

EVALUATION OF THE INFLUENCE OF SOCIO-CULTURAL PRACTICES ON WORSHIP IN PENTECOSTAL ASSEMBLIES OF GOD CHURCH IN AFRICA

Dr. Jared Aineah Ngutu

Email: ngutujared@gmail.com

KeyWords

Christian Creeds, Cultural Diversity, Death Rituals, Marriage Rituals, Pastoral Education, Theological Formation, Sociocultural aspects, Traditional Beliefs and Practices, Christian Worship Practices

ABSTRACT

The Christian worship has served people from various cultural settings to worship God in their communities without losing their cultural identity. The worship backs up the theological expression of the biblical message for the church growth and spiritual development. Pentecostal Assemblies of God Kenya worship practices and church growth is affected by sociocultural practices during worship service. The purpose of the study was to evaluate the influence of socio-cultural practices on worship in Pentecostal Assemblies of God Church. The study was grounded in rational choice theory of religion. Survey strategy was applied in reviewing the literature on Pentecostal Assemblies of God worship to validate the purpose of the study. The study established that Pentecostal worship practices is influenced by African sociocultural aspects, traditional values, beliefs and practices has affecting the laid down Christian theology of worship.

1.1 Background of the Study

Christian worship has served people from various cultural settings to find their place in the community of faith without cultural identity. The liturgy has been one of the primary development of creeds for worship and affirmation of faith in hymns, prayer and sermons in the church. The rules of faith served the church by providing catechetical instructions and interpretation of the scripture in line with theological materials. Caldwell (2014) observes that the Pentecostal Assemblies of God emerged from the Pentecostal Movement (Holiness Movement) of the early 1900 which was a subset movement of the American Evangelical Christianity that promoted John Wesley's (1800), Charles Fox Partiam (1873-1929) doctrine of perfectionism and William J. Seymour who spread Pentecostalism throughout North America. Pentecostal is a global phenomenon which has caught the attention of theologians especially musicologists prompting investigations and analysis of its growth (Lumbe, 2008). The Missionary Welshman George first furnished the church in North America in 1914 and later in United Kingdom by William Oliver Hutchinson in 1908 at Emanuel Mission Hall, Bournemouth and also founded by Welshman George Jeffrey in Ireland it 1915. Vondey (2013) points out that Pentecostalism is a widespread Christian church in Sub-Saharan Africa, which has become a numerical Centre of Pentecostal Christianity in this generation. They have their roots in the Wesleyan tradition (Wesleyan doctrines of salvation) they believe in the full gospel with holiness of the heart and life, healing the body and baptism in the Holy spirit with initial evidence of speaking in other tongues as the spirit gives utterances and the premillennial second coming of Jesus Christ. The main theological teaching by the founders was a transformative approach to Christianity through a personal experience of Jesus Christ through the power of the Holy Spirit (Burns, 2006). Gilford (2001) points out that Pentecostal denominations were autonomous churches founded in Uganda in 1935 by Canadian Missionaries with a spillage from Kenya and by 1995 there were 2000 churches in Uganda. Kay (2009) refers to Pentecostalism groups that profess the experience of baptism or rebirth and baptism in the spirit or the speaking in tongues. Pentecostal Christians stress the power and the presence of

the Holy Spirit that generates the gifts of the spirit for the proclamation of the gospel of Jesus Christ to the poor and the marginalized (Kay, 2009). Senn (2012) observes that the purpose of liturgical worship is to lead the church towards the transcendent glory of God, praise His greatness and power as expressed in Isaiah6:1-9. Worship enhances spiritual maturity, to counter idolatry and nurtures humility among the church adherents.

Caldwell (2014) reiterates that Pentecostal churches have placed high emphasis on experiences of glossolalia (baptism of the Holy Spirit), the authority of the scripture, justification by faith alone, premillennial eschatology, evangelism and missions as their main doctrines. According to Burns (2006) liturgy should work through people during worship services. He further observes that liturgical enculturation closely engages localities, societies and sub-sub-cultures in which Christians worship God hence fundamental for the spiritual growth. Okafor (2014) observes that indigenous African spirituality involves deeper human values, attitudes, beliefs and practices based on various African worldviews. African Christianity has African religions and continues to be shaped by Africa's indigenous religious heritage. Okafor (2014) observes that among the Gusii Christian catechism, reading from the Bible and singing hymns are combined with traditional practices. The rapid church growth among the Pentecostals is due to pneumatic ingredient of the gospel that resonates with the power in indigenous religions. The group has a tendency to splinter in setting new altars due to intra-mural conflicts over doctrines, theological rifts, moral lapses, personality clashes competition or financial crises (Kalu, 2008). Kavanagh (1984) observes that sociocultural factors affecting liturgical practices of Pentecostal churches are customs, beliefs, lifestyle and values which are characterized education, income, gender, language, law, politics, social organizations, technology, material culture, values and attitudes in society. Social factors such as individual preferences, time, groups, and family, role and status and resources affect the church growth. Indeed sociocultural factors influence liturgical practices and church growth among the Pentecostal Assemblies of God churches in Kenya. The church in Africa is unable to address and condone social sin of political oppression, economic exploitation and cultural alienation that affect African Christianity and the general life of the citizens (Marie & Querum, 2016).

According to Anderson (2000), many cultures of the world and Africa are a major attraction for healing, evangelism through public campaigns and tent crusades strategies for Pentecostalism in Africa. The Pentecostals in Africa proclaim a pragmatic gospel that seeks to address practical needs like sickness, poverty, unemployment, loneliness, evil spirits and sorcery. Nyahela (2015) pointed out that many missionaries viewed Luhya of Kenya's traditional religion as being simple and inferior compared to the superior Missionary Christianity as mature and sophisticated. This study shows retention of certain cultural practices in the church is a major reason for attracting millions in joining the Pentecostal churches in Africa. The churches are believed to offer healing, protection from evil spirits and hope for prosperity to the congregation (Anderson, 2000). Christians need to understand the doctrines of God and the person of Jesus Christ in relation to aspects of the ancient culture. They should understand that history requires a measure of systematic awareness in shaping Christian doctrines. Okafor (2014) reiterates that it is difficult to assess the effectiveness and standards of the African Independent Churches (AIC) because they have incorporated traditional practices in their worship services. Anderson (2014) points out that modern Pentecostalism deals with spiritual freedom to narrate the gospel a new into diverse cultures as directed by the power of Holy Spirit. Sociological theory of Heddendorf Vos (2010) explains religious dogmas, cultural values, people's beliefs and class structures in relation to the cosmos and society. He observes that Jewish traditions justify Jews and Greeks actions distorted their perception of reality for the convenience of the religious belief system (Galatians 1: 13-14) According to Kivitso (2008), charismatic structures have no orderly procedures, control but purely rely on personal charisma embedded in the leader. Weber and Rudolf John observe that charisma is unpredictable and dangerous force because it's based on feelings and intensity of emotions in fear of God and hatred of the material world (Lundskow, 2008).

In Nigeria AIC respond to Christian gospel through a vibrant and joyful worship emanating into spiritual emptiness fervently opposed to indigenous gods in search for protection by the Holy Spirit (Wariboko, 2014). Pentecostal churches (Aladura Churches) in Nigeria offer gospel messages in indigenous language structures that are relevant to the needs of the people. They consider Christian spiritual gifts in light of Jesus Christ and the Holy Spirit. Wariboko points out that Nigerians Pentecostals divide themselves on lines of identity as the remnants of Christ working group in anticipation of the second coming of Christ. Anderson (2014) observes that appropriation and proclamation of the gospel by local preachers is thought form with religious experiences familiar to the ordinary people of whom some of the largest spirit churches in Africa seem to reject traditional beliefs and practices like polygamy, use of power-laden charms, rituals and symbols adapted by western Christians and African traditional religion. According to Anderson these practices has local relevance and encourages enthusiastic participation of members in worship. In Kenya Pentecostal Assemblies of Canada began their work at Nyan'gori in Vihiga County in 1924. According to Muga (2010) there were 300 hundred Pentecostal Assemblies of God churches in Kenya out of which 200 hundred were in Vihiga County. Most of these churches were started through evangelism, struggle for leadership, politics, nepotism or conflicts. Since the establishment the Pentecostal Assemblies of God churches have encountered continuous conflicts on leadership and resource management hence affecting its liturgical practices and church growth in Vihiga (Muga, 2010). A theological Bible College established at Nyan'gori in Vihiga is purposed to equip the clergy with administrative skills in the church liturgical practices. The current church membership practice is pegged on active participation in tithing and generous contributions but not on biblical justification by faith and the scripture. At times the church growth is pegged on church ordinances other than spiritual growth of the adherents (Muga, 2010). Missionary Pentecostal churches still maintain cultural dependence on missionary ideologies, practice multi-ethnic to replace traditional kinship groups; they recruit members that transcend national and ethnic divisions, believe in fulfilling the Great Commission.

According to Gibellini (1979) Christians leaders must tackle fundamental theological concepts of salvation in relation to the church traditions and practices. The sociological theory shows the scriptural principles are frequently in agreement with social principles that govern human beings in the society. At the same time scriptural principles form the basis for evaluating social problems and their application to cultural problems. According to Heddendorf & Vos (2010), Christians should avoid ideological thinking because of its inherent divisive and hostile quality; they should have much confidence in God's plan than in social program or theory on the expense of others spirituality. The theory tries to address religious dogmas, cultural values, people's beliefs and class structures in society. Heddendorf Vos (2010), points out that Jewish tradition to justify the Jews actions and hence the Jew like the Greeks distorted their perception of reality for the convenience of their religious belief system (Galatians 1: 13-14) According to Kivitso (2008), charismatic structures recognizes no forms of orderly procedures for appointment of the leaders in charisma congregations. There are no areas of control nor exclusive sphere of competence and no standing institutions comparable to bureaucratic governing body's independent of persons but purely on personal charismatic leadership. Charisma may be qualitatively specialized with limitations imposed on the mission and the power of bearer's internal character of his charisma, not by external regulation either geographically, ethnically, socially, politically and occupationally. Charismatic denominations are diametrically opposed to bureaucracy in all aspects in its economic sub-structure (Kivitso, 2008). According to Gibellini (1979) Christians leaders must tackle fundamental theological concepts of salvation in relation to the church traditions and practices.

1.2 Statement of the Problem

Worship encompass a theological background of Christian doctrines as manifested in the apostolic period of the early church. It explores the constitutive nature of Christian faith, insights and commitments of worshippers in the church. It empresses the theology of worship and resources of the worshipping community of faith hence foundational to Christian life. In most African countries Pentecostal theology of worship has been changing since the 1980s due to Neo-Pentecostalism purposed to validate their doctrinal truth in ministering to the spiritual, physical, psychological and social needs of its adherents (Nel, 2016). The current Pentecostal Assemblies of God has adopted spontaneous liberty in worship that lacks of set liturgy and uniformity, central authority of the scripture, standardized prayer book and calendar of events hence the major cause for the bewildering diversity in worship. Pentecostal worship practices that include preaching, sacraments, baptism, manifestation of the Holy Spirit, miraculous healing, speaking in tongues and prophecy seem to be influenced by African traditional values, beliefs and practices the purpose of this study.

1.3 The Purpose of the study

The Purpose of the study was to evaluate the influence of socio-cultural practices on worship in Pentecostal Assemblies of God Church of God in Africa.

1.4 Justification of the Study

The scholarly studies and survey conducted on liturgical practices in Pentecostal Assemblies of God worldwide especially in Africa show that sociocultural factors affect the church growth both spiritually and numerically. Pentecostal Assemblies of God liturgies majorly comprise preaching, sacraments, healing, baptism and the gifts of the Holy Spirit such miraculous healing, speaking in tongues, prophecy that determine church growth. According to (Anderson, 2014) Christians need to understand the doctrines of God and the person of Jesus Christ in relation to aspects of ancient culture hence the need for a systematic awareness in order to shape Christian doctrines in the church. Lugira (2009) also observes that it is difficult to assess the effectiveness and the standards of the independent African churches due to incorporation traditional practices in their worship services. He further adds that for many people combine with either Christianity or Islam as a way of life; in particular, what is known as indigenous churches has arisen throughout Sub-Saharan Africa representing the largest manifestation of Traditional African Religion (ATR).

Studies carried out on Christian African churches show that local cultures and the retention of certain cultural practices are major reasons for attracting millions of adherents joining the Pentecostal churches in Africa. The churches offer healing, guidance, protection from evil spirits and prosperity to their faithful members (Anderson, 2000). According to Kavanagh (1984) sociocultural factors affecting liturgical practices include customs, beliefs, gender, language, material culture, values and attitudes in the society. Social factors such as individual preferences, time, groups, family, role and status and resources also affect liturgical practices in the church. The church in Africa is unable to address and condone social sin of political oppression, economic exploitation and cultural alienation that affect African Christianity and the general life of the citizens (Marie & Querum, 2016). Despite these doctrinal guidelines Pentecostal church liturgical practices in Kenya remain affected by customs; lifestyles, beliefs, politics, and Luhya culture hence challenge spiritual growth of the church. It is on this background the study seeks to evaluate sociocultural factors influencing church liturgy in Pentecostal Assemblies of God. The study will also try to recommend importance of biblical liturgical practices for the laity and clergy in Pentecostal Assemblies of God church worship.

1.5 Rational Choice Theory

The rational choice theory (RCT) has been applied to religion by the sociologists Rodney Stark (1934) and William Sims Bainbridge (1940). They see religions as systems of compensators in which human beings are rational actors who make best choices, calculate

costs and benefits of religion. In this theory body language and practices compensate for physical needs or frustrated goal. There are specific compensators and general compensators. The proponents define religion as a system of compensation that relies on supernatural to control human choice for satisfaction and gratification. The theory links religion to consumer products in the market where adherents exchange their beliefs in accordance to what is being offered. The theory propounds that religion does not change at all since the central aspect is commitment of believers (Clarke, 2009).

The theory propounds that social or political movements who fail to achieve their goals usually transform into religions for the purpose of attaining supernatural achievements that cannot be achieved naturally. The new religious beliefs are compensators for the failure to achieve the original goals. The believers are determined by socialization and cultural environments in which they find themselves. The proponents of this theory points out that neglect of such social, cultural, traditional and historical affect individual religious beliefs. The focus is on individual decision-making without the regard to any social and cultural context. Most religions start as cults or sects especially groups in high tension society, containing different views and beliefs contrary to the societal norm. Then theory brings forth four models of cult formation that comprise psychopathological Entrepreneurial, Social Model and Normal Revelation models. Psychopathological model show that religions are founded during a period of severe stress in the life of the founder. The founder suffers from psychological problems, which they resolve through founding a religion. The development is for self-therapy, or self-medication.

Entrepreneurial model relates to church founders as entrepreneurs developing new products for consumers. The model propounds that most founders of new religions have experiences from other pre-existing religions from which they improve new ones. The theory propounds those believer's choices are shaped by attitudes and actions, anticipations of significant others around them and their reactions to our behaviour (Clarke, 2009). They believe that religion if founded on social model where members of the religious group spend less and less time with people outside the group, and more and more time with each other within it. The level of affection and emotional bonding between members of a group increases, and their emotional bonds to members outside the group diminish. Clarke 2009 observes that in societies with substantial social mobility, change of class or status position often lead to changes in religious preferences that affect denominations and church movements. According to the social model, when a social implosion occurs, the group will naturally develop a new theology and rituals for the denomination. On normal revelations religions are founded when the founder interprets ordinary natural phenomena as supernatural to invent the religion of the deity. The model show how different religious organizations compete for followers in a religious economy just like the way business compete for consumers in a commercial economy. Theorists assert that a true religious economy is the result of religious pluralism giving the population a wider variety of choices in religion. According to the theory the more the religions there are, the more likely the population become religious. Prime candidates for religious conversion are those open to fit in any existing religious group.

2.1 Sociocultural influence on Worship in Pentecostal Assemblies of God

Sociological theory show the scriptural principles are frequently in agreement with social principles that govern human beings in the society. At the same time scriptural principles form the basis for evaluating social problems and their application to cultural problems. According to Heddendorf & Vos (2010), Christians should avoid ideological thinking because of its inherent divisive and hostile quality; they should have much confidence in God's plan than in social program or theory on the expense of others spirituality. The theory tries to address religious dogmas, cultural values, people's beliefs and class structures in society. Heddendorf Vos (2010), points out that Jewish tradition to justify the Jews actions and hence the Jew like the Greeks distorted their perception of reality for the convenience of their religious belief system (Galatians 1: 13-14) According to Kivitso (2008), charismatic structures recognizes no forms of orderly procedures for appointment of the leaders in charisma congregations. There are no areas of control nor exclusive sphere of competence and no standing institutions comparable to bureaucratic governing body's independent of persons but purely on personal charismatic leadership. Charisma may be qualitatively specialized with limitations imposed on the mission and the power of bearer's internal character of his charisma, not by external regulation either geographically, ethnically, socially, politically and occupationally. Charismatic denominations are diametrically opposed to bureaucracy in all aspects in its economic sub-structure (Kivitso, 2008). According to Gibellini (1979) Christians leaders must tackle fundamental theological concepts of salvation in relation to the church traditions and practices. The sociological theory shows the scriptural principles are frequently in agreement with social principles that govern human beings in the society. At the same time scriptural principles form the basis for evaluating social problems and their application to cultural problems. According to Heddendorf & Vos (2010), Christians should avoid ideological thinking because of its inherent divisive and hostile quality; they should have much confidence in God's plan than in social program or theory on the expense of others spirituality. The theory tries to address religious dogmas, cultural values, people's beliefs and class structures in society. Heddendorf Vos (2010), points out that Jewish tradition to justify the Jews actions and hence the Jew like the Greeks distorted their perception of reality for the convenience of their religious belief system (Galatians 1: 13-14) According to Kivitso (2008), charismatic structures recognizes no forms of orderly procedures for appointment of the leaders in charisma congregations. There are no areas of control nor exclusive sphere of competence and no standing institutions comparable to bureaucratic governing body's independent of persons but purely on personal charismatic leadership. Charisma may be qualitatively specialized with limitations imposed on the mission and the power of bearer's internal character of his charisma, not by external regulation either geographically, ethnically, socially, politically and occupationally. Charismatic denominations are diametrically opposed to bureaucracy in all aspects in its economic sub-structure (Kivitso, 2008). According to Gibellini (1979) Christians leaders must tackle fundamental theological concepts of salvation in relation to the church traditions and practices.

Christianity is experiencing rapid challenges in socio-cultural changes emanating from information technology, mass media, scientific discoveries, chronic competition for natural resources, power, conflicts, insecurity, environmental destruction, global warming, mushrooming of new spiritual movements and ideologies (Nyahela, 2015). Some of the factors that include traditional beliefs and practices, rituals, eldership, birth and naming rituals, marriage rituals sacrifices, death rites and rituals, cultural diversity, and ethnicity discussed under this section. Sociocultural practices bear a major influence on Christianity across the world. The Apostolic church was heavily moulded on the strengths of Jewish, Greek, Greco-Roman and Latin culture, traditions and economics as experienced in African Christianity. Nyahela (2015) points out that African Christians continued to observe their traditional beliefs and practices in worship services. They abandoned the missionary churches and instituted independent churches where worship service was conducted in vernacular and formal traditional styles. He further points out that Christianity has adopted aspects of Luyia symbolism, worship, morality, social life, organization and philosophy. The church experiences sociocultural factors that affect the church liturgy and growth. This Luyia practices such as customs, beliefs, and values, gender, language, material culture and attitudes influence church worship. Social factors such as individual preferences, time, groups, family, role and status and resources also affect worship. Indeed, sociocultural factors influence liturgical practices among Pentecostal Assemblies of God globally. The church in Africa is unable to address and condone cultural alienation that affect African Christianity (Marie & Querum, 2016). Particular religious system in Africa and other parts of the world adopted the culture of the region hence interfering with Christian doctrines and liturgy. There was no baptism or basic initiation into religious community as church members questioned baptism of those born in the church. Many religions attempted to prevent change by conserving traditional and culture. Cashen (2010) points out that when Western missionaries came to the continent of Africa the dialogue between the gospel and African worldview was absent. Since then, there has been no attempt to reconcile African identity and culture with Western Christianity. At times the church growth is pegged on church ordinances other than spiritual growth of the adherents (Muga, 2010). The study will further focus sociocultural factors with specific reference to traditional beliefs and practices, rituals, eldership, birth and naming rituals, marriage rituals sacrifices, death rites and rituals, cultural diversity, and ethnicity that affect Pentecostal Assemblies of God church liturgy.

2.1.1 African Traditional Beliefs and Practices blended in Christian Worship

African traditional practices encompass ancestral spiritual worship purposed to link people with the Supreme Being. Traditional African Religions generally believe in afterlife and the spiritual worlds hence need to remain connected with the ancestral spirits. Christianity is experiencing blending of traditions and cultural practices from varied religious group beliefs and practices of people from different geographical regions. These involve incorporation of religious traditional beliefs and other unrelated practices into Christian worship that affect liturgical practices in the church and Christian theology. According to Appiah & Gates (2010) 94 percent of the Luhya profess Christianity; they have blended Christian and indigenous beliefs. Ancestors worship is common among Luhya and families offer sacrifices to dead ancestors and call upon them for assistance in times of distress. Okafor (2014) points out those relations between Christian churches and spirit possession cults exhibit the same features of intense competition accompanied with long traditions of reciprocal relations and borrowings. He relates many of the African Independent churches to integrated aspects of spirit possession and witchcraft finding cults into the worship services. Spirit possession cults have been Christianized by using the Bible for divination, integrating the cross and other Christian symbols into their cultic practices. Christian Spirit was adopted but later split into a variety of holy spirits, which were useful for healing and killing in the Holy Spirit Movements.

Micionis & Gerber (2002) states that people in societies transform certain everyday objects into sacred symbols of their collective life. According to Durkheim this individuals worship totems because they are centrepiece of rituals, symbols of collective power in society. Many African Independent Churches (AIC) permit African customs such as polygamy. Innovative churches have colourful rituals, vestments, uniform bands, newly composed hymns with women taking role in leadership. There has been a shift over the course of the twentieth century from the mainline Missionary churches that brought European styles of Christianity and rejected ATR and AIC that creatively combined Christian and African religious elements of syncretism mixtures to the new Pentecostals and charismatic churches that embrace African traditional beliefs such as witches, spirits and ancestors (Freedman, 2012). Charry (2003) observes that the church is the only institution with the belief, literature; liturgy practices social structures and authority necessary to rescue children from violence in the 20th Century life. All these cannot be accomplished simply by laying the faith before young people nor impose Christian identity and indoctrination on the congregation. Both parents and children can be brought into the church's social and intellectual orbit where they can publicly interact with one another for their future lives. Parents who are unable to articulate their faith will find it difficult to raise children. These parents may gain some credibility with their children entering the process of study, prayer and reflection on Christianity. Nothing makes a stronger impression on children than to be invited to study the scripture for the purpose of indoctrination (Charry, 2003).

According to Okafor (2014) the greater majority of the possessed women challenge and appropriate male power and subvert gender categories in worship. They deal with resistance and empowerment of women, marginalized groups, and dislocation of gender categories to denature male hegemonies through Spirit possession. African Spirits are gendered male and female spirit mediums and the opposite sex; the person possessed by the spirit is given the chance to play, present a range of choices and alternatives such as enacting tragedies, comedies, travesties and parodies of gender Okafor (2014). African Pentecostal Movement [APM] shows a kind of adaptation of Christianity that fit the needs of Africans. These epistemology and negotiation of spiritual warfare makes sense in African Pentecostal ritual sensibilities. The churches represent some of the widespread Neo-Pentecostal Groups [NPG] emanating from Africa

with aetiologies of diseases, illness and ritual orientations with different doctrines and methodological emphasis (Adogame, 2013). A study conducted by Adogame (2013) on new currents and trends in world Christianity revealed that 18 out of 25 members of the Winners Chapel assumed church membership after encounter with Christ, 5 said they joined the church for protection from traditional leaders, 10 claimed seeking protection from being tormented by the devil and evil spirits for solution from God. Others claimed to experience bad dreams from devils of destruction. All this reflect negative impact on liturgical practices in Pentecostal Assemblies of God church across the globe. African Christians continue to observe their traditional beliefs and practices as well as using vernacular as a medium of instruction in the Christian worship service. They have maintained African traditional values and practices within the missionary church doctrines leading to paganism. Christianity and Luyia customary values must engage each other in a constructive dialogue with the spirit of give and take (Nyahela, 2015). The Apostle Paul affirmed that it was not necessary for gentiles to be circumcised before they could be received in the new community, hence not necessary for the Luhya to internalize Western culture but incorporate their own.

2.1.2 Rituals and Sacrifices

Rituals are associated with life events such as birth and naming, coming of age, vocation, marriage, sickness and death. The ritual has both human and sacred interactions, have sacred character and reference in relations to divine agency and individual participants. Nyahela (2015) reiterates that African Christians continue to observe their traditional beliefs and practices and even use vernacular in worship hence challenging the observance of Christian values within the missionary churches. Some of the African churches that practice syncretism is Nomiya in Nyanza, Akorino in Central Kenya, Dini Ya Musambwa and African Israel Church Nineveh in western Kenya. Nyaundi (2003) points out that Luhya people responded to Christianity in a partial and passive manner retaining some fundamental aspects of culture. He further stated that there is need for Christianity to adapt aspects of Luyia symbolism, worship, social life organization and philosophy.

According to Asante & Mazama (2009) African rituals are dedicated to praising God and asking for continual protection of the newborn and mother. The transformational rites are carried out by the entire community. The rites include naming the child as an initiation into the society and the continuation of the ritual in the child's life to adulthood and even elder-hood. Sun (2015) points out that Christians observe the surrounding cultures through indigenous language, music, art forms and rituals as potent resources of theology. He further states that they have a history of taking which is not Christian and filling it with Christianity. There is distrust of wealth and power which exists in genuine religions of salvation in regard to salvation offered by African churches. The Africans believe in supernatural beings that are more powerful than humankind who opens up Africans to the divine and search for spiritual powers. According to Acquah (2011) to be born in the African society is to born into culture that is intensely and pervasively religious, leading to participation in religious beliefs and rituals in the community. African traditional structures of family and clan systems are grounded in social relationships and cohesion of communities in which intermarriages link the families with other larger groups. The background reveals African Christian churches are font of incorporating culture, traditional beliefs and practices in worship; they integrate ancestral spirits, divination, and witchcraft that result in cultic worship practices in churches. African traditional leadership had both oral traditions that represented the clan, lineage and families. In Ghana charismatic leaders enabled the people to survive in various ways in which women were in forefront in religious roles and other community responsibilities.

2.1.6 Sacrifices aspects in Worship

Sacrifices apply to offerings observed by the family and community appeasing ancestral spirits for provision and protection a calamity. Sacrifices in the African society were held during death, outbreak of diseases, drought, cultivation, weeding and harvesting. The family and community elders sacrificed animals or birds that were blemish and single in colour in open shrines scattering some pieces of meat and blood, chanting, singing; drumming and dancing to ancestral spirits. The Luhya believed in one Supreme God Wele or Nyasaye who was worshipped through prayer, making sacrifices and offerings. They used attributes such as God the almighty, omnipresent, omniscient, unique, non-Immutable, creator, holy, worthy, judge, saviour, loving, kind and merciful, provider and sustainment of life. Among the Kikuyu sacrifices are when praying for rain, planting, purification of crops, harvesting, chasing epidemics and community misfortunes. The elders consult ancestors for rites to perform sacrifices for individuals and the community. Danver (2013) observes that the Luyia believed in life

The Luhya sacrifices and offerings are observed by the entire family and community in order to appeal to the ancestral spirits who have direct contact with God. Seasonal sacrifices were held during cultivation, weeding and harvesting crops to appease these living and the unborn. They sacrificed animals or birds which were blemish, single in colour to the ancestors by roasting in the open shrine during daytime. The priests took pieces of meat and scattered them in different directions chanting with a particular attention to the direction of the smoke. There was singing; drumming and dancing as some meat were eaten by the worshippers (Danver, 2013). According to Thomas & Alanamu (2019) points out that Africans believe that the spirits need the attention of the living hence sacrifices is vital in the community. The Luhya sacrifices and offerings are accompanied with music and dance performed by each gender. Those who were talented composed music and dance to fit Luhya traditional practices. Traditional Luyia songs were related to all aspects of human life including spiritual, social, moral, worship, family and leadership. Songs and dance were connected with men, women, courtship, friendship, sex, birth, infancy, initiation to adulthood and marriage. Asante & Mazama (2009) points out that in

African cultures blood is a source of life hence associated with every ritual in society. Africans use blood to seal oaths hence generally acceptable in most African cultures. Among the Akan a goat may be sacrificed and blood spilled on the ground during special rite or festivals dedicated to ancestors. Blood is a sign of appropriation and ritual cleansing hence remains the most important element in African traditional practices. Sacrifices are considered to be very instrumental in African specially the Luhya tribe of Kenya.

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The Luhya sacrifices and offerings are observed by the entire family and community in order to appeal to the ancestral spirits who have direct contact with God. Seasonal sacrifices were held during cultivation, weeding and harvesting crops to appease these living and the unborn. They sacrificed animals or birds which were blemish, single in colour to the ancestors by roasting in the open shrine during daytime. The priests took pieces of meat and scattered them in different directions chanting with a particular attention to the direction of the smoke. There was singing; drumming and dancing as some meat were eaten by the worshippers (Danver, 2013). According to Thomas & Alanamu (2019) points out that Africans believe that the spirits need the attention of the living hence sacrifices is vital in the community. The Luhya sacrifices and offerings are accompanied with music and dance performed by each gender. Those who were talented composed music and dance to fit Luyia traditional practices. Traditional Luyia songs were related to all aspects of human life including spiritual, social, moral, worship, family and leadership. Songs and dance were connected with men, women, courtship, friendship, sex, birth, infancy, initiation to adulthood and marriage. Asante & Mazama (2009) points out that in African cultures blood is a source of life hence associated with every ritual in society. Africans use blood to seal oaths hence generally acceptable in most African cultures. Among the Akan a goat may be sacrificed and blood spilled on the ground during special rite or festivals dedicated to ancestors. Blood is a sign of appropriation and ritual cleansing hence remains the most important element in African traditional practices. Sacrifices are considered to be very instrumental in African specially the Luhya tribe of Kenya.

2.1.3 Birth and Naming Rituals practices in Worship

The birth of a child was an event that brought a special joy to the community and the family due to the high premium placed on children. There were rituals performed symbolically to welcome the new-born into the family by being named after biological parents or important family members who lived exemplary life. In Ghana the moral life of the person to be named was very important because it bore a tremendous significance to the future life of the child (Acquah, 2011). According to Lugira (2009) the expectant mothers were assisted by traditional female birth attendants who counselled and encouraged her spiritually and materially. The attendants cut the child's umbilical cord, cleansed the child, the mother and clothed them. Males were prohibited from witnessing feminine occasion. After two weeks the baby was named in an elaborate naming ceremony. Before the start of breast feeding the mother uttered a prayer rite privately for God's intervention and protection.

Naming a new-born child marked an important religious occasion in the Luhya community that involved feasting rituals for the parents, extended family, relatives and close friends. The names of the dead relatives were accorded in accordance to good morals and success in life in society. The Luhya believed that good attributes of ancestors were replicated in new-born children and acted as spiritual guardians of children whom they were named after. Evil people like thieves, robbers and murderous were rarely named lest the child acquired their wicked character (Mbiti, 2009). In some cases, the name is chosen before the arrival of the child. In some places the baby is given the name of a departed relative whom the baby is considered to resemble. In Uganda and West Africa children are named after the day of the week they were born. In cases of infant deaths, the later children were named after animals or given ugly names to survive in life. Some children were named after thunder, rain drought, harvest, weeding, hunting and seasons or occurrences at the time of birth (Mbiti, 2009). Father as the head of the family performed the ritual in which water and alcohol were presented. The head of the family would touch the tongue of the new-born baby (1 week old) with drops of alcohol and water to bless the child. The ritual was concluded with traditional prayers followed by celebrations involving husband and wife in the family plus community members (Acquah, 2011). Mbiti (2003) observed that at the time of birth of the bay the placenta is thrown into a running stream or dried up and kept for later rituals or burnt in the nearby field. The placenta is believed to be a religious link between the mother and ancestors. Africans mark the birth of a new born with purification, protection and thanksgiving rituals. The child needs protection from against magic, sorcery, witchcraft, evil eye, disease, malicious spirits and harm which are performed by medicine men or diviners during a purification ceremony. At the end of speculation period a large gathering of relatives, friends and neighbours are invited in celebrating the new life in the community. It is believed that dead are present at the celebration in which feasting dancing, rejoicing and congratulations are appreciated to mark the new life of the community.

2.1.4 Marriage Ritual in Worship

In many African societies marriage forms the beginning of human life and is sacred for the purpose of propagation of mankind upon the earth (Mbiti, 2003). Mbiti further observes that myths of creation of man agree that human life started with husband and wife hence marriage is the meeting point for the three layers of human life (the departed, living and the yet to be born) according to ATR. Agorsah (2012) points out that marriage should be properly supported by the ritual to make it complete and pleasing to the creator and ancestors. She reiterates that rituals are the fusion of power believed to be inherent in the persons, objects, relationships, events, and histories through their symbols (Agorsah, 2012). Marriage involved negotiations of parents and the extended family of both couples. Marriage within the extended families was discouraged, hence appropriate measures were undertaken to select suitable spouses through arranged formalization visits between the two families. During these visits, gifts were exchanged; family members were involved in dowry negotiation and wedding arrangements.

Dowry was paid in form of several heads of cattle and money to cement the bond between the two families. The wedding started early in the morning when the bride was escorted to the groom's home by close cousins and relatives. According to Osakwe (2017) elders guided the young men on what was expected of him during the wedding ceremony, how he should conduct himself as a married man and the essence of upholding on good morals. The boy was accompanied with close relatives who waited for the girl at the designated place where they met and walked together to the boy's home. The wedding was marked with joyous festivities, speeches, gifts to appreciate the marriage. Songs to promote a peaceful stage and coexistence of the new marriage were performed as the girl was handed over to the boy and the new couple escorted to the boy's house by close relatives and cousins. Prayers were performed to bless the marriage. The Luyia embraced polygamy and levirate marriage. Polygamous marriage was practiced to safe guard against human morality, having many wives and children were regarded to be a blessing from God to the community for the expansion of the family labour force and lineage (Mbiti, 2003) Men with barren wives were permitted to more productive wives. Levirate marriage or wife inheritance was practiced whereby marriage of widows by brothers of the deceased to keep them in the lineage, care for orphans, protection of property and the born children. Njoh (2006) reiterates that levirate marriage is practiced in Africa whereby a brother inherits the dead brother's wife for continuity and protection of the family and property. There were also practice of surrogate marriage in which a barren woman married woman to bear children for her.

2.1.5 Death Rituals Aspects in Worship

Death marks a physical separation of the individual from other human beings hence radical changes that calls for funeral rites and ceremonies intended to draw attention to permanent separation (Mbiti, 2003). A Lot of care is taken to fulfil the funeral rites and to avoid causing any offence to the departed. The Luhya believed in human death was caused by disobedience against God. Human death was due to natural disasters such as disease, war and mystical forces from evil magic. The tragedy interrupted the physical, spiritual, social and economic equilibrium of the community and individuals in many aspects. Death was marked with collective grieving and weeping in the community for the loss of life of the beloved ones. Mbiti (2003) reiterate that various rites were performed to the actual burial of the body with an intention of sending off the departed peacefully to the next world. This rite was marked with wailing, weeping and lamenting the departure of the dead person. The community was more concerned and responsible for fulfilling traditional ritual customs associated with death. After death elders plucked off roof top (Apex) of the houses in the homesteads including the deceased if he was a male. The body was laid in a tent outside the house where the mourners consoled the bereaved. Burial was fixed, related rituals, funeral contributions, care of the bereaved and visitors was done by the community. The Luhya elders were assigned to various roles according to the customary demands (Amata, 2002).

A dowry payment was mandatory and was made before burial rites if the man had not paid for the deceased woman. The dead woman's family took the corpse for burial at her matrilineal home in the father's homestead as the children were adapted to the late mother's lineage (Mukunzi, 2002). Burial took place on the third day after death. After death the body was washed and dressed, a horn was sounded, Iskuti dance and a mock fight was performed by elderly men to symbolize the heroic loss of a kinsman. The burial ceremony was led by the community priest assisted by clan elders, the eulogy of orally cited by relatives, family, friends and community leaders. The priest prayed and asked mourners to sing farewell burial songs to wish the dead God's protection and up keeping in the spiritual world. Priests appointed young men to lower the body into the grave, scoops some grave soil to give the deceased a final send off and also pass the same ritual to the family and relatives to perform followed by burial prayers. After burial the bereaved were escorted to house by elders and well-wishers. Before departures all were welcomed to share a common meal, close relatives remained to console the family for some days (Mukunzi, 2002).

There were silent burial rituals families engaged in during the catastrophe of death for soul searching, listening to God, appeasement of ancestral spirits, consultations with elders for direction and restoration to normal life (Inyangala, 2000). Domestic animals such as cattle, goats and chicken were slaughtered for food as well as sacrifices to cleanse the dead, the living appease the angry and weary ancestral spirits. Human beings who die of murder, suicide were regarded as outcasts hence offered disreputable night burial. Victims of murder were not mourned but buried silently by elders at night in the absence of the family members and relatives. Corpses of hanged suicide victims were subjected to contempt and ridicule were not named after, the corpse was carried by passers-by before being untied from the tree, the tree was cut and burned at the spot and the body buried at night without an elaborate ceremony. After

burial a diviner was invited to cleanse the homestead to normalcy. The community subjected foiled suicide persons to public verbal ridicule and cane beating to case the ghost spirit from haunting the family and community. Pre-mature babies or miscarriage foetuses were not mourned but silently buried by elders in the morning witnessed by family members (Inyangala, 2000). Various signs and symbols such as shaving of hair, smearing with white clay, refrain from washing bodies and clothes for several days and moths, no milking animals, no sexual intercourse with marriage partners for several weeks and months, pots are broken in the house and certain houses in the homestead abandoned for good to show death has occurred in the family. These rituals were purposed to enable the family to come to terms with agonies, sorrows and disruption caused by death (Mbiti, 2003).

2.1.6 Cultural Diversity Aspects in Worship

Cultural Diversity implies the experience of blending traditions and cultural practices from varied religious belief and practices of different ethnic groups of people. These involve incorporation of religious traditional beliefs and other unrelated practices into Christian worship. Luhya social structure of pre-colonial systems consists of the family, clan and kinship that were divided in accordance to founding ancestors such as the Kabras, Tiriki, and Tachoni whose origin is linked to both Luhya and Nandi tribes. The Abanyole attribute their origin to the olden Bunyoro Kitata Inter-lacustrine kingdom of Western Uganda. The Luhya tribe has a patrilineal lineage system comprising brothers, parental uncles, sons, grandsons and cousins who live in villages. The system emphasizes elderly male leadership since they are bestowed with deeper insights in lineage matters hence capable of arbitration of disputes, promotions of community life and maintenance of peace and harmony in the community. The elders officiated at the shrines, led family worship, distributed property to the children and consulted medicine men (Nyahela, 2015). Nyaundi observes that the interaction between Christianity and cultures has concentrated on specific aspects of non-Christian education, values, leadership, in the Christian faith or life, separation of Christ's followers from the relationship of Christianity and the secular political movements, homosexuals, polygamists, celibates, family planning extremists and cultural traditions affect the church (Nyaundi, 2003). In the era of theological controversies, the church defined her teachings to combat Ebionism, Marcionism and Gnosticism teachings and heresies in the church. Presently Christianity is experiencing rapid cultural change emanating from information technology, mass-media, scientific information, chronic competition for natural resources and power, conflict, insecurity, environmental destruction, global warming, mushrooming of new spiritual movements and ideologies (Nyaundi, 2003). Christians should not be afraid of emulating the humanity of Christ using contemporary cultural expressions to participate in the dignity of the divine word.

In Ghana, Pentecostal theologians believe in miraculous healing, vision of a high creator God and the concept of salvation with antecedents in traditional Akan religious beliefs. Pentecostal prophets in Ghana play a role together with traditional elders and also embrace codes of morality found in traditional African villages (Ralley, 2012). In African religion there is no single ordained priesthood. Religious duties are carried out by a variety of religious leaders such as diviners, priests, priestesses, mediums, seers, rainmakers, elders, each with special role in maintaining the spiritual life of the community (Lugira, 2009). He further observes that African religions remain very much alive in Benin, Mozambique, Guinea Bissau, Liberia and Ivory Coast, Burkina Faso, Sierra Leone, Botswana despite the presence of Christianity. The review highlights that cultural diversity influences Christian liturgical practices in the church. In Africa elders were both men and women who took charge of performing rituals in the community as they occupied traditional offices through natural leadership, age and experience. They were versed in procedures, prayers, actions, intentions and rites of rituals conducted in African traditional society. Elders were responsible for contemplating the good and right of the community entrusted with correcting imbalances, maintaining peace and revitalizing community life (Asante, 2009). The judgement and decisions of the elders are always consistent with the community's cultural integrity directed towards truth and justice within the culture, traditions and history of the people. Mbiti (2003) observes that ritual elders are men and women who perform rituals in the community. Eldership in the traditional Luhya society was inherited from parents or previous ritual elders. Every ritual involved the attendance of a few or more people supervised by one or more ritual elders in the village. In Africa a priest was either a man or woman who looked after a temple and religious places, led the public in worship, received presents from God or other spiritual beings on behalf of the community. The priests were equated to seers and medicine men; they were versed in religious knowledge, myths, beliefs, traditions, legends, proverbs and other religious practices. The priests performed rituals of sacrificing, leading rituals, praying, blessing and linking the people to God. Training of the priests involved learning various prayers, dances, songs, rituals, skill, and craft at all aspects of religion (Kalu, 2008). Acquah (2011) observes that African societies have traces of charismatic leadership which was vital at time of war, disease outbreaks, hunger, death and calamities that needed redress.

African women theologians concerned with Christian faith and traditional religions of Africa observe that: the leadership of the ordained in African mainline churches is constructed on hierarchical order creates barriers to women (Kalu, 2008). The structure supports and reinforces the traditional gender based society roles, ignoring the religious roles. Elders are both men and women who take charge of performing rituals in the community. They occupy traditional offices through natural abilities of leadership, age and experience approved by the community. They are versed with procedures, prayers, actions, intentions and rites of rituals conducted African traditional society. In African society elders are responsible for continually contemplating the good and right of the community. They are entrusted with correcting imbalances, maintaining peace and revitalizing community life (Asante & Mazama, 2009). The judgement and decisions of the elders are always consistent with the community's cultural integrity directed towards truth and justice within the culture, traditions and history of the people. Mbiti (2003) observes that ritual elders are men and women who perform rituals in the community. Eldership in the traditional Luhya society was inherited from parents or previous ritual elders. Every ritual involved the

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2.1.7 Ethnic practices in Worship

Ethnicity is an interaction between cultural distinct groups operating within common social contexts. They are identified by distinctive patterns of family life, language, reaction, religious and other customs that differentiate them from each other. According to Mgbegah (2020) African ethnicity means a situation whereby ethnic movements created and put into instigated into action by the elite in bid to further their own interest. Lumbe (2008) resonates that religious beliefs that are inclined to connect the unseen spiritual world has made people to become more receptive to Pentecostal charismatic teachings and practices causing African Pentecostal to have sporadic growth in Africa, South Asia, South America and India. In America Mega Churches use the command of the Great commission to address the concerns of new generations of Americans instead of dealing with races and culture. The churches are trying to go out of their comfort zones to win souls of people of different races and culture to support scriptural command of the Great commission (Deymaz, 2007). Biblical stories of the Samaritans, an Ethiopian Eunuch and the roman Soldier Cornelius illustrates the partiality of how Christians should reach out to men and women from every nation and tribe for God's glory. In the church of Antioch believers came from varied ethnic and cultural backgrounds. The Jews and Gentiles formed the early church congregations as stipulated in Acts 11.26. Acts 13.1 depicts that in Antioch there were prophets, teachers, Barnabus and Simeon who was called the Niger of sub-Saharan Africa, Lycius of Cyrene of North Africa and Manaen who had been brought out with Herod the Tetrarch and Saul. These churches were in pursuit of cross-cultural competence to establish a multi-ethnic church with competent Christians (Deymaz, 2007). Anderson (2018) for conversion to Christian faith required Africans and Asians to discard their indigenous inferior and superstitious ways of life in order to adopt western European culture in which Christianity was enshrined. Missionaries are currently attempting to restrain themselves from imposing western customs and practices on converts who are non-westerners. The need for enculturation and liturgical indigenization is need in Africa, Asia, Latin America and the Caribbean for the leaders to immerse themselves in the local culture, particularly to reflect liturgical expression of the people (Anderson, 2018). Anderson further reiterate that because worship is holistic and ritualistic preaching must reflect the problems of Africa-Americans affirmed in the sight of God for solutions. Worship in Black idioms function to heal individuals to celebrate and support black identity, offer the lacks a sense of place and significance for continuity in Christian life.

2.1 Worship Practices Influencing Pentecostal Assemblies of God Church Worship

Worship Practices recognizes Christ's role in the Christian history and the church as the body of Christ. Worship is the adoration of God, the aspiration of supreme worth to God and manifestation of reverence of His presence. Liturgical theology seeks to interpret the fundamental doctrines of Christianity and various families within it by explicating the meaning of specific structures, texts and rites of worship both historically developed and in divert transition of reform and renewal of liturgical events such as the Eucharist, initiation rites, daily prayer, patterns of readings or use of the scripture, history of God's acts and prayer over cycles of the seasons (Senn, 2012). The supremacy of worship must constitute divine worship that concludes with the active offering tribute and supplication to God. Worship marks the consumption of all ethical duty of God since the end of all worship is spiritual union with God John 17:21. Wiley stipulates that worship as the recognition of Christ has played an integral role in history of the Christian church in the world (Wiley, 2003). Worship is the adoration of God, the aspiration of supreme worth to God and the manifestation of reverence of his presence. According to Senn (2012) Pentecostal worship has certain elements that will always be found in its practice of worship, the historical development of the Eucharist, prayer offerings, the lectionary, customs of the liturgical year, sacramental rites, use of music, and art in the church. He emphasizes that is the vehicle of which the public worship of God is performed. It is a communal response to the sacred activity reflecting on praise, thanks giving, and supplication or repentance of the worshipers. Senn (2012) relates the liturgical worship to the Greek Old Testament Septuagint in which the word leiturgia was used to translate the service rendered by the priest in the temple. He states that in the New Testament Zechariah the father of John the Baptist (Luke 1:23) and the High Priest Ministry of Jesus Christ in the heavenly sanctuary (Hebrews 8:6), Acts 13:2 applies to the worship of the church. According to Senn (2012), God works through the rites of the word and sacraments, prayer to make the meaning of His Grace. Senn further gives highlights on the seven orders of liturgy in the Book of Acts Chapter 2 as acts of repentance, baptism, apostolic teaching, the breaking of the bread, fellowship, prayer and sharing in common. From this argument we see liturgical practices as a symbolic order of worship service in glory of God. In Luke 1:35, 3:22, 4:1 and 10:21 to reflect on the guidance of the Holy Spirit to the early Christians. They state that the spirit is not an abstract or philosophical in what it does, function and influence, he is the spirit of wisdom (Acts 3:37, of

faith Acts 6:5) of encouragement (Acts: 9:31) and of joy Acts 13:32. The Spirit directs the church officials in important decision making (Acts 13:2) and fills the ministers of the Church Acts (1:8), and Acts 20:18 and directs every step in the expansion of the church.

Apart from the Catholic Church, African ministers in other churches had extremely low standards of education hence they took the role of Pastors but were not prepared to take the missionaries responsibility. Quampah (2014) observes that Pentecostal spirituality fosters a deep mystical piety that emphasizes the immanent of the divine. The belief system accentuates an understanding that the gift of the spirit, including the subjective religions experience of spirit baptism, appear and operate as normative in the life of the church. The spirituality may also include particular religious' convictions, sensibility practices, social behaviours, individual religious experiences and perceptions of the world Albrecht. Pentecostal practice rituals which express acts, actions, dramas, and performances, that create, continues, recognizes, and sanctions, to express appropriate attitudes, sensibilities, values and beliefs within a given situation that are incorporated in the worship. Anderson (2014) observes that the Pentecostal service includes the prayer for the presence of the Spirit led by the church mothers, adherents kneel around the altar with unique musical chants infusing prayer, accompanied with tears, praise and ecstatic speech, at times singing is led by the choir, breaking into holy dancing, speaking in tongues, or loud and spontaneous praise. In the Pentecostal churches preaching spontaneous, a vivid illustration and a hymn of praise accompanied by singing, exhortation and chanting to invoke the power of the Holy Spirit. Anderson (2004) points out that the appropriation and proclamation of the gospel by National Pentecostal preachers is crouched through forms and religious experiences with which ordinary people are already familiar with. Some of the spirit churches in Africa reflect key traditional beliefs and practices in polygamy and the use of power-laden charms, rituals and symbols adapted from both western and African traditional religion. The practice is meant to provide enthusiastic participation and local relevance in worship. According to survey Pentecostalism is an expression of indigenous Christianity. There was a cultural clash between an official culture and a popular culture and that of internal factors. The Chilean Pentecostalism was able to translate its message to fit the Chilean culture to enable it spread among the masses. This shows that the Pentecostals have the ability to adapt to any cultural and religious context in the world (Anderson, 2004). The spontaneous mix of Luyia cultures and Christianity results in marginal faith where Christians uphold to their traditional beliefs hence affect church liturgy (Nyahela, 2015). In the Pentecostal church preaching is not just a sermon but a spontaneous poem, a vivid illustration and a hymn of praise at the save time. At the end of preaching, the preacher sings an exhortation and the congregation is taken up with the its elation as the believers chant harmoniously with the bodily movements exuberant dancing, rhythmic clapping and uplifted hands as illustrated in 2 Corinthians 12 and 14 (Anderson, 2014). At times the church growth is pegged on church ordinances other than spiritual growth of the adherents (Muga, 2010). Nel (2016) stipulates that Pentecostal elements of worship include singing and praising God, preaching, communion and baptism and spiritual baptism. He observes that much has been written by Pentecostal music directors and pastors on worship but no comprehensive theology of worship has been developed in Pentecostalism. It has proved to be a difficult endeavour because the diversified practices in charismatic churches complicate the attempts to write a history or description of Pentecostal worship. The Pentecostals emphasis spontaneity rather than conformity to cultural authority, standard book of prayer, liturgical handbook, or church liturgy or church calendar contribute to a bewildering diversity of worship styles and practices (Nel, 2016).

2.2 Sacraments

Church sacraments constitute the fundamental believes and practices of Christianity, they are rituals embraced by all Christian believers. The church has long recognized two major sacraments of baptism and the Holy Communion (Nyahela, 2015). According to Warrington (2008) many central practices of Pentecostals and charismatic punctuality are shared with other streams of Christianity including water baptism and the Lord's Table which also includes anointing the sick with oil, the laying on of hands and foot washing mainly practices by African Pentecostals. Warrington continues to point out that the Pentecostals practice water baptism as a symbolic of new life and discourage non-believers in participation at the lords table. They use broken unleavened bread, crackers or a loaf to represent the body of Christ within their congregation. Grape juice and fermented wine is also administered during the Eucharist to symbolize the blood of Jesus for the atonement of sins.

The Holy Communion is meant for the acts of obedience in which Christians remember Christ's death as the means to salvation (Warrington, 2008) hence the study prompts to find out its efficacy and relationship on worship and church growth in PAG Church. Chan (2003) observes that the Pentecostals consider the Holy Communion as an occasion for a corporate infusion of the spirit that makes Christians a charismatic body of Christ. In this respect the body of Christ acts as the community of reconciliation and divine healing of the sick. Among the Pentecostals the Lords supper does not hold a predominant place in their life of worship but celebrate it as an ordinance in obedience to the commandment of the lord as a reminder of his death, resurrection and as a means of life. The churches are the recipients of the disclosure of unveiling Jesus Christ for their salvation. The Apostle John Paul was banished to the Isle of Patmos for the testimony of God. He was confined because of his faithfulness to God. The Protestants believe in the Bible as the primary means of knowing Christ through different denominations vary considerably as to how they regard the scripture. The fundamentalists consider the Bible as a direct word of God and must be read literally (Brodd, 2003). Sacraments are vital worship for the unity of the congregation with the body of Christ.

2.3 Eucharist

The Eucharist is when the natural and supernatural, visible and invisible are experienced by believers in the church. The unchanging realities of adoration, oblation, sacrifice, supplication, and communion are manifested in the congregation. The Lords Supper in Luke 22:19-20 and Cori 11:23-25) the Eucharist was celebrated in the context of a meal and involved seven basic actions namely bread was taken, prayer of blessing was said over it, the bread was broken, bread was shared, the cup of wine and water was taken, a prayer of thanksgiving was chanted over it and lastly all drank from the cup (Senn, 2012). In the early church the Eucharist was used not only to describe the rite as a whole and prayer of thanks said over the gifts but to describe the gifts themselves identified with the body and the blood of Christ. The gathering at the Lords Supper had to be socially revolutionary including slaves and masters, patrons and clients eating and drinking at the same fare as befits their common baptism into the body of Christ (Senn, 2012). Waiting for one another was a practical application of celebration of the Lord's death. Among the charismatic and evangelical Pentecostals, the Eucharist is a basic element of worship. Bread and wine is an ordinary experience of which eating and drinking are transfigured through the action of the spirit invoked in the celebration of the mass. They believe the church became the charismatic body through the coming of the Holy Spirit at the event of Pentecost and is renewed as the spirit is called upon in the epiclesis. During the Eucharist there is singing of praises of which worship is reduced to a string of praise duties shifting from praising God to mood creation and psychological manipulation. Theological virtues of faith, hope and charity are no longer clear. The adherents work up themselves to have faith especially healing with a belief that the Lord will answer their prayer.

2.4 Baptism

Baptism implies the immediate agency of the Holy Spirit in causing regeneration in a believer. The process leads to a direct operation of God's power upon the sinner's heart to change his or her moral character in accordance to Christian doctrine of salvation. Pentecostals support the doctrines of the Holy Spirit on the Day of Pentecost as a subsequent grace of God that has perfect love or sanctification for humankind (Anderson, 2004). The scripture declares the operations of God that constitute the Spirit of Christ interpenetrated and energized the soul of the believer (John 14: 20, Rom: 1, Eph. 1:4, 2:13, John 14:23, Eph.3:17 and John 6:53-57).Peny (2017) observes that Pentecostal experience of Spirit baptism that reinforces the eschatological orientation and passion for the Kingdom of God. In this respect the Spirit liberates the creation from within history towards new possibilities for free eschatological existence. The Pentecostals typically connect Spirit baptism and evangelism with eschatological urgency of the church's global mission of spreading the gospel. Baptism empowers the evangelism service, (Acts: 1:8), a keen hope in the return of Christ (I Thess 4:16) and Christ's command to evangelize to the uttermost (Matt 28:19-20).

Peny (2017) point out that Pentecostal Spirit baptism is prophetic rather than exegetical; it's an interpretation of contemporary experience in light with the scripture rather than exegesis of Scripture illuminated by present circumstances. Warrington (2008) reiterates that Pentecostals have difficulties in interpreting baptism and insubstantial presentation of the role of the Spirit. There are difficulties in understanding how baptism in the Spirit could take place immediately after or simultaneous with salvation. It is the cross that saves and renders one member of the family, anointing, infilling, baptism of the Holy Spirit that equips with gifts and renders one a miraculous member of the miracle-working body of Christ. Many Pentecostals argue that enhanced role or experience of the Spirit on baptism in the spirit need exploration and recognition as having significant importance in the development of the believer (Warrington, 2008). Pentecostal groups baptized believers by immersion, but at times differ on the methods and formulae of such baptism leading to serious doctrinal difference. In America Full Gospel Pentecostals use five cardinal doctrines of justification, sanctification, healing, the second coming and the Spirit baptism which usually which is believed to be evidenced by speaking in tongues (Anderson, 2004). The other version of baptism in the Apostolic Faith Churches talks of movements of restoration of apostolic doctrines, the full gospel: apostolic power: gifts of the spirit, signs and wonders: apostolic authority: the gift of ministries of apostles, prophets, evangelists, pastors and teachers and the apostolic practice restoring a New Testament based on the book of Acts (Anderson, 2004). According to Anderson (2004) the Roho Churches do not baptize using water but the Holy Spirit by a threefold shaking of hands and the laying on of hands.

2.5 Priesthood

Leadership is the act of influencing or serving others out of Christ's interest in their lives to accomplish Gods purpose. It also influences cohesiveness, organization and unity of the congregation. The governing, hierarchies and organizational structures of AIC and Pentecostal churches in Africa and the Diaspora are diverse in religion. They vary from groups with loose structures anchored on the leader, his wife, family, peers, those with complex polities and administrative structures (Adogame, 2013). A spiritual leader or pastor has unchallengeable authority on all legislative matters through his personal charisma. To qualify for leadership, the emphasis has been on structuralism and the spiritual call of the leader rather than the intellectual abilities or ministerial skills (Heaton, 2014). The pastors, prophets, bishops and evangelists proclaim the gospel that the God who saves the soul also heals the body and provide answers to human fears and insecurities solutions. Pentecostals have started to recognize the social implications of the gospel and failures of their mission strategies (Heaton, 2014). The catechist taught rudiments of literacy and religion, they visited the sick, led worship in the congregation. Iorg (2009) observes that leading Christians is painful because they do things that complicate our lives as leaders. He adds that Christian leaders are sinners which contribute to failures in administration and liturgy hence a call to Christian

life does mean sanctification to God. A ministry leader constantly struggles with sin to avoid painful leadership circumstances that are spiritually and emotionally exhausting. Church leaders are highly affected by world systems that limit their effectiveness. Christian leadership when done conscientiously can lead emptiness and disastrous leadership (Iorg, 2009). Biblically Christian leaders are entrusted with a mandate of healthy parenting, creation of healthy environment in which spiritual, emotional, psychological and physical parts of the congregation are nurtured (1 Tim:3:4).

Iorg (2009) reiterates that leaders envision the future and belief that God can work through them and the followers to accomplish their needs. They see the invisible hence challenge the people to go beyond themselves and trust God. Many leaders have a bigger vision than can be assimilated and lived by their followers. When leaders are touched with reality, they become angry and their followers become frustrated. The leader's challenge is to maintain a healthy tension between the vision and reality for the congregation. Optimistic leaders would always want the best for and from the people. In an ideal situation Christian leaders pour their hearts and souls into their work because God has called them to ministry. They visualize their work through a spiritual lens express commitment to worship. According to (Iorg, 2009) Pentecostal leadership is based on value experienced encounters with God because of the potential to transform the believers to holiness. The fact backed up by (Nel, 2016) who reiterates that Pentecostal worship is the highest occupation of the church, fulfilling the ultimate purpose for which the people of God are redeemed as ascribed in Isaiah 43:21 and 1 Peter 2:9. Hence Pentecostal leaders need to seek validation of doctrinal truth in dynamic activities in spirit, preaching, communicating doctrinal truths in ministering to the spiritual, physical, psychological, and social needs of the congregation.

2.3 The impact of church traditions on worship in Pentecostal Assemblies of God Church

Church traditions encompass liturgical practices the church adapts to carryout worship functions such as preaching, administration of sacraments and church administration and practices in general. Church traditions are enshrined in the church constitution that governs the polity the church. Kitsiri (2014) observes that the Pentecostal from the day of Pentecost experienced in the Book of Acts emphasis the power and the gifts of the Holy Spirit and drew their members from the older European mission founded churches and from prophetic healing churches. They have the North American Pentecostal influences in liturgy and leadership patterns. Kitsiri (2014) adds that Pentecostal liturgies involve christen tunes, songs, and the use of the Bible. The Holy Spirit pivotal to their emergence; they emerged as a manifestation of the Holy Spirit including speaking in tongues, prophecy, vision, and other ecstatic phenomenon. Kay (2009) refers to Pentecostalism groups that profess the experience of baptism or rebirth and baptism in the spirit or the speaking in tongues. Pentecostal Christians stress the power and the presence of the Holy Spirit that generates the gifts of the spirit for the proclamation of the gospel of Jesus Christ to the poor and the marginalized (Kay, 2009). The purpose of liturgical worship is to lead the church towards the transcendent glory of God, praise His greatness and power as expressed in Isaiah 6:1-9. Worship enhances spiritual maturity, to counter idolatry and nurtures humility among the church adherents. Caldwell (2014) reiterates that Pentecostal denomination places high emphasis on experiences of glossolalia (baptism of the Holy Spirit), the authority of the scripture, justification by faith alone, premillennial eschatology, evangelism and missions. Burns (2006) reiterates that liturgy works through people and the use of the Bible during the worship services.

Chan (2006) points out that many churches have abandoned good liturgical practices so as to make meaningful participation. He emphasizes that if the church has to develop a vibrant liturgical spirituality, it must also consider the part of the worshiper have to play and how the liturgy is to be carried out. According to Rainer (2014) Jesus told peter that the church will never die and Peter also told the Apostles that on this rock I will built my church (Matthew 16:18). He states that as many as 100,000 churches in America are showing signs of decline towards death. The first strain of Pentecostalism was found in the 19th century by the Holiness Movement in North America that influenced a major segment of American Protestantism particularly the Methodist who believed in perfectionism. They later formed inter denominational National Holiness Association of the Black and the White adherents in United States of America and the rest of the world between 1867 and 1887. The Protestants promote the notion that once a person has accepted Christ or experienced justification, he or she will be perfect and sanctified. In 1905 the Holiness Minister William J. Seymour, Charles Parham Bethel and their followers in Los Angeles experienced speaking in tongues which sparked Azusa Street Revival and Pentecostalism. The second strain gave to the rise of Pentecostalism that brought in the nature of African Christianity practiced by the African slaves who merged the teachings of the Bible and the styles of the worship with antecedents in traditional African religions.

North American Pentecostals believe in eschatological message of hope offered by the Azusa Street Missions delusion by salvation poverty. The message of William Seymour expressed wonders and signs that gave hope to the downtrodden and marginalized people in America. He condemned racial discrimination on colour, class and gender so as to create one common family. Pentecostals don't believe in dogma and doctrines but through the experience of God as a narrative theology whose central expression is the testimony (Anderson, 2004). Evangelicals practice reductionist theology in which reduced worship to preaching accompanied by singing as preparation for the sermon. The evangelical ministries range from decentralized, ecstatic, democratized and culturally adaptive religious movements that emerged in India, Chile, Korea Norway and California. Pentecostalism continues to grow in large parts around the world promoting indigenous leaders with spiritual power to address cultural problems in society (Ralley, 2012). Through contextualization African traditional religion and the scripture produced a new version of Pentecostalism with salient features of holy dancing, trance-like, spirit possession, singing, testimony and testifying and the immediate experience of the divine presence in the worship

service (Vondey, 2013). The study seeks to further investigate contextualization of ATR relation to the scripture the Pentecostal church.

2.3.1 Theological Formation

Theological Knowledge implies acts of faith, trainings and skills church leaders undergo to enable them effectively carryout church programmes in the church for the purpose of redemption and reverence to God. According to Nyahela (2015) African Christians live on a borrowed theology or an inherited Christianity hence the need for Africans to evolve a form of Christianity that has African roots. African Protestant theological colleges and Catholic Seminaries have a foreign curriculum derived from missionaries from Europe and United States of America. Such curricula do not address fully the cultural challenges of African believers. Most of the AICs in Africa have not produced any theological syllabus, written books nor build theological institutions where believers can advance their theological knowledge (Nyahela, 2015). The Pentecostal members are seeking an amendment of the current church doctrines that are said to be conservative, outdated hence make the youths and women alienated in the church affairs. The researchers feel the need to further research on the spiritual equipment of all believers as priests, prophets and their participation in all worship structures as part of democratization of the liturgy (Nel, 2016). Pentecostal worship comprises beliefs, lifestyle, witness and all that believers do to fundamentally form the vision of identifying with Christ. This theology can be explained in terms of the church charismatic structures where the movement of the spirit is experienced and encouraged. The believers are encouraged to participate at all levels of preaching and singing, praying and decision making. The Pentecostals encounter radical experience of the Holy Spirit as it relates to them as God's children, their perception, worship and understanding of God hence not defined by doctrines but His Lordship (Warrington, 2008). This leaves a need for a robust theological investigation.

Warrington (2008) identifies the heart of Pentecostal theology as justification, sanctification, spirit baptism that comprises Jesus as saviour, healer, baptizer and the coming King as depicted in the Korean Pentecostals or full Gospel churches. They believe in the supremacy of experience over the doctrines, believe in the word, freedom of the spirit who cannot be confined by doctrinal categories. Doctrines may be challenged and even overturned without striking at the heart of the Pentecostal faithful (Warrington, 2008). Most Pentecostals affirm the full deity and sovereignty and sinless humanity of Jesus. They take seriously the incarnation and the notion that Jesus emptied and directed himself of the glory and privileges he enjoys with the father. Pentecostal theologians have not written much about worship theology hence the worship practices are not theologically grounded. There are lapses with theological principles governing Pentecostal worship. According to (Nel, 2016) the theology of worship should be based on two principles of Pentecostal fraternity, the spirit equipment of all believers as priests and prophets. Adogame (2013) points out that Miracle ministries emphasise on deliverance, healing and spiritual warfare in which Christians as children of God do things militarily, evangelize militarily, pray militarily, and read the bible militarily because god is not a civilian but a soldier hence the need to employ military strategies of worship. Kalu (2008) stipulates that many African female theologians are reformist-liberationists for continuity of Christian traditions and search for the fullest possible extent for the liberating elements within Christian traditions. Kalu (2008) observes that African theology has marginalized women and women issues as much as they emphasize on the contextualization of the Christian gospel into the African culture, African women issues have been left out. He further reiterates that women marginalized in the study of religion citing West and East Africa. In South Africa urban and rural, rich and poor, educated and uneducated all women share a common oppression from patriarchal practices in the church and society.

2.3.2 Religious Instructions and theological formation

Most of these churches were started through evangelism, struggle for leadership, politics, nepotism, disagreement or fragmentation. Since the establishment the Pentecostal Assemblies of God churches have encountered continuous conflicts on leadership and resource management hence affecting its liturgical practices and church growth in Vihiga (Muga, 2010). According to Cone (1994) serious steps have to be undertaken to enhance and maintain the relevance of theology to the African churches in the black community. In his study Cone 1994 quotes Marx Weber's typology of organizational of the black churches and denominations that tend to lean towards the charismatic pole of continuum of the white mainstream denominations hence affecting their church growth. Cone (1994) reiterates that black theology should be identified with the historical tradition of the black churches and the black people must relate systematically on their own conditions throw the power of the word and symbols. Chilcote & Warmer (2008) defines evangelism as a church strategy of saving people from eternal damnation in hell. He observes that evangelism and missions can be summed up as a soul-winning service ministry in the church that encompasses education, health care and social life. Evangelism has to do with those who are not Christians and calling back to the church the estranged. Chilcote & Warmer (2008) reiterates that the deep issue of evangelism is whether the Christian church has genuine and substantial good news of salvation in relation to canonical traditions. Evangelism makes the gospel a reality in man's life and includes proclamation, translation, dialogue and the presence of the Spirit. The central Pentecostal concern emphasizes on the lived reality of the faith, the life and service of the people of God who are organically constituted as the body of Christ by the indwelling of the Holy Spirit (Heaton, 2014). Pentecostals are estimated at five hundred million (500, 000,000) worldwide and are found in almost every country in the world. They have become the largest numeric force in the world Christianity after the Roman Catholic Church and continue to expand across all centuries (Anderson, 2004). Rainer (2014) points out that Jesus told peter that the church will never die and peter also told the Apostles that on this rock I will built my church (Matthew 16:18). He states that as many as 100,000 churches in America are showing signs of decline towards death. Christianity

gained in Ghana in 1960 when 43% were Christian and 45% practiced traditional religion. He states that African Traditional Religion is declining while mainline churches are stagnating, and the Pentecostal and mission-related churches are growing significantly in Ghana (Cashen, 2010).

Spiritual growth takes a personal process of complete perfection and emergence of virtues of well-being. The church is the only institution with the belief, literature, liturgy, practices, social structures and authority necessary for spiritual development in the world. Charry (2003) warns that the church should not impose spiritual maturity to Christian identity by force nor indoctrinate them for the Holy Spirit nurtures and governs their faith. He further stress that churches need to think creatively about how to assist the spirit in the process of formation. Both parents and children can be brought into the church's social and intellectual orbit where they can freely participate in decision making. Kitsiiri (2014) observes that rapid growth of African Pentecostalism is import in dimension that it is allure to pneumatic ingredients of the gospel that resonates with the powers of indigenous religions. Contemporary Pentecostalism routed in other religious revivals is a quest for power that sustains the cosmos, socioeconomic and political structures. Surgirharaja & Hargreaves (1993) points out that in the new Geo-cultural context, African led churches are in constant negotiation between the old and new worldviews split between tradition and modernity constructing old and new identities. They assimilate notions of the global, make conscious, concerted attempts to reinterpret and reconstruct religious ideologies, symbols and praxis. These churches are a conduit for member's self-insertion and integration in religio-cultural identities and movements. African Pentecostals generally engage spiritual mapping techniques in discerning and identifying cosmic level spirits and geographical areas, institutions, vices and objects that rule over as strategies to oppose or defeat them. The power to encounter concept is central to the spiritual warfare discourse reminiscent of spiritual encounter such as between Moses and Pharaoh (Exodus 7:12) and between Elijah and Prophet Baal (1 Kings 18) (Adogame, 2013). He adds that African Pentecostal Christians believe in the reality of enigmatic forces such as prayer rituals, prophecy, trance, vision and dreams that constitute terror to the adherents.

According to Senn (2012) liturgy is the summit towards which the activity of the church is directed and hence need continual reform and renewal. The liturgy must adjust to the world in which we live yet preserve the sacred trust of faith in God's presence through Jesus. Individual Pastors have a significant role in shaping the character of their own congregations. The malleable structures of Pentecostal Churches have allowed significant adaptability across cultures and regions. The Movement has currently 400 million adherents worldwide. 1 (one) every four (4) Christians are protestants. According to theologian Harvey Cox Pentecostalism is not a denomination but a movement, a cluster of religious practices and attitudes that transcends ecclesiastical boundaries (Appiah & Gates, 2010). According to Heaton (2014) Pentecostal growth was estimated to be 13.7% of Africa's population by 2010 making it to be one of the fastest growing denominations of Christianity on the continent. The denomination is therefore referred to as African reformation of the twentieth Century which has fundamentally altered the character of African Christianity. Appiah & Gates (2010) points out that Pentecostals find its greatest perception amongst women, the poor, and the oppressed in the world. It is one of the fastest spreading religions movements in Africa, largely as a result of compatibility of traditional indigenous religions and the doctrines of Pentecost. In the spiritual warfare, African Pentecostals generally engage the spiritual mapping techniques in discerning and identifying cosmic level spirits within their geographical areas, institutions, vices, and objects that they rule over (Adogame, 2013). Many people are attracted to the church due to their beliefs that the church is capable of deliverance from such spiritual battles. Winners Chapel is preoccupied with waging war against the terror of Satan and his cohorts that can only be achieved through elaborate prayer rites, rituals of healing, deliverance, fasting, anointing, spiritual baptism and insight vigils (Adogame, 2013). According to Nyahela (2015) in order to realize spiritual growth to the level of maturity, meaningfulness and sustenance Christianity and Luyia customary values must engage each other in a constructive cultural dialogue within the spirit of give and take. Heaton (2014) observes that African churches emphasize the working of the spirit in the church particularly ecstatic phenomenon such as prophecy, speaking in tongues, and exorcism commonly found in AICs also called prophet-healing, spirit or spiritual churches hence prompting for further investigation of such practices.

The protestant missions recruited people influenced by evangelical revivals of Keswick Movements in Britain [KMB]. These led to struggles with greater stress on the need for holiness of life and evangelism. People were encouraged to give up alcoholism, smoking, dancing and other world pleasures with greater importance attached to personal prayer and Bible reading. The revivals produced many dedicated missionaries with high moral standards which is the opposite of the modern generation of missionaries in the African churches (Pirouet, 1989). Protestant missions were slow to train African clergy and did not attempt to provide the same sort of training that they themselves received but felt it sufficient for men to be filled with the Holy Spirit. At the same time, it was difficult for missionaries to handover administration to under-educated men hence frustrating the ministry (Pirouet, 1989). The Pentecostal churches of missionary origin show major cultural dependence on the countries of origin. They create new voluntary multi-ethnic organizations to replace traditional kinship. Kateregga & Shenk (1980) warns against sharing the redemptive love of God with other services and should not assume to solve all the problems of human need around the world since it leads to a rebellion against God. They state that the church has failed to continue the Great Commission and even understand it instead they have indulged in warfare and violence. The church is also involved in social community services like refugee assistance, famine relief, medical ministries, educational development, desert controls through tree planting, agriculture and livestock development, mental health, homes for the aged, housing development, marriage, counselling, ministries to delinquent children, orphans, , disaster reconstructions, earthquakes and floods, exploring new sources of energy, reconciliation of conflicts between nations (Kateregga & Shenk, 1980).

2.3.2 Christian Creeds

Christianity has always been a creedal religion because it has always been theological. The creed is rooted in the theological traditions of ancient Israel which was unified by its historical credos and declaratory affirmation of faith to God the Almighty. A Creed or rule of faith or symbol of confession of faith for public use sets forth the authority of certain articles of belief for the well-being of the Christian church (Schaff, 2007). Schaff (2007) affirms that the creeds shape and influence piety, worship and cultural involvement of subsequent generations of Christians hence become a theological memory and decision-making of the church. The creeds of the church have been the product of the community of faith more than of individual effort and can only be used by a Christian community. In many of the creeds the communal nature of confession is explicitly affirmed in the affirmation of the Catholic Church and the communion of saints. The church liturgy has been one of the primary occasions that called for the development of creeds because worship is incomplete without an affirmation of faith, hymns, prayer and sermon (Wolfgang, 2010). The liturgical life of the church called for creeds to guide preaching, baptism and the administration of the Eucharist. This can be reflected through the Ethiopian Eunu-ch who affirmed that Jesus Christ was the son of God (Acts: 8:36-38). The rise of heresy created for situations that needed creeds to defend the church for setting boundaries within which authentic Christian theology and life can take place (Schaff, 2007). The creed covers the whole ground of Christian doctrines and practices or fundamental points of the Christian belief system. The creeds are declarative and interrogative as the Nicene and the apostle's creeds. The creeds are for general use by theologians and teachers for catechetical instructions and baptism. They are mille-stones and finger-boards in the history of Christian doctrines. They embody the faith of generations and the most valuable results of religious controversies. They instil theological thinking and public teaching of the churches of Christendom (Schaff, 2007). Classical Pentecostals do not reject the content of creedal confession but have little concern on using the creed to support their own belief. A fundamental concern among early Pentecostals was not the doctrine or the wording of the creed but its ecclesiological significance. To the Pentecostals creeds were seen to destructive to the life of the church and synonymous with schisms among god's people hence heretic in replacing God's laws with man-made creeds (Wolfgang, 2010).

Wolfgang (2010) points out that the rejection of creeds is a well-known trademark of early Pentecostal history in North America where the doctrines, rituals and Creedal statements of the church were insurmountable obstacles to spiritual freedom and the priesthood of all believers. The early had no creeds, rituals nor articles of faith but Christ and the Bible. The creeds were seen as ecumenical fences as a test of fellowship for unity of the spirit of the Church. They believe that the church is not founded on symbols but on Christ, not on the words of man but on the words of God in which a Creed is man's answers to Christ's questions, man's acceptance and interpretation of the word of God. Acts 15: 31 says; "I believe in the Lord Jesus Christ for He is sufficient for my salvation". Creeds as profession of faith the only true and living God, Father, son and the Holy Ghost who a redeemer and sacrifice for human salvation. They set forth the articles of faith that are well suitable for catechetical and liturgical use in the church. Reformed churches recognize and embody the creeds in their doctrinal and liturgical standards, have adopted the Trinitarian and Christological doctrines of the creeds especially the apostles Creed (Schaff, 2007). According to Castelo (2017) the Council of Laodicea prescribed the number of Psalms and canonical books of the Old and New Testament that were to be read in the church to avoid heretical ideas from the liturgy and unauthorized private composition was discouraged. Canon 15 emphasized that only canonical singer who go up into the arena and sing from a book. The Council of Trent reaffirmed the traditional doctrines and authorized the seven accepted sacraments: baptism, confirmation, the Eucharist, penance, holy orders, and matrimony. The sacraments are efficacious because they are not merely signs or representations of God's grace.

CONCLUSION

Worship has been common heritage worship in the Assembly of God encompassing theological background of Christian doctrines manifested during the apostolic period and the early church. Worship describes good works of worship and religious rites of the congregation, it explores the constitutive nature of Christian faith, insights and commitments, theology of worship needs and resources of the Christian community. Pentecostal worship has been changing since the 1980s due to Neo-Pentecostal and classical movements within their congregation as they seek to validate their doctrinal truth. The church mainly ministers to spiritual, physical, psychological and social needs of adherent without communicating doctrinal truth. The church has liberty in worship because of lack of set liturgy and uniformity, central authority, lack of standardized prayer book, liturgical handbook, and undefined constitution and calendar as causes for bewildering diversity in their worship. Part of Pentecostal liturgical practices includes preaching, sacraments, baptism, and manifestation of the Holy Spirit, miraculous healing, speaking in tongues and prophecy. The appropriation and proclamation of the gospel by local preachers is couched in thought forms and religious experiences familiar to the ordinary people. Some of the largest spirit churches in Africa particularly Kenya seem to incorporate traditional beliefs practices, polygamy, use of power-laden charms, rituals and symbols adapted from both western Christians and African traditional religion. Pentecostal churches get affected by culture and traditions, rituals, sacrifices, traditional beliefs, cultural diversity and ethnicity. African Christianity faces cultural clashes between European culture and traditional practices that affect Christian worship.

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