented Parham's true understanding of 'tongues; Parham did not believe in unknown tongues but rather 'Zenoglossa' (Zeno-Foreign / Glosso-tongues speaking). He believed true tongues to be real human earthly foreign languages as in Acts 2 and they would be supernaturally and instantly given to Christians for the purpose of missionary work in other countries. Covington (2008) argued that Pentecostal churches frequently used the New Testament book of Acts to uphold their practices and doctrines. He explained that Pentecostals take their title from the biblical feast of Pentecost (initially the Jewish festival of Shavuot, which took place 50 days after the Passover), when the apostles and other early followers of Jesus were filled with the Holy Spirit and suddenly "began to speak in other tongues," according to Acts 2 of the Apostles in the New Testament.

According to Goff (1988) Parham was the man who shaped Pentecostal doctrine, but it was Seymour who promoted it. Though, he embraced a different emphasis to that of Parham, his focus was less on missionary activity and more on the harmony that would result once the gospel was heard. He viewed speaking in tongues as the Spirit "breaking through the walls reuniting all people with one another."

The Goff (1988) claimed that after graduating, Seymour preached the new Pentecostal teaching at his first (Holiness) church in Los Angeles and was expelled by the church. Seymour and other Holiness advocates disapproved of the sinfulness in mainline

denominations and were indifferent by the growing wealth and elaborateness of their churches. They formed new religious communities committed to the theological doctrine of perfectionism. On 9th April 1906; tongue speaking began in Seymour's friend's house. The congregation grew so large that an abandoned church building at 312 Azusa Street had to be used for meetings.

Goff's study revealed that Parham's revival in Topeka, Kansas was ultimately recorded as the first and William Joseph Seymour of Azusa Street Los Angeles as the second revival of 1906 and with it the Pentecostal movement spread to all the parts of the world. Seymour was a student of Parham. By the end of 1905 Seymour heard about Parham's new Bible School in Houston, Texas. He joined the Bible School and later on became a convert to Parham's Pentecostal message. Parham was an Evangelist that strongly believed in "divine healing"; he received the teaching of sanctification as the second work of Grace. He also adopted elements of Holiness movement like 'faith healing'.

Goff's work is important because it provided a good overview of the historical development of Pentecostalism. It highlights the crucial issues involved in the history of the Pentecostal movement. However, the point of departure from Goff's work is that his work did not look at the factors of growth of Pentecostalism which my study looked at.

Cox (1995) in his study entitled, *'Fire from Heaven: The Rise of Pentecostal Spirituality and Reshaping of Religion in the Twenty First Century.'*, argued that a kind of primal spirituality that had been suffocated by centuries of western Christian moralism and rationality re-emerged with explosive power. The author pointed out that the resurfacing of archetypal modes of worship helped to explain why the Pentecostal movement raced across the planet with such electrifying speed. He maintained that the effective combination of biblical imagery and overjoyed worship revealed existing, but often suppressed religious patterns, enabling Pentecostalism to root itself in almost any culture. With this description, Cox (ibid) demonstrated the encompassing impact of the Azusa Street revival, both upon early Pentecostalism and upon later forms of the movement, especially in the Third World, where the majority of Pentecostal supporters now live.

This work by Cox provided insight in the pattern of the general growth of Pentecostalism in the world though his study did not look at specifically the contribution of churches to the growth of Pentecostalism; it provides insights into the growth of the Pentecostal movement.

The author defined Pentecostalism as Christian groups which emphasized salvation in Christ as a transformation experience wrought by the Holy Spirit and in which pneumatic phenomena included speaking in tongues, prophecies, visions, healing and miracles in general. The author related the present Pentecostalism experience to the experience of the early church as found especially in the Acts of the apostle. His study concluded that speaking in tongues, prophecies, visions, healing and miracles were to be sought, accepted, valued and consciously encouraged among members as signifying the presence of God and experiences of his Spirit.

In 2010, Poloma and Green in their study “*The Assemblies of God: Godly Love and the Revitalization of American Pentecostalism*” agreed with Kalu (2007) on the gifts of the Holy Spirit been the mainstay of Pentecostalism. They articulated that Pentecostalism emphasized direct personal experience of God through the baptism with the Holy Spirit. In their study Poloma and Green (2010) maintained that this form of Christianity was centered on the emotional, non-rational mystical and supernatural miracles, signs, wonders and the gifts of the Spirit (*Charismata*) especially “speaking in tongues” (*glossolalia*), faith healing and “casting out of demons” (*exorcism*).

The authors further classified the Pentecostals into three main groups. These were Classical Pentecostalism, Charismatic Renewal Movement or Neo-Pentecostalism and Signs of Wonder Movement. Though it is now generally accepted that the term ‘Charismatic Movement’ in its original usage referred to the practice of spiritual gifts and the baptism in the Spirit in the older, ‘historic’ or ‘mainline’ churches since the 1960s (Anderson, 2004: 144).

Though the work by Poloma and Green is related to my study in that Bread of Life Church International is said to be a Pentecostal church which is Charismatic in operation, their study did not attempt to identify the contributions of Pentecostal churches to the growth of Pentecostalism hence my study.

A similar study on the historical developments of Pentecostalism was Wacker's 1984 work *'The Functions of Faith in Primitive Pentecostalism'* which identified internal and external antagonisms that helped shape and transform the Pentecostal movement. The author pointed out the struggles and how they affected Pentecostalism. Wacker, contended that, anti-Pentecostal forces within radical evangelicalism, showed how doctrinal differences triggered conflict. Contrary to Anderson's (1997) assertion that class difference caused a lot of conflict, Wacker claimed that class difference did not cause conflict as much as doctrinal distinctions did. He further argued that the reason non-Pentecostal Holiness leaders so strongly opposed Pentecostals was because Pentecostals demanded that all sanctified Christians must speak in tongues. His study revealed that the Wesleyan factions (the Apostolic Faith Union and the Church of God) fought with the Reformed wing (Assemblies of God), and Reformed, Trinitarian Pentecostals waged war on Unitarian Pentecostals.

The study by Wacker was of great relevance to mine in that he identified one of the major reasons for mushrooming of Pentecostal churches worldwide which was doctrinal differences on the workings of the Holy Spirit in people. The study by Wacker is also important to my study as it recognized doctrinal differences as a factor leading to the mushrooming of most Pentecostal churches.

The related literature on historical background of Pentecostalism was significant to the present study as it assisted the researcher to provide clarity on the field of Pentecostalism from its origin in the United States of America and how it spread to other continents. The literature revealed important issues associated to the present study, such as the gift of speaking in tongues, vision, healing and prophecy during church services which were the factors that had given rise to the growth of Pentecostal churches in Zambia.

2.2.1 The Growth of Pentecostalism in Latin America

In 1972, Hollenweger published a comprehensive study called, *'The Pentecostals: The Charismatic Movement in the Churches'*. He traced the spread of neo-Pentecostalism from the United States of America to Latin America. According to Hollenweger, in Latin America, Argentina, Brazil and Chile had the largest Pentecostal churches even though nearly every other South American country had also been affected by this

phenomenon commonly with the support of western missionaries mostly from North America.

From the study, Hollenweger (1972) noted that neo-Pentecostalism of 1960s in Latin America ensued as a response to the wave of secularization and other effects of modernity that characterized the decades of 1950s and 1960s. He further observed that, in Latin America, neo-Pentecostals were established primarily in the urban areas and had grown in numbers among middle-class and upper-class professionals who began to trust that God rewarded upright Christians with physical wealth. He argued that the material benefits were more of a by-product than a central goal for the Pentecostals. Hollenweger (1972) concluded that from Azusa Street, Pentecostalism spread to the other parts of the world by members who experienced the Pentecostal revival and formed Pentecostal Churches. Congregations spread around United States of America extending to Africa through missionaries that went to preach this Pentecostal experience to other parts of the world. By early 1907 Pentecostalism entered Mexico, Canada, Western Europe, the Middle East, West Africa and several countries in Asia, spreading to Northern Russia, Southern Africa and Eastern and Central Europe.

Although Hollenweger (ibid) does not mention Zambia directly, the scenario he presents is clearly related to Zambia. Hollenweger's work is therefore useful to my study in that it will inform my study in terms of his findings that Pentecostalism was first established in urban areas and had grown in numbers among middle-class and upper-class professionals. Though Hollenweger's study is useful to my study, it fails to highlight the contributions of the Pentecostal churches to the growth of Pentecostalism hence my study.

In his 2004 study entitled, '*An Introduction to Pentecostalism*', Anderson stated that in Chile, American Methodist missionary Willis Hoover encouraged his fellow Methodists to seek charismatic gifts. Hoover's fellow Pentecostals broke away from the American-founded Methodist church in 1910 to form a new church that finally became to be called as the Methodist Pentecostal Church. Anderson's study revealed a split over leadership in the Methodist Pentecostal Church which led to a group of Hoover's followers to form what became known as the Evangelical Pentecostal Church, while the majority remained in the earlier church under the leadership of Manuel Umaña.

Anderson (2004) further noted that in Brazil, churches such as Brazil for Christ, God is Love and Universal Church of the Kingdom of God developed as influential churches. Anderson further described 'God is Love Church' as an enthusiastic Brazilian movement which was founded by a 26-year-old preacher David Miranda who founded the Church in Sao Paulo in about 1962 with a large membership mostly uneducated blacks. With passage of time, however in 1977, Bishop Edir Macedo started a movement referred to as 'prosperity-oriented healing and deliverance' movement and it was the fastest growing church in Brazil with one thousand churches. Anderson's study noted that these churches gave emphasis to healing, prosperity, collective exorcisms and drastic display of the Holy Spirit. He concluded the study by noting that the converts in all of these churches were mostly youths.

This study by Anderson is important in that it highlights the emphasis on messages of healing, prosperity, collective exorcisms and drastic display of the Holy Spirit. The findings on youth conversion relates to my study in that many youths were joining Pentecostal churches from mainline churches due to the attraction of messages of prosperity, prayer, prophesy and healing (Muyuni, 2016).

2.2.2 The Growth of Pentecostalism in South Korea

In his 2004 study entitled, '*Pentecostalism and the Asian Church. In: Anderson A and T and E (Eds) Asian and Pentecostal: The Charismatic Face of Christianity in Asia*', Yung (2004) acknowledged that the Pentecostal phenomena in Asia, occurred long before the arrival of modern Pentecostalism, beginning from the 20th century. However, he pointed out that the Azusa Street revival had prominent impact on some Asian countries, such as India, China, Indonesia, Philippines and Korea.

In a study entitled '*An Introduction to Pentecostalism*', Anderson (2004), stated that Asia had the second largest number of Pentecostal and Charismatic churches among the continent and seemed to be fast catching up with Latin America. The author branded the Asian Pentecostal and Charismatic churches to be more enthusiastic than in the entire Western World.

The main findings of the study were that Korean Pentecostalism was largely more official than other Pentecostal types. The major group of Protestants in the country was

the Presbyterian Church which influenced other churches through its liturgy, which in turn had been influenced by Korean Pentecostals. The author stated that the largest congregation in South Korea was that of Seoul which set its foundation in 1958. A youth, Yonggi Cho and his future mother-in-law Jashil Choi started a small tent in a shantytown area of Seoul of about five members. According to Anderson, by 1960s, the church experienced enormous growth and today is one of the largest churches in Korea with a massive membership of about 25,000 which received international attention as well through its media.

The author explained that Cho began to teach the five-fold message of the Gospel on the following; renewal, the fullness of the Spirit, healing, blessing and the second coming of Jesus Christ. The church experienced a massive growth as more people converted to Pentecostalism. The young people responded to Cho's message, joined the church and involved themselves in different ministries to work for the Lord. For instance, ushering and music ministries were taken by young men and women.

The study by Anderson informs the current study in terms of the messages that Cho preached in his Pentecostal Church in South Korea that triggered massive conversion of people.

This study was important in that, the current study targeted to identify the factors that led to the growth of Bread of Life Church International. Anderson's work did not look at the contribution of the Pentecostal churches to the growth of Pentecostalism in Korea hence my study.

Various studies had been written on the growth of the Yoido Full Gospel Church. For example in 1982, Suh et al, in their study entitled, *'Theological understanding on Pentecostal Movement and Revival Movement in Christian Academy (ed) A Study on the Pentecostal Movement in Korea'*, were the first to investigate the growth of the Yoido Full Gospel Church, the authors analyzed and discussed the growth of the Yoido Full Gospel Church from various perspectives; theological, sociological, psychological and religious. They suggested that its growth was the result of such factors as its hopeful messages and the Pentecostal characteristics of speaking in tongues and divine healing.

In 1990, Myung completed a study in which he delved into the growth of the Yoido Full Gospel Church from theological and Pentecostal perspective. He noted that Yoido Full Gospel Church had grown through Pentecostal spiritual dimensions such as the work of the Holy Spirit, prayer, sermons and leadership.

In a study entitled, '*The Holy Spirit Movement in Korea: Its Historical and Doctrinal Development*', Lee (1996), discussed the characteristics of the Yoido Full Gospel Church and claimed that the following elements contributed to its growth: its messages, prayer, Spirit baptism, speaking in tongues and the cell group system. This view was corroborated by Lee (1998) who noted the influence of prayer on the growth of the Yoido Full Gospel Church.

These studies are important for my work because the factors of growth of the Yoido Full Gospel Church which were discussed were very similar to those currently taking place in Zambia. The authors came to a conclusion that the following factors; message, prayer, healing practices, cell groups system, the activity of the laity and the Pastors leadership led to the growth of the Yoido Full Gospel Church. My study goes beyond the factors of growth of the church and explores the contribution of Bread of Life Church International to the growth of Pentecostalism in Zambia.

2.3 Growth of Pentecostalism in Africa

Before classical Pentecostalism came to Africa, the manifestation of the Spirit had been prominent in the lives of some persons, often referred to as 'prophets', and churches that sprang up from the historic churches. Those prophets often emerged from the lower strata of society with little or no formal education, whose experiences of the Christian faith might be different from the mainline churches (Southon, 1934).

2.3.1 The Growth of Pentecostalism in Kenya

In Kenya, Mwaura's study (2010) entitled '*God in the City: Pentecostalism as an Urban Phenomenon in Kenya*', was focused on the Deliverance Church of Kenya. Mwaura's work analyzed Kenyan Pentecostalism as an urban and modern phenomenon geared to meeting urban needs in rapidly modernizing and globalizing societies. He argued that these churches were led by upwardly mobile and educated professionals,

who appropriated modern mass media technologies and marketing techniques to market their ministries, thus ushering in a modern type of evangelism. His study noted that Kenya Pentecostalism, too, was essentially an urban phenomenon as it was evidenced by hundreds of these movements that had mushroomed in almost all the major towns and cities of Kenya.

The author noted that Kenyan Pentecostal/Charismatic churches were also increasingly using electronic mail (e-mail), short text messages and mobile phones to spread their version of the gospel. The Deliverance Church had embraced computer technologies such as the World Wide Web in order to enhance its message and reach a wider audience. He maintained that the mass media had therefore ushered in a new chapter in Kenya's religious history and had revolutionized the way Kenyans, especially those who belong to the neo-Pentecostal tradition, were receiving and experiencing religion.

Another finding by Mwaura was that the Pentecostal/Charismatic style of worship was one of the main reasons why Deliverance Church of Kenya appealed to so many Kenyans, particularly the youth. He maintained that the services were lively, refreshing and definitely geared to meet the needs of the modern Kenyan. Mwaura's study concluded that Pentecostalism provided a place of spiritual security and personal community to people who found Kenya's rapid social change to be both unsettling and frightening. He further stated that music played a central role in Pentecostal church services and worship, and was one of the ways in which Pentecostal Christians expressed their spirituality and theology. Music occupied a central place in the lives of Kenyan Pentecostal Christians and, in fact occupied a significant amount of time.

Although the author is writing about Kenya, the observations also reflect the realities of the Zambian context. However, the point of departure from Mwaura's work is that his work did not cover the contributions made by the Deliverance Church to the growth of Pentecostalism in Kenya which my study looked at in terms of the contribution of Bread of Life Church International to the growth of Pentecostalism in Zambia.

In his 2007 study entitled, *'Born of Water and the Spirit: Pentecostal/Charismatic Christianity in Africa in O. Kalu, (Ed.), African Christianity: An African Story'*, Asamoah-Gyadu noted that one unique feature of neo-Pentecostalism in Kenya was its appeal to the youths. His study further revealed that leaders of Student Christian

Movements in schools and colleges were the founders of these Pentecostal churches in Kenya. He pointed out that the developers of the Pentecostal movement remained dominated by the youth mostly of about 12-35 years old. Asamoah-Gyadu stated that the Deliverance Church of Kenya had approximately eighty per cent of its members as youth. The church leaders recognized the youth members and much of their ministries were in the hands of the youths.

Asamoah-Gyadu contended that: the feature of modern Pentecostalism was its openness to modernity. Many Pentecostal churches had embraced modernity and were thoroughly modern in their outlook. He further noted that, these modern churches displayed: an ardent desire to appear successful, reflecting a modern outlook and portraying an international image. He argued that the new Pentecostal churches had a special fascination for Africa's upward mobile youths, a lay-oriented leadership, ecclesial office based on a person's charismatic gifting, innovative use of modern media, technologies, a particular concern with congregational enlargements and a relaxed fashion code for members.

The author's study reinforced the fact that these churches used English as the language of spreading their messages. Additionally, he maintained that in Kenyan Pentecostal Churches, English remained the preferred language in preaching the word of God and songs in English language were a common feature in their worship service. These songs were heavily adopted which were later translated into Kiswahili and other Kenyan vernacular languages. This was an attempt to contextualize the gospel to local circumstances. Asamoah-Gyadu's study raised important factors that had given rise to the growth of Pentecostalism in Kenya. One such factor had been the urban centres which attracted the young people to these churches because of their use of English and their usage of mass media communication technologies.

Asamoah-Gyadu concluded the study by pointing out that, young leaders, potential leaders and frustrated graduates found that these Pentecostal churches addressed their needs in a way that other institutions and bodies could not help. In Zambia, just as in Kenya; this trend was also noticeable.

Just like in Kenya, in Zambia the Pentecostal churches had continued to use mass media communication technologies in their preaching and English language as their

main language of propagating the gospel so as to attract people to their churches. Though Asamoah-Gyadu's study is similar to my study in the attraction of youths and usage of media communication technologies; his study did not account for the contributions made by the churches to the growth of Pentecostalism in Kenya which my study would cover.

In 1997, Anderson presented a paper entitled '*The Origins, Growth and Significance of the Pentecostal movement in the Third World*', in which he stated that in 1970 Joe Kayo established the Pentecostal Deliverance Church of Kenya, which was an indigenous ministry that attracted the urban youths. Mwaura (2010) corroborates this view when he observed that the Pentecostal churches appealed to the young with their messages, music and their ability to attend to the needs of the youths.

Anderson did a follow up study entitled '*An Introduction to Pentecostalism*', in 2004 in which he stated that: in 1957, American evangelist T.L. Osborn set up a healing mission on the Kenyan Coast. Anderson argued that Osborn's mission and emphasis was on healing and its willingness to challenge issues like witchcraft which captivated many followers in Kenya. In a related study by Anderson (2005) entitled '*African Initiated Pentecostalism and Charismatic in South. Journal of Religion in Africa*', he revealed that Kenya experienced a Revival Movement in the 1970s.

According to Anderson in Kenya, neo-Pentecostalism had converted into a noticeable feature of the country's religious and political setting which now controlled a massive following especially in urban Kenya. His work concluded that due to the appearance of younger, university evangelical Christian leadership, rapid urbanization and the breakdown of African economies. Many of the Pentecostal churches had grown immensely both numerically and institutionally to become mega churches that were run like business corporations (Anderson, 2005).

Gifford (1990) published a study entitled '*Prosperity: New and Foreign Elements in African Christianity in Journal of Religion*', in which he described the Kenyan neo-Pentecostalism as not only an urban phenomenon but also youthful movement that strived to meet the needs, spiritual and non-spiritual of Kenyan youths. Having been founded by reasonably well-educated urban youths, these churches tended to remain elitist and modernist movement. Gifford concluded that, the growth had been fuelled by

aggressive evangelism, church planting, lay mobilization, lively music and the celebratory nature of worship.

The studies by Anderson and Gifford are important for my study in that they shade more light on why Pentecostalism continues to attract people especially the young. These studies relate to my work in establishing the factors that had given rise to the growth of Bread of Life Church International in Zambia.

2.3.2 The Growth of Pentecostalism in Uganda

In 2012, Rugyendo published a study entitled '*A hand Book of African Church History*', in which he stated that Ugandans like any African people were first attracted to the unity and passion of Pentecostal groups. In 1957, there was a mass salvation crusade which was held in Mombasa by Osborn. Three years later in 1960, the fountain of the river of Pentecostalism spread in the heart of East Africa. The first Pentecostal church was started in May, 1960 by the Glad Tiding Mission Group in Kampala first in a rented house.

Rugyendo noted that the full gospel church of Uganda was formed in 1960. In February 1961 the Daudi Crusade was held at Mengo Kabaka Anjagala which marked the onset of the Pentecostal church. In 1962 Elim church in Mengo was established by Art and May Dodzweitsent of Elim from Kenya. Other churches were also founded most which started as insignificant and in makeshift structures, but had grown greatly.

The author's study revealed that in September 1977, President Idi Amin Dada banned Pentecostal churches, and on 12th April 1978 armed soldiers stormed and desecrated the full gospel church, at Makerere and arrested 200 believers. The churches went underground and grew even more during the persecution. The churches had continued to flourish after the Amin era. His work established that the Pentecostal movement emphasised on soul winning and for that reason; Pentecostal churches were the fastest growing churches in Uganda. His study concluded that the Pentecostal churches had taken their abode alongside the mainstream religions of Uganda, Muslim, Catholic, Anglican and Orthodox.

Kamoga in 2016 published an article entitled '*The Impact of the Pentecostal Movement on Christian Life in Luweero Diocese*', in which he stated that the Pentecostal

movement had a major impact on Anglicanism as one of its aims was to share charismatic insights, teaching and experience throughout Anglicanism. As a result, since its influx in Uganda, it had an enormous impact on Christian life in Uganda.

The author stressed the characteristics of the Pentecostal movement such as practice of the gifts of the Holy Spirit, divine healing as an ‘evangelistic door-opener’, signs and wonders as the evangelistic means whereby the message of the kingdom was actualized. He further noted that emphasis in corporate or participatory worship characterized by spontaneity, clapping of hands, dance, raised arms and prophesy.

His study concluded by giving counsel to Christians and the Diocese as a whole to be selective while borrowing from the Pentecostal lifestyle and way of worship. He challenged church leaders in the Diocese to wisely welcome and accommodate “new” ways of worship from the Pentecostal.

The studies of Ruyendo (2012) and Kamoga (2016) are similar to my study as they identified some of the factors that led to the growth of Pentecostalism in Uganda. However, my study would be different from the works of Ruyendo and Kamoga in that my study also looks at contribution of Bread Life Church International to the growth of Pentecostalism in Zambia.

2.3.3 The Growth of Pentecostalism in Nigeria

Ojo in 1988 published a study entitled *‘The church in the African State: The Charismatic Pentecostal Experience in Nigeria’*, in which he stated that it was debatable how Pentecostalism arrived in Africa and through which country. Nevertheless, Ojo thought that the Pentecostal movement came to the rest of Africa through Nigeria. He upheld that the history of Charismatic Movement in Africa emerged in the 1970s and that its Nigerian section is the biggest and the fastest growing.

Ojo’s study established that the Pentecostal movement appeared in January 1970 among Christian students organizations in the universities when some members of the Christian Union in the county’s Premier University of Ibadan, announced to their colleagues that they had been baptized in the Holy Spirit and were speaking in tongues. Adeboye (2005) validates this view by stating that contacts with Pentecostal churches

transformed the revival and Christian students organizations eventually became Pentecostal in its doctrinal emphases and practices.

The author revealed that by 1990s the Nigerian Pentecostal movements had become the biggest and the utmost dynamic on the continent. He noted that, independent Pentecostal and Charismatic Movements continued to spread because they were pragmatic in their approach to social and religious issues and were also answering to the existential needs of Africans within the current situations of socio-political uncertainty. He further maintained that, bulk of the membership and leadership were youths, mostly college students and graduates. Asamoah-Gyadu (2007) corroborates this view by stating that the church leaders recognized the youth members and much of their ministries were in the hands of the youths.

Ojo (ibid) concluded his study by stating that the quest of the Pentecostal movements for modernity has continued to be demonstrated in the use of English as a medium of communication, in the use of electronic music equipment and their appropriation, in the use of media technologies such as video, satellite broadcasting and the internet.

Ojo's (ibid) study is important to my study as it identified Pentecostal religion as a transmitter of modernity and its emphasis on individual empowerment appeared to offer greater beginnings to the global world, hence its attraction to the young mobile educated people seeking self-realization amidst the deteriorating socio-economic and political situations in the continent.

Although the author is writing about Nigeria, the interpretations also reflect the facts of the Zambian context. The socio-economic situation in Zambia had deteriorated in the eighties and early nineties as confirmed by Hendriks and Soko (2011) when they stated that it was during this period of economic hardships and daily struggles that many Christians turned to Pentecostalism, to rely entirely on the church for miracles, healing and prosperity. However, the point of departure from Ojo's work is that my study specifically looks at the history of Bread of Life Church International and its contribution to the growth of Pentecostalism in Zambia.

In a related study by Anderson (2001) entitled '*African Reformation, African Initiated Churches in the 20th Century*', in which he traced the origin of Pentecostalism in

Nigeria stated that in 1910, an Anglican deacon launched an indigenous prophetic movement that later became the Christ Army Church. Following an influenza epidemic in 1918, revivals flared within the mission churches and the Christ Army Church. Spirit-filled groups also expanded, including those known by the Yoruba word '*Aladura*' (praying people).

The study by the author further established that in the nineties, the Nigerian Pentecostal Movement had become a key factor in Nigerian public life. He argued that at the time, the middle class had been overwhelmed by severe economic realities such as social, economic and political conditions in Nigeria which became worsened in the 1990s; millions of middle working class Christians gradually abandoned the mainline churches and joined Pentecostal churches that offered a 'prosperity' doctrine, welfare programme and rapid miracles to solve personal, social and financial problems.

The work of Anderson is similar to my study in that his study identified economic hardships, prosperity message, welfare programme and rapid response to solve problems of individuals as factors that led to the growth of Pentecostalism in Nigeria. My study is different to Anderson in that my work is looking at the history of Bread of Life Church International and its contribution to the growth of Pentecostalism in Zambia.

2.4 Growth of Pentecostalism in Zambia

The beginning of Christianity in Zambia is linked to the arrival of Dr. David Livingstone, a missionary who arrived in the late 19th century. He was a leading missionary at the same time an explorer whose mission was to further missionary activities in Northern Rhodesia. David Livingstone was born in 1919 at Blantyre in Scotland. Being a son of a deacon, he too developed interest in religion; as such he presented himself for service with the London Missionary Society (L.M.S) at the time Robert Moffat was on leave in Britain. Moffat's remark that, "looking north from Kuruman, he had seen the smoke of a thousand villages, where no missionary has ever been fired the young man's imagination, and he sailed to Africa" (Weller & Linden, 1984: 11). It was through this internship that he reached the Zambezi near Sesheke in 1851.

After Livingstone's return home a request was made to his countrymen for missionary work in Africa (Carmody, 2000). Missionaries' response to Livingstone's call for service in Africa affirms to the formers' early commitment to missionary works in Central Africa. Frederick Stanley Arnot was the first pioneer missionary to come to Zambia. He settled in Zambia though temporarily. By 1945, eighteen missionary societies had arrived and established themselves in Zambia (Snelson, 1974: 10).

Cheyeka (2000, 2005, 2006, 2009 and 2014) who had written on Church, State and Political Ethics in a Post-Colonial State, Charismatic Churches and their Impact on Mainline Churches in Zambia, Towards a History of the Charismatic Churches in Post-Colonial Zambia, Church, State and Political Ethics in a Post-Colonial State: The Case of Zambia, Concept of Zambia as a Christian Nation and The politics and Christianity of Chilubaism in Zambia 1991-2011 described a comprehensive perspective on the history and growth of the Pentecostal/Charismatic movement in the world and in Zambia.

In his book entitled, *The Politics and Christianity of Chilubaism in Zambia 1991-2011*, (2014) Cheyeka stated that the term *Charismatic* was derived from the Greek word '*charis*' which meant supernatural gifts of the Holy Spirit, which were most often considered as those listed in 1 Corinthians 12-14. The author argued that in some literature, the word '*charismatic*' is used of Pentecostals, to distinguish Pentecostal denominations like the Assemblies of God. However, Charismatics in Zambia identified themselves as 'Pentecostals'. Though the author acknowledged that the two words 'Pentecostal' and 'Charismatic' are used interchangeably, he stated some differences between the two terms. The differences between Charismatic and Pentecostal are mainly in the area of theology and church organization, Pentecostal emphasised baptism in the Holy Spirit which was a crucial part of the conversion process and *glossolalia* (speaking in tongues) was believed to be the outward sign of a complete conversion. Charismatic Christians did not emphasise *glossolalia* a great deal, but strongly believed in the gifts of the Holy Spirit. Another difference between the two was in their dates of the revivals.

The author argued that Charles Fox Parham, a white independent Holiness preacher was generally regarded as the founder of the modern Pentecostal movement. The author noted that in January 1901 at Parham's Bethel Bible College in Topeka, Kansas,

speaking in tongues and falling into trance broke out. The author stated that Parham argued that *glossolalia* was the evidence of ‘the true baptism in the Spirit’.

According to Cheyeka (2014), the revival of Pentecostalism began in the 1906. William Joseph Seymour, a black Holiness preacher who had been converted by Parham carried the movement to Los Angeles. Seymour’s Azusa Street Apostolic Faith Mission became the centre of a great revival which spread to the rest of the United States of America and the world.

Cheyeka traced the Pentecostal Movement in Zambia to Campus Christianity and Scripture Union. In his former article entitled, ‘*Charismatic Churches and their Impact on Mainline Churches in Zambia*’, Cheyeka (2006), stated that:

Between 1960 and 1970, the introduction of the Scripture Union laid the foundation for the Pentecostal movement in Zambia. The scripture Union first arrived and preached on the Copperbelt before spreading to the rest of the country. Three leading Charismatic leaders, Pastor Nevers Mumba of Victory Bible Church and Ministries, Rev. Dr Dan Pule, founder of DUNAMIS Ministries and Bishop Joshua Banda, of Northmead Assemblies of God, are products of Scripture Union meetings while at Hillcrest Technical Secondary School. The hosting of Billy Graham in Zambia in 1960 only served to reinforce the growth of Pentecostalism in Zambia. Billy Graham conducted a seven (7) day Crusade in Kitwe which attracted as many as 28,000 people.

Cheyeka (2014) claimed that the formation of charismatic churches in Zambia began in 1970 and 1980. One of the first churches was of Reverend John Muzhinda’s Miracle Revival Fellowship. After leaving the Apostolic Faith Mission on 16 December 1978, Joseph Lilema later partnered with Gideon Tembo to start Word of Life Church in 1980. The author stated that during this period (1970-1980), mainline churches began to express concern at the new mushrooming churches in Zambia and their impact on the youth. Their concern played into President Kaunda’s dislike of denominationalism and he restricted registration of newer churches.

Cheyeka (ibid) further explained that traditional churches were against the Charismatic Christians because of their proclamation of baptism in the Holy Spirit, the gift of

speaking in tongues and their belief in God's miracles. In his earlier article entitled, '*The Impact of the Charismatic Churches on Mainline Churches in Zambia*' (2005), Cheyeka validated this view by stating that the period 1970 to 1980 was a decade of Christian Growth and the beginning of the formation of Charismatic churches in Zambia. Throughout this period a number of Charismatic churches, ministries and fellowships were established and it is during this time that the charismatic movement began to face opposition from the established mainline churches, which dreaded its spread and had begun presenting themselves as national churches.

Cheyeka's study provides more information on the growth of Pentecostalism in the United States of America and in Zambia but not on the history of Bread of Life Church International. He only wrote about Bread of Life Church International when he made reference to the national civic engagements done by Bishop Imakando and his messages preached concerning the third term bid by President Chiluba (Cheyeka, 2014). Therefore, my study is different from Cheyeka in the following; my work is focused on the history of Bread of Life Church International, factors that led to its growth and its contribution to the growth of Pentecostalism in Zambia.

Cheyeka's work was of great relevance to mine in that his studies provided the relevant information concerning the general growth of Pentecostal and Charismatic churches in Zambia and the national civic engagements done by the church mother bodies. Though Cheyeka writes richly on the history of Pentecostal and Charismatic churches in Zambia, his writings are focused on the general history and do not include a history of Bread of Life Church International, factors that had given rise to the growth of this church and its contribution to the growth of Pentecostalism in Zambia.

Lumbe in his study '*Origins and Growth of Pentecostal and Neo-Pentecostal Church Movements in Zambia between 1989 -2000*', (2008) stated that just after independence in 1964 the foreign mission churches were under burden from double front. The first being a growth in African Initiated Churches (AIC) that split off from mission churches, commonly because of seeming racism and the desire to combine local features that the mission churches would not frustrate. The second burden came from evangelists who were sent by Pentecostal and Charismatic churches; whose emphasis on the miraculous and an acknowledgement of the impact of the spiritual realm on the physical world had a great influence in Zambia.

Lumbe (ibid) attributed the growth of Pentecostalism in Zambia to the churches ability to respond to issues of witchcraft and curses, its appeal to emerging intellectuals, providing hope to people in the margins, a recognition and empowerment of the congregation, and mass gospel campaigns (crusades). These crusades contributed to the growth in figures of the Pentecostal movement in Zambia.

Lumbe's (2008) study is of great relevance to my study in that it lays a foundation upon which this study will add current perspectives such as the contribution of Bread of Life Church International to the growth of Pentecostalism in Zambia.

According to the author the youths were a factor of growth of the Pentecostal movement in Zambia. He reported that the Pentecostal movement consequently expressed itself as a progressive movement boasting serious connections with North America and Western Europe. He further stressed that the American flair, and the persuasiveness in English of the well dressed and enthusiastic pastors, was attractive to the young and upcoming intellectuals in Zambia. The author maintained that any form of linking to Europe or North America, be it culture, religion or academic, was a symbol of progress.

Though agreeing that evangelism was a factor of growth of Pentecostal and Charismatic churches in Zambia, Lumbe disputed the numerical growth of Bread of Life Church International by presenting an intriguing argument that the numerical growth of Bread of Life Church International was not linked to the Church carrying out evangelism activities but attributed its growth to what he termed 'spiritual migration.' He stressed that "the Pentecostal/Charismatic Churches that started after the year 2,000, were established as a result of 'spiritual migration' (people moving from one congregation to another, searching for greener pastures) as opposed to the aggressive evangelistic efforts seen in the early eighties and mid-nineties.

Lumbe (ibid) further noted that this had resulted in most of the churches struggling with sustainability because of the constant fluctuation of members from within the movement and other mainline churches. Lumbe gave an analysis as follows:

The Dunamis church led by Danny Pule started during the early 90s and within five years had a following of 2,000 people (95% coming from

other churches). By the end of 2,000, the church began to lose members. Today the church cannot fill the first four rows of the church. On the western side of the city the Bread of Life Church was unfolding and just as it was being consolidated after its move from being Baptist to Charismatic, the three churches, that is, the Go Centre, Dunamis Church and North mead Assemblies were losing members at a rapid rate and the Bread of Life Church was growing in numbers, not because of evangelism and discipleship. The question is where did these people who were already believers come from?

His study maintained that as much as there had been a response to the call of salvation, the number of people who had responded, compared to the influx of members from other Churches, makes it possible to say there was more spiritual migration than there were people being saved.

Lumbe bemoaned the lack of sufficient written records on the history of Pentecostalism in Zambia even within Zambia's church history archives. In his study he challenged Pentecostals to 'take themselves seriously and take up historical scientific documentation. Lumbe (2008) presents a perceptive introduction to the movement's inception, beliefs and practices as well as social engagement. He attempted to present an all-inclusive account of important happenings in the development of Pentecostalism in Zambia. Even though this was true, Lumbe's sources were limited to his own personal knowledge and research on Zambia and one author, Anderson (2004) who had not written much on Pentecostalism in Zambia. Moreover, the indigenous Zambians interviewed for his work were not key figures in the development of Pentecostalism in Zambia. Lumbe's study does not give a detailed account of a history of Bread of Life Church International, factors that had given rise to the growth of BLCI and its contribution to the growth of Pentecostalism in Zambia; hence the study.

Chalwe (2008) in his work; '*An evaluation of the Mission History of Pentecostal Assemblies of God in Zambia*', writes that discussion of the Pentecostal/Charismatic movement in Zambia could not be understood without paying attention to the history of the Pentecostal Mission Churches in Zambia. Growth in the Charismatic movement could not be attributed to itself without acknowledging the role of the Pentecostal

Mission Church in its inception and progress. Since 1989 the number of Pentecostal and Charismatic adherents had significantly increased.

Chalwe's study established that in 1978, a West Indies-born Pentecostal Assemblies of Canada missionary, by the name of Winston David Broomes, began to reach high schools, colleges and the universities to preach to school leavers, some of whom started later to be leaders in the churches; a few even matriculated into the Bible College to train as Christian ministers.

The study by Chalwe (2008) provides a robust history of Pentecostal Assemblies of God in Zambia, Chalwe also drew attention to the challenges faced and the successes that the movement had achieved since its beginning. He lamented their poor community participation and suggested the need for the creation of a theology of socio-political and economic reconstruction and the need for a change in attitude. Chalwe's study focused only on the growth of the Pentecostal Assemblies of God in Zambia. He did not attempt to incorporate the history of BLCI and its contribution to the growth of Pentecostalism in Zambia hence my study.

M'fundisi (2014) whose study was '*Pentecostalism and Charismatic Spiritualities and Civic Engagement in Zambia (1964-2012)*' traced the historical development of Pentecostalism in Zambia and explored the nation's history of civic engagement, the primary areas of examination included political activism and various attempts at addressing the HIV/AIDS pandemic. Her study made attempts to trace Pentecostal civic engagement in post-colonial Zambia, from independence in 1964 during the Kaunda era, until 2012. The study examined several Pentecostal churches in terms of conducting civic engagements. One of the churches that she examined was Bread of Life Church International.

M'fundisi's study established that Pentecostal Holiness Church (PHC) was the first Pentecostal church to be founded in Zambia. It was established in Chilenje South Township in Lusaka urban. She observed that the Pentecostal Holiness Church was established in 1948, some Zambians working in the mines in South Africa were converted as a result of Pentecostal Holiness evangelism. This inspired missions to expand their mission efforts to Central Africa and Zambia. M'fundisi observed that

currently majority of Pentecostal Holiness Church (PHC) members are in Lusaka followed by the Copperbelt.

M'fundisi (2014) provided brief histories of each Pentecostal church that she examined. Concerning Bread of Life Church International, she stated that Bread of Life Church International was one of the biggest Charismatic churches in Zambia today with an approximate membership of 10,000. The author stated that Bishop Joe Imakando who was the presiding Bishop was a very well-known and respected preacher in Zambia. Her study identified the critical role played by the church mother bodies when they spearheaded the dialogue process and established the Zambia Elections Monitoring Coordinating Committee.

Her study concluded that the Pentecostal Christians had become drivers of change especially in the areas of health, education and the care of orphans. She argued that what they now needed was a hermeneutically solid theology that would guide and drive their praxis. Her study recommended that the Pentecostal churches needed to develop a more united voice and actively take part in structural critiques of social issues because this would enable Pentecostal Christians to offer systemic solutions to problems created by unjust systems.

Though M'fundisi (2014) examined civic engagements by several Pentecostal churches, she falls short of offering a comprehensive history of Bread of Life Church International. Her study only focused on civic engagements by the Pentecostal Churches and not the contribution of Bread of Life Church International to the growth of Pentecostalism in Zambia and the factors that had led to the growth of BLCI in Zambia.

In 2009, Phiri published a study entitled '*African Pentecostal Spirituality: A Study of the Emerging African Pentecostal Churches in Zambia.*' The study focused on BIGOCA and Grace Outreach Missions International (GOMI) that broke away from mainline churches as case studies. Phiri's study identified five factors that led to the growth of Pentecostalism in Zambia. These were conversion, deliverance, prosperity, cell groups and recruitment methods (Exorcism, Witnessing and Healing). He argued that Pentecostal churches use of various methods of recruitment such as exorcism,

witnessing and healing to convert people to Pentecostalism had been at the center of the rapid growth of Pentecostalism in Zambia.

Phiri's study agreed with the World Council of Churches that the emergency and growth of Pentecostal churches and of Pentecostalism within traditional churches in Africa may also point to some deficiency of traditional Roman Catholicism and Protestantism. Theology and practice of these churches had to a large extent neglected the Holy Spirit affirmation about his continuing presence.

Phiri's (ibid) study is similar to my study in that it successfully identified some of the factors of growth of the Pentecostal/Charismatic Churches in Zambia but made no attempt to explore the history of Bread of Life Church International and the contributions made by the Pentecostal Churches to the growth of Pentecostalism in Zambia.

2.5 Identified Research Gap

The literature has shown that there are many researchers that had written about the growth of Pentecostalism but they had not established the history of Bread of Life Church International, the factors that had given rise to the growth of the church and its contribution to the growth of Pentecostalism in Zambia from 1992 to 2017. This is the gap of the study the researcher had identified being omitted or not clearly dealt with by most of the literature reviewed; therefore the study.

One can conclude that most writers had precise areas of focus. It is for this reason that this researcher decided to concentrate on the history of Bread of Life Church International, factors that had given rise to the growth of the church and its contribution towards the growth of Pentecostalism in Zambia from 1992 to 2017. The work explored how this form of Christianity had interfaced with and helped to change the social, political and religious realities of the public domain in Zambia.

2.6 Summary

This chapter has considered what earlier researchers had written about the history of Pentecostalism in different parts of the world commencing with America, Asia and

Africa. The current study reviewed the literature that was relevant and significant about Pentecostalism in the world and in Zambia.

From the literature reviewed there was little information documenting the history of Bread of Life Church International, factors that led to the growth of Bread of Life Church International and its contribution to the rapid growth of Pentecostalism in Zambia, hence the study.

CHAPTER THREE

METHODOLOGY

3.1 Overview

The previous chapter reviewed literature relevant to the study. This chapter of the study deals with the description of the method applied in carrying out the research study. It is organized under the following headings: research design, data collection, research site, population sampling and sample size, instrument for data collection, method of data collection, and data collection procedure, methods of data analysis, credibility and dependability of results and ethical considerations are also discussed.

Research methodology is the systematic, theoretical analysis of the procedures applied to a field of study (Kothari, 2004). Methodology involves procedures of describing, explaining and predicting phenomena so as to solve a problem; it is the ‘how’; the process, or techniques of conducting research.

3.2 Research Design

Research design constitutes the blueprint or the roadmap for the collection, measurement, and analysis of data. According to Kothari (2004), research design is a plan, a roadmap and blueprint strategy of investigation conceived so as to obtain answers to research questions; it is the heart of any study. According to Devanus (2001) “The function of research design is to ensure that the evidence enables us to answer the initial questions as unambiguously as possible.” Attaining relevant information therefore, involves specifying the type of evidence needed to answer the research questions, to test a theory, to evaluate a programme or to accurately describe some phenomenon. The study used phenomenology as the paradigm. The researcher suspended her personal beliefs and withheld her judgment to know more about Bread of Life Church International.

Phenomenology can be seen as “a science of describing what one perceives” (Moustakas, 1994). The aim of phenomenological research is to take note of significant

statements and themes of meanings and then engaging in exhaustive descriptions of these experiences and phenomena (Creswell, 1994). In this research, the meaning that the subjects brought to their experiences is what I intended to understand. With this in mind, I used questions in interviews and questionnaires that allowed respondents to express their thoughts and lived experiences as members of BLCI in Zambia.

Creswell (1994) argues that in order to carry out phenomenological research, one should be able to 'ask appropriate questions and rely on informants to discuss the meanings of their experiences of Pentecostalism. Therefore, questions were open ended and allowed respondents to speak openly. This requires patience, skill on the part of the researcher and the ability to also handle emotional out bursts.

This study was qualitative in nature. A qualitative research is a form of research that involves description (Kombo and Tromp, 2006). Qualitative research pursues to describe and analyze the culture and behavior of humans and their groups from the point of view of those being studied. One scholar deduces on qualitative approach as constructed on a descriptive epistemological position and constructivist ontological orientations (Bryman, 2008). I used a qualitative approach because in qualitative research, social phenomena and their implications are fashioned by social connections between individuals. Qualitative research is frequently used as a means to gathering specific words from respondents in view of the fact that an open-ended survey approves respondents to offer responses within their distinctive upbringing.

This approach was suitable for the study which sought to establish the history of Bread of Life Church International and establish its contribution to the growth of Pentecostalism in Zambia because qualitative methodology uses data collection instruments that would help the researcher in the understanding of the meaning of actions of the persons under study so that the researcher is able to see the world from their point of view (Muma, 2013). Similarly, qualitative approach was chosen because a qualitative research aims to understand why people think, feel, react and behave in the way that they do. To adequately report the issues raised by the research topic, qualitative method was used because it is concerned with words rather than numbers (Bryman, 2016).

Denkin (1994) maintains that researchers who employ qualitative methods follow deeper accuracy. The researcher's objective is to study things in their ordinary

environments, trying to make sense of, or interpret occurrences in terms of the meaning people bring to them. The researcher endeavored to observe, describe and interpret settings as they are, upholding what Patton (1990) calls empathic neutrality.

3.3 Research Site

The study was conducted at Emmasdale Bread of Life Church International in Lusaka District. The research site was chosen because Lusaka is the headquarters of the church.

3.4 Population

According to The American Heritage Student Science Dictionary (2014) a population is the number or body of inhabitants of a particular race, class, or group in a place; the working-class population. Bryman (2004) defines population as the universe of units from which the sample is to be selected.

In this study, the target population was comprised of church leaders and members of Bread of Life Church International. The target population included the Bishop, church leaders and members of Bread of Life Church International in Emmasdale Township.

3.5 Sampling and Sample Size

The study used the non-probability sampling design. Within this design, the sampling technique used was purposive sampling. Purposive sampling is a technique widely used in qualitative research for the identification and selection of information and selection of information-rich cases for the most effective use of limited resources (Patton, 2001). This involves identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest (Cresswell, 2001). I used two sampling techniques under purposive sampling; key informant and snowball sampling.

These techniques were used because it allowed the researcher to purposively select a sample of respondents with reliable and relevant information to the study. Key informant sampling was used to identify key informants to the study; the key informants were: the founder of Bread of Life Church International, 3 Reverends, 4

Pastors and 2 Elders. The key informants were selected because of their skill, knowledge and their position within the church and society. Additionally, the key informants were able to provide more information and a deeper insight concerning what had been happening in Bread of Life Church International.

Snowball sampling was used to identify cases of interest from sampling people who knew people that generally had similar characteristics who, in turn knew people, also with similar characteristics (Patton, 2002) Snowball sampling was used to identify members of the church who were of interest to the study. Church members consisting of ten (10) females and ten (10) males were snowballed through the church leaders.

The sample size of thirty respondents was chosen because it was easy to manage and valid generalizations could still be made. Additionally, it was selected to avoid saturation in which new data collected would not be adding value to the study.

3.6 Instruments for Data Collection

The main instruments that were used for data collection were interview schedule guide; unstructured questionnaire guide; recordings and primary sources like books, DVDs of sermons, worship songs, teachings and magazines. A thorough review of unpublished written material and literature was done. Written sources on the subject which had already been identified were studied carefully. Participation observation was also used in the study.

3.7 Methods of Data Collection

In this study the researcher used the semi-structured interview schedule guide, unstructured questionnaire guide and participant observation to collect data from the thirty participants. Semi- structured interviews were conducted to collect qualitative data from ten (10) church leaders using the interview guide; these one-to-one interviews were conducted and tape-recorded to collect data on the history of Bread of Life Church International, factors that had given rise to the growth of the church and its contribution to the growth of Pentecostalism in Zambia. The interview schedule guide was flexible as it included open ended questions to collect in-depth information so as to

get a complete and detailed understanding of the issue at hand (Kombo and Tromp, 2006).

Unstructured questionnaire was used to collect data from the twenty (20) church members who included ten (10) males and ten (10) females. The researcher also recorded a few sermons in Bread of Life Church International which were also analyzed.

3.7.1 Interviews

An interview provides access to the content of the situation and makes the researcher have deeper significance about the reality of what is being studied (Dexter, 1970), In addition, interviews provide access to what is inside a person's head, makes it possible to measure what a person knows (knowledge or information), what a person likes or dislikes (values and preferences) and what a person thinks (attitudes and beliefs) (White, 2005).

3.7.2 Unstructured Questionnaire

Apart from the semi-structured interview schedule, an unstructured questionnaire was administered to twenty (20) church members to collect qualitative data as it included open ended questions. Unstructured questionnaires are used in qualitative research; unstructured questionnaires are made up of questions that elicit free responses. These are guided conversation rather than structured interviews (Patton, 1990). Kothari (2012), reasons that, a questionnaire in qualitative research prevents the researcher from being biased as answers are in respondents 'own words'. The main purpose of administering an unstructured questionnaire to church members was to discover their awareness on the factors that led to the growth of the church and its contribution to the growth of Pentecostalism in Zambia from 1992 - 2017.

3.7.3 Participant Observation

Observation is a method in which the researcher takes field notes on the behaviour and activities of individuals at the research site (Cresswell, 2003). Dexter (1970) refer to the

data obtained through observation as 'live'. Participant observation, in particular, is a strategy where the researcher actually lives and works among the people being observed or studied. Participant observers live as much as possible with the individuals they are investigating, trying to blend in and take part in their daily activities. The participant observer watches what people do, listens to what they say, and interacts with participants (LeCompte and Preissle, 1993). According to White (2005), the purpose of observational data is to describe the setting that was observed; the activities of the participants that took place in that setting; and the people who participated in those activities and their contributions. Participant observation enabled the researcher to participate in the church activities such as the women conference, 'Three Days of Power' meetings, and services held at Bread of Life Church International. The researcher also witnessed the distribution of food stuffs to the recipients by the Home Based Care committee. The researcher was aware of the weakness of the method where insiders are bound by their perspective and therefore could be blind to other realities.

Participation in the activities of Bread of Life Church International was helpful and fruitful. Reason (1994: 10) asserts that "we can only truly do research with persons if we engage with them as persons, as co subjects and thus as co-researchers."

3.7.4 Triangulation

Triangulation is a widely discussed concept in qualitative research. According to Bogdan and Biklen (2011: 115), in the social sciences, triangulation "conveys the idea that to establish a fact you need more than one source of information". The use of many methods or triangulation in social research has been recognized by numerous researchers because it helps to overcome flaws inherent in the use of one method. Patton (1990) adds that, combinations of interviewing, questionnaire and observations are expected in much social sciences field work because studies which adopt only one method are more vulnerable to errors linked to that particular method than studies that use multiple methods in which different types of data provide cross-data reliability checks.

In relation to the aforesaid, it can be stated that this study employed triangulation at data-collecting techniques. The study utilized a number of qualitative data-collecting

techniques namely: interviews, unstructured questionnaires and participant observation. Consequently, the researcher used the different data-collecting techniques defined above to establish corroborations about the history of Bread of Life Church International and its contribution to the growth of Pentecostalism in Zambia from 1992 to 2017.

3.8 Data Collection Procedure

Data was mainly collected from primary sources in form of interviews and questionnaires in the main church in Emmasdale Township.

Consent forms for the participants were collected from the University of Zambia. The consent forms enabled the researcher to seek permission from relevant authority such as the church leaders. Before the interviews, the purpose of the study was explained to the respondents and confidentiality of the information to be given was assured to them. The researcher also carried an official introductory letter from the Directorate of Research and Graduate Studies at UNZA for identification purposes. Data collection for the study took place from 22nd May, 2018 to 30th August, 2018.

3.9 Methods of Data Analysis

Since the data was qualitative; the data was determined and categorized into themes and sub-themes that arose through thematic examination. Data was analyzed by classifying and removing emerging themes from the raw data. In this study data processing operations involved among other things editing, classification and presenting of qualitative data. Editing comprised a process of examining the collected raw data to identify errors and omissions and rectifying them wherever possible. Classification involved organizing data in groups or classes on the foundation of common characteristics in descriptive terms (Best and Kahn, 2008). This process was done physically by prudently paying attention to the recorded conversations and written responses in order to understand; lessen and code key responses into major and sub-themes that emerged for later discussion. This was done in line with the research questions at hand.

The phrases were further grouped into categories that reflected various aspects of meaning which were used to develop an overall description as seen by the respondents.

Some answers were also separated to be used as original quotes for precise words used to highlight significant findings of the study. The data was analyzed as soon as it was gathered; this was done to reduce on misplacing the information owing to the huge volumes of data that was collected.

3.10 Credibility and Dependability of Research Findings

Credibility encompasses instituting how believable or true the findings are from the participants' viewpoint (Trochim, 2001). In a qualitative research credibility and trustworthiness are considered important elements of research. Triangulation of multiple data collection procedures contributed to the credibility of the findings.

Dependability in this study was made possible by examining verbatim interview transcripts and using actual words uttered by the respondent. Reliability is concerned with the dependability of the results obtained from a measuring instrument. In order to attain content reliability; semi-structured interview schedule, unstructured questionnaire and participation observation were used as main instruments for data collection. The researcher made sure that the unstructured questionnaire and semi-structured interview schedule instruments had all the essential questions to comprehensively answer the three research questions of the study.

3.11 Ethical Considerations

Ethical considerations at the start of the research project provided a guide to the limits a researcher had to consider within their research and also protect the welfare of the subjects (Burns, 2000). Ethical issues cannot be overlooked, as they relate directly to the integrity of a piece of research and of the discipline that is involved (Bryman 2016). Ethical issues are important because a qualitative research involves researching private lives and putting them in the public. Bryman (2016) named four areas in which ethical concerns arise which are; does it harm participants, informed consent, invasion of privacy and whether deception is involved.

Clearance was obtained from the University of Zambia and permission was sought from the presiding Bishop of Bread of Life Church International and relevant clergymen and members of Bread of Life Church International. Furthermore, consent was sought from Bishop Imakando to use his name in the study.

The purpose of the study was made known to the respondents. The respondents were informed that there would be no direct benefit for them; their names would not be revealed to anyone; they would be free to withdraw or to remain silent if they did not want to answer any question. The respondents further were requested to sign informed consent forms. By so doing, the participants' right to privacy, dignity and informed consent was observed and assured. The participants were informed in advance that the questionnaires and interviews were to be used to collect information for academic purpose only.

3.12 Summary

In conclusion, the chapter presented the methodology used in undertaking the study from data collection to data analysis. It has provided a detailed focus on the research design, sampling techniques and procedures, the sample size, instrumentation and methods used to collect and analyze the findings of the study. The next chapter will present the results of the study.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.1 Overview

This chapter presents findings of the study. The study focused on establishing the history of Bread of Life Church International, determining the factors that had given rise to the growth of Bread of Life Church International and exploring the Church's contribution to the growth of Pentecostalism in Zambia. The study was guided by the following research questions:

1. What is the history of Bread of Life Church International?
2. What are the factors that had given rise to the growth of Bread of Life Church International in Zambia?
3. What is the contribution of Bread of Life Church International to the growth of Pentecostalism in Zambia?

4.2 Demographic Profile of Participants

The demographics of the participants refer to the statistics relating to the research respondents who took part in this study. A researcher participant, informant or respondent is someone who is well conversant in the social phenomenon being studied and who is enthusiastic to provide information on it (Babbie, 2007).

4.2.1 Gender and Age of the Respondents

The target population for this study was 30 comprising 10 key informants and 20 respondents. Both the key informants and respondents provided qualitative data respectively. The 10 key informants were male while the respondents were 10 females and 10 males.

The data in the findings came from the founding Bishop, Leaders (3 Reverends, 4 Pastors and 3 Elders) and 20 church members comprising 10 females and 10 males in Bread of Life Church International.

The ages for the key informants ranged between 38 to 65 years while the ages for the respondents stretched between 20 to 45 years. The findings from the participants are presented under headings reflecting the research questions.

4.3 History of Bread of Life Church International

4.3.1 The Calling of the Founder of Bread of Life Church International

The findings gathered from Bishop Joseph Imakando indicated that he was the founder of Bread of Life Church International and that he was born in Mongu on 20th September 1954 in a family of seven. His parents were Mr. Bothwell Imakando and Mrs. Nalishebo Imakando.

Further findings indicated that Bishop Imakando came to know the Lord in 1974 through a tract that he was given when he had gone to Evelyn Hone College to attend a Zambia Fellowship of Evangelical Students (ZAFES) meeting. Whilst he was invited by a former childhood friend with whom he went to school with at King George High School which is now called Kabwe Secondary School. Whilst at Evelyn Hone College thoughts were running in his mind, “I am wasting my time here while my friends are somewhere in the bar drinking and am listening to this God who does not exist and this God who is just a deception in the minds of young people.” After the meeting finished three young ladies handed him tracts which he never read until six months later. He was at home contemplating about his life; that is when he decided to read the tracts given to him six months earlier. When he read the tracts, he decided to give his life to the Lord (Jesus Christ).

After giving his life to Jesus Christ, he joined Lusaka Baptist Church where he was baptised and two years later he felt a strong urge to serve the Lord. Bishop Imakando recalled:

I began to lose interest in my job. After being a Christian for one year; people saw a dramatic change in my life and so they wanted me to take up a senior position at church. Even at work I started receiving a lot of

favour. I started a bible study group at National Milling where I was working and we started meeting at lunch time.

4.3.2 Preaching in Institutions of Learning

The findings gathered from Bishop Imakando showed that the founding Bishop started preaching in secondary schools and nursing schools; like the University Teaching Hospital nursing school. Bishop Imakando started going to the University Teaching Hospital on Sundays to preach the word of God before going to Church. The nurses would bring the patients to the common room and he would preach to them. University Teaching Hospital had common rooms which were very beautiful. He recollects the difficulties that he faced in preaching by stating that: “It was very difficult ministering in the sense that in those days most of the patients were vernacular speakers. In the night, I used to agonize because I had to prepare the sermons in English and then translate into Chinyanja. I struggled with words like *Kutembenuka*, *Kukulupilila*, and *kuwelunza* all those words.”

It was during this period that he really started to develop the urge to preach. He confessed his desire to preach to his Pastor who quickly informed him that in one of the sessions where Bishop Imakando was preaching at Kabulonga Girls Secondary School, the pastor was hiding in the crowd to hear him preach. The pastor was not surprised at all that Bishop Imakando was called by God.

4.3.3 Growth of Bread of Life Church International and Church Planting

The study further revealed that in January, 1996, Bishop Imakando left the EFZ and went into full time ministry. Failure to find a replacement as Executive Secretary at EFZ caused him to serve up to the end of 1996. The founding Bishop narrated that: “God continued to bless us as a church. We had a problem of space at the former church. Emmasdale Church could not accommodate the ever increasing number of people that were being added to the church by the Lord. We started praying for this place; plot number 26523, corner of Vubu and Lumumba Roads in Emmasdale where we are now.” He went on to say that: “In 2005, God gave us this place and we built

this church called the Blessing Centre. The church embarked on building the Blessing Centre in order to contain the rapid growth of the members and provide for a head office for the entire Bread of Life Church International churches within Zambia and outside Zambia.”

The study established further that the members of the church gave their finances and materials towards the building of the church called ‘Blessing Centre’. Bishop Imakando pointed out that: “The project from beginning to end stretched our faith to the limits. The grace of giving and sacrifice was evident as many gave over and beyond their capacity. With ninety nine per cent (99%) local funding the project was eighty five per cent (85%) completed in the month of December, 2012. By the grace of God the facility was dedicated to God on 19th November, 2011 by Pastor Enock A. Adeboye.” Bishop Imakando was consecrated as Bishop in 2000. The membership is now twelve thousand (12,000). The church had grown from about one hundred and twenty (120) members to twelve thousand (12,000) members.

Further findings showed that Bread of Life Church International had been sending missionaries locally and outside Zambia. Founding Bishop indicated that: “While I was pastoring the church at Emmasdale Church; we talked to World Vision for us to plant a church in Southern Province at a place called Munumbwe. That was the first church we went to plant in Southern Province. When we began Bread of Life Church International, I had a conviction from God that we should start planting churches. So that was how we started planting churches; because our vision said we should possess the land. We said to ourselves that possessing the land meant that we must have a presence in the land and having a presence in the land required us to build churches. That was how we started planting churches. Now we have one hundred and sixteen (116) churches throughout Zambia and twelve (12) churches in foreign countries.

4.3.4 Doctrinal Differences

The church sent him for pastoral training at Scott Theological College in Machakos Kenya. He spent two years at the training college. At the college he was given an elective course where he was allowed to choose some of the subjects after doing one year. In March, specifically 28th March 1978 Bishop Imakando returned from Kenya.

Bishop Imakando credited the baptism of the Holy Spirit that he experienced to the Scot Theological College in Kenya. He reasoned that:

I really thank God that I went to Kenya. Some people wanted me to go to the United Kingdom (UK), but looking back I feel it was God's will for me to go to Kenya because whilst in Kenya I learnt more about the Holy Spirit and experienced the baptism of the Holy Spirit just in Kenya and my preaching changed. My preaching had power and I began to see God really using me.

4.3.5 Urban Phenomenon

Upon his return from Kenya in March 1978, the Lusaka Baptist Church requested him to plant a church in Emmasdale Township. The church was started at a school called Emmasdale Primary School. A few people from Lusaka Baptist Church came to help; notable among those were Mr. Gordon Bland and Red Silver. The church began in a school and later on Lusaka Baptist Church organised funds and a loan for Bishop Imakando and the people that were with him to purchase a house in Emmasdale Township. With these funds they were able to buy a house; plot number 136, Chinyunyu Road in Emmasdale Township. It was a blue house that is where Bishop Imakando and his friend Vincent, who was working for Lusaka Baptist Church as a youth pastor, lived.

They knocked the wall between the dining room and the sitting room in order to turn the room into the Sunday service. During this period Bishop Imakando got married to the present wife Bernadette Imakando on twenty ninth (29th) July, 1978. They continued living in that house with his friend; Vincent. In 1979, second (2nd) October; God blessed the Imakandos' with a son whom they named Caleb. There after the family grew with inclusions of Philip, Benjamin and Jonathan.

The respondent explained further that:

During that time, the Church began to grow and we called ourselves Emmasdale Church; so we dropped the name Baptist. There was no Baptist name, it was just called Emmasdale Church and that is what we registered with the Registrar of Societies. We were of course inclined to

the Holy Spirit unlike other Baptist Churches. We decided to build the church at plot number 136 Chinyunyu Road. The plot was big hence we started building our own Church. We were able to put up our small Church probably sitting about five hundred (500) people. That is the Church we started with. I was ordained as Reverend when the church was at slab level. We continued to grow, in 1990 we grew to one hundred and twenty (120) and the membership was just falling within one hundred and twenty (120) to one hundred and fifty (150). We tried many methods to grow the Church. It wasn't growing.

4.3.6 Prophetic Word

In 1988, Bishop Imakando decided to go for a wider ministry by joining the Evangelical Fellowship of Zambia as the Executive Director. The position of Executive Director was a full time job so a leader had to be found to replace Bishop Imakando and that leader was Pastor Chali Kasonde.

In 1992, whilst Bishop Imakando was with EFZ, leaders from the Emmasdale Church approached him and requested that he goes back to pastoring the church. He agreed to pastor the Church but only on part time basis since he was engaged on full time basis with the Evangelical Fellowship of Zambia as Executive Director. He recalls that:

I resisted, but through persuasion and then a dream that I had; I decided to go back to the church as a part time pastor.” In August, 1992 Bishop Imakando was invited to go to Nigeria for a church growth meeting hosted by Pastor Kumui of Deeper Life Church. He resisted the invitation as he did not desire to go. He recounts that: “I didn't even want to go so I asked God; if you really want me to go, I want you to speak to me and tell me what you want me to do. I had lost interest in my EFZ job. My heart was not just there.

Eventually he went to Nigeria to attend the church growth meeting. While in Nigeria he was accommodated in a flat with other invited preachers since he was also asked to preach during one of the services. In that flat a white missionary came with a Nigerian national and asked if the Nigerian national could sleep in the leaving room to which no

one objected. The guest preachers had separate bed rooms. To Bishop Imakando's amazement he noticed that the Nigerian national was praying from midnight to morning. The following morning he chatted with him and to his surprise; the Nigerian national told him that God had told him that Bishop Imakando would talk to him. That's how he joined the Nigerian national at midnight to pray. On the second night the group grew to five and during the prayers one of the persons that had come to pray made a prophetic word towards Bishop Imakando; do not worry about the two services God is telling me that He is giving you thousands, you will possess the land and feed them with the Bread of Life. By that time he was thinking of growing the church to two services. He wrote the prophetic word down. Upon arrival from Nigeria, being EFZ Executive Director; he organised a missionary meeting at UNZA Chapel. Pastors and Elders came to the meeting. On the last day of the meeting one of the speakers; a missionary from South Africa asked to pray for him and his wife. After the prayer, the missionary said to Bishop Imakando do not be concerned about the two services; I am giving you thousands, you will possess the land and feed my people with the Bread of Life. These words affected him because these were the exact words spoken to him by the Nigerian national. He narrates that:

In shock, I asked the man if he had ever travelled to Nigeria he told me no. I asked further, if he had ever met this Nigerian man; he said no. He said he was just saying what God had told him. I told him do you realize that what you are telling me is what somebody told me word by word." From that moment Bishop Imakando began to take prophecy seriously. "Coming from the Baptist back ground we turn to emphasis the word more than the prophecy you know; rightly so. Sometimes we neglect the prophetic side," he clarified.

Further findings from the founder indicated that Bishop Imakando went to South Africa to attend to a conference at Rhema bible church. Pastor Tim Storey was preaching that night and as he was preaching there was a strong anointing in the auditorium. The young lady who was next to Bishop Imakando fell to the ground and he picked her up and tried to put her to sit down. He also began to feel the power of God all over him and this prompted him to go forward to be prayed for. He remembers that:

When I came back from that meeting, we had a camp meeting at the Bland's farm in Lusaka West. I noticed that after preaching I began to pray for people. I would pray for people and they would get slain¹. I was wondering, what is this now. One of the young people when he fell to the ground said he had a vision of a big church. I was puzzled!

4.3.7 Bishop Imakando's Visit to South Korea

The findings revealed further that Bishop Imakando traveled to South Korea to attend seminars on church growth in 1994. The founding Bishop stated that:

I was asking questions; how could we grow from 120-150 members to thousand members. We had been trying this for years but what new thing or gimmick or methods could we employ? Then at that time, I was still Executive Director of EFZ. A church in South Korea wrote to the Associations of Evangelicals in Africa (AEA) requesting to choose 30 people from Africa who would be sponsored to go to South Korea to study church growth.

He went on to say that the General Secretary of the Association of Evangelicals in Africa chose thirty (30) people from the Francophone countries and English speaking countries. Bishop Imakando was one of those thirty (30) people. One did not come so only twenty nine (29) travelled. For one week, they were attending classes on church growth. One of the highlights of that visit was that they were taken on a conducted tour to see the big churches in South Korea. At that time in the world, there were twenty (20) big churches and of those twenty (20) big churches nine (9) of those churches were in South Korea. They visited three (3) of those big churches. The biggest Pentecostal Church, Baptist Church and Methodist Church were in South Korea.

The respondent founding Bishop maintained that:

¹ To be slain in the Spirit is when people come under the manifestation of the presence of God's Spirit.

God was opening my eyes to see that this thing is possible of having a big church. I came back to Zambia and told the church that we are going to pray for forty (40) days. I called it the 'Red Sea' strategy². We started praying and the numbers were encouraging. Then after that prayer strategy, I announced to the church that we were going to be a church of thousands. People looked at me; some wondering; does he know the difference between a hundred fifty (150) and a thousand (1,000)? Who is he speaking to? Who

is now influencing him? I began to teach on the 'Power of the Vision' which is the vision I had received from God which was, 'I am giving you thousands, you will possess the land and feed my people with the Bread of Life'; that became our vision. I told the people we were going to be a church of thousands and that God was going to increase us; God was going to multiply us. I kept on preaching on the vision and strengthening the people. One (1) elder even got upset and said now it's just vision, vision until he left us and I don't know where he is up to this day. To our surprise, the church began to grow; we became five hundred (500) and then one thousand (1,000). Now we had problems with space. So we had to do two services. We extended the church, and then we found that we grew to two thousand (2000) members, then to two thousand five hundred (2,500) members. We extended the church again to accommodate the increasing number of the people. We kept extending the church until it was just not possible to extend it further. The church lost its shape completely.

4.3.8 Prayers

Remarking on the choice of the name of the church, the respondent founding Bishop clearly outlined the procedure that ensued:

I continued being uneasy about the name Emmasdale Church. We began to pray for the new name of the church with the elders notable among

² Red sea strategy was a name given to the forty days prayers conducted by BLCI to symbolize the journey to the Promised Land of tens of thousands of members.

those elders was elder Chitundu (late), elder Amos, elder Mulenga and elder Pastor Chali Kasonde. As we were praying, we listed possible names which we would call ourselves. Bread of Life Church was one of those names. After praying, we decided to take a name from the list. We all agreed on the name Bread of Life Church. Pastor Chali Kasonde was one of the elders and was actually pastoring the church. What shocked me later was to find out that the word God gave me had Bread of Life in it. God said; “I am giving you thousands and you will feed the people with the Bread of Life. You will possess the land and feed the people with the Bread of Life.” I said, you mean all this time the name was there and we didn’t see it. We sent Pastor Chali Kasonde to the Registrar of Societies to change the name. When Pastor Chali Kasonde got there, the officer from the Registrar of Societies searched for the name Bread of Life Church and then said to Pastor Chali Kasonde, sorry, there is another church which has the name Bread of Life Church so we can’t accept this name and you can’t be registered as Bread of Life Church. Chali of course felt bad, his countenance fell and as he was going away the man called him back. The officer told him that; I will register you if you can add international at the end of the name Bread of Life Church. So that is how we added the word international at the end and we were registered as Bread of Life Church International.

4.4 Factors that had Given Rise to the Growth of Bread of Life Church International.

In order to determine the factors that had given rise to the growth of Bread of Life Church International, the following research question was posed to guide the study; what are the factors that had given rise to the growth of Bread of Life Church International?

The findings are presented in narrative form according to the headings drawn from the objectives.

4.4.1 Conversion

Conversion in this context refers to the change of adherence from one church to another. In this study the researcher investigated why members of Bread of Life Church International left their former mainline churches to join Bread of Life Church International. Two respondents indicated that they were in search of the truth which they found in Bread of Life Church International while eighteen respondents gave reasons such as prayer, messages of hope and faith, and media. Seven respondents indicated that music and worship was what attracted them to Bread of Life Church International. The responses to the second research question provided data on conversion. The following were some of responses from the respondents.

One Reverend respondent who had been in Bread of Life Church for twenty-two (22) years had this to say:

I was an Anglican it was not my choice it was the Church for my parents Anglican and Catholic were dominant in Luapula province. Anglican Church did not teach about being born again. I later on moved to (CFZ) Christian Fellowship of Zambia and after four years later I joined Bread of Life Church International when I went to the Youth meetings, where I gave my life to Jesus Christ 1996 started Ndola BLCI. I was doing funny things like drinking, after receiving Jesus Christ as Lord and Saviour, I dropped the bad things; never struggled at college. I became the youth leader of ZAFES and began to help people. It has brought a lot of change, I feel joy to serve God and people's lives are transformed.

Another respondent who had been in Bread of Life Church International for twenty-five years (25) had this to say: "I left my former Church Reformed Church of Zambia (RCZ), when Reverend Pukuta Mwanza who came from Bread of Life Church and preached on salvation at a lunch hour fellowship. I experienced Spiritual transformation through the word of God and spiritual growth."

Another respondent narrated how he joined Bread of Life Church International: "I grew up in Jehovah witness, my parents were Jehovah witness. Apparently, we used to go to

church like any other family. I went to church just because my parents took me to church. The conviction was not really there. He explained:

I first heard the message of salvation whilst in school. One of the pastors from BLCI came to Matero secondary school to share the word of God with the non-Catholic Students. The school would separate us into two groups those from Catholic and those who were non-Catholics, every day when the school had religious activities, we would go to the school hall. We were a mixed group; students from different congregations. The pastors that had volunteered to speak to us were from BLCI. Bishop Imakando would send his pastors to the school to preach the word of God. I first heard the message of salvation in secondary school, which began as a turning point. In grade eleven, I made a decision to attend a church service at Bread of Life Church International and I gave my life to Jesus. I have never looked back.

Another respondent who had been in Bread of Life Church International for twenty-six (26) years narrated how he left his former church to join BLCI: “My former church was UCZ; my reason for leaving my former church was due to conversion. I left my former Church after having a salvation experience and it was not possible for me to grow in my new faith in the former church because of what was being taught, so Bread of Life Church International’s teachings on how to become a Christian by committing your life to Christ and devoting to disciplining to become matured Christian was my attraction.”

One male respondent, a member of the church for fourteen (14) years indicated that: “The messages preached at our Catholic church were not satisfying. I was attracted by the preaching and the biblical teachings of Bread of Life Church International.”

4.4.2 Messages of Hope and Faith

Preaching in Bread of Life Church International has attracted many people. Many have joined the church because of the messages of hope and faith. Twenty three (23) out of the thirty (30) respondents acknowledged the pivotal role played by the messages of hope and faith.

The founding Bishop categorically stated that: “Preaching the good news had also led to the growth of the church. By good news, I mean, Jesus came to preach the good news; to give hope to people. We noticed that some of the preaching that goes on is condemning, condemning, condemning, condemning and there’s a place for that. But we also feel that it’s important that you package your message in such a way that you also give hope to people.” He emphasized that:

You tell people that they can make it in life; you tell them that they are created in the image of God, they can’t be inferior, and you tell them that God has a plan for their lives. At the same time, we still deal with sin.

Another respondent stated that: “The messages preached in Bread of Life Church International are life giving and awesome. I have been in Bread of Life Church from the time it started in 1992. My life had been up-lifted spiritually, physically, financially and morally.” He added that: “People need to hear the good news that the God of the universe loves them. What a liberating truth! This good news attracted people to Bread of Life Church International”

One female respondent who had been in Bread of Life Church International for eighteen (18) years, who came from the Roman Catholic Church had this to say:

The messages which they preach in Bread of Life Church have brought peace, joy, spiritual, social and mental growth not forgetting finances. From the time I left the Catholic Church I have peace. The preachers talk about real life situations and how to apply biblical principles in order to solve challenges.

Another female respondent concurred with the other respondents by stating that “I left the United Church of Zambia because “I was attracted by the preaching and biblical teaching of Bread of Life Church International. Through the messages preached, am a born again Christian; empowered to minister Christ to others. Through the grace of Bread of Life Church; I have been blessed to excel academically. To hear that there is a God who loves me; this liberated me and gave me a compelling truth.”

4.4.3 Prayers

All over the world, Pentecostals are famous for their passionate, devoted, experience oriented Christianity; African Pentecostals in Zambia are no exclusion. To get views from respondents from Bread of Life Church members regarding prayers that are conducted in Bread of Life Church International, the question what ministry do you belong to and what was involved in the ministry guided the responses.

Bread of Life Church was a bible believing church which encouraged its members to be prayerful. Twenty (20) respondents out of the thirty (30) respondents agreed that prayer was one of the factors that had given rise to the growth of the church.

The founding Bishop gave a description of how the church started praying in its infancy stage. He stated that:

We realized the importance of prayer early in the beginning of the Church. The growth of the Church can indeed be attributed to prayer. We had intense prayers, like I told you earlier, on Saturdays the church would pray; up to this day the church stills prays every Saturday. Even on Wednesday, we would alternate, some Wednesdays, we would pray and other Wednesdays, we would continue with our bible study. Friday, we have overnights prayers. We attach great importance to prayer. Prayer moves the hand of God, prayer claims the promises of God, prayer possess.

One respondent stated that: “Prayer is one factor that had led to the growth of the church. From the onset prayer levels of the church were increased; causing an impact on the members of the church and the communities.”

One Reverend respondent narrated that: “It’s our aggression in terms of prayers that has also contributed to the growth of the church. BLCI believes in prayer if you are going to plant anything or you are going to grow large, there must be a strong structure of prayer, Bread of Life Church International believes in the structure of prayer and giving.”

Another respondent narrated that:

When we have overnight prayers thousands of people attend overnight prayer meetings for healing, deliverance from evil spirits and prayers for wellbeing of the nation, we also pray for the prosperity of the nation. Prayer is the core business of the ministry of intercession. The prayers had attracted a lot of people because they desired to pray to God personally.

Another Pastor respondent maintained that: “Every effective evangelism outreach begins with effective prayer. You know, it takes prayers to release the captives of Satan into the kingdom of God (Luke 11: 21-22). The will of God is that everyone should be saved.”

Some respondents revealed that prayers offered in Bread of Life Church International were so tangible to deal with their personal needs and the needs of the nation.

4.4.4 The Vision Carrier

The vision carrier in this study is the founding Bishop of Bread of Life Church International; Bishop Joseph Imakando. Apart from God, Jesus and the Holy Spirit the nine (9) leaders and fifteen (15) ordinary church members acknowledged the person to whom the vision was given to. The leaders and members identified confidence, determination, creativity, vision and communication as motivating effect in Bishop Imakando.

One Pastor respondent stated: “Bishop Imakando radiates confidence when he is preaching. He rarely expresses self-doubt. If you listen to all his messages, he is always giving hope to people. The Blessing Centre is a creative work by Bishop Imakando. He thinks outside the box and isn’t terrified to push the limits. This confidence in him causes people to be attracted to him.”

Another Pastor respondent stated that: “Bishop Imakando is a skilled communicator. He communicates to us on a deep and emotional level. When he is speaking to you, you sit up and listen attentively to every word that he speaks.”

Another respondent said: “Bishop Imakando has stood the test of time. Even when Zambia faced a lot of economic challenges, he opted to stay in Zambia and exhibited exceptional devotion to his calling. He has a clear vision for the church.”

One Reverend had this to say: “Our Bishop influences and inspires us to be better people. When he speaks, he motivates the members to be better and to work for the greater good of the church.”

One respondent maintained that: “The vision carrier Bishop Imakando is good in communication and interpersonal skills. His standing in society and the way people perceive him has made the church of Bread of Life Church International to grow.”

Another respondent added this: “First and foremost God is the main factor of the growth of the Church and secondly the leader and ministry of Bishop Imakando has been a factor. As you know everything rises and falls on leadership. He has a dream and direction that motivates and inspires others. He is a good leader because he makes people feel that they are at the very heart of things, not at the sideline. Everyone is made to feel that they make a difference to the success of the organization.”

One Reverend stated that: “One of the factors of the growth of the Church can be credited to the great leadership provided by our father in the Lord Bishop Imakando, he has exhibited great leadership over the last years. Over the years he has been very consistent in providing leadership and raising leaders.” He added that: “Mostly when you check, most of us served as deacons and elders. Our Bishop trained us and raised us up to be Pastors and Reverends in the Church. He trained and equipped us so that we may be able to provide leadership to the people.

The Reverend respondent had this to say:

A vision is given to a man to fulfill but if that person abandons the vision, then that vision fails to materialize. We have seen in the bible of how people abandoned their calling from God and did not fulfill the vision given to them by God. Like it is written in the bible where there is no vision people perish. It is worthy to note that where there are no people to fulfill the vision, the vision dies. As you can see the vision does not fulfill itself but requires a man or woman to do his or her part and

God does His part. Bishop Imakando is driven by principles and is committed to the vision of the church.

A male respondent added that: “When Bishop Imakando speaks, one could not help but listen to his words of counsel. He is down to earth and accommodates everyone.”

4.4.5 Leadership

In order to answer to the second research question; the following question was asked; what is the role of Reverends, Pastors and Elders in the church?

The founding Bishop stated that: “Strong leadership was one of the factors that had led to the growth of Bread of Life Church International. The strategy, we used was using ‘sons’³, the people that had been with Bread of Life Church International for some time, who knew the vision and were trained as leaders by the church. We made some mistakes in Western Province by allowing other people from other churches to be part of us so that we would make a big church. About three (3) pastors joined us but along the way we found out that we were not compatible. So we had to separate with them. Then God spoke to me that; you must raise your own ‘sons’ in the Lord.” That’s the model that we have been using. He concluded by saying:

A good number of Pastors and Reverends are people that have been here for a long time. They were at one time deacons, elders or lay pastors in the church. People like Kangwa Mumba used to serve here as one of the District Zonal Pastors as we used to call them that time, and people like Reverend Chanda who was with Brethren In Christ but joined us as an elder. After sometime that we saw his heart, that is when we trusted him with that work of shepherding the people in Ndola church. Most of the people actually are home grown. These leaders are more effective; they have our genes of Bread of Life Church International and are loyal to the vision. Another example is Francis Chatupa who had been a leader in Ndola church for some time before

³ These are members of the church who have been loyal to the vision of Bread of Life Church International and to God.

we appointed him as a pastor and eventually Reverend to oversee Central Province.

The founding Bishop stated that: “You have to have a leadership that is going somewhere. People can’t follow a packed car. John Maxwell said; and I quote “Everything stands and falls on leadership”. So we decided as a church that we needed a strong leadership and we started providing that leadership.

One Reverend respondent stated that: “The vision for Bread of Life Church International was clear and it was supported by the structure of leaders, we train our own Pastors, Elders, some Pastors are just recommended by those already serving in the church of BLCI and the vision is supported financially by BLCI members.” He added that: “When you are given a clear structure you can grow. The structure of leadership in Bread of Life Church International supports the vision of the church.”

The Pastor respondent had this to say when asked what his role in the church was? “The church was divided into Districts. We have four districts. My role is to shepherd the people and care for the people. In fact we handle everything concerning our members in the district. Issues starts with the members, from members it goes to cell leaders, then goes to area elders and from there it goes to the lay pastor and eventually ends up with the District Pastor. There was a network of relationship established to provide help to those in need.” He further added that: “We care and pastor the people, feed the people with the word of God.”

The male respondents said that, “Reverends and pastors were carrying out their roles according to the vision of the church “which is to bring tens of thousands into the kingdom of God and feeding them with the bread of life and possessing the land. The leaders are carrying out their roles with extreme perfection and diligence. They shepherd the people, guide, counsel and pray with church members and visit when one is unwell, they also preach at funerals and officiate at weddings.

Some expressed happiness on the roles of leader’s. One female respondent said that leaders were role models, apart from preaching the word of God, they encourage the members, prayed for the sick, and they visited the prisoners and led them to receive Jesus Christ as their Lord and personal saviour. The leaders also visit the sick in

hospitals. One respondent narrated that she was prayed for when she was in the hospital and when she was discharged she joined Bread of Life Church International.

4.4.6 Music and Worship.

Throughout the world, Pentecostals are noted for their enthusiastic, passionate, experience oriented Christianity; and African Pentecostals in Zambia are no exemption. Bread of Life Church International also offers modernized type of music. Sixteen respondents out of thirty indicated that they loved worshiping God through music. The respondents described that music in Bread of Life Church International was more stimulating as it was accompanied by different instrumental music. The respondents indicated that this kind of music had attracted some people from the mainline churches and caused others to join Bread of Life Church International where a variety of gospel music is played.

One male respondent reported that:

We usher people into the presence of God through worship songs. People are at liberty to dance to the glory of God. Remember the bible says that “God inhabits the praises of His people” so when our praises go up; His glory comes down. We are permitted to sing, blow whistles even ululate (utumpundu). It is this liberty in worshipping God that attracted me to join Bread of Life Church International.

One female respondent said: “Before the preaching of the word, we praise and worship God the creator of the heavens and earth.” Ten respondents further specified that music in Bread of Life Church International was interesting because there was a variety of types of music that was played during one service and it carried influential messages which appealed to many Zambians in Lusaka.

Another female respondent said that: “I am in the praise team; singing was about expressing yourself in a song. One had to be committed to the ministry, attending rehearsals, being prayerful at all times, fellowshiping with other members and evangelizing.”

The sixteen respondents stated that the Pentecostal/Charismatic style of worship was one of the main reasons why Bread of Life Church International appealed to so many people in Emmasdale and Matero Townships. The respondents further stated that the church experienced rapid expansion through hosting musical concerts. Many people especially the youths had joined the church from the mainline churches because the music played in Bread of Life Church International is captivating and exhilarating

A male respondent said that: “I am the current Arts Coordinator at the Bread of Life Church UNZA campus fellowship. The ministry was generally centred on Godly art ranging from poetry, music and dance. As a ministry we are involved in activities such as music concerts, drama and poetry which used to attract our friends to be saved and eventually join the church.”

4.4.7 Economic Hardship

To get views from the respondents regarding the factors that led to the growth of Bread of Life Church International, the question that follow guided the interview: How has this life of being born-again uplifted you?

Twenty respondents acknowledged that they were attracted to Bread of Life Church International because of the ability of the church’s teaching to change their circumstances. The respondents stated that before receiving Jesus Christ as their personal Lord and saviour their lives were hard economically. Others mentioned of being unemployed and facing a very gloomy future. One respondent stated that: “You know growing up in an environment where there was hostility, poverty and hardship. Those who were close to me didn’t mean well for me and you could literally see them fighting me and could not help me. The messages preached in the church about changing your situation based on the understanding of God’s purpose for one’s life changed my situation.”

Another respondent narrated that:

When I was employed as a teacher in 1995, I faced a big challenge in managing the welfare of my family. I was working but still struggling to meet the ever increasing needs of my family. I had challenges with house

rentals. My salary could be used even before I had received it. Life was hard! It was only when somebody from BLCI told me about tithing and how he was managing because God was favoring him therefore I joined the church and my life changed for the better.

Some respondents confessed to the challenges they faced before being born again and joining Bread of Life Church International. One male respondent said: “You know; life in the nineties was not the way it is now. That time goods and services were not readily available making life more hard.” Another male respondent stated that: “I completed my training in 2015; I had been searching for a Job but to no avail. Due to this challenge I lost hope until I joined Bread of Life Church International that’s when I gained hope. Am still not employed but I run a business whose capital was given to me by the church.”

4.4.8 Giving

Data showed that eighteen respondents out of thirty respondents stated that giving is one of the foundational teachings of Bread of Life Church International. Members were encouraged to support the church through their giving of tithe, offerings, seeds, time, material items and their skills and expertise.

One Reverend respondent made it clear that:

No matter how powerful the vision is if the members do not support that vision financially, the vision was bound to fail. So in Bread of Life Church International we have a structure of giving. For example, every church gives nine per cent (9%) of the tithe income which is called mission tithe to the Mission Fund. The mission tithe was specifically set aside to help to establish new churches. The mission tithe goes into the Mission Fund to also help pay Pastors of the new churches, rent buildings for them until the churches are established. After one year the new branch churches are expected to start sending nine per cent (9%) mission tithe to the church headquarters to be used for further establishing of new churches, some money is used towards the building

of churches and some of it is used to help the vulnerable people or those in need in the society.

When further asked to illustrate how the mission fund had led to the growth of the church. The respondent reasoned that: “The mission fund had helped us to plant new churches in Zambia and outside Zambia. While, maybe other churches may not have this system of mission tithe hence not growing. Again, it’s the system in BLCI that we have employed that has helped us plant churches so that the gospel of Jesus is spread out.”

A Pastor respondent contributed by saying that: “Bread of Life Church International teaches that people should not just worship God with their words only but they should worship God with their substances such as tithes, offerings, and their first fruits. This type of giving is an act of worship, which includes the sowing of seeds to the work of God. Our giving involves the giving of ones earthly goods, time or money to God. It is an unfailing evidence of true Christian love, but it is voluntary to give to God for God loves a cheerful giver.”

Another male respondent stated that: “Every believer is a steward of everything he or she possesses according to 1 Peter 4: 10 and 1 Corinthians 4: 2. He further defined a steward as someone who manages, administers and takes care of that which belongs to someone else. All that we have comes from God and we must therefore acknowledge His ownership. The church believes that when people worship God with their substance God would be honoured and in return will bless them.”

One Pastor informant contented that:

The aspect of taking ownership and responsibility was seen when we were building the ‘Blessing Centre’. About ninety nine per cent (99%) of the funds came from the members of the church. I am saying ninety nine per cent (99%) and not hundred per cent (100%) because maybe some other people donated cement and I don’t want to lie but the major funding of the project came from the members. We did not look to the left or to the right but looked to Jesus the author and the finisher of our faith.

The informant concluded his submission by saying that: “If there were no funds or monies we could not have grown as a church.”

4.4.9 Cell Homes

The responses of twenty of the members of Bread Life Church International indicated that Bread of Life Church International was divided into districts which are further divided into Zones. The cell homes are spread out in the zones. Cell homes are also called cell groups.

One Pastor respondent explained that: “The cell homes in Bread of Life Church International carry out activities that support the propagation of the word of God. From time to time the cell homes carry out evangelistic activities. They move from door to door sharing the gospel with the members of their community. These activities had led to a lot of people giving their lives to Jesus Christ and joining Bread of Life Church International.”

The respondents stated that the cell homes meetings helped members to grow spiritually in that members were allowed to ask questions, analyze the bible and be involved in discussions which they could not do when the preaching is going on. Since the members are grounded with the word of God in the cell homes, they continue in this path regardless of the challenges faced in life.

Another Pastor respondent maintained that: “Being a district Pastor, I have an assistant and together we are in charge of 200 cell groups. These cell homes always set aside one Saturday in a month to go round the community evangelizing and requesting people to attend the church service at the Blessing Centre.”

One female respondent added that: “The Church host cell group meetings in people’s homes. All the cells groups are under a District Pastor. In cell groups meetings, members were able to ask questions were they need clarification. It is in cell homes where members are encouraged to look out for one another.” She went on to say, “For example if one brother or sister were not employed the other members were always on the lookout for any job opportunities so that the brother or sister could be employed. The cell members volunteer to help those who are in need. They visit the sick in hospitals, and also those who are in prisons. During these visits the gospel is preached

to the people and they are given a chance to receive Jesus Christ as their Lord and saviour. Upon been released from prison some people join Bread of Life Church International.”

4.4.10 Three Days of Power Conference

Bread of Life Church International holds ‘Three Days of Power’ conferences every year in its provincial churches throughout the country. Eighteen respondents out of thirty identified the ‘Three Days of Power’ conference as a factor of growth for the church.

One respondent stated that: “Before the ‘Three Days of Power’ conference takes place we do a lot of advertising on radio and television inviting people who have problems to attend the meetings so that they could receive their miracle. We also use posters and public address system to invite people to attend the conference. The miracles appeals to so many Zambians.” The respondent further added that: “The people who receive their miracles ultimately become part of the church.”

Another respondent said that: “During the conference, Bishop Imakando makes an alter call to people to receive Jesus Christ as their saviour. Hundreds of people willingly give their lives to Jesus. This is the greatest miracle that calls for rejoicing. The new converts are encouraged to join Bread of Life Church International eventually causing the increase in membership.”

One respondent Reverend claimed that: “The ‘Three Days of Power’ conference was a platform that we use as a church to meet the needs of the people. We just meet in one place for three days and listen to the word of God. ‘Three days of power’ conference brings not only the church members together but also people from the districts and province comes to attend. Prayers, are done, needs of people are met and many testimonies are reported from these meetings. The testimonies attract more people to join Bread of Life Church International as people know that if God can do it for others then He can also do it for them.”

4.4.12 Evangelism and discipleship

The Pentecostal or Charismatic movement in Zambia had great passion for the lost souls. Bread of Life Church International is not an exception; the church had exposed thousands of people to the gospel of Jesus Christ. Fifteen out thirty respondents identified evangelism as one of the factors of growth.

One Pastor stated that: “Another factor is evangelism; evangelism activities had been vibrant. The church sends out people to the street, markets, and institutions to do door to door evangelization. Through these activities, we have seen a lot of people getting saved and joining the Church.”

Another respondent added that: “The purpose of Bread of Life Church International in the nation of Zambia is evangelism; it’s a church that reaches out to the lost souls. We don’t just evangelize but also disciple those people by feeding them with the bread of life, which is the word of God.” When asked to clarify further, he said, “We disciple people through the word of the gospel. We teach them the ways of the Lord and put up activities that enable a believer to know God more. Those who gave their time to God are made to grow in the word of God and eventually end up serving their communities.”

One respondent stressed that: “Bringing thousands into the kingdom is evangelistic. It’s evangelistic in nature, feeding the people with the bread of life means preaching the gospel of salvation.”

4.4.13 Biological Growth

Biological growth is said to occur when children are born to church members and their presence causes numerical expansion of the local church. The study found that most of the children of the members of Bread of Life Church International remained in the church and that some actually went on to serve God in different ministries.

A Pastor respondent in-charge of marriages contended that: “Marriages had also contributed to the growth of the church. We build strong marriages based on the word of God. Out of the marriages; children are produced. Automatically, God increases the church through child bearing. Here we can say that; the numerical increase being

experienced by Bread of Life Church International was partly due to children being born to the members of the church.”

Commenting on the biological growth; one Reverend argued that: “These children born to these believers remain in the church and are taught the ways of the lord. When they grow up they don’t depart from the teachings of Bread of Life Church International.”

Concurring with the Reverend, one respondent stressed that: “We teach children on the ways of the Lord so that when they grow up they don’t depart from these teachings.” He concluded by saying: “When people marry, they are given ‘gifts’ (children). These children go to Sunday school where they are grounded on the word of God and are taught to have a personal experience with God.”

4.4.14 Youth Involvement in Church Ministry

The Joshua Generation is a ministry meant for the youths in Bread of Life Church International. The youths in Bread of Life Church International had been well-defined as those from the age of sixteen (16) years to the age of thirty five (35) years old. Thirteen respondents out of thirty indicated that giving a platform to the young people to experience their God given gifting’s had been a key factor to the rapid growth of Bread of Life Church International.

The youth Pastor narrated that:

The youth’s fellowship in Bread of Life Church International runs on a strong discipleship programme which is called Joshua Generation; where the youths are grounded and taught how to be effective Christians. The youths are also trained to train other youths. Further, a mentorship programme had been established where youths were being trained and grounded in the word of God for ministry and leadership roles.

Another respondent added that: “When the mentorship programme was initiated, we discovered that the youth group started growing which eventually led to the growth of the church. Due to this growth, the youths were allowed to have their youth service on Sunday from twelve (12) hours to fourteen (14) hours. This youth service was primarily for the youths.

Justifying the hosting of a youth service, one male respondent specified that: “You know youths are more energetic and want to do things in their own way as youths! We have seen a lot of youths coming from mainline churches to attend the youth service and eventually they join Bread of Life Church International.”

Another Pastor respondent commented that: “Giving a platform to the young people or youths to experience their God given gifting’s has been a major factor to the rapid growth of Bread of Life Church International.” The respondent added that: “During the youth service, the atmosphere is electrifying and the messages are based on real life issues affecting the youths. Hence more youths from mainline churches keep on converting to Bread of Life Church.”

When probed further to give activities that were done by the youths in the church the respondent Pastor had this to say:

The church has youth conferences and youth camps every year. The camps are held during school holidays. In their communities, youths had formed Community Life Groups where the youths meet and pray for each other. They also identify the needs in their communities and find ways of meeting those needs on their own as youths. They are part of the solution and not part of the problem. We launched Student Fellowships which are Bread of Life Church International Campus Fellowships which are almost in every educational institution. We hold academic conventions; these are one day meetings where we get all the students from universities and colleges and we preach to them and empower them to do great works with the help of the Holy Spirit so that they impact the lives of other students. Many students give their lives to God during these services.

The respondent Pastor further gave a detailed account on an evangelism movement called ‘Jesus Revolution’. He said that: “Jesus Revolution was an evangelistic movement which reminded the youths to evangelise by winning one soul for Jesus every week, fast three (3) times in a week, read the word of God and pray regularly. The youths were also reminded to take care of themselves.” He went on to narrate that: “The Jesus Revolution had been a catalyst to the rapid growth of the church. Both the youths and the church had grown to large numbers.”

One respondent stated that every Sunday, the church sends out over ten (10) buses to transport the students from their institution of learning and bring them to church to attend the church service and later they take them back. All this was done at no cost at all to the students. He concluded that: “The provision of transport had enabled many students to attend church services at Bread of Life Church International and be imparted by the Holy Spirit for greater works in their community. From time to time pastors visited the students at their institutions and prayed with them. This made many youths to be converted to Bread of Life Church International.”

4.4.15 Home Based Care, Mercy and Messiah Ministry and Girl Child Movement

4.4.15.1 Home Based Care, Mercy and Messiah Ministry

Bread of Life Church International has programmes that care for the people in the society. It has influenced thousands in the nation of Zambia and outside, because of its consistence in helping the needy and the down trodden.

The founding Bishop stated that for a number of years now, BLCI had been running a programme which dealt with people living with HIV/AIDS (PLWHA). He explained that: “The church had been training care givers. Our catchment area is Lilanda, Matero, Mandevu, Chaisa and surrounding areas. We are able to feed these people and help to facilitate their movement to the hospital. We also have been supporting their children.” When further asked on how many people were being helped, Bishop Imakando said that: “Bread of Life Church International helps approximately two hundred (200) households and also we cater for about six hundred (600) children. We pay their school fees. Some children are in secondary schools and others are in colleges and universities.”

One Reverend respondent had this to say: “Bread of Life Church International has donated to just causes in the nation of Zambia. One case in mind, the Church donated materials to the health institution during the cholera epidemic.” He went further by stating that: “The church had what we call Mercy ministry, which is part of the Church; it makes donations of food stuffs, groceries and clothes to different Orphanages

throughout Zambia. Mercy ministry also helps those in need in the Church. We have a network to ensure that every member who is in need is assisted in one way or another. These activities are attractive to the people as a result many people joined the church.”

One pastor respondent reasoned that: “In fact, it was this year when Bishop Imakando was saying, as a church we have done so much. We have a ministry which is called Home Based Care which cares for people that are unwell and also orphans. The orphans are given scholarships and supported with food stuffs and the necessary requirements. Time and time again, we have made donations to orphans, hospitals and prisons. Every moment there’s a truck loaded with mealie meal and various products to donate.” He also maintained that many people were attracted by the scholarships which the church was giving. This had caused many people to join Bread of Life Church International.

When asked further, he went on to say: “The church spends a lot of money to support the orphanages, Cheshire Home, Matero first level hospital, our major home is the old peoples home which is in Matero. Many people upon seeing the social works that the church was involved in; they have joined the church.”

Another respondent had this to say concerning helping the needy: “The church also reaches out to the health institutions and makes contributions. The church was also involved in the prison ministry, meeting some of the needs of prisoners, the church makes some donations and visit’s these Prisons. When we visit the prisons, we encourage brothers to give their lives to God and many had done so.”

One Pastor stated that: “The church supports established orphanages; we have Church Ministries like Jesus Cares Ministry, Messiah Ministry, and Mercy Ministry who contribute to the various needs of society. The help given to the people in Matero and Emmasdale area had caused numerical increase in membership of the church.”

Another female respondent added to the information of Home Based Care (HBC). When asked why they volunteer to do the work? She had this to say: “The work of the church is carried out by compassionate gifted believers. Home Based Care Ministry cares for the sick; we teach people how to cook food through demonstrations done by the specialist who teach them on nutrition. We also provide mealie meal and other food staffs to supplement to those who are on medication and the vulnerable; the catchment area is very big, by the grace of God believers; I mean those who are born again

contribute sums of money to help cater for the needs in the society. It is not a physical work but Spiritual work.”

4.4.15.2 Girl Child Movement

Eight out of ten leaders indicated that Bread of Life Church International had a programme called girl child movement spearheaded by Reverend Bernadette Imakando. The aim of this programme was to support the education of girls. The founding Bishop indicated that: “My wife came up with a programme for a girl child a couple of years ago. The aim of this programme was to help the girl child and what happens is that we mobilize funds from church members. We had recruited people that donate to this programme. We pay tuition fee for disadvantaged girl children to enable them to go to school that is secondary school, college or university.”

He went on to elaborate the success of this programme, “Currently, it’s doing well and we have started to spread out the programme. Right now it has been introduced in Kabwe and Livingstone; ultimately it would be spread to all other branches of Bread of Life Church International.”

The respondents stated that the sponsorship programme had attracted a lot of female youths, who after receiving help do remain in the church and eventually get converted to Pentecostalism. They added that girls were given counsel on how to take care of themselves; they were encouraged to concentrate on their education and they were helped with school fees. The girls were also prayed for and the gospel was shared with them enabling many to be born again. Many girls had joined the church because of these scholarships programmes been offered to the vulnerable girl children.

4.5 Contribution of Bread of Life Church International to the Growth of Pentecostalism in Zambia.

The data for the third research question which was; what is the contribution of Bread of Life Church International to the growth of Pentecostalism in Zambia.

4.5.1 National Civic Engagement

The study established that Bread of Life Church International contributed to the growth of Pentecostalism in Zambia through national civic engagements.

The study established that while working at the Evangelical Fellowship of Zambia, Bishop Imakando was exposed to a lot of situations pertaining to the welfare of Zambia. In the nine years that he was at EFZ he was able to travel to different countries networking with other church mother bodies. In Zambia, he was involved in national civic engagements, reconciliation and dialogue processes; notable was that of 1991. Bishop Imakando indicated:

In 1991, notably we were in the forefront of bringing President Kaunda and President Chiluba on the round table to discuss the way forward concerning the constitution and I remember preaching the message in the Cathedral “Blessed are the Peace Makers” and after that we were able to bring President Kaunda and Chiluba together and that’s how multiparty was introduced in Zambia.

The research findings showed that Bread of Life Church International encouraged its members to take part in civic engagements. The members are allowed to vote and also take part in politics, if it is a calling upon their lives. All the nine leaders pointed out that the church contributed to national affairs through the Evangelical Fellowship of Zambia. Bread of Life Church International is a member of the Evangelical Fellowship of Zambia.

Bishop Imakando was the chairperson for Evangelical Fellowship of Zambia for a period of eight years. “Through EFZ, we have been involved in various dialogue processes with government, trying to bring direction in the nation. I am still consulted by different people, politicians come to seek counsel,” stated Bishop Imakando.

4.5.2 Media and Hour of Blessing Television Programme

Twenty two respondents said that the Hour of Blessing television programme had a great influence on the people that watched it. This was evidenced by the many powerful testimonies received from the viewers.

One respondent stated that: “Many members converted to Bread of Life Church International through watching the Hour of Blessing, a televised program.” He went on to say that: “I left my previous church in 2004 and joined Bread of Life Church International. During my college days I used to watch television “The Hour of Blessing” the media programme by Bishop Imakando. The televised messages transformed my life.”

Another respondent argued that: “The Hour of Blessing programme had impacted my life in a deeper spiritual way. I was baptized in the Spirit when I was watching the programme in the comfort of my home.”

One female respondent contributed by giving a narration of how her husband joined Bread of Life Church International through the Hour of Blessing programme. She stated that:

My husband never used to go to church. He would always remain at home. But one day, he came home and found me watching the Hour of Blessing. He joined me in watching the programme. At the end of the preaching, Bishop Imakando gave out prayer points and led the congregation to pray. To my surprise and shock my husband started praying according to the prayer points given by our Bishop. After the prayers, he started accompanying me to church. In due time, he joined the church.

One male respondent stated that the media team provides media services such as bible presentation, power point presentations on large screens and also they record sermons. Another Reverend maintained that: “Bread of Life Church International made use of the media communication facilities like internet. Messages and live presentations are posted on Facebook for people to follow the preaching of the word of God.” He added that:

When there was cholera outbreak in Zambia in 2018, the schools did not open and the churches were not allowed to hold church services in some part of Lusaka. As pastors, we resorted to posting messages on

Facebook for the members to read. At times we could do live streaming so that we could pray with the members.

4.5.3 Children Ministry

The children ministry runs Sunday School Classes for the church. Responses on the question: What ministry do you belong to and what is involved in the ministry; provided data to the second research question.

One female respondent stated that: “I belong to Sunday school ministry, the ministry runs on a membership of forty (40) teachers, led by the superintendent who is assisted by an administrative wing, composed of the chairperson, the assistant and a committee. The objective of the children ministry is to teach children a Godly way of living. (Matthew 18: 14). The areas we address are biblical basis for child life evangelism, the importance of child life, understanding the child’s spiritual needs, growth and character development, discipline and spiritual maturity.”

Commenting on the organization of the children ministry a male respondent pointed out that:

The classes are divided according to groups as stipulated in our syllabus to enable us reach every child physically, spiritually and socially. These are 3-5 years, 6-8 years, 9-12 years and 13-16 years. The objective of conversion is very cardinal. The children ministry plays an important role of ensuring conversion and leading a child to Christ Jesus. The children are instructed and the Gospel is presented to them.

When probed further to state the topics which were taught to the children; the respondent explained that: “The syllabus covered topics such as prayer, bible lessons such as the Holy Spirit, water baptism, Holy Spirit baptism, tithe and offering, witnessing and the Lord’s supper.”

One respondent explained that:

The ministry can be traced as far back as the history of the church, and over the years it has produced a number of graduates from Sunday

school, most of whom are now responsible church members holding positions in various ministries. The children ministry had contributed to the growth of church by ensuring that children that were born to the members of this church and even those who joined the church were taught the Word of God. The children were grounded on the Word of God and they continued being in the church when they grew up.

Adding her voice to the discussion on the children ministry a respondent upheld that: “Sunday school teachers normally respond voluntarily to announcements for people who would like to join the ministry, while others joined through a personal call from the Lord Jesus. For every service there are Sunday school classes which are conducted under different ages and registers for each class were maintained by the teachers and checked by the supervisors.”

Another respondent stated: “That the lessons offered by the children ministry provided a foundation for the growth of Pentecostalism to the young ones. From a tender age they are taught on the Holy Spirit and the baptism of the Holy Spirit.”

One respondent gave this narration:

The objective of the children ministry was to teach the children the ways of God so that when they grow up they don't depart from those teachings. The children are taught on evangelism. The lessons involve how to share the Word of God to those who are not saved. The children are also reminded that the greatest witness is their life styles. By their character, many could be won over to the Lord Jesus Christ. You know, in this world of technology, many vices are been reported everyday hence it's only a Godly character that could shine the light for others to be attracted to that light.

Another respondent had this to say: “The spiritual needs of the children were met as they attended Sunday school lessons enabling them to grow into disciplined and spiritually matured Christians.” When questioned further to outline the topics which were taught to the children which led them to depend on the Holy Spirit; the respondent explained that: “The syllabus covered topics such as prayer, bible lessons such as the

Holy Spirit, water baptism, Holy Spirit baptism, tithe and offering, witnessing and the Lord's supper. As you can see from the topics covered, that children are taught on the Holy Spirit and Holy Spirit baptism from a tender age. They grow up with this understanding of the power of the Holy Spirit. The young ones are able to depend on the Holy Spirit to pray, stay pure and have an impact in their homes, schools and the community."

Another respondent said that due to the lessons on tithe and offerings, we had seen the young ones tithing a tenth of their pocket money and giving towards the work of God. The young ones grow with this attitude that whatever they have is due to the blessing of God upon their lives hence they don't struggle to give whether at church or in the community.

4.5.4 Sending of Missionaries

The research established that Bread of Life Church International sends out missionaries within Zambia and outside Zambia.

The study revealed that mission work was the focus of the church. Bread of Life Church International considers itself an evangelical church with mission as its central focus. As a missionary church it sends out missionaries to all parts of Zambia and beyond.

Bishop Imakando stated that "The church has sent a good number of pastors throughout Zambia and outside Zambia who are spreading the word of God hence contributing to the growth of Pentecostalism in Zambia and in the world."

Bishop Imakando further stated that "we have planted churches in Zambia, Tanzania, Congo DRC, South Africa, Namibia, Malawi, Australia and London. A total of 116 local churches and 12 foreign based churches."

4.5.5 Women of Integrity, Men of Destiny and Youth Ministry

The Women meet at church and also at times meet in various Zones or Areas on Saturdays. Women meet for prayers, seminars and social services.

A female respondent had this to say concerning the women: “we conduct prayer and fasting meetings in our homes and the church building to pray through the night for the growth of the Church and for more people to be born again. Praying together has caused the women of Bread of Life Church International to be knit together. We hold conferences every year to teach the women how to pray, how to believe in God, teachings include the working of the Holy Spirit, we are encouraged to use our gifts.”

Another female respondent added by stating that: “We met regularly to receive instructions in areas such as the power of the gift of the Holy Spirit, obedience to Gods word, husbands and parents, cleanness, sexuality and community responsibilities. We do networking for instance, when I am selling some items the church women are the first ones to buy from me. All this is to support one another. We visit each other to encourage one another in these trying times.”

Another female respondent maintained that:

Women support the vision of the church by involving themselves in the church activities which brings about growth, through prayers, we give pastors food baskets to support and honour the leaders, we also meet to contribute money, we give food supplies to the prisons, hospitals, to the old aged, orphans and widows and so on.

The female respondent explained further that: “We are also given opportunity to preach to the women, even in church. We even host women Sundays where we do all the activities in the service including preaching.”

Another female respondent narrated that: “We carry out home visitations in order to encourage women. We also visit various homes to pray with women who have stopped coming for women fellowship. We also visit the sick and those who have funerals to help, pray and give them moral support, in this way we bring women back into the ministry and we increase greatly.”

Another male respondent said that, “Men of destiny emphasizes on networking as the key to helping the men to achieve their goals. It is through networking that job opportunities could be found. We are taught how to pray, read the bible, and to care for our families. We hold business seminars and conferences were the word of God is taught.”

Another respondent had this to say: “Men of destiny are given chance to minister, preach and do the different activities in the church on the men’s Sunday every year, this gives us an opportunity to exercise our various gifts.” The Reverend pointed out that: “As men we visit prisons and hospitals to make donations of various food stuffs and materials. We talk to those in prison encouraging them not to lose hope for God was still with them and that He will never forsake them. On many such visits we have seen a lot of men become born-again to the glory of our father in Heaven.”

4.6 Summary

In winding up the presentation of the findings of the study, it is clear that Bread of Life Church International was established in August, 1992 through a prophetic word. BLCI was birthed during the time when Zambia was experiencing economic hardships in terms of low copper prices, high cost of living and retrenchments. Many people joined Bread of Life Church International because of factors such as conversion, vision carrier, economic hardship, evangelism and discipleship, prayer, messages of hope and faith, music and worship and scholarships. The church also contributed to the growth of Pentecostalism through the ‘Hour of Blessing’ a television programme, the children ministry, men and women ministry and sending of missionaries within and outside Zambia. In the next chapter I discuss the findings of the study.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.1 Overview

This chapter discusses the findings of the study. The main purpose of the study was to trace the history of Bread of Life Church International, determine the factors that had given rise to the growth of the church and explore its contribution to the growth of Pentecostalism in Zambia. The discussion was done under headings drawn from the research questions. The first objective was to trace the history of Bread of Life Church International, determine the factors that had given rise to the growth of the church and explore its contribution to the growth of Pentecostalism in Zambia. The findings revealed that Bread of Life Church International began in August, 1992 through a prophetic word. The study further revealed a number of factors of growth such as conversion, messages of hope and faith, prayers, vision carrier, leadership, music and worship, economic hardship, giving, Cell Homes, three days of power, evangelism and discipleship, biological growth, youth involvement, Home Based Care and Girl Child Education. Lastly the study showed that BLCI contributed to the growth of Pentecostalism in Zambia through the Hour of Blessing a television programme, Sunday school classes, Home Based Care, and church conferences which will also be discussed.

5.2 History and Growth of Bread of Life Church International

5.2.1 The Calling of Bishop Imakando

Bishop Imakando became born again in 1974 through a tract that he was given when he had gone to Evelyn Hone College to attend a Zambia Fellowship of Evangelical Students (ZAFES) meeting. This finding is in support of Ojo (2006: 8) who stated that the origin of the Pentecostal movement in Nigeria could be traced to campus Christianity of the 1970s, through student prayer and bible study groups such as inter-Varsity Christian Union at a time of increased higher education. Cheyeka (2005) revealed that the period 1970 to 1980 was a decade of Christianity Growth in Zambia

and it's in this period that Bishop Imakando received the call of salvation and accepted Jesus Christ as his Lord and saviour.

In addition, Cheyeka (2006) came to an agreement with other scholars like Ojo (2006) on the origin of the Pentecostal movement in Africa in general and in Zambia in particular. Cheyeka (2006) stated that “between 1960 and 1970, the introduction of the Scripture Union laid the foundation for the Pentecostal movement in Zambia. The scripture Union first arrived and preached on the Copperbelt before spreading to the rest of the country.” He further adds that “Three leading Charismatic leaders, Pastor Nevers Mumba of Victory Bible Church and Ministries, Rev. Dr Dan Pule, founder of DUNAMIS Ministries and Bishop Joshua Banda, of Northmead Assemblies of God, are products of Scripture Union meetings while at Hillcrest Technical Secondary School.”

Social capital is derived from and acts through individual and group relationships, personal interactions, reciprocated help and cooperation; it enables access and use of available resources within and outside the community or group. Bishop Imakando was invited to a ZAFES meeting at Evelyn Hone College by a friend because of the social capital that was created through interactions and friendship. Social capital is embedded and stored within the relationships among people and later acted upon for an anticipated return or benefit (Lin, 2001 and Putnam, 2000).

5.2.2 Preaching in Institutions of Learning

Bishop Imakando started preaching in secondary schools and nursing schools; like the University Teaching Hospital nursing school. He used to go to the University Teaching Hospital on Sundays to preach the word of God before going to church. It was during this period that he really started to develop the urge to preach. He confessed his desire to preach to his Pastor who quickly informed him that in one of the sessions where Bishop Imakando was preaching at Kabulonga Girls Secondary School, the pastor was hiding in the crowd to hear him preach. The pastor was not surprised at all that Bishop Imakando was called by God.

The influx of Pentecostalism into institutions of higher learning according to Ojo (2006: 14) stimulated the spread of the movement in the country as educated youths with broadened prospects of knowledge with their educational achievement endorsed

this new trend called Pentecostalism in Nigeria. Similarly, in Zambia, according to Lumbe (2008), the coming of Pentecostal preachers was attractive to the young and educated Zambians. For the first time, Zambia was being exposed to a different form of preachers. The Pentecostal Movement had permeated higher learning institutions as well as secondary schools.

In addition, the Scripture Union was the official nondenominational evangelical high school movement; the influence of the Pentecostal Movement was very evident throughout the country among students attending Scripture Union. Likewise, Cheyeka (2006) states that, “Although the students used Scripture Union bible study material, the practice in worship was Pentecostal.” Looking at the foregoing in terms of Pentecostal Movement penetration of secondary schools, universities and colleges, BLCI has continued to penetrate institutions of higher learning causing those who graduate to remain in the church and serve God in different ministries such as ushering, music, intercession, evangelism, while others become pastors. Bread of Life Church International focuses on young professionals, university and college students with influential evangelistic push in the townships. The presence of BLCI was felt in all the main institutions of higher learning in Zambia.

To Bishop Imakando evangelism was of great importance which led him to preach to students in higher institutions. This resonates with the contribution of Hanifan (1920) who stated that social capital theory involved terms such as ‘those touchable things that count for most of people’s daily lives like goodwill, communion, and kindness and social contact to make up a social unit’.

5.2.3 History and Growth of Bread of Life International

The Lusaka Baptist Church sent Bishop Imakando to do pastoral training at Scott Theological College in Machakos Kenya in 1976. He spent two years at the training college. Upon completion he returned to Zambia in 1978. This finding is in conflict with some scholars who hold the view that the Pentecostal pastors do not undergo pastoral training. Lumbe (2008: 85) argues that “the movement has fallen short in training capable leaders, since this has been neglected with minimal resources. The

current kind of leadership is not coached and mentored and is beset with a lack of desire for continuity in effective leadership.”

Lumbe in discussing the Pentecostal Holiness Church in Zambia maintains that “Their church workers had little or no training at all but received their motivation from trusting the Holy Spirit to do the work, since an anointing was all that was needed. This caused most of them to falter in their Christian walk or they simply gave up.” Not only did Bishop Imakando undergo pastoral training, he is also a believer in acquiring education in order for one to be operative and efficient in church ministry. Bread of Life Church International had established a university called Blue University of Excellence to offer theology training and other faculties like Business courses and Educational courses so as to equip its pastors, leaders and members for effectual ministry.

God continued to bless the church by adding more people to BLCI. There was a problem of space at the former church. The Emmasdale Church could not accommodate the ever increasing number of people that were being added to the church by the Lord. In 2002, members of BLCI started praying for plot number 26523, corner of Vubu and Lumumba Roads in Emmasdale Township so that they could buy the piece of land. It was in 2005 when God answered their prayers and the church bought the piece of land. The members of the church built the Blessing Centre (name of building). The Blessing Centre was built in order to contain the rapid growth of the members and provide for a head office for the entire Bread of Life Church International churches within and outside Zambia.

Bread of Life Church International had established churches in all the ten provinces of Zambia. The first church to be established by BLCI was in Munumbwe, Southern Province in Zambia. Bread of Life Church International started planting churches because their vision was to possess the land. Possessing the land meant that BLCI needed to have a presence in the land and having a presence in the land required them to build churches. The findings approves what Wagner (1982) said that church planting was the single most effective evangelistic methodology under heaven. He argues that growing denominations plant churches and the leaders of these denominations recognize that church planting was essential to their growth.

In addition, the Blessing Centre; a multiple facility building, caters for a school, clinic and rents out part of its building to a bank in order to provide a service to the local community in Emmasdale Township and surrounding areas.

The Bread of Life Church International had sent a good number of pastors (missionaries) throughout Zambia and outside Zambia who were spreading the word of God. Bread of Life Church International had planted churches in Zambia, Tanzania, Congo DRC, South Africa, Namibia, Malawi, Australia and London. The church had established a total number of 116 local churches and 12 foreign churches as at 31st December, 2017. The missionaries propagate the word of God where they are sent leading to many people converting to Pentecostalism (BLCI Magazine, 2017).

Accumulation of potential and actual resources owned by a network of relationships; institutionalized by membership in a group results in social capital. The amount of capital possessed depends on the volume of network of connections that can be mobilized (Bourdieu, 1986). Bread of Life Church International had accumulated resources through network of relationships which contributed to the building of the Blessing Centre and the sending of missionaries within and outside Zambia.

5.2.4 Doctrinal Differences

Bishop Imakando was sent for pastoral training at Scott Theological College in Machakos Kenya by the Baptist Church in 1976. He spent two years at the training college. It was at this college where he received the Holy Spirit baptism and began to speak in tongues and his preaching changed. Bishop Imakando credited the baptism of the Holy Spirit that he experienced to the Scot Theological College in Kenya. He reasoned that it was good for him that he went to Kenya instead of the United Kingdom. Consequently, he learnt more about the Holy Spirit while in Kenya. Due to the baptism of the Holy Spirit his preaching had power and God started using him mightily.

The journey to Kenya by Bishop Imakando to train as a pastor was born out of social capital which was created through group relationships and personal interactions with the members of the Baptist Church. In its infancy stage, BLCI was called Emmasdale Church. They dropped the name Baptist. The church was called Emmasdale Church

and not Emmasdale Baptist Church; that was the name that they registered with the Registrar of Societies. The leaders were more inclined to the Holy Spirit unlike other Baptist Churches. This predisposition to the gifts and working of the Holy Spirit in individual believers enabled the Emmasdale Church to be Pentecostal in their preaching making it to be unique in relation to other Baptist Churches.

This finding is tandem with Lumbe (2008) who asserted that “Bread of Life Church International began as conservative evangelical church whose shift in Theology regarding matters of the working of the Holy Spirit in individual believers caused them to operate differently from the mainline churches.” Wacker (1984), contended that, anti-Pentecostal forces within radical evangelization, showed how doctrinal differences triggered conflicts. This was contradictory to Anderson’s (1997) assertion that class difference caused a lot of skirmish; Wacker (ibid) claimed that class difference did not cause conflict as much as doctrinal distinctions did. He further argued that the reason non-Pentecostal Holiness leaders so strongly opposed Pentecostals was because Pentecostals demanded that all sanctified Christians must speak in tongues.

Social capital is a consequential of actions through individual and group relationships, personal interactions, mutual help and cooperation. Bishop Imakando had benefited from social capital that was created through his personal interactions with the leaders and members of the Baptist Church. Social capital enables one to access and use the existing resources within and outside the community or group. Social capital is rooted and stowed with the relationships among people and later acted upon for an anticipated return or benefit (Lin, 2001 and Putnam, 2000).

5.2.5 Urban Phenomenon

Bread of Life Church International was established in Emmasdale Township in Lusaka district and later on the church spread out to the provincial headquarters of Zambia and eventually to the districts. The findings are in line with Freeman (2013) who states that Pentecostal Christianity originated as an urban movement in America and as it spread to Africa it was primarily taken up most devotedly in towns and capital cities. Hollenweger (1972) further observed that, in Latin America, neo-Pentecostals were established primarily in the urban areas and had grown in numbers among middle-class and upper-class professionals who began to trust that God rewarded upright Christians

with physical wealth. He concluded that the material benefits were more of a by-product than a central goal for the Pentecostals.

Mwaura (2010) noted that Kenyan Pentecostalism, too, was essentially an urban phenomenon as it was evidenced by hundreds of these movements that had mushroomed in almost all the major towns and cities of Kenya. In Zambia too, Cheyeka (2009) agrees with other scholars by stating that the most fertile grounds for the Pentecostal movement seems to be heavily urbanized areas, concentrating mainly along the line of rail from Livingstone to Mufulira.

Schneider (2006: 64) defined faith communities as a spiritual well, a source of community, providing social and instrumental supports to its members and others who seek help. Churches foster social and cultural capital among active participants. Bread of Life Church International provides empowerment and brings change to the people of Zambia. Furthermore, the church helps to transform individuals and it also helps to bring change in institutions or society. In urban areas, people go through a lot of challenges such as unemployment, poverty, political uncertainty and fear of witchcraft. The ability of Pentecostalism to speak to the spiritual emptiness of our time by reaching beyond the levels of creed and ceremony into the core of human religiousness, into what might be called 'primal spirituality' has appealed to many people in urban areas; leading many to join Pentecostal churches (Cox, 1995: 81 - 96).

Social capital theory applies the concepts and theory in a variety of disciplines in an effort to understand and explain how relationships among people in communities and society foster development, improve health outcomes, promote wellbeing, and in the case of Putnam(2000) even democracy.

5.2.6 The Prophetic Word for Bread of Life Church International

Prophecy had played a bigger role in the birth and sustenance of Bread of Life Church International. The prophetic word of bringing thousands into the Kingdom of God, possessing the land and feeding the people with the Bread of Life, which was given to Bishop Imakando in Nigeria in August, 1992 and confirmed in Zambia, had proved to be the power behind the explosive growth of BLCI. Bishop Imakando clarified on prophecy by stating that coming from the Baptist background; they emphasised the

word of God more than prophecy therefore; as Baptists they sometimes neglected the prophetic side.

In August, 1992, Bishop Imakando was invited to go to Nigeria for a church growth meeting hosted by Pastor Kumui of Deeper Life Church. This was in line with what Gifford (2004) identified as opportunities for initiating and strengthening networking through different conferences offered in Nigeria by various Pentecostal and Charismatic churches to which other Africans were invited.

Notably among these conferences was the International consultations on missions held in Jos in August, 1985 and the much advertised August, 1992 International Church Growth Conference, hosted in Lagos by Deeper Life Bible Ministries under the leadership of Pastor Kumui.

The findings are in line with social capital theory where Bourdieu (1983) explains that social capital was about resources gained from mutual acquaintance within a structure or class. On the other hand Coleman (1983: 98) relates social capital theory in terms of ‘a variety of entities with similar characteristics; networks facilitating actions of individuals within a structure, and Putnam (2001) links it to the importance of social networks and the norms of exchange and honesty that arises from them. It is this social networking that enabled Bishop Imakando to attend the conference in Nigeria where he received a prophetic word concerning the Emmasdale Church back home in Zambia. Due to mutual acquaintance within a structure or class; Bread of Life Church International was born through a prophetic word.

5.2.7 Bishop Imakando’s Visit to South Korea

A church in South Korea wrote to the Associations of Evangelicals in Africa (AEA) requesting to choose 30 people from Africa who would be sponsored to go to South Korea to study church growth. Bishop Imakando was one of the people that travelled to South Korea to study church growth in 1994. For one week, he attended classes on church growth and strategies on how to grow churches. Whilst in South Korea, the group was taken on a conducted tour to see the biggest churches in South Korea. At that time, in the world, there were twenty (20) big churches and of those twenty (20) big churches nine (9) of those churches were in South Korea. It is during this conducted

tour that Bishop Imakando became alive to the fact that it was possible to have a church of thousands in Zambia.

Anderson (2004) affirms this finding by stating that Asia had the second largest number of Pentecostal and Charismatic churches among the continent and seemed to be fast catching up with Latin America. The author branded the Asian Pentecostal and Charismatic churches to be more enthusiastic than the entire Western World.

Social capital is interpersonal and is accumulated by the common social interactions of everyday life found in church, civic clubs, sports team, dinner clubs and schools, and anywhere people interact either in formal or informal groups (Putnam, 2000). Being the Executive Secretary of the Evangelical Fellowship of Zambia, Bishop Imakando was privileged to be selected among the twenty nine people in Africa who were invited to study church growth in South Korea. Networking, associations and interpersonal relationships were at work in selecting Bishop Imakando to be one of the delegates to the conference in South Korea.

5.2.8 Prayers

Upon returning from South Korea, Bishop Imakando led the church through a series of prayers which he named 'Red Sea' strategy. The church prayed for forty days and eventually established Saturday as a day for prayers were members would meet to pray together concerning the growth of the church and also for the welfare of the nation Zambia. After a series of prayers and teachings on vision then was numerical growth manifested in Bread of Life Church International.

Imakando (2010: 66 - 67) stated that "after receiving the vision, I wrote the vision down, declared it and run with it. In due course I shared with the congregation who responded with mixed feelings. Some felt it was not possible for us to grow into a church of thousands, others were sceptical and a few were excited. God gave me a strategy to engage the church into prayers for a season. God in His faithfulness blessed the vision and we began to grow."

The leaders were prompted to pray for a new name for the church; a name which could incorporate the new vision and mission of the church. The leaders prayed earnestly to God for the new name of the church; notable among those leaders was elder Chitundu

(late), elder Amos, elder Mulenga and elder Chali Kasonde (Pastor). While they were praying, they listed possible names which they could call themselves. Bread of Life Church was one of those names. After praying, the leaders decided to take a name from the list. They all agreed on the name Bread of Life Church. To their shock it was found that the prophetic word God gave Bishop Imakando had Bread of Life in it.

The findings on prayer are in line with the study of Cerrilo (1993) who espouses that prayer was one of the factors that gave birth to the famous Azusa street revival. Cerrilo (ibid) stresses that, the startling experience, which gave birth to the renowned Azusa street revival, started in a prayer home as seven people received the Holy Spirit Baptism with evidence of speaking in tongues.

The role of churches in building the community, developing social capital and acting to empower individuals stems from a Christian theological worldview and in particular a desire to reflect the presence of God in the world (Beck, 2010 and Putnam, 2000). Through prayers, Bread of Life Church International seeks the will of God over mother Zambia to prevail.

5.3 Factors That Had Given Rise to the Growth of Bread of Life Church International

This section discusses the views of the respondents concerning the factors that had given rise to the growth of Bread of Life Church International in Emmasdale Township of Lusaka District from 1992 to 2017.

5.3.1 Conversion to Bread of Life Church International

The study indicates that the respondents were Christians whose allegiance was once to the mainline churches. Ifeka-Moller (1974) defines 'conversion' as a change of affiliation from cult to church or from orthodox Christianity to spiritualist church. Conversion in this study means the change of adherence from one church to another. The study revealed that twenty eight (28) respondents converted from mainline churches to Bread of Life church International due to many factors; such as prayer, worship, messages of hope and faith, music and the desire to know God personally. The

findings on conversion were in agreement with Mubanga (2013) and Likonge (2014) studies on second conversion.

The current study showed that the respondents moved from mainline churches to Bread of Life Church International. This was a second conversion of another kind whereby former converts to Christianity are converting to another kind of Christianity. The second conversion is what is obtaining now, where most of the converts to Pentecostalism in Emmasdale Township are coming from families that were previously followers of the teachings and doctrines of the mainline churches (Mubanga, 2013).

According to Cox (1995: 176), the success of Pentecostalism in converting massive numbers was clearly related to the opportunity it provided for the mediation of “urbanization or class conflict”. Meyer (1996: 199-230) agrees with Cox by describing that “conversion to Pentecostalism entails a kind of conversion to modernity, insofar as the process of breaking with individual and collective pasts enables converts to become “autonomous selves,” free individuals in possession of their subjectivity. Gibbs (1981: 145) calls this act of turning by the individual “conversion.” He points out that it signifies a comprehensive shift rather than a minor course correction; a turning away from sin to salvation and service in Christ. It is a turning from darkness to light, from the domain of Satan to the kingdom of God, from slavery of sin to freedom, service and worship of Christ as Lord (Gibbs, 1981).

Conversion to Bread of Life Church International stated a typical position for the creation of new identity in the Lord; it is the state or belief of being “born again” which brings about change in a person’s life. When one gives his or her life to Christ, one re-enters the world as “a new creation” (2 Corinthians 5: 17). Likewise, the study recognized that conversion to Pentecostalism shapes a model for the building of new identity.

Likewise, converts are expected to reject alcohol, drugs, violence, and extra-marital sex and become reliable and hard-working. In so doing, they experience a break with the past and possibly transform their lives (Freeman, 2012).

Social outreach programs carried out by Bread of Life Church International brought about social change like education, as well as communal material and psychological

help among church members and the community. This had improved the condition of the members and society leading to more people joining the church upon seeing the change in the members. Additionally, Freeman (2012) stated that a wide variety of techniques need to be employed to improve the well-being and living conditions of Pentecostals. The role of churches in building community, developing social capital and acting to empower individuals stems from a Christian theological worldview and in particular a desire to reflect the presence of God in the world (Putnam, 2000).

5.3.2 Messages of Hope and Faith

The current study established that many people joined Bread of Life Church International because of the messages of hope and faith. The messages of hope and faith also cover areas such as healing, career success, good health and freedom from suppression.

Preaching the good news had also led to the growth of BLCI. The members of the church believe that Jesus Christ came to preach the good news; to give hope to people. Jesus Christ did not come to condemn the world but rather to save it. The respondents maintained that it was important to package the messages in such a way that it gives hope to people in this world of uncertainty. The informants concluded that people need to be told that they can make it in life; that they are created in the image of God therefore they can't be inferior to anyone because God has a plan for their lives.

Other scholars refer to this type of preaching as prosperity gospel. The messages of hope and faith preached in Bread of Life Church International were an attraction to many people who desired to live successful lives. This espouses Robeck and Cecil (2006) who said, in Latin America, neo-Pentecostalism stressed the theology of prosperity, they trust that God gives material blessings on the faithful and which attracted the young educated people. Although Robeck and Cecil found out that, the theology of prosperity appealed frequently to the young educated people, in this current study, the theology of prosperity appeals to the very educated and less educated alike, young and old people.

The current findings are similar to the writing about pastors Cho and Choi in South Korea. Daejo-Dong, where pastors Cho and Choi began their ministry in 1958, was one

of the worst shantytowns in Seoul. Poor people lived there in horrendous and miserable conditions. Their lives were lived in the filth and chaos of poverty, disease and domestic violence (Yonggi, 1983: 12). Choi (1999) stated that Cho

....tried to decree a message by which people would be able to overcome their desperate circumstances. Eventually he developed the message of hope known as the 'Threefold Blessing', which proclaimed holistic salvation). This message of hope began to transform those who joined the Church. The hopeless began to have the will to live; drunkards began to quit their bad habits; and houses full of violence became peaceful.

Alongside with the message of hope, the Yoido Full Gospel Church experienced divine healing through the powerful work of the Holy Spirit. Those who were afflicted with particular diseases, including paralysis, were miraculously healed (Choi, 1999).

The messages preached by Bishop Imakando brought hope and determination to the hearers. The researcher observed one message preached by Bishop Imakando on 3rd August, 2018 entitled '*The Power of Hope*'. Bishop Imakando stated that "hope was an expectation of something desired. Believe always that everything will turn out for good in the end." In this message, Bishop Imakando talked about the power embedded in hope. He explained that, hope was the only thing that could make a believer survive storms of life and be delivered from depression. He explained that, hope was founded on revelation; Abraham hoped that one day he would become a father of many nations. Though nature had failed him, Isaac his son was born. Therefore have hope! Many members of the church were in agreement by shouting 'amen', while others gave an offering and others were just in tears.

The findings of the study concur with the writings of Cox (1995: 81 - 96) who points out that "Pentecostalism, had succeeded because it had spoken to the spiritual emptiness of our time by reaching beyond the levels of creed and ceremony into the core of human religiousness, into what might be called 'primal spirituality'." The consciousness of living in the divine presence encourages discouraged Christians and assures them that they are anchored in the eternal council of the almighty God.

McClung (1986: 48) says that “For Pentecostals, God is not an idea, but a presence and a power to save, cure and deliver.”

Additionally, Bread of Life Church International had brought balance to the teaching of the word of God. Bishop Imakando maintained that through preaching and teaching of the word, BLCI had been able to offer a balance in the teaching of the word of God. The messages of Bishop Imakando do not only bring hope and faith but are practical in their implementation. Ojo (1988) recognizes that, independent Pentecostal and Charismatic Movements were unrelenting in growth for the reason that they were practical in their attitude to social, economic and religious issues and were very quick to respond to the existential desires of Africans surrounded by the present-day situations of socio-political uncertainty.

Cheyeka (2014: 135) urges the Pentecostal Churches not just to be preaching the prosperity gospel but also to implement a ‘doing theology’. He maintains that “A doing theology in Zambia will mean endeavoring to bring gospel values to bear on political, economic and social matters.” Cheyeka (Ibid) argues that:

It is not common to hear some Christians saying, ‘Jesus is the answer for Africa’. Indeed Jesus can be, if only his words of loving our neighbours are effectively put into practice. In any case, the most needy neighbour in Zambia is the poor person especially in the rural areas. In the wake of unprecedented rural to urban migration, the poor in the villages must be the option of the churches and any ethical political party in power and indeed those institutions that lend money to governments of Africa. While the IMF and the World Bank may not wholly ensure accountability in the Zambian government, the churches can engage the political powers to be accountable.

A key strength of churches lies in their connections to local communities and their ability to mobilize and utilize local resources, including volunteers, thereby creating civic engagement as well as support networks (Schneider, 2006 and Putnam, 2000). Likewise, churches have been described as contributing to the cement or glue that clamps civil society and its members together. Bread of Life Church International continues to engage in civic engagements using its created social capital to speak on the current happenings in the nation of Zambia. Pentecostal churches are required to

develop a more unified voice and vigorously take part in organizational analyses of social issues because this would enable Pentecostal Christians to offer systemic solutions to difficulties created by unjust systems.

5.3.3 Prayer (Individual and Corporate Prayers)

Data from the twenty respondents indicated that Bread of Life Church International was anchored on prayer. The church held prayer meetings on Monday at seventeen thirty (17:30) hours and on Saturday at six thirty (06:30) hours. The Saturday intercessory prayers are called 'Morning Glory' and overnight prayers are held every Friday. Every member was called upon to pray and develop a personal connection with God through prayer.

During these prayer meetings members present their prayer points and they pray for one another. There is oneness in agreement to the prayers presented before God. In such fellowship; bonds are created that ultimately produces bonding social capital within the group. Putnam's (2000: 63) acclaimed work on social capital in America, notes that churches have an important and unique role in civil society through the creation of bonding social capital which helps to hold society. Churches mobilize both bonding and bridging social capital.

Imakando (2005:16) defines prayer "as God's appointed way of meeting our needs. When we ask, it is an expression of our faith. It is exercising our dependence on God. Every time you pray, you put your faith in motion." In order to be heard the righteous must cry to God. God gives them a blank invitation to call upon him. Prayer is communicating with God our maker. It is a dialogue and not a monologue. Prayer is a believer's life line and source of spiritual power.

When members of BLCI come together to prayer for the nation, leaders and individual needs; a sense of unity and purpose is achieved which results in the creation of bonding. Bonding social capital creates a strong sense of belonging and is an important protective factor in mental health (Putnam, 2000 and Schneider, 2006).

Bread of Life Church International was birthed through prayers that were conducted through the night into the early mornings in Nigeria in August, 1992. It is during these

prayer meetings that Bishop Imakando received a prophetic word concerning the church he was pastoring back home in Zambia. While in Nigeria Bishop Imakando had bonded with the Christian brothers during prayer meetings. Bonding social capital is the description given to the enduring relationships that are established between similar people within a group. The relationships that are developed within congregations in local churches are an example of bonding social capital.

5.3.4 The Vision Carrier

Bread of Life Church International was founded by Joseph Imakando in 1992, who is the presiding Bishop of Bread of Life Church International. The vision carrier in this study refers to the founding Bishop of Bread of Life Church International; Bishop Joseph Imakando. Twenty four out of the thirty respondents acknowledged the person to whom the vision was given to as a factor of church growth. The twenty four informants stated that apart from God, Jesus Christ and the Holy Spirit; Bishop Imakando was also a factor that had given rise to the growth of BLCI. The respondents identified confidence, determination, creativity, vision and communication as motivating inspiration in Bishop Imakando.

A leader may be well-defined by who he or she is (the personal) and by the responsibilities, obligations, and tasks he or she was charged with (the position). One particular kind of leadership is 'charismatic leadership'. Charismatic leadership has a wide range of meanings, particularly since "charisma" has diverse meanings in different cultural and temporal settings. Setting aside normative judgments about whether a leader was good or bad, just or not, and moral or immoral, one might say that there was something about certain leaders that make them unique and extraordinary. This 'something' has been the subject of serious intellectual debates and Max Weber (1978) paved much of the way in terms of classifying this special something as 'charisma'.

Weber (1978) outlines the precise features of charismatic leadership. He notes that charisma was "often most evident in the religious realm," but not exclusively found there. Furthermore, charisma was a 'highly individual quality'. Here, charisma is defined "as a certain quality of an individual personality by virtue of which he is considered extraordinary and treated as endowed with supernatural, superhuman, or

exceptional powers or qualities” (Schweitzer, 1974: 151). Tucker (1977) explains that a leader “who comes forward in a distressful situation and presents himself or herself in a convincing way to the sufferers as one who can lead them out of their distress by virtue of special personal characteristics or formula for salvation may arouse their intense loyalty and enthusiastic willingness to take the path the leader is pointing out.”

According to Spencer (1973) the origin of charisma was somewhat elusive, though. Just where the ‘gift’ comes from is debatable. Is it genetic, learned, or acquired by some other process? Weber (1978) claimed that the gift could come from some divine being or certain physical and mental states.

It is the view of the researcher that what the twenty four respondents had identified in Bishop Imakando was charisma which was a gift from God. To Bishop Imakando the vision given to him by God had become the driving force and main purpose for him. Everything he did revolved around making the vision a reality. To achieve the vision of bringing tens of thousands into the Kingdom of God, every year he sets specific goals and works to achieving them by bringing the leaders and members of the Bread of Life Church International together, developing an organized strategy and working hard. The personal vision of a leader has a great deal of influence over his or her audience.

According to Imakando (2010, 64-65) a vision was seeing what God had in mind for you to do. It was a picture of your destiny brought into view. A vision gave insight to where you are going. He notes further that a person will remain ordinary if they had no vision. A vision means you are realizing why God made you, for what purpose, for what part in God’s kingdom. One can conclude that a vision was God’s personal instruction to you as an individual. It is God’s instruction as to what God wants you to do, where God wants you to do it, with whom God wants you to do it, how long God wants you to do it and when God wants you to do it (Imakando, 2010: 65).

The respondents pointed out that Bishop Imakando was a good leader because he made people feel that they were at the very heart of things, not at the sideline. Members are made to feel that they make a difference to the success of the organization. Bridging social capital refers to the wider social bonds created across various networks, usually between people or organisations that share common interests (Schneider, 2006). As a vision carrier Bishop Imakando influences members of BLCI to achieve a common

good for the church, individuals and for the nation of Zambia as a whole. Putnam (2000) argues that bonding and bridging social capital is the key to building healthy communities.

Bishop Imakando's ability to organize and use local resources, including volunteers, generates civic engagement as well as support networks. In social capital theory, a key strength of churches lies in their connections to local communities and their ability to muster and utilize local resources; churches have been described as contributing to the strengthening of civil society and its members (Schneider, 2006 and Putnam, 2000).

5.3.5 Leadership

Leadership was one of the factors that had given rise to the growth of Bread of Life Church International. The founding Bishop stated that strong leadership was one of the factors that had led to the growth of Bread of Life Church International. The strategy used by the church was using 'sons' in the Lord. M'fundisi (2014) makes reference to this when she states that "based on the meetings I observed, it became clear that a major emphasis was placed on the importance of leaders developing 'sons'. These could be either female or male and would be trained to become the next generation of leaders that would do the same for the subsequent generation." She further stated that the leaders identified developing 'sons' as a more effective way of rising leaders. Though, M'fundisi (2014) acknowledges this theory; she however argues that the theory could not be proven as the group had not grown or been in existence for long.

The researcher argues that the theory of 'sons' seem to be working for Bread of Life Church International as pointed out by Bishop Imakando that 'sons' are people that had been with BLCI for some time, knew the vision and were trained as leaders by BLCI. Bishop Imakando argued that they made mistakes in Western Province by allowing other people from other churches to be part of Bread of Life Church International; so that they could make a bigger church. Three (3) pastors joined the church but along the way they found out that they were not compatible. This led to the separation with the pastors.

Bishop Imakando maintained that it was God who spoke to him to raise his own 'sons' in the Lord. This is the model that the church had been using. A good number of pastors

and reverends were people that had been in the church for a long time. They were at one time deacons, elders or lay pastors in the church. For example, people like Reverend Kangwa Mumba used to serve as District Zonal Pastor, Reverend Chanda who was with Brethren in Christ but joined Bread of Life Church International as an elder. Upon seeing Reverend Chanda's commitment to the work of God, the church leadership entrusted him with the work of shepherding the people in Ndola Church.

Most of the leaders in Bread of Life Church International actually are home grown. These leaders are more effective; they have the genes of BLCI and are loyal to the vision. Bread Life Church International had a university called Bread of Life University of Excellence that trains its own leaders. The Blue University of Excellence offers theology training and other faculties like Business courses and Educational courses so as to equip its pastors, leaders and members for effective ministry in the church and in the community.

The leader's ability to secure benefits by virtue of membership in social networks or other social structures culminates into social capital for Bread of Life Church International. Accordingly, Coleman (1988) maintains that the concepts of social capital allows taking resources and showing the way they can be combined with other resources to produce desired outcomes. The leaders were empowered by Bishop Imakando to carry out different roles in Bread of Life Church International such as encouraging members of the church to be obedient to the word of God, organizing people in their various areas to respond to the call of evangelism or any civic activity that the church would be involved in. Entrusting some responsibility in the running of Bread of Life Church International to the leaders by Bishop Imakando had created trust and loyalty among the church leaders. Social capital culminates into a more dynamic and well-organized civil society characterized by reciprocated support, cooperation, and trust. Where there is trust and loyalty people find it easy to address public needs and solve shared problems in society or organization.

5.3.6 Music and Worship

The study revealed that the music ministry was a significant structure of Bread of Life Church International and it functions as the heart of Praise and Worship. Music

occupies a significant role in Pentecostal Church services and worship, and is one of the approaches in which Pentecostal Christians express their spirituality.

Music inhabits a central place in the lives of Bread Life Church International members. The service in BLCI was made up of three parts; the music which includes praise and worship, the sermon and the offering service. The signing involves the entire congregation led by a choir or worship leader, assisted by a team of instrumentalists. These services are lively and exciting. There is no doubt that the Charismatic style of worship is one of the key reason why Bread of Life Church International appeals to numerous Zambians. The music and worship services are dynamic, uplifting and certainly geared to meet the desires of the modern Zambians. Many people were attracted to this modern style of worship in Bread of Life Church International hence causing them to join the church. This finding espouses the findings of Tongarasei (2005) who stated that music is a way which reflects urban character and modernization. This shows that Pentecostal churches had realized that music has got power to move emotions and carry people into spiritual realms.

The combination of dance into worship services was perhaps one of the most distinctive in Bread of Life Church International, people dance joyfully to songs in honour of the almighty God. Cox (1995: 246) says that “their worship exhibits all the features of Pentecostal spirituality.” Therefore significant songs, music, dance and other forms of mystical communication play an important role in the church services of Bread of Life Church International. This Pentecostal spirituality experienced in worship attracted many people to join Bread of Life Church International causing an increase in membership of the church.

5.3.7 Economic Hardship and Empowerment

The current study showed that some of the respondents joined BLCI due to the economic hardship that they had experienced at one time or another in their lives. The study further showed that even now people are still joining Bread of Life Church International due to economic hardships and high unemployment levels faced by many Zambians.

The current study espoused Anderson (1979) who in his study of sociological class revealed that extreme social tension among the nations' poor and dispossessed was the source of Pentecostalism. Phiri (2009a), Hendriks and Soko (2011) in their study note that from 1971 Zambian churches began to be affected by the economic failure due to tumbling copper prices. Phiri (2009a) upholds the view that "the Christian Church suffered spiritual emptiness when in 1972 the country became one party state under United National Independence Party (UNIP) with its political philosophy, humanism." Cheyeka (2005:59) concurs with the assertion of Phiri (2009a) by stating that "In Zambia, anyone who looks at the record of President Kaunda during 1980s with even a modest intention of objectivity will point to a number of human miseries traceable to the under functioning of the Zambian economy. The copper prices had dropped; food and other basic needs became very expensive due to high inflation rates. Inefficiency, corruption and mismanagement of the resources of the country worsened the situation."

Currently, people are still looking to the church for solutions concerning their economic challenges they are passing through. The findings supports Hendriks and Soko (2011) who state that it was during this period of economic hardships and daily struggles that many Christians turned to Pentecostalism, to depend totally on the church for miracles, healing and prosperity.

Bread of Life Church International was established in 1992 during a period in which Cheyeka (2002: 173) stated that Zambia had started implementing the harsh socio-economic reforms commonly known as Structural Adjustment Programme (SAP) under the International Monetary Fund and World Bank supervision. It is during this period that many turned to Pentecostalism in Zambia. Kydd (1994: 3) maintains that Pentecostalism was a means of empowerment, however illusory, for those with social deficits. Thus Kydd (ibid) sees the movement of Pentecostalism as a network of substitute community in which people can find support and emotional release, an 'antidote to anomie'. Again he refers to Pentecostalism as serving to help people handicapped by feelings of relative deprivation aroused by comparing themselves with others. Hollenweger (1972: 459) agrees to this when he affirms that Pentecostalism function of overcoming personal and social disadvantages by a religious experience was exercised among all nations.

By joining Bread of Life Church International many people became more productive and were able to cope with the challenges that came along with the Structural Adjustment Programme. Similarly, the church provided spiritual and material support to its members. Putnam (2000) states that social capital leads to a more productive and efficient civil society characterized by mutual support, cooperation, and trust, if people generally trust one another, it is easy for people to address public needs and solve common problems in society. The World Bank considers efforts nurturing the positive effect of social capital as an essential element to sustainable development efforts and poverty alleviation (Narayan, 1999).

Bread of Life Church International had programmes of empowerment to help its members. Members of Bread of Life Church International are empowered by the church. The church trains businessmen and women on how to start a business. Furthermore, the church empowers people with loans so that they could recapitalise their businesses. The church ensures that their members are empowered so that they could become effective in their communities.

This finding was in line with social capital theory which focuses on the actions people take to acquire or maintain social relationships that turn into resources used for an individual or group's benefit (Coleman, 1988). Social capital was interpersonal and accumulated by the common social interactions of everyday life found in churches, civic clubs, sports teams, dinner clubs, union halls, schools, and wherever people intermingle either in formal or informal assemblies (Putnam, 2001).

5.3.8 Giving

Giving was one of the foundational teachings of Bread of Life Church International. Members are encouraged to support the church through the giving of tithe, offerings, seeds, time, material items and their skills and expertise.

The study disclosed that BLCI funds Churches using the mission tithe from other churches. One Reverend made it clear that no matter how powerful the vision was if the members do not support that vision financially, the vision was bound to fail. Every church gave nine per cent (9%) of the tithe income which is called mission tithe to the Mission Fund. The mission tithe is specifically set aside to help to establish new

churches. The mission tithes were also used to pay pastors of the new churches, rent buildings for them until the churches were established. Church planting plays a very significant part in church growth. Church growth (both spiritual and numerical) can take place within established local churches through producing new churches.

The finding agrees with Wagner (1982) who calls church planting “the single most effective evangelistic methodology under heaven.” Wagner maintains that growing denominations plant churches and the leaders of these denominations know that church planting was a crucial key to their growth.

Bread of Life Church International Foundation Manual (2014) states that, “giving involves the giving of one's earthly goods, time or money to God. It should be an unfailing evidence of true Christian love, but it was voluntary to give to God (1 Corinthians 13:3; 2 Corinthians 9: 7). True giving is a fruit of the Spirit. It is a disposition created by grace in the heart prompted by the true love for the Lord and the sympathy for human needs, body and spiritual.”

The research showed that ninety nine percent (99%) of the funds that were used to build the Blessing Centre came from the members of the church who willingly gave to the Church. The members of the church gave their finances and materials towards the building of the church. Bishop Imakando stated that:

The project from beginning to end stretched our faith to the limits. The grace of giving and sacrifice was evident as many gave over and beyond their capacity. With ninety nine per cent (99%) local funding the project was eighty five per cent (85%) completed in the month of December, 2012. By the grace of God the facility was dedicated to God on 19 November, 2011 by Pastor Enock A. Adeboye.

Members of Bread of Life Church International had an understanding on giving and that the members had developed trust in their leaders. They trusted that whatever they gave; it would be used for the intended purposes. Trust was one of the prominent concepts in social capital theory others are reciprocity, networking and volunteerism. Trust, according to Smidt (2003, 68), is the lubricant that guarantees the efficiency of any group. Trust was produced when people believed that their group members act on their behalf and not against them (Smidt). The study showed that members believed

that the leaders were acting to their benefit. Bread of Life Church International communicates to its members in terms of issuing audited financial reports which help to build trustworthiness in the usage of resources from its members.

5.3.9 Cell Homes

Bread of Life Church International utilizes cell home system and the Church was divided into districts which are divided into Zones or Areas which are further divided in cell homes. Cell home was another area where one saw growth in African Pentecostal churches. Cell home system was one of the strategies adopted by Bread of Life Church International to grow the church. The cell homes in Bread of Life Church International helped one to grow; in that members were allowed to ask questions, analyze the bible and discussion were held.

The cell groups are the empowering structures of BLCI. Through cell groups, new members found a home and began to be integrated, nurtured, equipped and empowered. According to Neighbour (1990: 94 - 95), "Community can occur most completely only in a small group. A cell group, numbering less than fifteen people, is all important. Essential elements of community include interpersonal commitments and a sense of belonging. Community takes place when there is a shared life, allowing common goals and commitments to develop between all of its members." In BLCI these home cell groups are fundamental to its numerical growth. The home cell unit system was comprised of church members who met weekly for evangelistic and fellowship purposes in a cell leader's home or any member's home. These cell groups serve as centers of evangelism by inviting individuals to join these cell groups.

In his book, '*Balanced Church Growth*', Smith (1984: 159), argues that "congregations composed of small groups of believers meeting in homes or other settings provide another promising pattern for urban ministry." He continues that there is no reason a small group of believers cannot constitute a bona-fide church." These cell groups are observable in Korean Pentecostal churches as well as most other churches in Korea, Protestant and Catholic (Kim 1990: 153). In the small, caring communities where Christians listen to the Word, share the sacraments, uphold one another in prayer, and witness verbally and visibly to their neighbors, it may be that the faith will flow as in the first century to the great urban populations (Calvin, 1979: 127).

The findings espouse social capital theory through identification of social capital theory benefits which can be seen by looking at social bonds. Friends and families can help one another in lots of ways; emotionally, socially and economically. In the United Kingdom, for example, a government survey found that more people secure jobs through personal contacts than through advertisements (Coleman, 1988). Where the government was failing in providing social services; members of Bread of Life Church International have taken up to fund the education of its members and of those in the community especially orphans. The members promote information flows which ensure that members find work through quick notification of job opportunities on the job market.

5.3.10 Three Days of Power Conference, Women, Men, Youth and Word Explosion Conferences

‘Three Days of Power’ conference, women, men and word explosion conferences were very significant in Bread of Life Church International. These conferences had given rise to the growth of the Church.

Bread of Life Church International holds ‘Three Days of Power’ conferences every year in its provincial churches throughout the country. Whenever Bishop Imakando visited these provincial churches, multitudes attended the conferences. Before and during the ‘Three Days of Power’ conference the church uses the radio, television and public address systems to invite people to attend the conference and receive their miracle. The miracles appeals to so many Zambians hence the conferences are well attended. The people who received their miracles in due course became part of the church. Gifford (1992: 329) seems to support this, as he states that “countless thousands are leaving the mainline Christianity to join Pentecostal churches because mainline Christians do not take seriously divine and demonic interventions.”

Bread of Life Church International holds conferences such as word explosion, women, men and youth conferences. On conferences; Cheyeka (2009: 153) states that “a major development during the last decade of the twentieth century was the rise of vast conventions, conferences, and crusades of several days’ duration, which were now entirely organized by Zambians themselves. Alongside mass conversions were the

contestation of the spiritual hegemony of the post-classical churches; Charismatics now claimed the land and the right to evangelise their own people.”

It is during these conferences that people are prayed for in terms of deliverance and healing. Bread of Life Church International responds to the needs of people in the nation of Zambia through its commitment to the preaching of the word of God, casting out demons and praying for the sick. Most of the people who were engrossed with fear, disease, poverty and other problems attended these conferences to be prayed for. After receiving their miracle, most people moved from their churches which did not support such spiritual experiences and joined Bread of Life Church International. They were able to testify that after joining Bread of Life Church International they had a spiritual experience and their lives were much better (BLCI Magazine, 2017).

These findings are corroborated by Robeck and Cecil (2006) who asserted, that in Latin America during these decades of 1950s and 1960s, if a person had a spiritual experience characterized by Pentecostal manifestations, they would most often eventually leave their church and join one that supported and encouraged people to seek Pentecostal experience.

During the ‘Three Days of Power’ conference which the researcher observed on 17th August, 2018; Bishop Imakando took time to preach the word of God; he also prayed for the people who got slain by the power of the Holy Spirit. The sick who were prayed for, received their healing and they testified later on after the service. Demons were cast out by the word of God and by prayers of faith. Bishop Imakando also spent time counselling people on the importance of power of faith in prayer and total dependence on the Holy Spirit. At the end of the church service, Bishop Imakando called for an altar call where people gave their lives to Jesus Christ and received salvation.

McClung (1986: 74) points out that divine healing was an ‘evangelistic door-opener’ for Pentecostals. He says that ‘signs and wonders’ were the ‘evangelistic means whereby the message of the kingdom was actualized in “person-centred” deliverance’. Wagner (1986: 129) in support of the findings states that probably the greatest contribution that Pentecostalism had made to Christianity in general was restoring the miracle power of the New Testament for the purpose of drawing unbelievers to Christ.

The 'Three Days of Power' conference, word explosion, women and men conferences presented the members of Bread of Life Church International and the people from the community with an opportunity to receive their healing, deliverance and miracles because during these conferences the atmosphere was stimulating. The conferences enabled those who were sick to attend and be prayed for. This is in line with Ojo (1988:183) who contends that "the charismatic organisations are finding ways of giving ultimate meaning to city life by transforming the problems of the cities into basis for their sustenance" in areas of healing and miracles the Pentecostals often promise success in any undertaking. Furthermore, Ojo (ibid) observes that the restlessness which accompanies city life and the need for salvation out of these tensions regularly swell the congregations at programmes organised by the Charismatic churches. Consequently, the healing ministry in these conferences was an essential part of an evangelistic methodology in Bread of Life Church International's mission.

Social capital was derived from and acts through individual and group relationships, personal interactions, mutual help and cooperation. It enables access and use of available resources within and outside the community or group. Social capital was entrenched and stored within the connections among people and later acted upon for a probable return or benefit (Lin 2001; Putnam 2001).

Coleman (1988) connected sociology and the social actions of individuals with the rational ideals of economists that individuals act independently and for self-interest. Individuals engage in social interaction, relationship and networks for as long as the benefits persist, in this sense, social capital is both a private and public good benefiting everyone in the group, not only those who invest in organizing the association or networks.

Looking at the foregoing in terms of conferences, it can be said that people continue to volunteer to work, to give their time, their financial and material support because of the perceived benefits that are accrued in engaging in such activities. The members believe that when they give to God their tithes, offerings, seeds and time, God in return blesses them and protects them from the devourer, sickness and any calamity (Malachi 3: 11-12).

Portes (1993) pointed out that social capital had negative effects, including among others; free riding on community bonds and norms by other members, restrictions on

individual freedom and other members of a community trying to drag down successful members. For example, during the conferences held at the Blessing Centre everyone benefits. Some people receive their healing, deliverance, miracles and answered prayers, even if some people never personally participated in giving, in serving in ministries and organizing the conferences.

5.3.11 Evangelism and Discipleship

Bread of Life Church International was an evangelistic church and that its main purpose was to 'bring tens of thousands into the Kingdom of God' and share the word of God to the lost souls globally. A high number of respondents believed that the main reason for the existence of Bread of Life Church International was to evangelise to the lost souls.

Bread of Life Church International considers itself an evangelical church with mission as its central focus. As a missionary church it sends out missionaries to all parts of the country and beyond. Droogers (1998) pointed out that one of the characteristics of Pentecostal churches is their quick growth through evangelism. Bread of Life Church International has fully utilized the forces of globalization to propagate itself hence its urban and modernist character. These forces favour an urban environment and the church has not hesitated to use them. As an evangelism and mission focused church, Bread of Life Church International has developed dynamic ministries aimed at evangelizing the entire world. The church has several outreaches and evangelistic programmes operation such as Men of Destiny Ministries, Women of Integrity and Joshua Ministries all these ministries' purpose was to increase church growth and reach out to the non-evangelized.

According Bread of Life Church International Foundational Manual (2014) evangelism was the work of saving souls. Churches are established by evangelism and each church member had a mission to evangelise. McGavran (1977: 90) reasons that churches will grow when they cut off activities that do not find the lost and increase activities that do. Activities that do not advance the gospel not only drain but also impede growth potential.

Many scholars settle with the principle that evangelism was thoroughly related to church growth. McGavran (1980: 60, 84) asserts that "the church would develop more

promptly as enthusiastic Christians evangelise to their neighbours, bring in new members through evangelism and plant new churches.” Bread of Life Church members were encouraged to win souls on a weekly basis. This activity of evangelism had led to the growth of the church.

Furthermore, the exponential growth of Bread of Life Church International could strongly be linked to evangelism. This finding is in support of Lumbe (2008) who stated that the Pentecostal movement in Zambia brought about invigoration of the passion for evangelism among believers in the church. This had exposed thousands of people to the gospel of Jesus Christ. Wagner (1989: 114 - 117) maintains that the church can increase its congregation through evangelism. These views give us an understating that evangelism helps a church to grow numerically.

A Korean researcher, Hong (2000: 236), is of the view that without evangelism there is no church growth. This seems to be true for Bread of Life Church International.

Furthermore, members of Bread of Life Church International volunteer to carry out most of the church activities including evangelism. The members at times used their own resources in carrying out the activities of evangelism. The findings resonate with social capital theory which recognizes volunteerism as one of its major components. Smidt (2003) maintains that volunteerism was one of the prominent concepts applied in social capital theory in a society. Lin (2001: 29) argues that by adding resources to the social network core, these resources amounts to social capital as “resources embedded in a social structure that are accessed and mobilized in purposive actions.” The resources contributed by the members of Bread of Life Church International are used for the intended purposes like going out to evangelise.

The findings on evangelism and discipleship were in contrast with the findings of Lumbe (2008) who argued that Bread of Life Church International grew not due to evangelism and discipleship but rather attributed the church’s growth to what he termed as ‘spiritual migration.’ As earlier alluded to in chapter two spiritual migration is when members of a Pentecostal or Charismatic church move from one church to another due to differences that maybe obtaining in that church or go in search of greener pastures and their movement cause an increase in another church (Lumbe, 2008). Lumbe’s definition of spiritual migration does not include movement of Christians from mainline

churches to Pentecostal or Charismatic churches but rather he restricts his definition to the movement of members of Pentecostal or Charismatic churches to another Pentecostal or Charismatic church.

Lumbe (ibid), further notes that this had resulted in most of the churches struggling with membership because of the constant fluctuation of members from within the movement. This assertion could be correct in Lumbe's study but not correct in my study. The study's findings showed that Bread of Life Church International had been carrying out robust evangelistic activities and their discipleship classes were well organized. The numerical increase of Bread of Life Church International had kept on increasing since 1992; from 120 members to currently 12,000 members. Clearly, Bread of Life Church International had never struggled with constant fluctuations of its membership. The church was engaged in evangelistic work; were all its activities were about soul winning according to their vision of bringing tens of thousands into the kingdom of God.

Churches have had a traditional role in building a sense of belonging where people feel valued and can develop trusting relationships, often referred to as social capital (Putnam, 2000). Bread of Life Church International is a place where people connect with others as well as receive assistance, warmth and kindness particularly during times of distress. Loneliness is seen as an increasing social problem affecting many people in modern society. Resources (finances, human capital, materials, time, relationships) contributed by individual members are turned into Social capital. Members of BLCI believe that there are more brothers and sisters who belong to the family of Bread of Life Church International but are out there in the world; these people must be brought back into the church. Equipped with this understanding members of BLCI mobilize themselves using the available resources and launch out to evangelise to the lost souls through door to door campaigns, street campaigns and market evangelism.

5.3.12 Biological Growth

One of the factors that had given rise to the growth of Bread of Life Church International was the children being born to the members of the church and were retained in the church. Wagner (1989: 115) states that evangelism is mainly related to conversion growth. He classifies church growth into three categories: biological,

transfer and conversion. According to him, biological growth comes from the children of Christian families growing up and going through the specific system devised by the church for bringing young people to Christ and into church membership.

The findings promotes Wagner's theory of biological growth as the findings showed that biological growth had occurred and is still occurring in Bread of Life Church International as the children are born to church members' causes their presence to lead to numerical expansion of the local church.

Most of the children of the informants had remained in the church and that some were actually serving God in the church in different capacities. The numerical increase being experienced by Bread of Life Church International is partly due to children being born to the members of the church. The children born to the believers remain in the church and are taught the ways of the Lord. When they grow up they don't depart from the teachings of Bread of Life Church International. This was in line with Proverbs 22: 6. These children go to Sunday school were they are grounded in the word of God and are taught to have a personal experience with God.

In Bread of Life Church International, there is continuous creation of social capital. The children of the members of the church grow up learning to give, to be of help to others and to cooperate. Lin (2001) and Putnam (2001) argued that social interactions created networks which eventually create social capital. Social capital was implanted and deposited within the associations in the midst of people and later acted upon for an expected return or assistance.

5.3.13 Youth Involvement in Church Ministry

Many youths were joining Bread of Life Church International from mainline churches due to factors such as prayer, scholarships, music, messages of hope and faith and personal involvement in church activities. Bread of Life Church International through its messages of hope and faith, career success, healing, good health and freedom from repression, provided a platform for young people to deal with their misery, encouraging their aspirations toward self-actualization.

The findings espouse the conclusions of Muyuni (2016) who looked at youth conversion from mainstream churches to Pentecostal churches specifically to Bread of

Life Church International. She argues that youths were disappointed with routine sermons in some mainstream churches. Some clergymen preached the messages by reading directly from the bible with little application to young people's expectations in life. Exegetical explanations of scriptures in messages were not quite appealing to young people. Muyuni (ibid) maintains that youths wanted messages that interpreted real life situations. The messages in Bread of Life Church International are based on real life issues affecting the youths. Hence more youths from mainline churches keep on converting to Bread of Life Church International; causing numerical increase.

Ishaya (2011) concurs with the current study's finding by noting that "Many Nigerians youths needed hope to survive the excruciating realities of their lives and the Pentecostal churches seemed to provide the necessary succor. In a bid to find solutions for their predicaments, citizens had to make choices, including religious ones on how they could best deal with their circumstances."

Bread of Life Church International had established Student Fellowships in institutions of higher learning (universities and colleges). The church provided a fleet of buses to transport the youths to church and back to their places of learning every Sunday. Bread of Life Church International had continued to permeate the universities, colleges and high schools. This infiltration had given rise to the growth of the church. The findings are corroborated by Lumbe (2008) when he stated that "the Pentecostal movement's infiltration in high schools through the Scripture Union influenced its growth."

Furthermore, the youth's fellowship in Bread of Life Church International operated on a strong discipleship programme which was called Joshua Generation; where the youths were grounded and taught how to be effective Christians. The youths were also trained to train other youths. Furthermore, a mentorship programme had been established where youths were being trained and grounded in the word of God for ministry and leadership.

It is the researcher's view that the discipleship trainings gave direction and purpose in life to the youths hence joining and remaining in Bread of Life Church International. The youths form both the bulk of the membership and acts as the pillars of Bread of Life Church International. Ojo (1988) makes a very vital observation when he states that majority of the membership and leadership of these churches were youths,

commonly college students and graduates. Pentecostal religion as a source of modernity and its emphasis on personal empowerment seemed to offer greater beginnings to the global world, henceforth its fascination to the young skilled people looking for self-realization amid the declining socio-economic and political situation.

The youths in Bread of Life Church International were given a platform to experience God for themselves and use their God given gifts in the church. The youths were allowed to have their youth service on Sunday from twelve (12) hours to fourteen (14) hours. This youth service was primarily for the youths. They basically do everything in the service, like preaching, leading congregates in worship, ushering, collecting of offering and making prayers of intercession. This makes them feel valued and important. The findings are in line with Mwaura (2010) who stated that these youth services were exuberant and exhilarating. The services were lively, refreshing and definitely geared to meet the needs of the modern Kenyans.

The youths of Bread of Life Church International see themselves has being given a religious space which may not be available in mainline churches. This had been a major factor to the rapid growth of Bread of Life Church International. During these youth services, the atmosphere was electrifying. The allowance of the full active participation of each youth in the church services in ministries such as ushering, praise and counselling was an attraction to the youths. Therefore, more young people were converting to Pentecostal churches (Hollenweger, 1997: 23).

The continuous provision of transport services, spiritual, material and financial help to students had created social capital in Bread of Life Church International. Social capital was the product of investment strategies, individual or collective, consciously or unconsciously purposefully aimed at establishing relationships that were usable. These relationships which are established in BLCI are useful to the church in that; the graduates are retained in BLCI and contribute to the growth of the church. Investing in relationships is a rational decision made with the expectation of reciprocity due to a feeling of obligation or some guarantee from the group (Bourdieu, 1986).

5.3.14 Home Based Care, Mercy and Messiah Ministry and Girl Child Movement

5.3.14.1 Home Based Care, Mercy and Messiah Ministry

Bread of Life Church International was engaged in a lot of social engagement activities. The church does this so as to uplift the standard of living of its community; that is the townships of Emmasdale, Matero, Chazanga, Garden and surrounding areas. Bread of Life Church International has been donating to just causes in the nation of Zambia. For example in 2018, the church donated assorted materials to the Ministry of Health during the cholera epidemic.

Bread of Life Church International had ministries such as Mercy ministry, Messiah ministry and Jesus Cares ministry which make donations of finances, food stuffs, groceries and clothes to different orphanages throughout Zambia. The Mercy ministry also helps the needy in the church. BLCI spends a lot of money to support the orphanages, Cheshire Home and Matero first level hospital. Their adopted major home is the old people's home which is in Matero Township. Older people, people who are unemployed, young mums and people with limited financial means are all vulnerable and may experience social isolation and loneliness as a consequence of their individual circumstances. People who are disconnected from society can become withdrawn, experience loss of hope and poor mental health (Bernard, 2013). Many people upon seeing the social works that the church was involved in; they joined the church.

Bread of Life Church International had programmes that provided care and support for people in the society. Through these programmes the church was influencing thousands in the nation of Zambia. For a number of years now, Bread of Life Church International had been running a programme called Home Based Care, which deals with people living with HIV/AIDS (PLWHA). The church's catchment area is Lilanda, Matero, Mandevu, Chaisa and surrounding areas. The church trains church members on how to care and support people living with HIV/AIDS.

Additionally, the church has a feeding programme for people living with HIV/AIDS and helps them to go to the hospital. The church also supports the children of PLWHA. Bread of Life Church International's Home Based Care caters for closely two hundred

(200) households which translate into six hundred (600) children. The Home Based Care pays the school fees for the children of PLWHA who are in secondary schools, colleges and universities. These activities which were done by the church were attractive to many people in Emmasdale, Matero Townships and the surrounding areas; as a result many people joined Bread of Life Church International.

The findings agree with Ojo (1988) who observes that, the independent Pentecostal and charismatic movements continue to spread because they are pragmatic in their approach to social and religious issues and are also responding to the existential needs of Africans within the contemporary situations of social political uncertainty.

Similarly, Bread of Life Church International also provided a continuum of services to PLWHA, orphans and vulnerable. This includes clinical management and care, education, prevention, counselling, palliative care and social support. One Thursday afternoon on 24th May, 2018 the researcher had a privilege to participate and observe the food distribution to PLWHA at the headquarters (Blessing Centre) in Emmasdale Township. The recipients of these food parcels expressed great jubilation and happiness.

The findings resonate what scholars of church growth suggest; that social involvement was closely linked to the growth of churches. Wagner (1981) argues that churches can extend more if they concentrate on social services and social actions rather than merely on social actions. The social services and social actions done by Bread of Life Church International had attracted a lot of people in the townships of Emmasdale, Matero, Chazanga, Garden and surrounding areas to join the church therefore leading to the numerical growth of the church.

The diversity of local communities provides both challenges and opportunities for congregations. Many congregations have played an important role in addressing this diversity through attempting to support and integrate the most marginalized individuals and vulnerable group within local communities and have sought to increase general levels of social cohesion and levels of engagement that are crucial to social capital and successful community development (Putnam, 2000). The impact of BLCI's activities had been substantial. The evidence indicates that the activities of BLCI are far more

likely to create and encourage a sense of social cohesion rather than foster divisions in local communities.

5.3.14.2 Girl Child Movement

Bread of Life Church International had a programme called girl child movement headed by Reverend Bernadette Imakando. The aim of this programme was to support the education of girls. Reverend Bernadette Imakando came up with a programme for a girl child a couple of years ago. The aim of this programme was to help the girl child. She partnered with some members of the church to raise money to pay school fee for disadvantaged girl children to enable them to go to school that is secondary school, college or university.

This movement was currently doing well and had spread out to Kabwe and Livingstone; ultimately it will be spread to all other branches of Bread of Life Church International. The girl child movement also counseled girls on how to take care of themselves; they are encouraged to concentrate on their studies. This ensures a high completion rate for the girls. This view is corroborated by Muyuni (2016) whose findings revealed that many youths were converting to Bread of Life Church International in Emmasdale and Matero Township because of the scholarships offered by the church and that the parents of these youths were happy that their children were been assisted by Bread of Life Church International.

It takes social networks, accompanied by trustworthiness, communication, coordination and generalized reciprocity to successful work towards a common good. Bread of Life Church International had been able to achieve the common good because of its ability to use its member's resources and the willingness by members of the church to volunteer to provide social services to society. The church communicates to its members in terms of issuing audited financial reports which help to build trustworthiness in the usage of resources from the members. This form of social capital is real when church members come together to support the community.

5.4 Contribution of BLCI to the Growth of Pentecostalism in Zambia

Bishop Joe Imakando who is the presiding Bishop of Bread of Life Church International is a very well-known and respected preacher in Zambia. He had been known to speak out on matters of civic concern. As well as being the past chairman for the Evangelical Fellowship of Zambia. Bishop Imakando is currently the President of the Association of Evangelicals in Southern Africa (AESAs), and is described as an apostle, teacher, author, conference speaker and broadcaster (BLCI Magazine, 2017).

5.4.1 National Civic Engagements

The findings revealed that during the period that Bishop Imakando was Executive Director of Evangelical Fellowship of Zambia; he played critical roles that enabled the propagation of Pentecostalism. The study indicated that Bishop Imakando with other clergy were involved in national civic engagements. Cheyeka (2014: 149) states that “When President Kaunda amended the Republican Constitution on 17 December 1990 by deleting Article 4 which forbade formation of other political parties apart from UNIP, a review of the Republican Constitution became inevitable in order to allow for the formation of other parties.” He adds that a constitution impasse emerged. The impasse had to do with the mode of adoption of the constitution. The National Assembly was found to be unsuitable as it was all UNIP.” The church mother bodies of which Bishop Imakando belonged to being the Executive Secretary of Evangelical Fellowship of Zambia argued:

The National Constitution belonged to the nation as a whole and could not be considered the product of any one single party. The Church felt that the proposed Constitution required wider discussion and debate in order to build a truly national consensus. (Mwanakatwe, 1994: 220).

President Kaunda agreed to meet the opposition parties in order to find a solution to the impasse. This meeting took place on the 23 July 1991, at the Cathedral of the Anglican Church, in Lusaka District of Zambia. President Kaunda and President Chiluba agreed to give political parties more time to consider the Constitution and to submit possible amendments for debate in the National Assembly. This meeting eventually culminated into ushering in multiparty dispensation (Cheyeka, 2014: 149). This is in line with the

study's finding; Bishop Imakando specified that in 1991, he and other clergy were in the forefront of bringing President Kaunda and President Chiluba on the round table to discuss the way forward concerning the constitution. He recalled preaching the message in the Cathedral of the Holy Cross, "Blessed are the Peace Makers" and after that they were able to bring President Kaunda and Chiluba together and that's how multiparty was introduced in Zambia.

It is the researcher's view that if this meeting had not taken place the growth of Pentecostalism could have been slowed down in Zambia. This is against the background that President Kaunda was against Pentecostalism. Chileshe (2007) argued:

Pentecostal growth benefited greatly from this religious plurality as some of its members had prior links to mainline churches and AICs. Many young people left their churches, converted and joined this seemingly vibrant movement with new religious sensibilities. This led to the development of Charismatic churches in the 1980s. Unfortunately Kaunda detested religious plurality amongst the mainline churches and labeled it 'denominational idiocy' and a terrible condemnation of Christianity and confusion to the people of Zambia.

Cheyeka (2014) agrees with the assertion of Chileshe (2007) by stating that "during this period (1970-1980), mainline churches began to express concern at the new mushrooming churches in Zambia and their impact on the youth. Their concern played into President Kaunda's dislike of denominationalism and he restricted registration of newer churches.

Kaunda espoused the idea of having one national church, just like the Church of Scotland in which his father was a minister. The formation of The United Church of Zambia (UCZ) in 1965 was to be one of the first ecumenical ventures to be exhibited during that time (Cook, 1973). Chileshe (Ibid) acknowledges that this came close to what Kaunda desired. Indeed Bread of Life Church International through Bishop Imakando played a big part in ensuring the propagation of Pentecostalism in Zambia, by negotiating the peace deal that ushered in the multiparty dispensation. It is the researcher's view that; had Kaunda continued to be president, he could have stifled the growth of Pentecostalism in Zambia.

A smooth transition to multi-party democracy was deemed to be one of the ultimate contributions that the church made in the final months before the 1991 elections. All churches including Pentecostal and Charismatic churches came together and formed the Zambia Elections Monitoring Coordinating Committee (ZEMCC), which was a Christian churches monitoring group. ZEMCC appointed Bishop Imakando who was then Executive Director of the Evangelical Fellowship of Zambia as its secretary (Cheyeka, 2014, and M'fundisi, 2014).

This form of political engagement by Zambia Elections Monitoring Coordinating Committee (ZEMCC) demonstrates the power of human capital. Coleman (1988) reckons human capital as 'created by differences in persons that bring about skills and capabilities that make them performance in new ways.' Human capital's success can be linked to social capital theory in that it takes social networks, complemented by trustworthiness, communication, coordination and comprehensive trade-off to successful work towards a communal good. This form of social capital was consistently demonstrated when mother church bodies came together to speak on behalf of the people. This is related to the theory that I have used in my study.

5.4.2 Hour of Blessing Television Programme

Bread of Life Church International contributed to the growth of Pentecostalism through the 'Hour of Blessing' television programme which was shown on Zambia National Broadcasting Corporation (ZNBC) and other television stations. BLCI showcases a weekly television programme called 'Hour of Blessing' with Bishop Imakando preaching (M'fundisi, 2014).

The 'Hour of Blessings' television programme was a tool that was used to teach the word of God to many viewers as evidenced by the numerous testimonies received. Many people gave their lives to Jesus Christ by just watching the 'Hour of Blessing' programme. Through the preaching and teaching of the word, the church had been able to offer a balance to the teaching of the word of God. Anderson (1999) points out that Pentecostalism's early embrace of things like international organization, mass communication media, and the growth of a global charismatic culture led to its growth. Mwaura (2010) maintains that these Pentecostal churches were led by upwardly mobile

and accomplished professionals, who adopted modern mass media technologies and marketing techniques to market their ministries, thus ushering in a modern type of evangelism.

The use of the media was a way of contributing to the growth of Pentecostalism in Zambia. Cheyeka (2009: 153) stated that:

A major development during the last decade of the twentieth century was the rise of vast conventions, conferences, and crusades of several days' duration, which were now entirely organized by Zambians themselves. Alongside mass conversions were the contestation of the spiritual hegemony of the post-classical churches; Charismatics now claimed the land and the right to evangelise their own people. Whereas for a long time Zambia National Broadcasting Corporation (ZNBC) television had been dominated by such foreign Pentecostal televangelists as Jimmy Swaggart, Ernest Angley, and many more, Zambian Charismatic televangelists rose to the challenge of evangelizing through the electronic media. Some local pastors openly expressed the view that Zambians must be evangelized by local Zambian pastors.

The televangelist became what Kalu (2008) calls 'the Big Man of the Big God'. "By the 1980's, the fascination with media technology and the hypnotic allure of prosperity gospel quietly reshaped the Pentecostal attitude toward status and exclusiveness. Charismatic televangelism promised health and wealth, which aligned with both traditional African spirituality and modern urban African values. Charismatic Christianity was popular with upwardly mobile young urban Africans.

Concerning the Hour of Blessing television programme many people within and outside Bread of Life Church International gave financial support to the airing of the programme on various platforms. They voluntarily gave their resources for the continuity running of the programme on Zambia National Broadcasting Corporation and other television stations. In this way social capital was derived from and acted through individuals and group relationships, personal interactions, mutual help and cooperation.

Coleman (1988) makes a very interesting observation by stating that individuals engage in social interaction, relationship and networks for as long as the benefits persist, in this sense, social capital was both a private and public good benefiting everyone in the group, not only those who invest in organizing the association or networks. For instance, some people benefited from the televised programme even if they never personally participated in giving towards the running of the programme.

5.4.3 Children Ministry

Bread of Life Church International contributed to the growth of Pentecostalism through the children ministry. Children ministry lessons provide a foundation for the growth of Pentecostalism to the young ones. From a tender age the children are taught on the Holy Spirit as a person and the baptism of the Holy Spirit (BLCI Foundation Manual, 2014).

The objective of the children ministry in Bread of Life Church International was to teach the children the ways of God so that when they grow up they don't depart from those teachings which is in line with Proverbs 22: 6, the bible says 'train a child in the way he should go and when he is old he will not turn from it.' These teachings ensured that the children were taught the word of God which eventually made them to be retained in the church thereby contributing to the growth of Pentecostalism.

The children are taught on evangelism, how to share the Word of God to those who are not saved. The children are also reminded that their greatest witness is their life styles. The children share the word of God with their friends and eventually lead them to Jesus Christ (BLCI Foundation Manual, 2014).

The spiritual needs of the children were met as they attended Sunday school lessons which enabled them to grow into disciplined and spiritually matured Christians. These children grow up upholding the teachings on the Holy Spirit and eventually transmit these teachings to their friends hence contributing to the growth of Pentecostalism in Zambia (BLCI Foundation Manual, 2014). Due to the lessons on salvation and the Holy Spirit, the children are able share the word of God with their friends as a result some of their friends gave their lives to Jesus hence contributing to the growth of Pentecostalism in Zambia.

The children who are taught the principles found in the word of God find it easier to give their resources, time and materials to those who are underprivileged in society. When the children grow up, they do not depart from the teachings of the word of God taught in BLCI and they remain in the church volunteering to evangelise to these who are not saved.

Social capital theory studies conducted in the United Kingdom, concluded that the level of volunteering for people of faith is much higher than that of people from the broader community. This is attributed to the Christian message that calls the followers of Jesus to care for others, particularly those that are less fortunate (Leonard and Bellamy, 2006).

Furthermore, a report entitled 'Faithful Citizen', released in 2012, found that people of faith in the United Kingdom were more likely to be civically engaged through volunteering and giving to charity than those who do not subscribe to a faith conviction (Birdwell and Littler, 2012). Though the studies were done in the United Kingdom, the findings could be applicable to the Zambian context in terms of teaching children to care for others through giving and evangelism. When the children born to the parents of BLCI grow up, they volunteer and engage in civic activities because it is just part of them.

5.4.4 Sending of Missionaries

Bread of Life Church International sends out missionaries within Zambia and outside Zambia. Mission work was the main focus of Bread of Life Church International. The church considers itself an evangelical church with mission as its central focus. As a missionary church it sends out missionaries to all parts of Zambia and beyond.

The church sends missionaries within Zambia and outside Zambia. Bread of Life Church International had established churches in all the ten provinces of Zambia. The church sent a good number of pastors throughout Zambia and outside Zambia who were spreading the word of God hence contributing to the growth of Pentecostalism in Zambia and in the world. Bread of Life Church International has planted churches in Zambia, Tanzania, Congo DRC, South Africa, Namibia, Malawi, Australia and London. The church had established a total number of 116 local churches and 12

foreign based churches. The sent missionaries propagate the word of God where they are sent leading to many people converting to Pentecostalism (BLCI Magazine, 2017).

Bread of Life Church International uses the resources (mission tithes) to establish mission churches within and outside Zambia. Social capital enabled BLCI to have access and use of available resources within and outside the community or group to plant churches. When pastors are sent to various places to establish new churches they go to these places by faith; trusting only in God that He will help and strengthen them. According to Birdwell (2013) social capital theory identified faith as a key motivating factor for involvement in serving local community and addressing social problems.

5.4.5 Women of Integrity, Men of Destiny and Youth Ministry

The women, men and the youths in Bread of Life Church International contributed to the growth of Pentecostalism in Zambia through the conferences and regular gathering. Women, men and the youth meet at church and also at times meet in their various Zones on Saturdays. Women meet for prayers, seminars and social services.

The women, men and the youth conducted prayer and fasting meetings in their homes and at church. The women, men and the youths spend time to pray through the night for the growth of the church and for more people to be born again.

Praying together had caused the women of Bread of Life Church International to be joined together. They hold conferences every year to teach the women how to pray, how to believe in God. Teachings also included those to do with the working of the Holy Spirit. Praying together helped the women to evangelise to others in their neighborhood resulting in more women converting to Pentecostalism. This finding is in line with Chalwe (2004) who noted that “The women conducted prayer and fasting meetings in their homes and in church buildings to pray through the night for the growth of the church.”

The women of Bread of Life Church International organize pastor’s baskets (food stuff) to meet the physical needs of the Pastors. This finding validates what Chalwe (2004) said “Women support to Christian workers who went into church planting was also another factor that led to the growth of Pentecostalism in Zambia.”

The men visited prisons and hospitals to make donations of various food stuffs and materials. They evangelized to those in prison; encouraging them not to lose hope for God was still with them and that He would never forsake them. These visitations enabled many people to give their lives to Jesus Christ hence contributing to the growth of Pentecostalism in Zambia.

Bread of Life Church International embraced social capital theory in its daily activities. Scholars asserts that social capital concept carried an enormous amount of weight in human interaction, saying: Social capital refers to the internal social and cultural coherence of society, the norms and values that govern interactions among people and the institutions in which they are embedded. Social capital was the glue that holds societies together and without which there can be no economic growth or human well-being (Coleman, 1988 and Bourdieu, 1986). Without social capital, society at large would collapse (Grootaert and Bastelaer, 2001). This form of social capital theory is authenticated when church members come together to help the community.

5.5 Summary

In conclusion, the chapter has discussed the findings of the study aided by the theoretical framework and reviewed literature. The final chapter will give the overall conclusions and recommendations on the study.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Overview

The study aimed at establishing the history of Bread of Life Church International, and its contribution to the growth of Pentecostalism in Zambia from 1992 to 2017. Having discussed the findings of the study, this chapter undertakes to draw conclusions and make recommendations for future considerations.

6.2 Conclusion

This chapter is designed to draw conclusions and recommendations. The conclusions are drawn from the data collected on findings and analysis discussed under the themes of the research objectives. In line with the objectives of the study the following conclusions were made:

Bishop Imakando became born again in 1974 through a tract that he was given when he had gone to Evelyn Hone College to attend a Zambia Fellowship of Evangelical Students (ZAFES) meeting. Bread of Life Church International began with a prophetic word which Bishop Imakando received from God in August, 1992 whilst in Nigeria. Additionally, Bread of Life Church International was established in Emmasdale Township in Lusaka district and later on the church spread out to the provincial headquarters of Zambia and eventually to the districts. Bishop Imakando started preaching in secondary schools and nursing schools; like the University Teaching Hospital nursing school. He used to go to the University Teaching Hospital on Sundays to preach the word of God before going to church. Bishop Imakando went for pastoral training at Scott Theological College in Machakos Kenya in 1976. It was at this college where he received the Holy Spirit baptism and began to speak in tongues and his preaching changed. Bishop Imakando led the church through a series of prayers which he named 'Red Sea' strategy. After a series of prayers and teachings on vision BLCI experienced numerical growth.

People were attracted to BLCI because of the messages of hope and faith. The messages preached in BLCI appealed to the very educated and less educated alike, young and old people. Bread of Life Church International was anchored on prayer which attracted a lot of people to the church. Additionally, the following factors had given rise to the growth of Bread of Life Church International; music and worship, economic hardship, giving, Cell Homes, 'Three Days of Power' conference, evangelism, discipleship, biological growth and youth involvement in church ministry.

Finally, BLCI contributed to the growth of Pentecostalism in Zambia from 1992 to 2017 through the 'Hour of Blessing'; a television programme which was shown on Zambia National Broadcasting Corporation (ZNBC) and other television stations. BLCI also contributed to the growth of Pentecostalism through the children ministry. Additionally, the church through Bishop Imakando contributed to the growth of Pentecostalism in Zambia through the peace dialogue process of 1991 which gave birth to multiparty dispensation. The church sends missionaries within and outside Zambia and had established churches in all the ten provinces of Zambia hence its contribution to the growth of Pentecostalism in Zambia from 1992 to 2017. As at 31st December, 2017 the church had established a total number of 116 local churches and 12 foreign churches.

6.3 Recommendations

In view of the results of the study and the conclusion drawn, the following recommendations were made:

- i. The study recommends that Bread of Life Church International needs to adopt historical scientific documentation in order to be positioned as a contributor to the history of the evangelical missions in the country; Zambia.
- ii. The study recommends that Bread of Life Church International should document their contributions to society so that they could apply for tax exemptions from Zambia Revenue Authority (ZRA); when it imports medicines, medical equipment and other materials which are used to support the programmes of the Home Based Care and the clinic as the church supplements Government efforts in mitigating the impact of HIV/AIDS and socio-economic challenges.

- iii. The study recommends further that Bread of Life Church International should continue to support and encourage the activities of their individual members in community organizations and activities whilst at the same time facilitating more structures of communication and increasing interaction with local communities.

- iv. The study further recommends that other Pentecostal churches need to take a study and espouse the strategies used by Bread of Life Church International to grow and manage their churches. These strategies could be adopted, since they are biblical and universal.

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APPENDICES

Appendix 1: Introduction Letter

THE UNIVERSITY OF ZAMBIA

POSTGRADUATE STUDIES

Introduction Letter

**SUBJECT: THE HISTORY OF BREAD OF LIFE CHURCH INTERNATIONAL
AND ITS CONTRIBUTION TO THE GROWTH OF PENTECOSTALISM IN
ZAMBIA FROM 1992 - 2017**

Dear Respondent,

My name is Judith Musonda, and I am conducting research toward the fulfilment of my Master's degree at the University of Zambia. My research is on the history of Bread of Life Church International and its contribution to the growth of Pentecostalism.

I therefore desire that you supply to the best of your knowledge, honest answers to the following questions. Your identity and answers will be treated with upmost confidentiality.

Yours faithfully,

Judith Musonda

Student

Appendix 2: Interview Guide for Bishop

1. Who is Bishop Joseph Imakando?
2. When did you receive the call of God upon your life and when did you become a Pastor?
3. How did Bread of Life Church begin?
4. What in your view are the factors that have led to the growth of the church Bread of Life Church International?
5. Does God talk to you directly in your church today? If yes, how?
6. Do you think the members of your church receive enough theological teaching to understand what is happening today among the Pentecostals?
7. What should be the relationship of the church and the secular world?
8. What is the place of the Holy Spirit in the church?
9. Does your church use the gifts of the Holy Spirit effectively?
10. What is the contribution of your church to Pentecostalism in Zambia?
11. Do you think the Church is well resourced and positioned to be an influence in the community and nation?
12. Kindly give any other information that you feel can assist to identify the contribution of Bread of Life Church to the growth of Pentecostalism in Zambia.

Appendix 3: Interview Guide to be administered to Bread of Life Church Reverends, Pastors and Elders

1. How long have you been a member of this church?
2. How does this redemption up-lift your life?
3. How do you feel about your condition in the society where you live?
4. What blessings have you received as a child of God?
5. What is your role in the church?
6. What, to the best of your knowledge, is your understanding of the purpose of the Church?
7. What is the place of the Holy Spirit in the Church?
8. What do you think should be the role of the Pastor or Ministers of the Gospel?
9. What are the factors that have led to the growth of the church Bread of Life International?
10. Kindly give any other information that you feel can assist to identify the contribution of Bread of Life Church to social-economic, political and religious activities.

Appendix 4: Unstructured Questionnaire Guide to be administered to Bread of Life Church Members

1. How long have you been a member of this church?
2. (i) How does this redemption up-lift your life?
(ii) How do you feel about your condition in the society where you live?
3. What blessings have you received as a child of God?
4. What ministry do you belong to and what is involved in the ministry?
5. What, to the best of your knowledge, is your understanding of the purpose of the Church?
6. What is the place of the Holy Spirit in the Church?
7. Are Pastors carrying out their roles in the Church?
8. What other roles do you think Pastors can carry out?
9. Kindly, give any other information that you feel can assist to identify the contribution of Bread of Life Church to the growth of Pentecostalism in Zambia.