

**NORMATIVE CHANGE IN CONTEMPORARY RELIGIOUS PRACTICE:  
A CASE OF AFRICA INLAND AND CATHOLIC CHURCHES IN  
MOROGORO MUNICIPALITY**

**BY**

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## ABSTRACT

The changes of norms in our contemporary church practice have been subjected to social changes which lead to loose spiritual conduct in and out of our churches. Based on the church profile this was merely caused by the earliest split of the church from Roman Catholic to Protestant churches, the consequences then to a major normative change that was to come. The rituals have changed overtime for different denominations and at different speeds. However no research has been undertaken to examine the change in Morogoro Municipality. This study was conducted in Morogoro Municipality in 2006 to determine the change of norms in our churches. It specifically focused on examining the nature of normative changes in religious practices by identifying norms that guide religious practices, establishing how and why these norms have changed over time and to compare the nature and sources of this change between conservative Roman Catholic and liberal Africa Inland Churches. The study employed a stratified sample of 40 respondents from each church to make 80 respondents. Stratified random sample structured questionnaires were used to gather information from selected churches. Focus group discussion (FGDs) was used to gather information on normative values. The Statistical Package for Social Sciences (SPSS) of the computer programme was used to analyze data generated by questionnaire. These data from two denominations surveyed were analyzed descriptively and presented in a form of means, frequencies and percentages to show the relationships between independent and dependent variables. The results showed that there were great changes in respect to church norms, thus norms have generally been manipulated to suit interests of persons or particular groups.

**DECLARATION**

I, Rev. Emmanuel Mhoja Falanta, do hereby declare to the Senate of Sokoine University of Agriculture that this dissertation is my own original work and it has not been submitted for a degree in any other University.

Signature: .....  .....

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**LIST OF ABBREVIATIONS**

<b>AICT</b>	<b>Africa Inland Church Tanzania</b>
<b>ATV</b>	<b>Abood Television</b>
<b>CCT</b>	<b>Christian Council of Tanzania</b>
<b>CD</b>	<b>Compact Disc</b>
<b>FGD</b>	<b>Focus Group Discussion</b>
<b>ITV</b>	<b>Independent Television</b>
<b>MTHM</b>	<b>Marian Faith Healing Ministry</b>
<b>NIV</b>	<b>New International Version</b>
<b>PRA</b>	<b>Participatory Rural Appraisal</b>
<b>RC</b>	<b>Roman Catholic</b>
<b>SNAL</b>	<b>Sokoine National Agricultural Library</b>
<b>SPSS</b>	<b>Statistical Package for Social Sciences</b>
<b>SUA TV</b>	<b>Sokoine University of Agriculture Television</b>
<b>TVT</b>	<b>Televisi heni ya Taifa</b>
<b>UNESCO</b>	<b>United Nations Educational Scientific and Cultural Organization</b>
<b>UNDP</b>	<b>United Nations Development Programme</b>
<b>URT</b>	<b>United Republic of Tanzania</b>
<b>US</b>	<b>United States</b>
<b>VET</b>	<b>Veterinary</b>

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background information

Christianity has always been unusually sensitive to changes. Its enduring relevance has, in fact, never been in doubt. The basic reason for this pronounced sensitivity is that Christian biblical revelation takes place in a historical context and is, quite simply, a revelation of historical data, of God's activity in history. It is in time (and therefore in history) that man's salvation unfolds-God's chosen way to redeem us. That Christian Scripture takes the form, more often than not, of a richly detailed historical narrative should thus come as no surprise (Meyendorff, 1974).

These considerations if taken together, explain the powerful appeal that history has always had for Orthodox Christianity. Orthodox worship, for example, is nothing less than a witness to history; it recalls, in all its rich diversity, particular historical events not only from the earthly life of the Lord, but from the life of the Church, its saints, ascetics, martyrs, and theologians. Every liturgy, every feast, is at once a celebration of time and of the eschatological reality; an anticipation of the "world to come" of what is beyond history- as well as a remembrance of a concrete historical past. But history likewise lies at the root of Orthodoxy's conviction that it is the true Church of Christ on earth. It is precisely because of its possession of an uninterrupted historical and theological continuity that it is able to make this claim at all. The Church, as we should expect of any historical phenomenon, had changed and developed through the centuries. Still, the Church in its essential identity in its organic and spiritual continuity - remains substantially coextensive with the Church of the Apostles. It is, in effect, nothing less than the living continuation in

time and space of the primitive Church in Jerusalem. It can be viewed as the one Catholic Church in all its fullness and plenitude (Kling, 2000).

In view of this, it seems that the church as it was intended was just one but now we can see many more new churches. The earliest case was that of the split between the Roman Catholic Church and the Protestant church known as Protestant Reformation. The consequence of this reformation has caused major changes in the nature of belief and has created many denominations.

What was the Protestant Reformation? To answer this question needs to understand the history of Protestant Church and the Reformation. It is important to understand that one of the claims that the Roman Catholic Church (RC) makes is that of apostolic succession. This simply means that RC claims a unique authority over all other churches and denominations because they say that they can trace the line of Roman Catholic Popes back throughout the centuries all the way to the Apostle Peter. In their view this gives the RC a unique authority that supersedes all other denominations or churches (Spitz, 1997).

During the 16th century, the Protestant Reformation split away from the RC, thus destroying the relative unity of Christendom in Western Europe. The Protestant movement further fragmented during the following centuries. At the present time, there are over a thousand Christian denominations in North America alone, in addition to many thousands of independent, unaffiliated congregations (Robinson, 1997).

The opposition to the Roman Catholic Church and its false teaching and doctrines became dominant in the sixteenth century when, a Roman Catholic Monk named Martin Luther

posted his 95 propositions (or theses) against the teachings of the RC on the Castle Church door at Wittenberg, Germany (Edwards, 1998).

This earliest split was the beginning of a major normative change that was to come. The rituals have changed overtime for different denominations and at different speeds. It is generally agreed that to date the Catholic Church is generally perceived to be more conservative than Protestant Churches. For this reason, the Catholic Church still holds onto the more conservative values compared to the Protestant Churches such as the Lutheran, Anglican, Africa Inland Church Tanzania (AICT), etc. The split is based on the hotly contested issues such as abortion, ordaining women into Priesthood, and gay marriage, among others.

The church, as we should expect of any historical phenomenon, had changed and developed through the centuries, this existing change was influenced by the social change and social change may be considered as the major factor, which impacted the church norms. Social change that may affect norms includes living styles, education, communication technology, economic situation, culture and traditions. This study therefore looks at the nature of normative change in religious practice by comparing between the more conservative RC and the liberal church such as AICT.

## **1.2 Problem statement**

Tanzania has been going through a profound religious change since the dawn of modern religion. The number of followers of particular denominations has not only been changing quantitatively as measured by the number of followers of particular denomination but also there have been qualitative change in terms of the nature of religious practice. Very little is

known on the nature of the qualitative changes of religious practice in Tanzania. This study will focus on the qualitative changes that have been taking place for the period after independence by examining the nature of change in norms that guide religious worship.

### **1.3 Justification**

While religious change is inevitable as it is the case with other facets of life, some changes are likely to adversely affect religious practices and erode the credibility of such a sensitive social institution.

These days, for instance, during church service sessions, it can be observed that some of church attendants when getting into the church and the service is on, they walk noisily due to the type of shoes they are wearing. Besides, it is also experienced that the churchgoers attend the service with their mini skirts or tight trousers and heavy boots. Also it has been observed that some of church attendants leave their cell phones on and some of them attempt to communicate during the services. These and others are some of social aspects that affect the church norms by disturbing, distract and attracting the congregation's attention.

The findings of this study will lead to the understanding the nature of normative change such that the clergy will reflect on the current practices and come out with the best practices that will enhance spiritual attainment and attract more believers and hence the growth of a particular religious institutions. The change that has occurred quantitatively and qualitatively will be modified to the extent that the clergy and leaders of the religious institution will influence others to abide with the proper norms.

This study seeks to examine the nature of normative change in religion through comparison between the Catholic Church, which is perceived to be conservative, and the Africa Inland Church Tanzania, which is perceived to be liberal.

#### **1.4 Objectives of the study**

##### **1.4.1 General objective**

The overall objective of this study will be to examine the nature of normative changes in religious practices.

##### **1.4.2 Specific objectives**

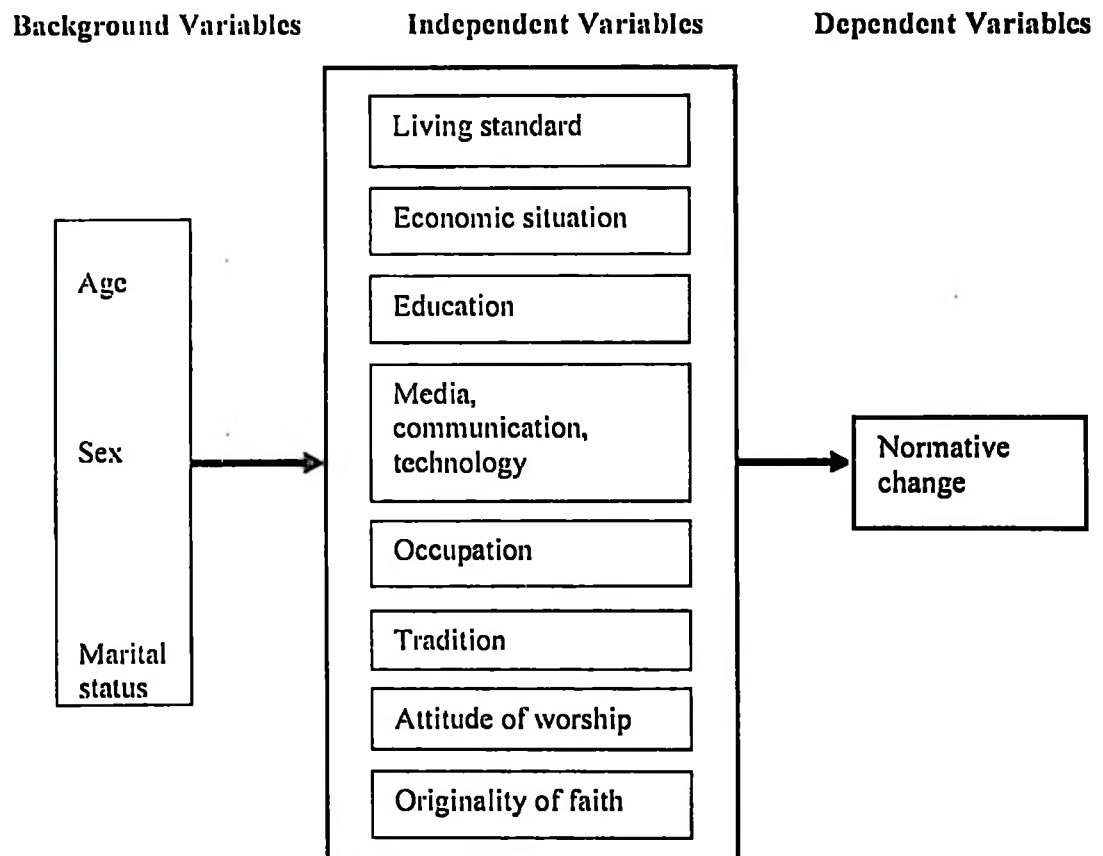
- (i) To identify norms that guide religious practices.
- (ii) To establish how and why these norms have changed over time.
- (iii) To compare the nature and sources of this change between conservative Catholic and liberal AICT churches.

### 1.5 Research questions

- (i) What are the personal characteristics that influence normative change?
- (ii) How does normative change influence the nature of worship?

### 1.6 Conceptual framework on normative change

The conceptual framework will be looking at the social factors that have influenced the norms in the church to change and determinedly will examine the relationship between the normative change and religious practices around the selected churches (RC and AICT) within Morogoro Municipality.



**Figure 1: Conceptual framework**

## **1.7 Hypothesis testing**

### **1.7.1 Null hypothesis**

There is no significant relationship between normative changes in contemporary religious practices and socio-economic development.

### **1.7.2 Alternative hypothesis**

There is significant relationship between normative changes in contemporary religious practices and socio-economic development.

## **1.8 Purpose of the study**

The purpose of this study is to find out the social factors that have influenced the changes in norms in the church and examine and understand the relationship between the normative change and religious practices around the selected churches. To enable the clergy, leaders reflect on the current practices and come out with the best practices that will attract more believers and hence the growth of a particular religious institution. The change that has occurred will be modified to the extent that the clergy and leaders of the religious institution will influence others to abide with the proper norms.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 An overview on social change

Social change is an elusive concept. It is inevitable and yet, paradoxically, it depends on the will and the actions of ordinary individuals. We embrace change, yet something in our nature fiercely resists it. We structure social movements, political campaigns and business strategies around the need for change, yet we hardly understand how it works.

These apparent contradictions may partly explain the increased attention to change today in a number of disciplines, from anthropology to quantum physics to management theory to social sciences. How do cultures evolve? Can orderly patterns be found in the midst of apparent chaos? Is it possible for organizations to maintain stability under conditions of constant change? How do groups and individuals consciously bring about change? These questions, which preoccupy researchers in numerous fields, all revolve around the crucial function of change in the maintenance of dynamic systems. It is rather observed that to put ourselves in a better way let us broadly look at the literature on the subject in order to better understand why change occur, how it unfolds, and what strategies might be developed for consciously bringing it about.

While a great deal has been written about social change in the fields of history, sociology, organizational theory, and even psychology, much of it focuses on the recalcitrance of social systems how and why they resist change rather than the change process itself. This may have something to do with the ambiguous nature of the concept. First, there seems to be little consensus about what constitutes change. The causes, the processes, and the effects of change are often spoken of as if they are one and the same thing. Second, it is

notoriously difficult to measure change how do you know when a change has taken place? And third, change occurs on many levels cultural, social, institutional, and individual and it is often hard to draw clear distinctions between them. Sometimes change occurs spontaneously on several levels at once. This problem is especially troublesome given the specialization of academic research today. Psychologists, physicists, and anthropologists rarely exchange notes and so the connections between, say, complex theory and cultural change are easily missed. As a result, the academic literature is overflowing with definitions of change and yet the confusion is as great as ever (London, 1996). Normative change on the other hand refers to how the church norms have been affected by the social change.

## **2.2 Changes in religious practice**

There are many changes that are afflicting society today, changes are occurring in every facet of life and no aspect of life has been spared. It is difficult for example, for one to expect that religious practice is changing, yet this change is profound. However it is observed that religious practice appears to have enormous potential for addressing today's social problems. As summarized in 1991 by Allen Bergin as cited in Raspberry (1993) presented a considerable evidence indicates that religious involvement reduces "such problems as sexual permissiveness, teen pregnancy, suicide, drug abuse, alcoholism, and to some extent deviant and delinquent acts, and increases self esteem, family cohesiveness and general well being.... Some religious influences have a modest impact whereas another portion seems like the mental equivalent of nuclear energy.... More generally, social scientists are discovering the continuing power of religion to protect the family from the forces that would tear it down."

The need for family cohesion as enhanced by religion is also underscored by Bergin as echoed two years later by a nationally syndicated columnist William Raspberry (1993) as follows: "Almost every commentator on the current scene bemoans the increase of violence, lowered ethical standards and loss of civility that mark American society. Is the decline of religious influence part of what is happening to us? Is it not just possible that anti-religious bias masquerading as religious neutrality is costing more than we have been willing to acknowledge?" Other reviews also list the positive effects of religious belief and practice in reducing such problems as suicide, substance abuse, divorce, and marital dissatisfaction. Such evidence indicates clearly that religious practice contributes significantly to the quality of American life (Larson, 1990).

### **2.3 Split of the Protestantism from Roman catholic**

During the 16th century, the Protestant Reformation split away from the Roman Catholic Church, thus destroying the relative unity of Christendom in Western Europe. The Protestant movement further fragmented during the following centuries. For instance at the present time, there are over a thousand Christian denominations in North America alone, in addition to many thousands of independent, unaffiliated congregations (Robinson, 1997).

Luther's intention was to bring reform to the Roman Catholic Church and in doing so was challenging the authority of the Pope which itself is at the heart of Roman Catholicism. With the refusal of the Roman Catholic Church to heed Luther's call to reformation and return to biblical doctrines and practices, the Protestant Reformation began leading to four major divisions or traditions of Protestantism, namely: Lutheran, Reformed, Anabaptist and Anglican Churches (Spitz, 1997).

This earliest split was the beginning of a major normative change that was to come. The rituals have changed overtime for different denominations and at different speeds. It is generally agreed that to date the Catholic Church is generally perceived to be more conservative than Protestant Churches. For this reason, the Catholic Church still hold onto the more conservative values compared to the Protestant Churches such as the Lutheran, Anglican, Africa Inland Church, etc. In view of this, it seems that the church as it was intended was just one but now we can see many more new churches. The earliest case was that of the split between the Roman Catholic Church and the Protestant church but now there are thousands of different denominations increasingly, we also are witnessing another shift towards individual based churches instead of a hierarchy of churches such as the Evangelical Lutheran Church, Christian Council of Tanzania, Tanzania Episcopal Conference etc.

#### **2.4 Religion and social change**

The role of religion (or any other belief system) in social change is an important topic in sociology. There is a long-standing controversy over whether ideas and beliefs influence change in culture and social structure or whether culture and social structure instead determine the content of beliefs.

Karl Marx was the first social theorist to address this question. He argued that all human culture can be divided into two basic categories: real or material culture (such as the reality of economic life) and the more abstract ideal culture (such as ideas, law, philosophy and religion). The material culture, he believed, is paramount. The economic base of a society influences the character of its belief systems, and these ideas merely justify the existing

economic arrangements in general and the class system in particular. Religion thus reflects but does not change society (Robertson, 1978).

Max Weber partially disagreed with this view. He accepted that Marx's approach was useful and might be correct in many instances, but he maintained that under certain circumstances religion or other ideas could influence social change. Weber was fascinated by the growth of modern capitalism, which was rapidly transforming the European and American societies of his time. Due to this Weber undertook a massive study of the major world religions and the societies in which they are found and concluded that the answer lay in specific religious belief-Calvinism and other forms of Protestant Puritanism (Robertson, 1978).

#### 2.4.1 Secularization

Secularization is the process by which traditional religious beliefs and institutions lose their influences in society. As industrialization advances, the general historical tendency is for societies to become increasingly secular, or worldly, in their values, beliefs, and institutions. What causes this process, how far is it advanced, and what is the future, if any, of religion?

The principle cause of secularization is to be found in the complexity of modern urbanized, industrialized society. In small-scale, simple societies, religion extends to every aspect of experience. In a complex modern society, however, many new specialized institutions arise. While religion becomes a separate and distinct institution with a limited field of influence, and may even find itself in competition with other institutions, such as science or government.

Robertson further said, religion belief is no longer self-evidently true. Religion loses its monopoly of faith and has to compete with alternative belief systems, including even atheism. For the first time, people have a measure of choice about what they will believe and many opt for different interpretations of reality (Robertson, 1978).

## **2.5 Recent trends**

All basic institutions must confront the pressures of social change and adapt themselves to modification occurring in the other institution around them. It is difficult to determine precisely what accommodations churches may make, but some recent trends can be identified:

### **2.5.1 The alleged decline of belief and the emergence of a “post-Christian age”**

In the 1960s a group of theologians and social scientists combined to render the judgment that belief in the supernatural was declining at a rapid pace in the modern world. The great cultural era inspired by the Judeo-Christian tradition was drawing to a close, because people no longer required the overarching religious symbols that once helped produce harmonious social life. The evidence supporting this interpretation, still valid today such as the decline of Sunday school attendance, the rise of interfaith marriages, declining financial support, and the general relaxation of moral codes-especially those regulating sexual behaviour. In addition, scholars suspected that a decline in religious fervour was a natural outcome of the other major features of modernity: urbanization, bureaucratization, and industrialization (McGee, 1977).

### **2.5.2 The resurgence of evangelicalism**

Evangelicalism refers to the practices of religious groups that embrace a conservative theology and stress immediate religious experience. Historically, evangelicalism has been closely allied with revivalism. In the late 1960s and early 1970s, revivalism suddenly experienced renewed vigour. In part, this may have been a reaction against the predictions of increasing secularity. The most notable consequences of renewed evangelical fervour to date have been to increase the number of those allied with conservative or fundamentalist sect groups. The conservative sects appear to be the fastest-growing segment (Pankin, 1977).

### **2.5.3 The development of new functions**

Some commentators predict that some new emphases will emerge within the religious institution. Basically, they say that religion is being displaced by the secular ideologies of nationalism, humanism, and socialism. As these forces conspire to limit the influence of religion within the social realm, the churches are expected to concentrate their attention on family life and personal experience. This will mean an increased role for the churches in celebrating the peak experiences of individual and family life, from birth, to marriage, to death (McGee, 1977).

### **2.5.4 The rise of Liberation theology**

Liberation theology, a term first used in 1973 by Gustavo Gutierrez a Peruvian Roman Catholic priest, is a school of thought according to which the Gospel of Christ demands that it concentrate its efforts on liberating the people of the world from poverty and oppression.

Liberation theology has its roots in Latin America responding against oppression on the basis colour of the skin, wealth and gender. Latin America liberation theologians say their poverty - stricken people have been oppressed and exploited by the rich, capitalist nations. Black liberation theologians argue that their people have suffered oppression at the hands of the racist whites. Feminist liberation theologians lay heavy emphasis upon the status and liberation of women in a male – dominated society (Gutierrez, 1971).

## **2.6 Contrasts in belief systems of religions**

The contrasts between Roman Catholic and Evangelical Christian (Protestant Reformation) beliefs as shown below may give light to the change of norms in our religions for instance "...Evangelicals hold that the Catholic Church has gone beyond Scripture, adding teachings and practices that detract from or compromise the Gospel of God's saving grace in Christ. Catholics, in turn, hold that such teaching and practices are grounded in Scripture and belong to the fullness of God's revelation. Their rejection, Catholics say, results in a truncated and reduced understanding of the Christian reality" (Zoll, 2005).

Generally, people have their own measure of making decisions regarding what they believe: this kind of free will dictates what kind of beliefs they emphasize. The following are some theological beliefs that both Roman Catholic and Protestant affirm their belief (Appendix 1)

## **2.7 Protestant reformation**

According to the Catholic Encyclopedia this Apostolic succession is only "found in the Catholic church" and that no "separate churches have any valid claim to it." It is because of this apostolic succession that the Roman Catholic Church claims a unique authority to

interpret Scripture and to establish doctrine, as well the claim of having a supreme leader, the Pope who is infallible (without error) when speaking "ex cathedra" that is in the exercise of his office as pastor and teacher of all Christians. Therefore according to the Roman Catholic view, the teaching or traditions of the Roman Catholic Church as they come from the Pope are equally as infallible and authoritative as the Scriptures themselves. This is one of the major differences between Roman Catholics and Protestants and was one of the cardinal reasons for the Protestant reformation (Spitz, 1997).

### **2.8 Appeal to religions to provide social service which bring glory to God**

In Washington President Bush on Tuesday 23 of March, 2005 told the Southern Baptist Convention a compassionate society would rely more on religious groups to provide social services and oppose expanded embryonic stem cell research. That to renew his calls for congress to pass a law that would allow religious groups with federal contracts to consider questions of faith when making employment decisions. Quoting the hymn "Great Is thy Faithfulness", Bush said Thy compassions, they fail not on "culture of life" issues such as stem cell, the President said, "A compassionate society protects and defends its most vulnerable members at every stage of life (Associated Press, 2005).

More also, religious devotion sets the United States apart from some of its closest allies. Americans profess unquestioning belief in God and are far more willing to mix faith and politics than people in other countries, an AP-Ipsos polling found.

In Western Europe, where Pope Benedict XVI complains the growing secularism has left churches unfilled on Sundays, people are the least devout among the 10 countries surveyed for The Associated Press by Ipsos.

**"In the United States, you have an abundance of religions trying to motivate Americans to greater involvement," said Roger Finke, a sociologist at Penn State University. "It's one thing that makes a tremendous difference here" (Zoll, 2005).**

**Nearly all U.S. respondents said faith is important to them and only 2% said they do not believe in God. Almost 40% said religious leaders should try to sway policy makers, notably higher than in other countries.**

**Australians are generally split over the importance of faith, while two-thirds of South Koreans and Canadians said religion is central to their lives. People in all three countries strongly oppose mixing religion and politics (Associated Press, 2005).**

**In Spain, where the government subsidizes the Catholic Church, and in Germany, which is split between Catholic and Protestants, people are about evenly divided over whether they consider faith important. The results are almost identical in Britain, whose state church, the Church of England, is struggling to fill its pews (Associated Press, 2005).**

**Within the United States, some of the pressing policy issues involve complex moral questions – such as gay marriage, abortion and stem cell research – that understandably draw religious leaders into public debate, said John Green, an expert on religion and politics at the University of Akron. The survey did find trends in that transcend national boundaries. Women tend to be more devout than men and older people have stronger faith than younger people (Associated Press, 2005).**

## **2.9 Determination of how and why the church norms have changed**

The norms of the church are very vital and enormous to edify the church and followers especially those who revere God seriously, but today the norms of the church have been manipulated in such a way that to suit the requirement of individual or sometimes a group of people rather than bringing glory and honour to God. The following are some of the church norms which have been examined critically to determine any changes that have taken place and some of the impact the church has faced.

### **2.9.1 Baptism**

"What is the meaning of the word 'baptize'? 'Baptize' means to apply water by washing, pouring, sprinkling, or immersing" (Douglas, 1993).

The pattern revealed at several places in the New Testament is that only those who give a credible profession of faith should be baptized. This view is often called "believers' baptism." Since it holds that only those who believed in Christ themselves (or, more precisely, those who have given reasonable evidence of believing in Christ) should be baptized. This is because baptism, which is symbol of beginning the Christian life, should only be given to those who have in fact begun the Christian life (Grudem, 1994).

Contrary to this the RC believe that once a baby is born, it is eligible to the process of being baptized, and in fact the timing of baptism is usually done in infancy stage, it is very unusual to baptize the grown up.

### 2.9.1.1 Effect of baptism

When baptism is properly carried out then of course it brings some spiritual benefit to believers as well. It is believed that there is the blessing of God's favor that comes with all obedience, as well as the joy that comes through public profession of one's faith, and the reassurance of having a clear physical picture of dying and rising with Christ and of washing away sins. Certainly the Lord gave us baptism to strengthen and encourage our faith – and it should do so for everyone who is baptized and for believer who witness a baptism (Grudem, 1994).

However this kind of practice is merely done by some of the members protestant churches who can give a public profession of declaring himself or herself that is indeed the follower of Christ Jesus in other word is born again, while the Roman Catholic do it the other way around that is the declaration is professed by the spiritual father or mother who declare on behalf of the child at the infant stage.

### 2.9.1.2 The necessity of baptism

Baptism is one of the two sacraments (Baptism and Lord's supper) the Lord Jesus left to his disciples that in due to their life they might carry on to people and this was significantly important to practice because it justifies and strengthens our faith in him alone that we died and rose with him by being immersed, pouring and sprinkling with water. And then by virtue of this Jesus commanded baptism that "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," (Matt. 28:19) as did the apostles (Act 2:38). We should not say baptism is necessary for salvation. To say that baptism or any other action is necessary for salvation is to say that we are not justified by faith alone, but by faith plus certain "work" the work of baptism

(Grudem, 1994). To affirm this the Bible in the epistle Paul to The Church of Ephesus who wrote "For it is by grace you have been saved, through faith and this is not from yourselves, it is the gift of God not by works so that no one can boast" (Ephes. 2:8-9). The point here is that the exercise of baptism is the outside expression meant what you have inside that you believe in Jesus.

Mostly, the Christian belief that baptism is necessary for salvation is so unshakable that even the protestant Martin Luther affirmed the necessity of baptism; he wrote: Baptism is no human plaything but is instituted by God Himself. Moreover it is solemnly and strictly commanded that we must be baptized or we shall not be saved. We are not to regard it as an indifferent matter, then, like putting on a new coat. It is of the greatest importance that we regard baptism as excellent, glorious and exalted (The Necessity of baptism, 2005).

### **2.9.2 Holy communion**

Observing Holy Communion is merely symbolic, to the secular point of view taking Holy Communion is vividly reminding the communicant of what Christ has done for him or her on the cross, and calls for the rededication of life to God in the light of Calvary. Therefore, the Lord Jesus instituted two ordinances (or sacraments) to be observed by the church. Baptism is an ordinance that is only observed once by each person, as a sign of beginning of his or her Christian life. The Holy Communion or Lord's supper is an ordinance that is observed repeatedly throughout our Christian lives, as a sign of continuing in fellowship with Christ (Milne, 1993).

Matthew, Mark, Luke and Paul say that on the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: "Take and eat; this is my body given for you. Do this in the remembrance of me."

Again, after supper, he took the cup, gave thanks and gave it for all to drink, saying: "This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. . Do this for the remembrance of me" (Carson, 1995).

#### **2.10 The present status of the church**

The church of today is not like the past church; there are a lot of changes that have taken place quantitatively as well as qualitatively. Among these changes include improper ways of conducting services, sitting arrangements, praise and worship, giving offering, dressing (carrings, braided hair, wearing trousers) standing, kneeling, choirs dancing, choir bands, and irregular attending services for selfish reasons. The Church has changed and developed through the centuries. According to the Holy Bible for example, in respect to wearing the Apostle Paul in his epistle wrote to his co-worker Timothy as a way of encouraging and giving him advice about organizing the church in Ephesus that it reads "I also want women to dress modestly with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deed, appropriate for women who profess to worship God" 1Tim. 2:9-10 (NIV, 1984).

Although the apostle Peter in his teaching wrote to the Christians in the Coastal area of the Black Sea that "When they see the purity and reverence of your lives. Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewellery and fine clothes. Instead, it should be that of your inner self, the unfading beauty of gentle and fairly character, which is of great worth in God's sight." 1Peter 3:2-4 (NIV, 1984).

Tanzania is unique country in the sense that there is peace prevailing compared to other countries where there is a lot of fighting and shedding of blood. In Tanzania there is also freedom of worship as long as you don't break the country's laws. However, in terms of worship there are a lot of reformations nowadays in Tanzania as you measure up to the past, for example, there are a lot of micro-churches, rising fellowships group, revival group singers, this kind of reformation in Tanzania is growing so fast as a result of normative change. For instance, the RC priest Father Felician Venant Michael Nkwera and his helper Eledina Ntandu initiated a ministry called Marian Faith Healing Ministry (MFHM) "*Wanamaombi*", The main goal of this ministry is to provide healing through prayer. It is a Catholic group dedicated to healing service in a tradition of Marian devotion. Its main center is in Dar es salaam, but it also has smaller centers throughout the country and few international branches.

Healing prayer takes place daily at a prayer center in Dar es salaam. This ministry MFHM does not have its own church because they do not want to erect barriers for members of other denominations and religions to enter the premises and join the prayers (Wilkens, 2006). It is reported that gender distribution is fairly equal though more women than men usually take part in the daily prayers. Children also attend in large number. Therefore the forming of reformation related to existing social changes may be the major factor, which impacted the change of church norms.

## CHAPTER THREE

### METHODOLOGY

#### 3.1 Study Area

This study was conducted in Morogoro municipality, Morogoro, region. Morogoro region is an inland area lying towards the east southern border of Tanzania Mainland. During the colonial era it was part of what was known as the Eastern province incorporating what is now known as the Coast and Dar-es-Salaam regions.

The region lies between latitudes  $5^{\circ} 58''$  and  $10^{\circ} 0''$  south of the equator and between longitudes  $35^{\circ} 25''$  and  $38^{\circ} 30''$  east of Greenwich. Morogoro has seven neighbouring regions bordering it. To the north are Tanga and Arusha regions, to the east is Coast region. To the west are Dodoma and Iringa regions while Ruvuma and Lindi regions border Morogoro region to the south (URT, 2003).

Morogoro Municipality is situated north of Uluguru Mountains and the area covers about  $65 \text{ km}^2$ . In 2002 census, Morogoro Municipality had a population of 0.23 million, 0.11 and 0.12 million being male and female respectively (URT, 2003). The population in Morogoro Municipality constitutes 55 percent Christians, the 43 percent Muslim and the rest are constituted of other religions such as Hindu, Budha and Traditionalists. For this study only two denominations, namely Africa Inland Church Tanzania (AICT) and Roman Catholic (RC) were selected.

Morogoro Municipality was selected due to a great percentage of Christians 55% and others constitute 45% to this reason may justify to study the normative change in the churches.

### **3.2 Data collection**

The study used both qualitative and quantitative techniques to collect data by conducting a survey on opinions of churchgoers on normative change with the view of establishing whether they support or oppose the changes.

#### **3.2.1 Sources of data**

##### **3.2.1.1 Primary data**

For the qualitative data the research was done by direct observations on religious practices in both RC and AICT. As for quantitative data, structured questionnaires were administered to a sample of 80 respondents drawn from both RC and AICT.

##### **3.2.1.2 Secondary data**

Secondary data were gathered from various documents from the churches that were included in the study. In addition data was also sought from published documents from various sources such as Sokoine National Agricultural Library (SNAL) and internet search.

### 3.2.2 Sampling procedure

#### 3.2.2.1 Population

Members of the two selected churches from the more conservative RC and liberal AICT constituted the sampling frame for this study.

#### 3.2.2.2 Sample size

A stratified sample of 40 respondents from each church was drawn using a purposive and stratified random sample as follows.

**Table 1: Respondents selected according to their position in church**

Category	RC	AICT	Total
Pastor/Priest	5	5	10
Church elders and deacons	5	5	10
Clergy and laypeople	30	30	60
<b>Total</b>	<b>40</b>	<b>40</b>	<b>80</b>

The structured questionnaire was used to gather information from the selected churches (Appendix 2). The pre-testing questionnaire was done before embarking on the full-scale fieldwork. The purpose of pre-testing was to test the relevance of the questionnaire and questions to the study. This exercise was also to test analysis procedures and estimate response rate (Veal, 1997).

### **3.3 Qualitative techniques**

#### **3.3.1 Focus group discussions**

Focus group discussion (FGDs) were used to gather information on normative values. This included one group of women and another group of men in each church. Each focus group had 10 members for effective discussion and the checklist questions were used to guide the discussion.

The importance of having a focus group discussion was to uncover and highlight issues and reactions that would have anticipated or even expected to surface during general quantitative surveys or questionnaire (Denzin and Lincoln, 1998).

#### **3.3.2 Observation**

Observation as a research technique was an integral component of the qualitative part of this research. Observations during the service from the selected churches were mainly on the religious practices with the aim of confirming the extent to which church norms have changed over the years. This observation was done by the researcher corroborated with assistant researcher.

### **3.4 Data analysis**

Data were analyzed to test the relationship amongst variables. This quantitative data was analyzed using the Statistical Package for Social Sciences (SPSS) of the computer programme. Descriptive statistics was used for all variables to answer research questions. Data from two denomination survey questionnaires were analyzed descriptively and presented in form of means, frequencies and percentages to show the relationships between

independent and dependent variables. Analysis of qualitative data used qualitative techniques including synthesis.

### **3.6 Data limitations**

The following are some of problems encountered during data collection activity

- Sources for secondary data were very much limited due to limited research on the subject
- Literature review for normative change in religious practice was also limited. Information from web pages was sought but to a large extent did not apply to Tanzania situation, instead much were written from developed countries like Europe and United States of America.
- Information from the Pastors and Priests, Church elders and Deacons were based on personal feelings and understanding during the interview and discussion group hence this leads to variation in data authenticity, therefore this also suggests some problems in data reporting.

## CHAPTER FOUR

### RESULTS AND DISCUSSION

#### 4.1 An overview

This chapter describes the results of the study and observations made during the study. The chapter is divided into three sections. The first section discusses the nature and characteristics of the respondents, followed by the second section also is describing socio-economic dimension. Third section is describing how and why norms of the church have changed. The fourth one is highlighting external factors affecting the church norms.

As it has been said early that Morogoro Municipality had a population of 0.23 million, 0.11 and 0.12 million being male and female respectively (URT, 2003). Due to this factor also the population of believers in different denomination and religions found in Morogoro Municipality based on the two competing religions namely Christians and Muslims and very few observe traditional practice, Hindu and Buddha. In Morogoro Municipality, there are many Christian churches from different denominations such as Roman Catholic, Lutheran, Anglican, Moravian, Baptist, Mennonite, Africa Inland Church Tanzania, Presbyterian, Pentecosts and Assemblies of God. Also there Mosques for Muslims who are grouped into their denomination as Sunn, Shunt, Alhamadiah and very few temples for Hindus and Buddha. This study mainly looks at normative change to Christian churches particularly RC and AICT as sample to discuss the change affecting church norms.

#### 4.2 Nature and characteristics of the churchgoers

The nature of the congregations that were investigated included; church affiliation, sex, age, type of marriage, origin of faith, attendance and status of faith. Out of the 80

respondents 68.8% were male while (31.2%) were female this was due to the fact that males were more willing and free to respond to the questionnaires. Also most of the respondents were grouped in ranges as shown in Table 2 on page 32. From Table 2 the majority of the respondents were generally of middle age between 25 and 44 constituting 62.6%. The literature also found trends that transcend national boundaries. Women tend to be more devout than men and older people have stronger faith than younger people when it comes to religion (Zoll, 2005). This situation looks so different when considering the church in Tanzania or elsewhere in Africa that many people go to church worship in different range of ages but the majority is young for this study they were counted as the age of being vulnerable to the change.

As far as the marital status are concerned in the church this study revealed that the majority of the respondents (75.0%) were married thus abiding by the covenant that God made to his people in Genesis 2: 24 that "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." Very few respondents (1.3%) were widowed or divorced.

Findings in Table 2 also revealed there is higher percentage of single of (22.5%) than widow and divorce. This may imply that the singles are definitely young people who by virtue of character change are obviously vulnerable to the change of norms in the church due to fact that they easily implement what they see through television, reading newspaper, listening radio, reading books.

The investigation done with this research observed the majority (93.7%) marry in church which is on high side, compare to those married traditionally were (17.5%) and those

married at District Commissioner's office were (6.3%). This indicates that most of the Christians prefer to marry in the church to abide by the rules of the church. In any case a small percentage of 6.3% is indicative of the trust Christians have in church marriage.

Research findings indicate that those who were born into the current faith were (78.8%) and to those who were converted from other faith were (21.3%). Out of (21.3%), two thirds were Roman Catholic and one third were the AICT. However Sina (2001) said that faith is intense belief. It is the state of being absolutely certain of things for which one has absolutely no evidence. Many people believe despite having no evidence of what they believe. Despite what Sina said on faith, those who were born in their existing faith seem to be on the high side due the fact that they are from family oriented faith inherited from their parents or relatives. This is compared to those who were converted from other faiths, this of course depends on some influences which leads someone to change his/her faith.

The research findings revealed that the attendance records which were reported by the responded for the regular churchgoers were (96.3%) and those who attend occasionally were (3.8%). But this small rate of attendance was due to occasional attendance and waiting whether there are certain functions which attract others to come.

The study revealed that those who consider themselves to be conservative were (82.3%) and the liberal were (17.7%). According to Hitchcock (1995) the inadequacy of the terms "liberal" and "conservative" for ecclesiastical issues has often been acknowledged, but they have become so convenient that, if properly understood, they are as useful as any for briefly indicating the divisions that now plague the Church. Yet the casual way in which these divisions are accepted itself ought to be shocking, indicating as it does that

questions of fundamental belief have been easily relegated to the status of mere partisan opinions, on which Catholics may legitimately take different positions.

The literature is fairly supporting the participation of the clergy or lay people in socio-economic production activities as they devote part of their life because the Holy Bible teaches vividly that anyone who does not work shall not eat. Therefore, through their commitment to attend the church is likened to working to fulfill the obligation of work.

**Table 2: Nature and characteristic of the churchgoers (N=80)**

<b>Parameter</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Church affiliated</b>		
Roman Catholic	40	50.0
African Inland Church	40	50.0
<b>Sex</b>		
Male	55	68.8
Female	25	31.2
<b>Age (Yrs)</b>		
15 to 24	10	12.5
25 to 34	25	31.3
35 to 44	25	31.3
45 to 54	16	20.0
55 to 64	3	3.8
65 and above	1	1.3
<b>Marital status</b>		
Single	18	22.5
Married	60	75.0
Widow	1	1.3
Divorce	1	1.3
<b>Education level</b>		
Primary education	22	27.5
Secondary education	17	21.3
Post secondary non university	17	21.3
University	24	30.0
<b>Type of marriage</b>		
Married in the church	48	93.7
Married traditionally	11	17.5
Married District Commissioner's office	4	6.3
<b>Origin of faith</b>		
Born into current faith	63	78.8
Converted from other faith	17	21.3
<b>Attendance</b>		
Regular churchgoers	77	96.3
Occasion churchgoers	3	3.8
<b>Status of faith</b>		
Conservative on church matters	65	82.3
Liberal on church matters	14	17.7

### **4.3 Socio-economic dimension**

Socio-economic dimension includes the level of education, occupation and income.

#### **4.3.1 Education**

Education is an important social factor in society. All respondents who were interviewed concerning level of education, majority (30.0%) had University education; fewer (21.3%) had secondary school and post secondary school education but non university. The middle group (27.5%) were those with primary school education (Table 2). The findings show that the educated are more vulnerable to change including church norms, the logic is that the more you move from one level of education to another the more you become vulnerable to the change, UNESCO Global monitoring report reveals that, education can be an important lever of change in this respect (UNESCO, 2004).

#### **4.3.2 Occupation**

The present study also looked into occupation of the respondents. As presented in Table 2 the study revealed that the majority of the respondents (50.6%) were employed, followed by farmers (15.2%), business (13.9%), evangelist (6.3%) and students (5.0%). The least (1.3%) were retired officers. An important observation to be made is that formal employment accounted for almost half of the total occupation. This shows that in Morogoro Municipality there are few people who rely on other income generation activities. The study shows that employment is dominant since most of the people live within municipality where employment can be found easily.

**Table 3: Distribution of respondents by Occupation (N=80)**

<b>Occupation</b>	<b>Frequency</b>	<b>Percent</b>
Employed	40	50.0
Farmer	12	15.0
Business	11	13.8
Evangelist	5	6.3
Student	4	5.0
Livestock keeper	3	3.8
Missionary nurse	3	3.8
Retired	1	1.3
<b>Total</b>	<b>80</b>	<b>100.0</b>

#### 4.3.3 Income

According to this study (25%) have income between 10,000/= to 50 000.0 per month followed by the 20% who get 100 000.0 to 500 000.0, the 13% were those who get 50 000.0 to 100 000.0 furthermore the (12%) were those who get less than 10 000.0, the (7.0%) were those who earn between 500 000.0 to million and those who get 1 million and above were (2%). The findings replicate that there are very few people who earn 1 million and above compared to the (25%) who earn between 10 000.0 and 50 000.0 income.

**Table 4: Distribution of respondents by income per month (N=80)**

<b>Income</b>	<b>Frequency</b>	<b>Percent</b>
<10 000	12	15.0
10 000 to 50 000	25	31.3
50 000 to 100 000	13	16.3
100 000 to 500 000	20	25.0
500 000 to 1million	7	8.8
1 million and above	2	2.5
<b>Total</b>	<b>80</b>	<b>100.0</b>

#### **4.4 The determination of how and why these norms have changed**

The determination of where and why these norms of the church have changed includes:-

Baptism, Holy Communion, Offerings, Dress Code, Worshipping, Marriage and Prayer.

##### **4.4.1 Baptism**

According to this study it was revealed that 100% respondents were baptized. This fulfills the great commission that the Lord left to his disciples that, "therefore go and make disciples of all nations, baptizing them in the name of the father and of the son and of the Holy Spirit, and teach them to obey everything I have commanded you. And surely I am with you always to the very end of the age" as recorded on Mathew 28:19-20 (NIV, 1984).

##### **4.4.1.1 Place of baptism**

The study shows that majority of the respondents (77.5%) were baptized in the church, where 21.3% were baptized outside the church and a few (1.3%) were baptized in hospitals. The baptism done in the church was either immersion in baptism pool or pouring and sprinkling, the idea of using baptism pool was to get rid of dangerous animals from the rivers, lakes and other water bodies. Those baptized outside the church were those baptized in rivers, lakes, swamp or any other water bodies. As Grudem (1994) in discussing baptism point out that the practice of baptism in the New Testament was carried out in one way; the person being baptized was immersed or put completely under the water and then brought back up again it was only in case of being sick admitted in the hospital that baptism can be done within the hospital premises.

**Table 5: Opinion of the respondents regarding baptism (N=80)**

	Frequency	Percent
<b>Place of baptism</b>		
In the church	62	77.5
Out side the church	17	21.3
Hospital	1	1.3
<b>Kind of baptism</b>		
Immersion baptism	40	50.0
Sprinkling	15	18.8
Pouring	25	31.3
<b>Preference of baptism</b>		
Immersion baptism	39	50.0
Sprinkling	14	17.9
Pouring	25	32.1
<b>Change observed</b>		
Changes	36	62.1
No changes	22	37.9

#### 4.4.1.2 Kind of baptism

The majority of the respondents went through immersion baptism (50%), followed by pouring baptism (31.3%) fewer had (18.8%) by sprinkling. The findings agree with Grudem, (1994) who said that the pattern revealed at several places in the New Testament is that only those who give a believable profession of faith should be baptized. This view is often called "believers' baptism," since it holds that only those who themselves believed in Christ (or, more precisely, those who have evidence of believing in Christ should be baptized).

#### **4.4.1.3 Preferences of baptism**

According to the findings the majority (50%) was of the mode of immersion baptism, where the 32.1 percent were of the pouring baptism type and few (17.9%) were of the mode of sprinkling baptism. The preference of baptism depends on the situation just as Grudem, (1994) said, the fact that John and Jesus went into the river and came up out of it strongly suggests immersion, since sprinkling or pouring of water could have much more readily have been standing beside the river, particularly because multitudes of people were coming for baptism. John's gospel tells us further, that John the Baptist "was baptizing at Aenon near Salim, because there was much water there" (John 3:23). Again, it would not take "much water" to baptize people by sprinkling, but it would take much water to baptize by immersion.

#### **4.4.1.4 Changes observed**

The study finds that the majority (62.1%) reported that there were changes occurred while few (37.9%) suggested that there were no changes. To support the findings it is obvious that we embrace change, yet something in our nature fiercely resists it. We structure social movements, political campaigns and business strategies around the need for change, yet we hardly understand how it works (London, 1996).

#### **4.4.1.5 Changes that have taken place in the process of baptism over time**

According to the findings the majority (37.9%) were expressing that there were no changes, while 13.8% said that the change observed were on spiritual conduct that many people are serious in reading the Bible and meditate the word of God. Few, 10.3% said that nowadays baptism is done in the church whether immersion or sprinkling or pouring. Moreover also the 6.9 percent advocate that nowadays people should not baptised in the

river or lake with plenty of water instead (Baptism pool). 5.2 percent were opting for the mode of immersion in the constructed structure which proved to be meaning or secure, safe and healthier than going to the river or lake where there are some risks but also too far. However 6.9 percent preferred pouring baptism and few (1.7%) were advocating many types of baptism to be done as the alternative to fulfill the great commission (Mat. 28:19) . To link with the findings that baptism should be according to the gospel of Jesus Christ, involve sprinkling, pouring, or immersion. Some denominations sprinkle water on the subject, others pour water, others immerse in water, and still others say it does not matter. Today, however, the general practice of the Lutheran Church is to administer baptism by pouring water on the head of the believer (Action mode of Baptism, 2005).

Some churches sprinkle or pour water on the person's head. Most churches say there are several acceptable choices regarding the action involved in baptism. While others only immerse. Others say "Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant" (Steinmetz Grace Ministry, 2006).

**Table 6: Changes that were observed in the process of baptism over time (N=80)**

	<b>Frequency</b>	<b>Percent</b>
Being afraid of committing sin	3	5.2
To grow spiritually through reading the Bible	8	13.8
Now a days baptism is done in the church (Baptism poll)	6	10.3
Become a different person	3	5.2
Yes there are some changes	4	6.9
People don't get baptism in the river or lake as used to be	4	6.9
Many types of baptism	1	1.7
Immersion in the constructed structure is better than river	3	5.2
No change	22	37.9
<b>Total</b>	<b>80</b>	<b>100.0</b>

#### **4.4.2 Holy communion**

In examining the commitment of taking the Holy communion the majority (88.75%) were devoted faithfully to take Holy communion and few (11.25%) were those who don't take the Holy Communion. The reasons for those who don't take the Holy communion were: not yet married and/or married traditionally, which the church doesn't permit to take Holy communion.

Receiving the Eucharist is a very important part of Mass. How we receive, should reflect how we feel about Christ. Here are some steps to help know how to receive the Eucharist: Be Respectful, Approach the altar with prayer, taking communion correctly – (Taking the Eucharist by hand or mouth are both correct. If you take communion by your mouth, open wide and slightly stick out your tongue), If you take communion by hand, don't place the Eucharist in your mouth if people are waiting behind you. Step to the side and then take the Eucharist, immediately consume the Host before leaving the Altar, Have respect for the Host. Go back to your pew and pray (Steinmetz Grace Ministry, 2006).

Politicians and others who are openly supportive of abortion should not take Holy Communion. Supporting abortion is a mortal sin. People who divorce and remarry without an annulment should not take Communion because in the eyes of the Church they are committing adultery (Steinmetz Grace Ministry, 2006). However, in our context today people don't follow the rules that the church had laid down. For instance, a believer going to take Holy Communion, he should do so very humbly to the service of Holy Communion, bearing that this is one of the sacraments the Lord had left to his disciples that as they do it in remembrance of him. Instead, believers do it to the contrary. Many are married traditionally or have sometime committed a certain sin still take Holy

Communion. Just as Apostle Paul said, "Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself" as recorded in 1Cor. 11:27-29 (NIV, 1984).

**Table 7: Opinion of respondents regarding Holy Communion (N=80)**

	Frequency	Percent
<b>Holy communion</b>		
Take holy communion	71	88.75
Not take holy communion	9	11.25
<b>Reasons for not taking Holy Communion</b>		
Not yet married	2	28.6
Married in a traditional way	5	71.4
<b>Kind of Holy communion</b>		
Served by Bishop/ Pastor/ Deacon	59	80.8
Taking hastier without alter wine	15	20.5
Dipping	4	5.5
One cup for the mass	2	2.7
Each person served own its cup	1	1.4
<b>Mode of taking holy communion</b>		
There is no change	13	26.5
There is peace and harmony	10	20.4
Receiving on hand while standing	7	14.3
Taking hastier while seated	5	10.2
Taking the hastier from pastor	4	8.2
People take soft drink	4	8.2
Hate committing sin	3	6.1
Given to my hands then to my mouth	3	6.1
Taking hastier while seated on church pew	3	6.1
Allow takers to choose being served directly	2	4.1

#### **4.4.2.1 Change in observing Holy Communion**

In this study the majority of respondents (35.9%) were of the opinion that how Holy Communion is given does not matter; what matters is the meaning. 17.5 percent observed that some changes became inevitable due to circumstances such as health, hence the need to have each believer with his/her own cup instead of using one for the entire congregation as practiced in the past. Very few (5.1%) advocated that the changes observed were due to: secularization of the church, the free will to choose, science and technology, lack of teaching of the word of God and the way pastor/priest presents Bible verses before Holy Communion. Grudem (1994) in his book "An Introduction to Biblical Doctrine" said that the meaning of the Holy Communion is complex, rich and full. There are several things that symbolize and affirm in the Lord's Supper.

When we participate in the Lord's Supper we symbolize the death of Jesus Christ because our actions give a picture of his death to us. Our participation is the benefits of Christ's Death. Jesus commanded his disciples, "Take, eat; this is my body" Mat. 26:26 (NIV, 1984).

As we consider spiritual nourishment this refers as ordinary food nourishes our physical bodies, so the bread and wine of the Lord's Supper give nourishment to us spiritually. However, Christians have been told to live together in unity. When Christians participate in the Lord's Supper together they also give a clear sign of their unity with one another. "How good and pleasant it is when brothers live together in unity! It is like precious oil poured on the head, running down on the beard, running down on Aaron's beard, down upon the collar of his robes" Psalm 133:1-2 (NIV, 1984).

**Table 8: Reasons for change how we observe Holy Communion (N=80)**

	<b>Frequency</b>	<b>Percent</b>
The way pastor present Bible verses before holy communion	2	5.1
Health reasons (e.g. HIV/AIDS)	7	17.9
To give more meaning to what we receive	14	35.9
Secularization of the church	2	5.1
The free will to choose (A lot of freedom)	2	5.1
Due to science and technology	2	5.1
Lack of teaching the word of God	2	5.1
Faithful Christian should take holy communal	2	5.1
Due to economic constraints	1	2.6
<b>Total</b>	<b>80</b>	<b>100.0</b>

#### 4.4.3 Offering

All the respondents interviewed were churchgoers; they only differ in the frequency of going to the church (Table 9). Majority (56%) attend the church service four times per month that is every Sunday. Very few (4.0%) attend the church every day.

This study also looked into the time for offering. The majority (98.75%) appreciated the time scheduled for offering and very few (1.25%) did not appreciate the time for offering, however, they suggested that the time for offering should come first then followed by preaching to let people have sufficient time to keep on meditating the word of God.

**Table 9: Opinions of respondents regarding Offering (N=80)**

	<b>Frequency</b>	<b>Percent</b>
<b>Frequency of attending church services per months</b>		
Once	3	4.0
Twice	5	6.7
Thrice	8	10.7
Four	42	56.0
Fifth	14	18.7
Every day	3	4.0
<b>Time for offering</b>		
Appreciate	79	98.75
Not appreciate	1	1.25
<b>Frequency of offering per service</b>		
Once	34	42.5
Twice	35	43.8
Thrice	7	8.8
Four	4	5.0
Fifth	2	2.5
Others	1	1.3
<b>Type of offering</b>		
Tithe	28	34.5
Sunday offering	72	91.1
Church Tax	23	29.1
Mavuno	34	43
Malimbuko	5	6.3
<b>The congregation commitment for offering</b>		
Committed	65	82.2
Not committed	13	16.5

Further more the findings of this study shows that the frequency of offering per service majority (43.8%) give twice then followed by 42.5% who give once per service and very few (1.3%) obtain the idea of either give or not to give. Unger (1985) in his Bible Dictionary wrote that occasions of offering were put into two groups the first one is regular; this offered during the following occasions for the whole congregation at the New

Moon, Passover, Pentecost, Feast of Trumpets, Feast of Tabernacle (Numbers. 28:15-29:38) and the Day of Atonement Leviticus Ch.6 (NIV, 1984).

The second is special, and offered during the following occasions: For any sin of ignorance against the commandment of the Lord, on the part of priest, prince, people or individual Leviticus 4:1 (NIV, 1984).

The present study also looked into the type of offering people made, the findings showed that the majority (91.1%) were for Sunday offerings (Table 9). This was followed by tithe. Tithe means one-tenth of income or produce formerly paid to the church) accounted (34.5%) and very few (6.3%) were on first harvest "Malimbuko". According to the Holy Bible in the book of Deuteronomy when the word speaks on offerings for Priest and Levites say that you are to give them the first harvest of your grain, new wine and oil, and the first wool from the shearing of your sheep, for the Lord your God has chosen them and their descendants out of all your tribes to stand and minister in the Lord's name always Deuteronomy 18:4-5 (NIV, 1984).

Concerning the commitment of followers this study shows that majority (82.2%) were committed for offering and the (16.5%) of the respondents who were not committed for giving offering and very few (1.2%) were those who don't know the importance of giving offering to God. To make it comprehensible of the importance of giving to God take an illustration of Noah who was chosen by God among the many and put in the ark for 150 days because the earth was corrupted in God's sight and was full of violence then God pronounced to wipe all mankind on the surface of the earth. Noah was seen as righteous, blameless among the people of his time. When the ark' door was shut by God, the floods

came on the surface of earth all creatures died except Noah and family and the animals put in the ark. After 150 days of flood Noah got out the ark and gave sacrifice to God as the expression not only of gratitude and reverence, but also of desire for further communication of divine grace. This seems implied in the answer given by the Lord to Noah, "I will not again curse the ground for man's sake (Gen.8: 21). In the presentation of the best of his possessions the worshipper symbolized the giving of himself, his life, his aims, to God (Ungers, 1985).

#### **4.4.3.1 Giving proper offering**

According to this study the respondents who were interviewed gave reasons for why they don't give a proper offering (Table 9); the majority (50.0%) reported having constraints or lack of money. They said that life is very expensive and they don't trust the leaders who are accountable for keeping the offering. Twenty-eight percent said that the offering per day doesn't relate to the number of people who come to worship due to the lack of commitment as they come to issue offering. Also the study revealed that (14.3%) were people who don't know the importance of giving offering to God and very few (7.1%) affirm that love for God has cooled down. According to Ungers in his Bible Dictionary said that in times of prosperity and success he would naturally feel thankful to God and embody his act by means of sacrifice; hence thank by offering. In case anyone desires to secure a blessing, which had not yet fallen to his lot, he would naturally endeavour by means of a vow to prevail upon God to bestow it; hence the motive offering. The motive impelling to the freewill offering seems to have centered in the desire to thank God for the enjoyment of his bounties and to be assured of their continuance (Ungers, 1985).

This study also revealed that the capacity of giving offering majority (62.0%) were moderate in giving. Followed by (21.1%) who devoted to give high offering and very few (16.9%) give in a lower offering. In fact these findings seem to show that there are changes as far as church norms are concerned because people are commanded to give to God as being thankful for what God has blessed them. The book of Malachi on the issue of blemished sacrifices says that "A son honors his father and a servant his master. If I am a father, where is the honor due to me? If I am a master, where is the respect due to me?" says the Lord Almighty. "It is you, O priests, who show contempt for my name. But you ask, how have we shown contempt for your name? You place defiled food on my altar. But you ask, how have we defiled you? By saying that the Lord's Table is contemptible. When you bring blind animals for sacrifice, is that not wrong? When you sacrifice crippled or diseased animals, is that not wrong? Try offering them to your governor! Would he be pleased with you? Would he accept you?" says the Lord Almighty (Malachi 1:6-8) (NIV, 1984).

According to what Malachi has said this study revealed the change observed commitment in offering that the majority (74.3%) give faithfully and very few (25.7%) don't give faithfully. However, this study exposed reasons for not giving faithfully. The majority (52.9%) were saying that the offering given doesn't bring development in the church, followed (17.6%) who saw there fluctuation of offering up and down then, (23.6%) respondents said that offering given will benefit the pastors/priest. So when one compares between what is prescribed in the Bible and what is actually being practiced, there is a notable erosion of norms.

**Table 10: Opinions of respondents regarding giving proper offering (N=80)**

	Frequency	Percent
<b>Reasons for not giving proper offering</b>		
Lack of money and trust in leadership	7	50.0
Offering per day doesn't relate number of people have come	4	28.0
Love of God has cooled down	1	7.1
People don't know the importance of giving to God	2	14.3
<b>Capacity of giving offering</b>		
High	15	21.1
Moderate	44	62.0
Low	12	16.9
<b>Changes observed in offering</b>		
Give faithfully	55	74.3
Not to give	19	25.7
<b>Reason for not giving faithfully</b>		
Offering benefits pastor/ priest	4	23.6
There is no change in giving	1	5.9
Offering given doesn't bring development in the church	9	52.9
Fluctuation of offering up and down	3	17.6

#### 4.4.3.2 Changes observed during the services

The present study also looked into the changes observed during the offering service which showed (39.2%) were using church envelopes to keep offering records to each believer. Another (23.5%) advocated the increases of giving and a few (5.9%) were those who don't

give faithfully and the least (3.9%) were reporting as saying that giving offering is too much.

**Table 11: Changes observed during the services (N=80)**

	Frequency	Percent
Using envelopes to keep offering records	20	39.2
The church is self reliant	10	19.6
The rate of giving increase	12	23.5
Not committed to give faithfully	3	5.9
Too much offering which is above offering standard	2	3.9
Life is very expensive	4	7.8
<b>Total</b>	<b>80</b>	<b>100.0</b>

#### **4.5 Dress code**

According to the study on the issue of dressing as related to today's fashions, the researcher treated the findings as appealing attention to usages relating thereto, for instance while the clothing of men and women was very similar, there was an easily recognizable distinction between the male and female attire of the community, and according to the Mosaic law forbids men to wear women's' clothes, and women to wear men's clothes Deut. 22:5 (Ungers, 1985).

##### **4.5.1 Wearing earrings and necklaces**

The study shows that, all respondents (100%) agree that necklaces may be worn on the neck, thus there no changes over the years as far as church norms are concerned. As it is very clear that social attitudes depend on the will and actions of ordinary individuals. To some extent we embrace the changes just as all see through our naked eyes that people mainly wear earrings in both ears to add beauty and look nice, but you may be surprised to

see people wearing them on the nose. Nevertheless, wearing a necklace also is an issue because instead of wearing around the neck, nowadays people wear chains on the feet. The Apostle Peter explains to the congregation as a way of warning them, by saying that "Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes." (1 Peter 3:3). This means that women were allowed to wear adornment in a proper manner that will bring glory and honour to God but to day we see a difference in respect to wearing earrings and necklaces. These kinds of wearing reflect change.

#### 4.5.2 Type of clothes

In this study, the majority of the respondents 45.1 percent reported that mini skirts were frequently seen in the church, tight trousers (29.6%), tight blouse scored (21.1%), out fit (16.9%), normal ordinary clothes (15.5%). Very few (5.6%) wore long skirt and normal trousers (Table 1 2). According to Ungers (1985) in his article on Luxurious Articles of Dress he had this to say, "in addition to the essential and common articles of dress already mentioned a great many more of an ornamental kind were in use, especially among women of high class." In rebuking the women of Jerusalem Isaiah (3:6, sq) mentions a number of these articles of luxurious dress (Ungers, 1985).

**Table 12: Type of clothes frequently seen in churches (N=80)**

	<b>Frequency</b>	<b>Percent</b>
Miniskirt	32	45.1
Tight trousers	21	29.6
Top blouse	15	21.1
Short trousers	13	18.3
Out fit	12	16.9
Carwash	8	11.3
Normal ordinary clothes	11	15.5
Smart traditional clothes	10	14.1
Gown	5	7.0
A long skirt	4	5.6
Normal trouser	4	5.6
Swimming dress	1	1.4
<b>Total</b>	<b>80</b>	<b>100.0</b>

The NIV Bible (1984), discloses that when they see the purity and reverence of your lives signify the honouring and reverence to God Almighty. Your beauty should not come from outward adornment, such as braided hair and wearing of gold jewelry and fine clothes (1Peter 3:2-3). According to the findings, what people normally dress in is contrary to the Bible, which of course led to the change of church norms. People wear unpleasant clothes in the church without valuing the worship service or a wore that they are present before God and they should show respect (Table 13).

On the other hand, because of the media especially television, people have been influenced to dress according to what they see on television. Nowadays it has been observed that many teenagers wear unacceptable clothes even in the church. The study also shows that, women wear trousers which, traditionally was against church norms. The Holy Bible in the book of Deuteronomy tells us, a woman must not wear men's clothing, nor a man wear women's clothes for the Lord your God detests anyone who does this (Deuteronomy 22:5).

The study shows that, this is a great change in the church where people are not abiding by the church norms. However, some believers confessed the opinion that good conduct in dressing means that one should wear decent clothes (38.8%). People should be warned and taught the importance of wearing decent clothes scored (21.3%) and the church should introduce a specific dress code to put on achieved (10.1%).

**Table 13: Changes observed on dressing over time (N=80)**

	Frequency	Percent
<b>Changes observed on dressing over time</b>		
People have started putting on decent clothes	14	25.5
Youth dress unacceptable/indecent clothes	12	21.9
People dress clothes without considering the occasion	9	16.4
Putting on miniskirt and tight trouser is common nowadays	8	14.5
People dress according to what they see on TV	6	10.9
Nowadays women dress in trousers	6	10.9
<b>Reported opinion on dressing in the churches</b>		
They should wear decent clothes	31	38.8
Warn them and teach the important of wearing decent clothes	17	21.3
The church should introduce specific dress codes	8	10.1
Encourage people to dress nicely	6	7.5
Indecent dress is not allowed in the church	3	3.8
Dress according to the Bible teaching	3	3.8
Women should not put on tight miniskirts and trousers	2	2.5

#### **4.6 Worship**

According to this study it was revealed that in worship a majority (50.6%) were supporters of the use of liturgy and (45.8%) were fond of humble and quiet worship. (25.3%) respondents love singing and dancing service and a very few (6.3%) were those who prefer

worship without using (plain worship). Unger (1985) also in his Bible Dictionary alleged that it is as natural to worship as it is to live. The feeling and expression of high adoration, reverence, trust, love, loyalty and dependence upon a higher power is a necessity to man. To a greater or less degree, every man, seeks something divine to worship. "Worship is as old as humanity" (Unger, 1985).

This study revealed that the presence of a choir is an important and meaningful part of worship. The majority (62.5%) supported that singing by dancing does not violate church ethics and very few (37.5%) supported the idea that singing by dancing violates the church norms. The study shows the reasons given by the respondents that many of the choir groups these days dance like secular choirs such as in political rallies or dance halls; 33.3% of the respondents had this opinion. Some (25.9%) of the respondents said that when a choir is dancing it distracts from the mood of worship. Others (18.5%) go further to say dancing may stimulate evil desires and give a bad perception, and very few (7.4%) advocate that singing relates to prayer as a communication to God; that there is no difference between dance in the church and secular events like political rallies and that people listen to the music melody rather than the messages behind the songs (Table 13).

According to Sovereign Grace Ministries (2006), songs play a vital role in the life of the church, with the single most influential factor being lyrical content. Worship songs and hymns having lyrics that are accurate to Scripture are a primary means of enabling believers to confess their faith and express their affections to God. Moreover, they equip the church with an accurate understanding of biblical truth. Therefore, we are committed to

using songs in our corporate worship, from a variety of sources that faithfully express God's truth.

The majority of the respondents (37.3%) described that, rejoicing and praising the Lord is not a sin. Others (15.3%) expressed that dancing is Biblical because King David danced. However, few of the respondents (2%) advocated that, singing without dancing is out of date. In the 2 Samuel 6:12-15 clarify that, when David saw the ark was brought up to the city of David, he danced before the Lord with all his might. However, Sovereign Grace Ministries, (2006) consider that, when choosing songs for times of corporate worship, our primary consideration is gospel, theology, and passion. We also look for easily sung melodies, creative music that complements the lyrics, and songs that fill out themes that are lacking in our current repertoire. These values motivate us to spend many hours poring through Compact Disc (CDs), songbooks, and hymnals to find material that can help build up the church. In general therefore there has been a significant change in the church norms related to singing.

#### **4.6.1 Reasons for defending singing while dancing**

The study revealed that a majority (37.3%) were supporting that singing while dancing is the way of rejoicing and praising the Lord and is not a sin at all. About (15.7%) affirm from the Holy Bible that King David danced when the ark of covenant was brought back from the land of the Philippians.

**Table 14: Opinion of the respondents regarding worship (N = 80)**

	<b>Frequency</b>	<b>Percent</b>
<b>Type of worship preferred</b>		
By using liturgy	40	50.6
Humble/quiet worship	37	45.8
Worship accompanied with dancing	20	25.3
Without liturgy	5	6.3
<b>Singing by dancing violate church ethics</b>		
Not violate church ethics	50	62.5
Violate church ethics	30	37.5
<b>Means of violation through singing</b>		
They dance like secular people	9	33.3
It distracts people from praying	7	25.9
Dancing may stimulate evil desire and bad perception	5	18.5
Singing relate to prayer as a communication to God	2	7.4
No difference between dance in the church and secular occasions	2	7.4
People listen to music melody more than the messages	2	7.4
<b>Reasons for defending singing while dancing</b>		
Rejoicing and praising the Lord is not sin	19	37.3
Dancing is Biblical because David danced	8	15.7
Dancing when appropriate can cause people to worship	8	15.7
Time is strictly allocated during the church service	4	7.8
Only if they are regulated	3	5.9
We are supposed to praise and worship the Lord in fullness	2	3.9
Dancing distracts people from worshipping during the service	2	3.9
Appeal the majority to regularly attend the service	2	3.9
Singing without dancing is out of date	1	2.0
True faith matters and not otherwise	1	2.0
It is nice to be jubilant before ones God	1	2.0

When David saw it he had to dance with joy. About (11.8%) supported that dancing in appropriate manner cause people to worship God in their splendour. And (5.9%) supported that dancing is worth if only is regulated to fit to a particular occasion.

#### 4.6.2 Liturgy

In the past when the congregation is reciting liturgy, the church doors were locked to allow uninterrupted communication with the Almighty God. However, the study reveals different ideas on reciting liturgy. The majority (59%) of the respondents were not supporting that doors should be closed when reciting liturgy. On the contrary (37.2%) support the idea of closing the door while reciting liturgy. However, a few (3.9%) were not sure or they don't use liturgy (Table 15). Those supporting the door to close, the majority (53.3%) give the reason that closing the door during reciting liturgy is to avoid interruption and disturbance to the congregation and the priest/pastor (Ungers, 1984). Worship is the act of paying divine honor to a deity and therefore it should receive optimal attention.

According to this study it is revealed that those who support the idea of not closing the door, the majority (21.6%) declared that, since they have been going to the church, the door has never been closed, and followed by others (16.2%) were those who supported that there is no reason of doing closing the door. Moreover, some (13.5%) were sympathizing that closing the door will prevent late comers to come to church and very few (2.7%) don't use liturgy, and therefore the issue of locking the door was irrelevant. Increasingly therefore Christians appear to be indifferent to closing the door during liturgy when in the past, it was not possible for the door to left open during the liturgy session.

**Table 15: Opinion of respondents regarding reciting liturgy (N=80)**

	Frequency	Percent
<b>Doors closed during reciting liturgy</b>		
Don't support the doors to be closed	46	59.0
Supporting doors to be closed	29	37.2
Not sure	2	2.6
We don't use liturgy	1	1.3
<b>Reasons for closing the doors during reciting liturgy</b>		
It was so quiet and well organized to avoid disturbance	8	53.3
Closing door and people wait outside till session is over	3	20.0
Long ago people were coming on time now they come late	2	13.3
To leave door open	2	13.3
<b>Reasons for not supporting closing doors during reciting liturgy</b>		
The door has never been closed	8	21.6
We have no reason of doing so	6	16.2
No verses support the closing door while liturgy is on	6	16.2
Some of the believer will not pay attention to word of God	5	13.5
Closing door will prevent the late comers	5	13.5
There is no one taking care closing the door	4	10.8
Those who get in will distract the attention of worship	2	5.4
We don't use liturgy	1	2.7

#### 4.7 Wedding

All the respondents (100%) attended wedding ceremonies either in the church or at the attorney general/ Registrar (Table 16). This implies that all the respondents were abiding by the rule what God enthusiastic initiated by affirming that for this reason a man will

leave his father and mother and be united to his wife, and they will become one flesh (Genesis 2:24). Hence accordingly Bruce, (1992) declared that marriage is a friendship, not just an ordinary friendship; it's the deepest human friendship.

Also this study looked into the perception related to wedding ceremonies. The majority (61.25%) said that wedding ceremonies are becoming very expensive. Followed by 38.75% who said they are indifferent. The Bible generally views marriage as divine and the inalienable right of everyone without regard to wealth status.

From the above affirmation it shows that marriage was not meant to be expensive as we can see today rather was purposely meant for deepest companionship, commitment and fellowship, because from the beginning, marriage was God's idea. It was not man's idea.

**Table 16: Opinion of respondents regarding wedding (N=80)**

	Frequency	Percent
<b>Places attended</b>		
In the church	78	97.5
Area Commissioner	5	6.3
Hall	4	5
<b>Wedding ranking</b>		
Very expensive	49	61.25
Moderate	31	38.75
Low	0	0.00

#### **4.7.1 Mode of marriage**

This study shows that the majority (98.7%) conducted according to church norms and very few (1.3%) were those who didn't marry in accordance to the church norms. The methods used to conduct wedding according to the church norms majority (94.4%) were led by

using Liturgy whereas very few (5.6%) used the word of God from the Bible as it is directly read.

The present study also looked at the changes observed during the wedding service as presented in (Table 17) that the majority (53.9%) observed the change and few (46.1%) said there were no changes. However, (20.8%) observed the changes during the service that most people today are westernized and that they copy and follow western customs more and abandon their culture and tradition which it is an issue of change of norms. (16.7%) also observed and critically argued that the marriage service nowadays is very short and during late hours but when it gets to the reception takes longer time even to past midnight. About (12.5%) of the respondents said that today a wedding is very expensive to the extent that an ordinary person cannot afford it. There after (8.3%) observed that the intended couple don't get pre-marital counseling that would sustain the union when they come to live as husband and wife, few (4.2%) said the issue of arranging the children (a boy and a girl) to be on the wedding procession and sometimes these children are put in front of the line to be seen. But according to the Holy Bible the book of Matthew 19:5 said "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh" How then for the children who are yet mature to marry is not the change of norms of course it is the change of norms.

**Table 17: Opinion of respondents regarding wedding service (N=80)**

	<b>Frequency</b>	<b>Percent</b>
Conducted according to church norms	78	98.7
Not conducted according to church norms	1	1.3
<b>Method used to conduct wedding according to church norms</b>		
By using liturgy	68	94.4
By using the word of God	4	5.6
<b>Changes of conduct observed during wedding services</b>		
Changes observed	41	53.9
No changes observed	35	46.1
<b>Type of changes observed</b>		
Follows western customs more regularly	5	20.8
People rejoice to see the couple wedding	4	16.7
The marriage service very short and brief reception long	4	16.7
To make a very expensive wedding	3	12.5
People go to whom they know	2	8.3
The intended couple don't get pre-marital counseling	2	8.3
Announcement of refusal of marriage	1	4.2
There a lot of thing when matching in the church	1	4.2
Children procession-male and female in front	1	4.2
To allow intermarriage between different faith (Christ & Islam)	1	4.2

#### **4.7.2 Officiator of the wedding**

According to this study the majority (95.0%) were the pastors and/or priests who were obliged to officiate the wedding in the church. Followed by (21.3%) were the bishops then (2.5%) were at District Commissioner and very few (1.3%) were deacons and/or church elders (Table 18). The respondents who were interviewed gave their opinion on the current wedding practices. A majority (31.3%) were suggesting that Christian weddings

should marry in the church setting in order for couples preserve a Christian identity. Other (18.8%) respondents were of the opinion that weddings should abide by the guidelines given in the church as women were told to be submissive to their husbands and husbands love their wives as the Lord Jesus loved the church and he gave himself up to the church. The rest (16.7%) of respondents had the opinion that weddings are becoming unnecessarily expensive much that they discourage some people to avoid having formal wedding ceremonies. Very few (2.1%) were advocating the idea of the wedding dress not leaving parts of the body uncovered open, also they say there are too many decorations. They suggested that wearing a wedding gown should be different from the secular ones because marriage is from God and should be retained to the standard God has laid down. According to O'Donovan (1996) in his book of "Biblical Christianity in Africa Perspective" said that from the beginning marriage was planned by God to meet the human need for companionship, love, mutual encouragement, practical help, and sexual satisfaction Gen. 2:18; 1Cor. 7:2-3 (O'Donovan, 1996).

**Table 18: Opinion of respondents regarding wedding officiator (N = 80)**

	Frequency	Percent
<b>Officiator</b>		
Pastor/Priest	76	95.0
Bishop	17	21.3
District Commissioner	2	2.5
Deacons/Church elders	1	1.3
<b>Opinion regarding to the current wedding</b>		
Christian wedding should marry in the church circle	15	31.3
Wedding should abide the regulation given in the church	9	18.8
Wedding is expensive enough to discourage young one to marry	8	16.7
The preaching should give emphasis to the new couple	3	6.3
All worshippers should go to church	3	6.3
No need to incur such expensive wedding ceremony	3	6.3
More attention to the wedding ceremony than new couple	2	4.2
Pastors to see the parents expected couple for confirmation	2	4.2
Wedding gown should be different from the secular	1	2.1
Wedding dress should not leave parts of body uncovered	1	2.1
Too many decoration and cost operation	1	2.1

#### **4.8 Prayer**

Prayer is direct, personal communication with God, and includes worship, thanksgiving, fellowship, confession supplication for forgiveness, intercession, and petition for any thing needed or desired (Kurtz, 1963). This is to say that prayer is very vital part in the church; the church without prayer is just like a resounding gong or clanging cymbal and has lost direction.

The present study also looked into prayer as one of the elements that has changed over time. As presented in (Table 18). (90.7%) said that they had prayer group in the church of and respondents (9.3%) said that they had no prayer group available in church. According to Douglas (1993) affirmed that in the Bible prayer is worship that includes all the attitudes of human spirit in its approach to God.

This study revealed the mode of prayer that majority (77.1%) were those who pray loudly. Followed by those (57.1%) who pray silently, other (25.7%) of the respondents were those who practice speaking in tongues as a prayer and few (17.1%) were those who pray loudly and crying. In fact a Christian life without prayers is unfruitful. One cannot grow spiritually even though he calls himself a believer in Christ and so have the comfort, peace, joy, and power that should be his, unless he makes prayer a regular habit (Kurtz, 1963).

Furthermore this study revealed that those who close their eye during a praying session or somebody is praying were (69.9%) and a few (30.1%) were observed to be those who don't close their eyes during prayer sessions. Closing eyes makes a person concentrate effectively in prayer as insisted in the New International Version Holy Bible in the book of Matthew said that and when you pray do not be like hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full Matthew 6:5 (NIV, 1984).

This study also looked into the changes that have taken place over time as far as prayer is concerned, the majority (52.1%) was those who accepted Jesus Christ as their Lord and Saviour and become warriors of prayer. About (14.6%) strongly said that these days people are praying seriously and most privately. On the contrary (6.3%) observed the drop

attendance of the people in the church. Also the study found that (6.3%) observed mass prayer-means each person praying at his or her own pace at the same time, very few (2.1%) revealed the idea of adopting and copying other style of praying. These are changes that have been critically observed and reported by the respondents and of course there are seen vividly but the Bible which is the word of God speaks that when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him (Matthew 6:6-9). The issue of prayer is so fundamental and very responsive because it identifies how you are connected with God and sealed with him in prayer. Prayer is taken as weapon to all Christians; it is used to attack an enemy (Satan/demons). But sometimes the mode of prayer differs from one group to another without following the guidelines that Lord Jesus gave us, that as you pray don't shout, instead get into a room and pray, your Father in secret will hear you but these days people pray so loud and for this reason the study revealed that there is significant shift in praying norms.

**Table 19: Opinion of respondents regarding prayer group (N=80)**

	Frequency	Percent
Prayer group	68	90.7
No prayer group	7	9.3
<b>Mode of praying</b>		
Vocal (Loudly)	54	77.1
Silence	40	57.1
Vocal and crying	12	17.1
Speaking in tongues	18	25.7
<b>Closing eyes during praying</b>		
Closing	51	69.9
Not closing	22	30.1
<b>Observed changes on praying</b>		
People accepted Jesus Christ and become good worshipper	25	52.1
Now people pray seriously	7	14.6
No change	6	12.5
The attendance of people tend to drop	3	6.3
Mass prayer-each person praying at the same time	3	6.3
Poor prayer meeting attendance	2	4.2
Prayers are answered and people are set free	1	2.1
Adopting and copying other style of praying	1	2.1

#### **4.8.1 Opinion on frequency of prayers**

According to this study respondents had their own opinions regarding this issue. The majority (34.0%) suggested the idea that we should pray more often whether vocal or in silent. To support this the Holy Bible in the book of 1Thessalonians says pray continually (1Thessalonians 5:17), and again then Jesus told his disciples a parable to show them that they should always pray and not give up (Luke 18:1) to this the emphasis is always pray

and not give up. Further more the study reported that (16.0%) were advocating strongly that people should know the importance of prayer and these be taught well especially speaking in tongues as a gift of the Holy Spirit. And others (12.0%) were those who emphasized the idea of seeking the face of the Lord through prayer bearing in mind that prayer is a means of communicating to God directly. This better conduct will mean being joyful in hope, patient in affliction, faithful in prayer Romans 12:12. And few (8.0%) were supporting the independent prayer and self meditation (Table 19). Next to salvation, prayer is our greatest blessing, for it makes available for us the resources of the Most High (Kurtz, 1963).

**Table 20: Opinion of respondents regarding the frequency of prayer (N=80)**

	Frequency	Percent
We should pray more often whether vocal or in silence	17	34.0
Importance of prayer be taught in deep especially speaking in tongue	8	16.0
Need enthusiasm in seeking God's face	6	12.0
Mass prayer (All people pray)	5	10.0
Independent prayer and self meditation can be allowed	4	8.0
Prayer should be encouraged to every Christian	3	6.0
Shared conversation with God. No need for crying	3	6.0
To have more than two groups will cause problems in future	2	4.0
No opinion	1	2.0
Praying groups should be made stronger	1	2.0
<b>Total</b>	<b>80</b>	<b>100.0</b>

#### 4.9 External factors affecting the church norms

In this study, it has been observed that (Table 21), the church is influenced by other external factors, reported as educational institutions (59.4%), Shops (35.9%), Day care centres (34.4%), Video show centers (21.9%), Butchery (15.6%), Cinemas (14.1%) and Disco centers (12.5%). All of these are found around the church, where by the believers used to attend and/or pay visits and come out being influenced to change. For instance, educational institutions are meant to allow people to acquire knowledge, though the process of getting knowledge by using different approaches and methodologies, people become transformed, whereas in business transactions and butchers, the believers may come across with people in different caliber who may influence changes to his/her church abiding rules. In videos, cinemas and discos, these also greatly influence behavioural change in the areas of smoking, drinking alcohol, dancing, speaking, and prostitution.

**Table 21: Opinion of respondents regarding social services around the church (N=80)**

	Frequency	Percent
Educational institutions	60	93.8
Cinemas	9	14.1
Business	33	51.5
Disco centers	8	12.5
Video show centers	14	21.9

##### 4.9.1 Sources of media information

The study enlighten that, most of the respondents (98.7%) were listening to the radio daily (68.8%), followed by those who read news paper (93.7%) and those who watch Television (81.0%) daily (62.1%), whereas those who access to website (63.6%) the majority (65.1%) attending occasionally (Table 22).

In these media, the radio stations, which were frequently listened, were Radio Ukweli (59.2%), then Radio Free Africa (50.0%) and Radio Tanzania (36.8%), while the type of magazine frequently ready were Mwananchi (76.3%), Majira (52.5%) and Mtanzania (37.9%) as it shown in Appendix 2. The Television channels that are frequently watched were ITV (70.1%); SUA TV (56.7%) and Abood TV (41.8%) with the most preferred programs watched were daily news (96.9%), Sports news (40.0%) and business news (29.2%) (Appendix 3). For the website, the majority (55.1%) were surfing for emails, followed by those open Googles search engine (32.1%) and those who using messengers for chatting (14.1%) (Appendix 3).

**Table 22: Sources of media information (N=80)**

	Frequency	Percent
<b>Radio</b>		
Listening	75	98.7
Not listening	1	1.3
<b>Frequency of listening</b>		
Daily	53	68.8
Occasionally	22	28.6
Week end days	2	2.6
<b>Television</b>		
Watching	64	81.0
Not watching	15	19.0
<b>Frequency of watching TV</b>		
Daily	41	62.1
Occasionally	23	34.9
Week end days	2	3.0
<b>Website</b>		
Surfing	42	63.6
Not surfing	24	36.4
<b>Frequency of surfing</b>		
Daily	14	32.6
Occasionally	28	65.1
Week end days	1	2.3
<b>Magazine</b>		
Read	74	93.7
Don't read	5	6.3

#### **4.10 General opinion on church practice**

In this study, respondents show their opinion in relation to various issues as shown in Table 23. Those who fully agreed as per position of faith to sing hymns in the traditional way were (30.7%), those fully agreed to use choruses "mapambio" in all sermons were (26.4%) and the sacrament of baptism of child born out of wedlock were (19.4%). However, for those who fully disagreed to the practice of lesbian /homosexual marriage were (93.2%), gay marriage be allowed (81.1%) and political announcements in church service (44.4%), these findings were supported by CCT News magazine (2003), that the spiritual leaders of 50 million Anglicans in the developing world reject the move of a gay bishop and declared they were siding with US church conservatives, who oppose the consecration. Furthermore, the Right Reverend Peter Akinola, Archbishop of Abuja and leader of Nigerian's 17-million strong Anglican community, condemned the appointment on behalf of his counterparts in Africa, America and Asia.

Table 23: Opinions of respondents regarding church issues (N=80)

Issue	Full agree	Agree	Neutral	Disagree	Full disagree
Baptism of child born out of wedlock	14 (19.4)	20 (27.8)	13 (18.1)	11 (15.3)	14 (19.4)
To have choruses "mpumbe" in all sermons	19 (26.4)	24 (33.3)	8 (11.1)	11 (15.3)	10 (13.9)
To sing hymns in the traditional way	23 (30.7)	40 (53.3)	8 (10.7)	1 (1.3)	3 (4.0)
To ordain women as pastors	7 (9.6)	14 (19.2)	17 (23.3)	17 (23.3)	18 (24.7)
Gay marriage be allowed	3 (0.0)	2 (4.1)	9 (2.7)	60 (12.2)	74 (81.1)
To have political announcements in church service	3 (4.2)	9 (12.5)	7 (9.7)	21 (29.2)	32 (44.4)
The rich should be barred with deacon	2 (2.8)	8 (11.3)	21 (29.6)	16 (22.5)	24 (33.8)
The government should ban the emerging religions such as "Yanamaambi"	5 (6.8)	5 (6.8)	15 (20.5)	18 (24.7)	30 (41.1)
Not to conduct burial service to a backslider	11 (15.5)	9 (12.7)	20 (28.2)	14 (19.7)	17 (23.9)
Lesbian /homosexual marriage	0 (0.0)	1 (1.4)	0 (0.0)	4 (5.5)	68 (93.2)

## CHAPTER FIVE

### CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Conclusions

The overall aim of this study was to examine the normative change in a contemporary religious practice this is to say how the church norms have been affected by the social change in Morogoro Municipality using the Catholic Church, which is apparently to be conservative, and the Africa Inland Church Tanzania, which is perceived to be liberal. This chapter summarizes the conclusions and recommendations derived from the study. The conclusions are organized around the study objectives as laid down in the first chapter, which also is in line with the way the findings, were presented. The findings of this study will lead to understanding the nature of normative change such that the clergy will reflect on the current practices and come out with the best practices that will attract more believers and hence the growth of a particular religious institution.

Basing on the study findings the following conclusion are provided

- a) This study reveals a significant change in norms related to church rituals. This shift has been influenced by many factors including the mass media.
- b) Faith is intense belief. It is the state of being absolutely certain of things for which one has absolutely no evidence. Many people believe despite having no evidence of what they believe. The study findings show that those who were born in the existing faith seems to be on high side due the fact that they are from family grounded faith either from their parents or relative compared to those who were converted from other faith. This of course depends on some influences internal and external.

- c) Despite the fact that the main source of the change of norms is mass media there are other that have significantly influenced the change, namely: level of education and occupation
- d) The study revealed that believers had abandoned abiding by the norms due to the reasons that:
  - (i) Teaching the word of God is not done properly to make people understand
  - (ii) There are a lot of practices done in the church which cause believers to confusion like which mode does the church go for: baptizing a believer in immersion or sprinkling or pouring. This is despite the fact that sprinkling and pouring are healthier and the water factor is that you can use less water in baptism through sprinkling or pouring than immersion.
  - (iii) The church to become very strict like the church doesn't permit for unofficial marriage to participate in any activities in the church.
- e) In addition, it was found that the believers don't show up their accountability to the church concerning the whole issue of giving offering, attendance, and participation in the church for the reason that: lack of money, life is very expensive and they don't trust the leaders who are answerable for keeping the offering.
- f) The study found that the major problem that hinders believers from participating fully in the church is that the leaders are not committed to the work they have been called for and believers don't trust them. Increasingly many see the salary as the primary motive and not spirituality.

- g) The study also showed that believers strongly feel it is necessary to have good conduct of dressing and that people should wear decent clothes to portray good character which reveres the godly nature and give honour and glory to God Almighty.

## **5.2 Recommendations**

Based on the conclusion drawn from the findings, the following recommendations are made:

- a) There is a lot of work done that needs to be rectified in relation to the situation of the young so as not to be vulnerable to change of norms in the church by providing them tools to work with like Bible, hymns Bible guide book. In addition a warning should be given to them so as they may live an exemplary life and be able to abide by church norms.
- b) The study also indicated that faith is intense belief. It is the state of being absolutely certain of things for which one has absolutely no evidence. Many people believe despite having no evidence of what they believe. This statement should be taken strongly to make the believer remain in their faith without being swayed to a different faith.
- c) It is recommended that the family as a fundamental social institution must play its part in molding the young and the society at large.
- d) In order to ensure that believers are able to abide the church norms, they should do the following

- (i) There should be good and expository teaching the word of God in an easily understood way.
  - (ii) The church should in her capacity avoid confusion to believers, for example in the case of type of baptism the church should abide by one mode of baptism. (despite there being a systematic theology relating to the biblical doctrine).
  - (iii) The church should also consider believers who are unofficially married to receive pastoral counseling to let them confess and be accepted once again in the fellowship rather than abandoned them. By the way who are we to excommunicate the believer because the saving grace is given direct from God through Jesus Christ His begotten son.
- e) The study showed that the use of media is the major source of affecting the church norms to change and is so dangerous to the society at large, it is therefore recommended that the church should take a strong stand against unregulated mass media. This concern must be communicated to the government

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## APPENDICES

## Appendix 1: A contrast in beliefs between Roman catholic church and Protestants

<b>Theological Belief</b>	<b>Roman Catholic Church</b>	<b>Liberal Protestants</b>
<b>Apostolic succession</b>	Believe in the Apostolic succession: ordinations can all be traced back to the original apostles.	Concept rejected as historically invalid; It simply didn't happen.
<b>Attitude towards each Other</b>	The church considers Protestants to be Christians, but possessing only part of the truth.	Some consider Catholics to be Christians who possess 66 plus apocrypha
<b>Authority within the church</b>	Vested in the hierarchy of the church.	Within the believer (soul freedom).
<b>Significance of baptism</b>	Sacrament which regenerates and justifies Christianity.	Testimony of a prior regeneration after trusting Jesus as Lord and savior
<b>Timing of baptism</b>	Usually done in infancy.	Usually done later in life after person is "born again."
<b>Basis for truth</b>	Mainly found in scripture, as interpreted by the church. Also found in church tradition.	Mainly found in scripture, as interpreted by the individual.
<b>Status of the Bible</b>	Historically teaches that the original writings by Bible authors are inerrant. This is being debated.	The original writings of the authors of the Bible are inerrant.
<b>Content of the Bible</b>	The church includes the same 66 books in the Bible as do Protestants. But it also adds the books of the Apocrypha	Most accept only the 66 books of the Old and New Testament. Most Evangelical Anglicans also include the Apocrypha
<b>Change of beliefs, practices</b>	Debate and dialogue sometimes forbidden -- particularly with human sexuality matters.	Free discussion allowed, except, in some denominations, on matters related to homosexuality.

<b>Theological Belief</b>	<b>Roman Catholic Church</b>	<b>Liberal Protestants</b>
<b>Structure of the Church,</b>	Hierarchical.	Democratic.
<b>Selection of Clergy,</b>	Appointed; all male; almost all unmarried.	Elected; mostly male; single or married.
<b>Ecumenical action</b>	The Church views the fragmentation of Christianity into thousands of faith groups to be a sin. They want non-Catholic Christians to leave their denominations and join the Catholic Church.	Some do not view Catholics as Christian. Thus they are to be treated as other lost souls, like Hindus, Muslims, Wiccans, etc. Others view Catholics as brothers in Christ and work towards joint action on social matters.
<b>Forgiveness of sin</b>	Achieved through church ritual, normally with the assistance of a priest.	Achieved through prayer to God directly without any human intercessor.
<b>Hell</b>	More than a physical place, hell is a state of being involving "the pain, frustration, and emptiness of life without God."	A real physical place of unbearable torture which lasts for all eternity with no hope of relief or cessation.
<b>Infallibility of the Pope</b>	Required belief in matters of religious doctrine and faith in rare circumstances.	Denied.
<b>Limbo</b>	A place in Hell for infants who die before being baptized, and for Old Testament saints. 6,7 Concept is not officially taught.8	Existence denied.
<b>Lord's supper/Eucharist</b>	A sacrifice. Christ's body and blood are physically present and are consumed by believers.	Memorial meal. Christ' body and blood are present symbolically only.
<b>Mary's status</b>	Mary's status is below Jesus', but above that of the saints. Some regard Mary as co-redemptrix with Jesus; this is not currently church teaching.	The Virgin Mary plays a relatively minor role. Only trust in Jesus saves a person.

<b>Theological Belief</b>	<b>Roman Catholic Church</b>	<b>Liberal Protestants</b>
Non-Christian religions	Have some value for the truth that they contain. However, some rituals can inhibit salvation	Many Fundamentalists consider them worthless, dangerous, and demon-led.
Prayer	To God. Also may ask Mary or a saint to intercede on their behalf.	Prayer is addressed to God, not to saints
Purgatory	A state of being in which souls are cleansed by purifying punishments before they can enter heaven.	Does not exist
Sacraments	The means of grace.	The symbols of grace.
Saints	Saints form a major part of the religion. People can pray to saints and ask them to intercede.	Saints do not form a major part of the religion. One prays to God, not to saints.
Salvation, achieving	Dependant on faith, works and sacraments.	Dependent on faith only.
Salvation, losing	Is lost when a responsible person commits a mortal sin. It can be regained through repentance and the sacrament of confession.	Usually, once a person is saved, they cannot lose their salvation. Some denominations teach that one can lose one's salvation.
Salvation among non-Christians	It is possible that those outside the Roman Catholic Church can be saved in spite of the errors in their religious beliefs.	Opinions differ. Many feel that all those who have not been saved are lost and will spend eternity being tortured in Hell.
Statues, venerating	Frequent veneration of statues and images as symbolic of the individual saints.	Considered idolatry.
Truth	Mainly found in scripture, as interpreted by the church. Also found in church tradition.	Mainly found in scripture only, as interpreted by the individual.
Virgin birth (actually virgin conception)	Required belief.	Nearly universal belief.

**Appendix 2: Structured Questionnaire**

**SOKOINE UNIVERSITY OF AGRICULTURE .**

**QUESTIONNAIRES**

**NORMATIVE CHANGE IN A CONTEMPORARY RELIGIOUS PRACTICES,  
A CASE STUDY OF ROMAN CATHOLIC AND AFRICA INLAND CHURCH IN  
MOROGORO MANICIPALITY**

**A:- Indentification**

1. Name of the Diocese .....
2. Name of the Parish .....
3. Name of the Congregation/Local church.....
4. Name of the respondent ..... Questionnaire No.....
5. Date of interviews .....(Date/Month/Year)

**B:- Church accessibility**

1. Which church are you affiliated to?
  - i. Roman Catholic (RC) [ ]
  - ii. Africa Inland Church (AICT) [ ]
2. By being
  - i. Born into the current faith or [ ]
  - ii. Converted from another faith [ ]
3. Do you count yourself as
  - i. A regular churchgoer [ ]
  - ii. Occasional churchgoer [ ]
  - iii. Not one at all [ ]
4. Do you count yourself as
  - i. Conservative on church matters [ ]
  - ii. Liberal on church matters [ ]

**C:- Socio – economy and Demographic Variables**

1. Sex
  - i. Male [ ]
  - ii. Female [ ]

## 2. Age of the respondent

AGE	√
15 to 24 years	
25 to 34 years	
35 to 44 years	
45 to 54 years	
55 to 64 years	
Above 65 years	

## 3. What is your highest level of education

- i. No formal education [ ]
- ii. Primary education [ ]
- iii. Secondary education [ ]
- iv. Post secondary non university [ ]
- v. University [ ]
- vi. Others (Specify) .....

## 4. Marital status .

- i. Single [ ]
- ii. Married [ ]
- iii. Widow [ ]
- iv. Divorced [ ]
- v. Separated [ ]
- vi. Others (Specify) .....

## 5. If married:

- i. Married traditionally [ ]
- ii. Married in the church [ ]
- iii. Married Attorney General or Registrar [ ]

## 6. Occupation

- i. Farmer [ ]
- ii. Livestock keeper [ ]
- iii. Employed [ ]
- iv. Business [ ]
- v. Others (Specify) .....

## 7. Income per month

- i. < 10,000/= Tshs [ ]
- ii. 10,000/= to 50,000/= [ ]
- iii. 50,000/= to 100,000/= [ ]
- iv. 100,000/= to 500,000/= [ ]
- v. 500,000/= to 1 Million [ ]
- vi. 1 Million and above [ ]

**D:- Determination of How and Why these norms have changed**

**a. Baptism**

1. Are you baptized
  - i. Yes [    ]
  - ii. No [    ]
  
2. If No Why (Explain) .....
  
3. If Yes where were you baptized
  - i. In the church [    ]
  - ii. Out side the church [    ]
  - iii. Home [    ]
  - iv. Hospital [    ]
  - v. If other (Specify) .....
  
4. What kind of baptism were you baptized
  - i. Immersion baptism [    ]
  - ii. Sprinkling [    ]
  - iii. Pouring [    ]
  - iv. If other (Specify) .....
  
5. Which baptism do you prefer
  - i. Immersion baptism [    ]
  - ii. Sprinkling [    ]
  - iii. Pouring [    ]
  - iv. If other (Specify) .....
  
6. What changes have you observed in the process of baptism over time  
.....
  
7. Why do you think the changes have taken place .....

**b. Holy Communion**

1. Do you take Holy Communion
  - i. Yes [    ]
  - ii. No [    ]
  
2. If No, Explain .....
  
3. If Yes How do you take your Holy Communion
  - i. Dipping [    ]
  - ii. One cup for the mass [    ]
  - iii. Being served by Bishop/Pastor/Deacon [    ]
  - iv. Taking hastier without alter wine [    ]
  - v. If other (Specify) .....
  
4. Why do you prefer the one you have picked in question 3
  - i. ....
  - ii. ....
  - iii. ....

5. What kind of changes you have observed in taking Holy Communion over time  
.....  
.....

6. Why do you think these changes have taken place .....

**c. Offerings**

1. Do you attend church service?  
i. Yes [ ]  
ii. No [ ]

2. If No, Why (Explain) .....

3. If Yes, How many times per month  
i. Once [ ]  
ii. Twice [ ]  
iii. Thrice [ ]  
iv. Four [ ]  
v. Fifth [ ]  
vi. If more, Specify .....

4. Do you appreciate the timing for offerings?  
i. Yes [ ]  
ii. No [ ]

5. If No, Why (Explain) .....

6. If Yes, How many times of offerings do you give per service?  
i. Once [ ]  
ii. Twice [ ]  
iii. Thrice [ ]  
iv. Four [ ]  
v. Fifth [ ]  
vi. If others, Specify .....

6. What type of offering do you give?  
i. Tithe [ ]  
ii. Sunday Offering [ ]  
iii. Church Tax [ ]  
iv. *Mavuno* [ ]  
v. *Malimbuko* [ ]

7. Are the congregation committed to give offerings in your church?  
i. Yes [ ]  
ii. No [ ]

8. If No, Why (Explain) .....

9. If Yes, in what capacity

- i. High [ ]
- ii. Moderate [ ]
- iii. Low [ ]

10. Are there any changes over year you have observed during the service of offering in your church?

- i. Yes [ ]
- ii. No [ ]

11. If No, Why (Explain) .....

12. If Yes, What are those changes? .....  
 .....

**d. Dress code**

1. Which part of the body do you prefer to put on earring

- i. Nose [ ]
- ii. Ears [ ]
- iii. Umbilical cord [ ]
- iv. Mouth [ ]
- v. If other specify .....

2. Which part of the body do you prefer to put on chains

- i. Neck [ ]
- ii. Ankle [ ]
- iii. If other Specify .....

3. What type of clothes have you seen people putting on in the church

- i. Miniskirt [ ]
- ii. Tight trousers [ ]
- iii. Loose trousers [ ]
- iv. Carwash [ ]
- v. Top bruiser [ ]
- vi. Out clothes [ ]
- vii. Swimming dress [ ]
- viii. If others, Specify .....

4. Which dressings have you seen frequently in the church?

- i. Miniskirt [ ]
- ii. Tight trousers [ ]
- iii. Loosen trousers [ ]
- iv. Carwash [ ]
- v. Top bruiser [ ]
- vi. Out clothes [ ]
- vii. Swimming dress [ ]
- viii. If others, Specify .....

5. Has there been a change in what people dress over time?
  - i. Yes [    ]
  - ii. No [    ]
6. If No, Why (Explain) .....
7. If Yes, What are the changes have you observed?.....  
.....
8. What are your opinion/calls with regard to the dress in the church? .....  
.....

**e. Worshipping**

1. What type of worship among the following do you prefer?
  - i. Humble/quiet worship [    ]
  - ii. Exiting worship [    ]
  - iii. By using liturgy [    ]
  - iv. Without liturgy [    ]
  - v. If other specify .....
2. Do you think singing by dancing can violate church ethic
  - i. Yes [    ]
  - ii. No [    ]
3. If Yes, How .....
4. If No, Why .....
5. How do you compare the worship with and without choir  
.....
6. Do you support doors being closed during reciting liturgy?
  - i. Yes [    ]
  - ii. No [    ]
7. Was this the case in the past?
8. If Yes, How .....
9. If No, Why .....
10. What are your feelings when you are asked to kneel down during worship service .....
11. What are your feelings when you are asked to sit down during worship service  
.....
12. What are your feelings when you are asked to stand up during worship service  
.....
13. What are your comment on current worshipping in your church?  
.....

**f. Marriage**

1. Have you ever attended wedding ceremony?
  - i. Yes [    ]
  - ii. No [    ]
  
2. If No why (Eplain) .....
  
3. If Yes, Where?
  - i. In the church [    ]
  - ii. Area Commissioner [    ]
  - iii. If others, Specify .....
  
4. How do you rank the wedding?
  - i. Very expensive [    ]
  - ii Moderate [    ]
  - iii. Below [    ]
  
5. Was the wedding service conducted according to church norms?
  - i. Yes [    ]
  - ii. No [    ]
  
6. If No, Why explain .....
  
7. If Yes, How?
  - i. By using liturgy [    ]
  - ii. By not using liturgy [    ]
  - iii. If other specify .....
  
8. Who officiated the wedding?
  - i. Bishop [    ]
  - ii. Pastor/Priest [    ]
  - iii. Representative of the commissioner of wedding and oath [    ]
  - iv. Deacon/Church elder [    ]
  - v. If other, specify .....
  
9. Are there any changes you have observed during the wedding service in your church?
  - i. Yes [    ]
  - ii. No [    ]
  
10. If No, Why explain .....
  
11. If Yes, What are those changes .....
  
12. Are there any general changes related to the institution of marriage  
 .....

13. What is your opinion with regard to the current wedding  
 .....

**g. Prayer**

1. In your church do you have prayer group?
  - i. Yes [    ]
  - ii. No [    ]
2. If No, Why explain .....
3. If Yes, How do they pray (Tick more than one)
  - i. Vocal (Loudly) [    ]
  - ii. Silence [    ]
  - iii. Vocal and crying [    ]
  - iv. Speaking in tongue [    ]
  - v. If other specify .....
4. Which one of the above is so common in your church
  - i. Vocal (Loud) [    ]
  - ii. Silence [    ]
  - iii. Vocal and crying [    ]
  - iv. Speaking in tongue [    ]
  - v. If other specify .....
5. Do you close eyes during such a prayer?
  - i. Yes [    ]
  - ii. No [    ]
6. Which sex is participating more on vocal (Loud) prayer
  - i. Male [    ]
  - ii. Female [    ]
  - iii. Both [    ]
7. Which sex is participating more on silence prayer
  - i. Male [    ]
  - ii. Female [    ]
  - iii. Both [    ]
8. Which sex is participating more on vocal (Loud) and crying prayer
  - i. Male [    ]
  - ii. Female [    ]
  - iii. Both [    ]
9. Which sex is participating more on speaking in tongue
  - i. Male [    ]
  - ii. Female [    ]
  - iii. Both [    ]

- 7. What change have you observed in prayer over the year?  
.....
- 8. What is your opinion as far as prayer is concerned .....

**E:- Identification of the source of religious norms change**

**a. Source of Information**

- 1. Social service around your church
  - i. School [ ]
  - ii. Cinema Hall [ ]
  - iii. Day care center [ ]
  - iv. Shops [ ]
  - v. Butchery [ ]
  - vi. Disco centers [ ]
  - vii. Video show centers [ ]
  
- 2. How do you get news about the church
  - i. Pastor [ ]
  - ii. Evangelist [ ]
  - iii. Deacon [ ]
  - iv. Family member [ ]
  - v. Newspaper [ ]
  - vi. Radio [ ]
  - vii. Television [ ]
  - viii. Posters [ ]
  - ix. Others (Specify) .....
  
- 3. Do you have a radio
  - i. Yes [ ]
  - ii. No [ ]
- 4. If the answer is Yes, How do you listen the radio?
  - i. Daily [ ]
  - ii. Occasionally [ ]
  - iii. Week ends only [ ]
  - iv. Never [ ]
  
- 5. Which radio station do you listen to
  - i. Radio Imam [ ]
  - ii Radio Ukweli [ ]
  - iii. Radio Abood [ ]
  - iv. Radio One [ ]
  - v. Radio Free Africa [ ]
  - vi. Radio Tanzania [ ]
  - vii. Other radio (Specify) .....

6. Do you have a Television?  
 i. Yes [ ]  
 ii. No [ ]
7. If the answer is Yes, How do you watch?  
 i. Daily [ ]  
 ii. Occasionally [ ]  
 iii. Week ends only [ ]  
 iv. Ncver [ ]
8. Which TV station do you watch to  
 i. Abood Television [ ]  
 ii SUA Television [ ]  
 iii. ITV [ ]  
 iv. TVT [ ]  
 v. Star TV [ ]  
 vi. Other TV Station (Specify) .....
9. Which program do you watch mostly?  
 i. Daily News [ ]  
 ii. Business reporting [ ]  
 iii. Sports [ ]  
 iv. Music entertainment [ ]  
 v. Film [ ]  
 vi. Cartoons [ ]  
 vii. Movies [ ]  
 iv. Other program (Specify) .....
10. Do you have access to use websites?  
 i. Yes [ ]  
 ii No [ ]
11. If the answer is Yes, How do you access?  
 i. Daily [ ]  
 ii. Occasionally [ ]  
 iii. Week ends only [ ]  
 iv. Never [ ]
12. Which kind of website are you more access?

	WEBSITE	YES	NO
i.	E- mails		
ii.	Messenger		
iii.	Go ogle		
iv.	Images and Design		
v.	Sports		
vi.	Music		
vii.	Photos		
viii.	Shopping		
ix.	Games		

13. Do you read news paper?

i. Yes

[ ]

ii. No

[ ]

14. If Yes which kind of news paper favor most

	NEWS PAPER	YES	NO
i.	Sani		
ii.	Kiu		
iii.	Ijumaa		
iv.	Uwazi		
v.	Champion		
vi.	Kasheshe		
vii.	Majira		
viii.	Uhuru		
ix.	Mwananchi		
x.	Guardian		
xi.	Different Journals		

xii. If other specify .....

**F:- Where do you stand on the following issue**

<b>Issue</b>	<b>Full agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Full disagree</b>
Baptism of child born out of wedlock					
To have choruses "mapambio" in all sermons					
To sing hymns in the traditional way					
To ordain women as pastors					
Family planning in biblical sense					
To have strict dress code when in church					
Gay marriage be allowed					
To have political announcements in church service					
To have church choir dancing while singing					
Not to allow couples not formally married to attend church services					
Not to allow expensive weddings					
The rich should be barred from deacon service					
The government should ban the emerging religions such as "Wanamaombi"					
Not to conduct burial service to a backslider					
Marriage should be strictly in Christian circle					
Lesbians/gay marriage/homosexual marriage					

**THANK YOU FOR YOUR CO-OPERATION:- DO YOU HAVE ANY QUESTIONS YOU WOULD LIKE TO ASK ME**

**Appendix 3: News media reported**

	Frequency	Percent
<b>Radio stations</b>		
Radio Imam	6	7.9
Radio Ukweli	45	59.2
Radio Abood	15	19.7
Radio one	17	22.4
Radio Free Africa	38	50.0
Radio Tanzania	28	36.8
Radio Maria	4	5.3
<b>Television channels</b>		
Abood Television (ATV)	28	41.8
SUA Television (SUA TV)	38	56.7
Independent Television (ITV)	47	70.1
Televishen ya Taifa (TVT)	32	47.8
Star TV	25	37.3
<b>Type of magazine</b>		
Sani	10	12.7
Kiu	5	6.6
Ijumaa	13	16.3
Uwazi	22	27.5
Champion	6	7.6
Kasheshe	7	9
Majira	42	52.5
Uhuru	24	30
Mwananchi	61	76.3
Guardian	39	50
Journas	28	35.4
Mtanzania	11	37.9
Citizen	4	13.8
Daily News	4	13.8
Tanzania Daima	5	17.2
Nyakati	3	10.3
Nipashe	7	24.1
Msemakweli	9	31.0

**Appendix 4: Programs reported**

	<b>Frequency</b>	<b>Percent</b>
<b>Television programs</b>		
Daily news	63	96.9
Business reporting	19	29.2
Sports	26	40.0
Music entertainment	15	23.1
Film	15	23.1
Cartoons	6	9.2
Movics	12	18.5
Different ideas	1	1.5
<b>Website</b>		
Email	43	55.1
Messenger	11	14.1
Google	25	32.1
Images and designs	10	13.0
Sports	9	11.7
Music	5	6.6
Photos	7	9.1
Shopping	5	6.5
Games	9	11.7