



DET TEOLOGISKE
MENIGHETSAKULTET

Is it any effect of a conversion in a Pentecostal tradition?

Those who experienced a conversion in the context of Iris Ministries, do they change behavior towards their family, work place and the society in general?

FINN DAVID BERGERUD

Roar G. Fotland

Supervisor: Rev. Dr. Roar G. Fotland

A DRAFT PROPOSAL SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTER OF RELIGION, SOCIETY AND
GLOBAL ISSUES IN NORWEGIAN SCHOOL OF THEOLOGY

Norwegian School of Theology, 2013, Autumn

AVH 5035: Master thesis (60 ECTS)

Master in Religion, Society and Global Issues

Content

1.0 Introduction.....	4
1.1 Questions of research	5
1.2 Contemporary research.....	7
1.3 Methods	7
1.4 Layout of the thesis	10
1.5 Preparing for the Interview	11
1.6 The performance of the interview	12
2.0 Conversion in General	14
2.1 Functional reasons	14
2.2 Spiritual reasons	17
2.2.1 Spiritual warfare	17
2.2.2 Prayer in spiritual warfare	18
2.2.3 Encounter with spirit vs. Prayer	18
2.2.4 Conversion on the individual plan.....	19
2.2.5 Africans getting attracted to Pentecostalism?	19
2.2.6 Pentecostal holism	20
3.0 Moral	22
3,1 Pentecostal moral.....	22
3.2 The Bible standards of Moral	24
3.3 The moral changing in Africa.....	28
4.0 Pentecostals history	30
4.1 Toronto blessing.....	32
4.2 Africa and Mozambique	33
4.3 Iris Ministries	34
5.0 Presentation of Interviews	37
5.2 The situation before conversion	40
5.2.1 Life situation before conversion.....	40
5.2.2 Family life before conversion	46
5.2.3 Work situation before conversion.....	49
5.2.4 Relation to friends and people in Society before conversion	52
5.3 Conversion into Christ	53
5.4 The time after conversion	59
5.4.1 Family relation after conversion	65

5.4.2 Work situation after conversion.....	71
5.4.3 Interaction with friends and people in the society after conversion.....	75
6.0 Analysis of material data	82
6.1 Conversion.....	83
6.1.1 First handed conversions.....	83
6.1.2 Christian roots with the transformation by the Holy Spirit.....	87
6.1.3 Conversion doesn` t help.....	91
6.2 Family	92
6.2.1 The conversion affect their relation to their own family	93
6.2.2 The conversion doesn` t affect their family in a certain extent	95
6.3 Job analysis.....	96
6.3.1 Those who felt changing in their job	96
6.3.2 Those who didn` t felt the change in a certain extent	99
6.4 Friends and the Society	100
6.4.1 Those who felt a change towards friends and Society.....	100
6.4.2 Those who doesn` t felt the conversion played any certain role towards friends and the society.....	103
Conclusion	105
Sources	109

1.0 Introduction

There has been a Charismatic and Pentecostal revival in many countries in the world. In Brazil, the Charismatic movement has exploded into a revival and millions of people have converted to Pentecostalism. David Martin has called our time "*the largest global shift in the religious market place*"¹. According to Dena Freeman, there has been half a billion souls who have been converted to Pentecostalism and the Charismatic movement over the last centuries². Alan Anderson also mentioned that the Pentecostal and Charismatic movement includes over half a billion members. This revival has been developing over the last centuries and includes a quarter of all Christians³.

My thesis is about the growth of Pentecostalism and individual conversions. I personally think this thesis is important because it doesn't seem that the Pentecostal and the Charismatic movement are stopping, but grows even faster than before. Harvey Cox and Victor Tomas wrote the book *The secular city* in 1965, where he mentioned that the religious time was over and that secularization had taken over, but in 1995 he took a full inversion and wrote the book *Fire From Heaven - the Rise of Pentecostalism and Reshaping of religion in the twenty first Century*. In the introduction Cox wrote that their first thesis have proved wrong and that Pentecostalism is not dying but growing as a revival in around the world⁴.

My qualitative studies are from Africa and Mozambique. An interesting issue according to Iris Ministries in Mozambique is that churches expand all over Mozambique and also to the neighboring countries. The importance of this organization is that the organization has according to themselves planted 10 000 churches since 1980⁵, and Iris Ministries said that one million people have been converted. Personally I cannot confirm or deny these numbers, but I am going to visit Iris Ministries in Mozambique to gain better inside information.

1.0.1 Personal background

My interest in this subject started in earnest when I spoke to people who told me how they after a conversion also changed their life course. A close friend of mine experienced a

¹ Freeman, 2012: 10

² Freeman, 2012:10

³ Anderson, 2004: 1

⁴ Cox, 2003: 181, check also David Kristoffer Lannemyr Andersen, 2012: 48-49

⁵ <http://www.irisglobal.org/about/history>

conversion in 2006 and after his mother told me she had gotten a new Son. She told me " when my Son came back from the youth camp he was changed. His anger subsided quite powerfully, and he wasn't noted on the school anymore and his grades got much better ⁶". My conversation with his mother started my interest for the topic conversion and life changing.

I have been to Africa several times after High school. In 2007/2008 I went to Mali after and remained there for five months. After that I went to Senegal, Egypt, South Africa and Mozambique to experience more of the African culture. I read the book *Compelled by Love* written by Heidi Baker and this got me to order tickets to experience Mozambique and Iris Ministries December 2011. I realized it could be an interesting place to do a Master thesis. This trip to Mozambique evoked my interest to return back to Mozambique again.

During my stay in Mozambique in 2011 and I talked with some people who described how they got transformed and also some of them described a life changing process related to the conversion. These conversations were an influential factor in the starting process to write about this phenomenon.

Personally I have worked two years a youth leader in a Pentecostal church and have also involved in Pentecostal movement in Norway. This will consciously or unconsciously affect my view on my research. My analysis and interpretations is from my perspective and is not from an objective reality. The interviews and the observation I am going to conduct cannot be proved scientifically, but will be under the category of testimonies. The testimonies are told by those who experienced, those who performed and myself. I choose to include testimonies in my thesis because they belong to Pentecostal theology and spirituality.

1.1 Questions of research

This thesis will emphasize the consequences of conversions for those I interview. My main research question is:

Could a conversion in a Pentecostal tradition within Iris Ministries, be experienced as

⁶ Interview from 2010: 20th Oct

a strength for the individual and society because, those who have experienced the conversion changed their behavior towards the family, the work place and society in general?

I won't answer the question from my perspective, but rather try to understand those who experienced a conversion and how this experience would affect their outlook upon their own conversion, their families, their work and their behavior.

These questions will be answered by those who experienced a conversion in Iris Ministries. Important questions in my thesis are: How does a conversion play a role in people's lives in the context of Iris Ministries? Could a Pentecostal conversion, in the context of Iris Ministries affect the people's behavior according to the interviewee? Does conversion play a role in people's worldviews? In use of the term worldview I mean: "how person I'm interviewing looks upon the world". Further questions of mine are: How does this conversion change a person's outlook on family? Does the transformation change how a person impacts his own family? Which types of changes occurred in his/her family? Does this transformation play a role at the work place? Which types of changes happened to him/her at the work place before and after conversion? Does this conversion lead to prosperity in his/her life? How does the conversion affect his/her outlook on the society before and after his/her conversion? I using the word society, I mean: "the community/ individuals a person interact with during the week". I also question, Do they think they are treating people differently after their conversion?

To simplify the word Pentecostalism I will include the Charismatic movement because Iris Ministries is Charismatic in the form of expression. So when I use the word Pentecostalism, it's inclusive of the Charismatic movement because it would be very difficult to divide one part from another, since they are combined in the context of Iris. The main focus will be Christ but it's easier to get an overview when I'm using the word Pentecostals⁷.

In my role as a researcher I don't want to judge these people's stories, but rather I want to write about their own understanding of a conversion in their own context.

⁷ Mogensen, 2010: 63

RSGI

If a conversion has aspects which contribute to better behavior, healthier families, more positive interactions with people, and improvement in work ethic and moral, then it is more relevant to discuss the strengths of conversion in a Pentecostal and Christian tradition in our context as well.

Final question is this: "What drives people to make a drastic change of course in their lives"?

1.2 Contemporary research

I have examined whether there are any scholars who have written about Iris ministries, but I found few sources about their work. One of the sources I found from Iris Ministries own sources written about the work they are doing in Mozambique. There is a doctoral thesis about *The Toronto Blessing revival and it`s continuing impact on mission in Mozambique* written by Donald R Kantel. I could read more from this doctorate because it`s relevant to my thesis. This doctorate describes the connection between Toronto blessing and how the revival from Toronto affects Mozambique through Iris.

I could included more of the African scholars and their understanding of Pentecostalism. Ogbu Kalu wrote a book about African Pentecostalism which is relevant to my thesis. Ole Alexander Østhassel wrote a thesis about Ogbu Kalu and a book which delves into African perspectives and Pentecostalism .

Bernice Martin wrote a book called *New mutations of the protestant Ethic among Latin American Pentecostals*. The book describes correlation between faith and economic behavior among Pentecostals Protestants in Latin America. I read some of the theory, but chose to skip it. David Martin is within the same field and wrote about the correlation between Pentecostalism and economic increase.

1.3 Methods

My research question would include a qualitative approach rather than quantitative methods. The strength of quantitative methods is the focus on quantification of data. Quantitative methods are more concerned with gauging quanta rather than individuals⁸.

The best tool to fit my research question is to use a qualitative approach, and my main methods will include interviews and some observations. Obviously there are weaknesses with qualitative methods, because they aren't backed by extensive theories. You can't develop new theories on the basis of just a few individuals. On the other hand qualitative methods could highlight some details or aspects of a greater theory and support or reject some aspect of a larger theory. Strengths in using interview as a method, is that I have gained knowledge about the past and present of individuals. This makes it easier to answer questions such as, "What does change do to a person's attitude towards his family and friends? ". Would this change have any effect on the way he/ she lives today? What was his/her life story before he/she converted to Christ, and did the conversion have any effect on the way he looks at moral issues? Such questions can be answered during Interviews, but the weakness in interviews is that you have to trust the person you talk with. You have to believe what the person is saying and it is difficult to compare words and actions. The words are what the person is saying but the action is what the person is doing.

I know there are different ways to prepare for an interview. Alan Bryman compares an unstructured way to conduct an interview with a structured way. In the unstructured interview, the researcher needs to have a topic or several categories he wants to gain more knowledge about. The interviewee has an opportunity to respond as he wants. The strengths of such interviews are that there are more opportunities to get details about some important issues. An unstructured interview is more similar to a conversation. The challenge with an unstructured interview, is that it may be diffused and doesn't know what to look for. If I as a researcher don't have a specific research question it can be difficult to get a full understanding of a specific research question. But the benefit could be that I gain better knowledge about the main topic. The conversation in the interview may be better if the tone of the interview is not too structured⁹.

⁸ Bryman, 2012: 36

⁹ Bryman, 2012: 471

The benefit of a structured interview is that it is easier to categorize the result into codes. Codes are often in the line between theory and empirical studies. If I'm going to use structured interview, it's easier for me to categorize the interview afterwards, and I save a lot of time. The weakness of such an interview would be that the conversation is locked and it's possible to lose important main knowledge which could benefit my studies. It can be easy to close down the conversation in a structured interview and then I lose reliability, because some people may feel the experience of interrogation¹⁰.

1.3.1 Semi structured interview

I have looked into the unstructured and structured interview and there are strengths and weaknesses with both interview guidelines. Between these two ways of interviewing it's a third way to implement interviews. Semi structured interviews have a question list and the goal is to cover the main research question. The interviewee has the freedom to answer the way he/she wants but certain limits are included. The researcher doesn't need to follow the order he planned. During the interview he add follow up questions or change the order of questions. In my thesis, I'm going to use a semi structured interview because it will increase my reliability as I combine my research question with the option of adding follow up questions which I think it's important during my interviews¹¹.

As I mentioned earlier, there is a benefit to using semi structured guidelines, because then it's easier to have a conversation during the meeting. I know it's a risk to take because the after work gets more complicated than if I chose to have structured guidelines. I believe that the strengths of the semi structured guidelines outweigh the weaknesses because the conversation will flow more easily which may contribute to gaining important information. So I will use a semi structured format for my interviews.

It will also be relevant to interview a local pastor or the church leader, and to interview good followers who fit the mold of my thesis. I will try to find informants within the church who have experienced transformation through their conversion.

It's easily to be influenced by the attitudes of the members, especially if I, as the researcher, getting too close to the environment that the members participant in. On the other hand I can't

¹⁰ Bryman, 2012: 471

¹¹ Bryman 2012:471

have excessive distance to the group because, then it's easy to miss important information. The stories I'm going to listen to during my interviews could be emotional testimonies, which could make it difficult to stay unbiased. I know in this situation it could be difficult to stay objective, but I'm going to be prepared, and I will compare my Interviews with what other scholars have written about the topic.

1.3.2 Participant observation

I am also adding participant observation during my stay. I will be observing inside the church during different meetings, watching what's happening when they have meetings. I'm also going to observe Iris teams on bush outreaches, where they go to reach people with the Gospel. My choice to observe these things is important because people are being converted through this ministry and I want to look at how they are reaching so many people with the Gospel, according to their numbers referred to earlier.

My strategy will include an observation approach, even though I know there can be several weak points when a person participates and observes simultaneously. It's easy to get caught up in the environment and lose sight of my purpose of observation. In my case, I will be in Mozambique for 10 weeks to gain better understanding of Iris Ministries. My main focus will be collecting people who don't originally come from Christian family roots, but have been saved and converted to being Christians.

1.4 Layout of the thesis

The Thesis will be divided into three parts. It will place most emphasis on part three, which comprises the main focus of the thesis.

- The first part includes chapter one (a) Why I'm writing the thesis, b) How I'm going to do it, and c) Who I am interviewing and how I am going to conduct these interviews.
- The second part includes chapters two, three and four and includes the Pentecostal theory of conversion, as well as moral and Pentecostal history. In the history chapter, I will show how the Pentecostal movement has roots that extend back further than the revival in Azusa Street 1906.

- The third part includes my findings and the analysis. I will conduct the interviews and submit my data in categories, and do analyses of the interviews and compare them with the theory I have written.

The main part includes interviews but also some participant observation from those who have experienced a conversion. The second part expounds on the topic with a thorough assessment of what other scholars have written, and discusses my findings on what they have written and how that relates to the interviews and the participant observations.

1.5 Preparing for the Interview

I have responsibility for the project. It is important to be careful with sensitive information, especially if the person I interview can be subjected to detection or violated emotionally. This is difficult to deal with, because I wish to remain neutral and to gain the best possible impression of the situation. On the other hand, if I exclude important information, that would in turn affect the research question. It is hard to not be influenced by the environment¹². I have to secure my information and rewrite names so the people are not easily identified. I will give a picture of each person's situation and describe how the conversion influenced the person's life.

In order to clearly state my intent to the participants, I am going to make a consent form so that the participants know the purpose of the project. The consent form will include:

1. The reason why I'm here. This will also increase the credibility, since they will have signed the consent forms.
2. What the interview will be used for, and informing the participant that they will have the opportunity to ask questions.
3. That the personal details won't be recognized by outsiders.
4. That excerpts of the interview can be used in newspaper, reports, web pages ans, but that they will remain anonymous.
5. That I agree to assign the copyright to the writer of this project¹³.

¹² Bryman, 2012: Chapter 6

¹³ Bryman, 2012:141

1.6 The performance of the interview

It's good to know who I am going to interview. My main interviews are from those who are first generation converts. It means that the people I am interviewing have either been converted from Islam to the Christian faith or animism directions to Christianity.

The first thing during the interview is getting personal facts about the person I'm going to interview. When I've gotten personal data, it's easier to analyze the relationship between age, gender, etc. ans. My target area will be people between 25-40 years old.

The second step I'm taking is to prepare some questions which will help to answer my research question. My plan is to interview ten people who have experienced a conversion to Christianity.

I will also try to have a conversation with the mayor of the town and listen to how he describes conversions in the context of Iris in general. During my fieldwork, I will also try to interview the main founders of Iris Ministries, Heidi and Rolland Baker.

I will ask some questions which will help to answer my research question, and I will be looking to find out if the conversion will affect behavior, family relation and the society in general. I also will be asking if there is moral strength in the conversion.

Questions in a semi structured guidelines of interview

1. How long have you been a Christian?
2. What happened when you converted to Christ within the context of Iris Ministries?
Tell about the experience.
3. How did your life look before and after your conversion?
4. Why did you convert? Some reasons?
5. Did this conversion do something to you as a person?
6. How did you look at the world before and how has that changed now? Is there a difference in the way you treat your neighbors and people in your society, for example merchants and market workers, etc.

RSGI

7. Did your conversion affect your behavior? Give some examples of how you have experienced changes in your behavior and attitude. ex anger, violence.
8. Did this experience effect your relationship with your family after your conversion?
9. Do you treat your husband/wife differently since your conversion?
10. Have your relationships with your children changed? Can you give some examples?
11. Describe your relationships with your friends before your conversion, and after.
12. What does a typical day look like for you?
13. Did you have a job before the conversion? And after?
14. Do you have a different perspective on your job since your conversion? For example, working harder, change in your view of authority, or differences in relationships with co-workers

2.0 Conversion in General

The third wave Pentecostalism which is mentioned by David Martin later in this chapter is what I'm going to do research on. I will study and supply some aspect from my interviews and compare it with theory I have written. One thing to note is that the word conversion isn't used very often by the Pentecostal. Instead the Pentecostals use words as repentance and "are you saved"? The word repentance comes from the Greek word (Metanoia- Meta means with, and noia means mind.). Different translations from the Greek word is proposed such as: change of view, change of heart, change of mind, change of life to transformation¹⁴. When people receive Jesus, the Holy Spirit is received in the same moment¹⁵.

There are different reasons why people convert and become Pentecostals. I will try to divide between main categories which can give a good explanation why people are attracted to the Pentecostal and Charismatic movement. I'm using a system of two coordinates: The horizontal axis covers spiritual reasons why people are converting and the vertical axis covers functional reasons why people become Pentecostal and Charismatic. The reason why I divide between functional and spiritual reasons is because the analysis of the people I'm interviewing will be easier. The functional reasons will give different explanations than the spiritual reasons.

2.1 Functional reasons

There have been many theories from secular circuits that give an explanation why people are attracted to Pentecostalism. The historians, sociologists and anthropologists have given more emphasis to functional explanations of why the Pentecostal movement is increasing, focusing on such factors as economy, politics, and psychology, and how these influence the rapid growth of the Pentecostal and Charismatic movements.¹⁶ When I say "functional explanations", I mean factors other than spiritual reason, which include social, economical, political, and psychological reasons.

¹⁴ Hoell, 1964: 122

¹⁵ Hamilton, 1975: 16

¹⁶ Mogensen, 2010: 70

A Christian group who wanted to deal with social topics and wanted to change the society for the better was Brainchild of Washington. Through a better society, they wanted to establish a better society. These thoughts, from Brainchild of Washington, could be a functional reason why people become Pentecostals, because wealth and prosperity are following the Pentecostals according to David Martin, which I will discuss later in this chapter.

A previous movement before Pentecostalism was y Brainchild of Washington, from 1887-1893 and they emphasis more upon the social gospel. They mentioned that some areas of life could be social sin like poverty, irresponsible use of wealth, social excommunication and bad healthcare, and these social sins weren't better than individual sins. They called it to be saved into a social conversion. They wanted to develop a perfect society and started to get rid of poverty and social inequality. Brainchild of Washington thought the key to establish the ultimate society was to change the social system¹⁷. Brainchild wasn't a typical Pentecostal direction, but it gives some functional explanations why people are joining Pentecostalism and also Iris Ministries. The inclusion of functional reasoning makes my analysis of their stories easier. How much of these factors play a role in the conversion?

Max Weber and David Martin agreed that the Protestantism in the sixteenth and seventeenth century meant that the Protestantism often was linked with economic success. Weber wrote how the protestant ethic influenced the spirit of capitalism. He meant there was a close connection with conversion and he saw that the conversion gave an economic increase. The effect behind Christian conversion is that religion and economy has a close relation according to Weber. He studied this phenomenon and he saw especially in the context of Puritan rows¹⁸. There are also groups in the tradition of the Puritan who don't seem to have any economic effect after the conversion. There were some Protestant groups in Scotland and Holland where the economic increase was minimal. But in general it seems as if the conversion has some effect on the economic advancement¹⁹. Could the economical or other reasons such as social, psychological or politics be important factors of why the people I'm interviewing are converting to Pentecostals and Christ.

¹⁷ Synan, 1997: 45-46

¹⁸ Martin, 1990: 205-206

¹⁹ Martin, 1990: 206

David Martin divide between three different Christian waves which he think have influence on capitalism.

1. The first Christian wave involve the Calvinist Protestantism in the sixteenth century
2. The second wave include Methodist Protestantism.
3. The third wave involve the Pentecostal movement²⁰.

The third wave is what I want to focus on and there will always be an ongoing discussion if people join the Pentecostal movement because they benefit from a conversion affect the economical prosperity according to David Martin. Or is it that people become Pentecostal and the fruit from the conversion lead to economical growth. The people I'm interviewing will answer the question.

Do a conversion really take place?

Henri Gooren divide conversion in three different direction where they can be categorized. Gooren divide between 1) The reason why they become religious. 2) Does the conversion actually take place? 3) How does the life look like after conversion? These steps gives a description of a conversion has taken place or not.

1. Social factors such as family, friends and the change of social network. Individual and cultural factors also play a role in the conversion.
2. Transformation factors which show that a conversion has taken place. In the comparison between their past and the new life it is an important part to see if there have been some changes.
3. Further indication on religious participation after conversion²¹.

These three points from Gooren will be a guideline to see if the conversion really has taken place and also what affect it has on the life of people.

²⁰ Martin, 1990: 205

²¹ Gooren, 2010: 44

2.2 Spiritual reasons

Harvey Cox describes significant signs why people becomes Pentecostals and Charismatic's. He adds that people can feel our time as empty and Pentecostalism has been succeeded to fulfill the emptiness. The Holy Spirit is the reason why the movement increase drastically during the last century²².

The Spirit is an important key in the understand the growth of Pentecostalism. The Spirit can leads the believers to go to certain places to meet people. Through the Spirit people experience healings, prophecies, dreams or visions which convinces people that God is involved²³. This can also be reasons why people convert to Pentecostalism.

2.2.1 Spiritual warfare

Iris Ministries has grown on the basis of a new Pentecostal/ Charismatic movement, which has connection with Toronto, Vineyard and Bethel Church in California²⁴. Bethel church have around 100 people from Norway who participate on their Bible school²⁵. Burgess see how the Charismatic movement thinks about the world. He referred to the apostle Paul which says "our fight is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms²⁶". The Charismatic movement believe that people lives in the fight between evil and the biblical God. In their biblical understanding, most of the neo Charismatic movement see their world as a fight against darkness. One of the goal is to destroy the realm of Satan that has taken place on earth. Paul referred to Satan as a person who have blinded the people so they can't see the light from the glory of Jesus Christ²⁷. One of the central part of Charismatic movement are they believe God has given them authority to "cast out demons and to cure diseases²⁸". Their outlook upon the world is divided between God and Satan, and have been ignored by Western worldview and many missionaries from the West don't deal with exorcism, healing and the supernatural world.

²² Cox, 1995: 81

²³ Mogensen, 2010: 11

²⁴ During my stay people from Toronto and Bethel came to the base in Pemba to speak.

²⁵ A friend of My who is going there at second year 2012- 2013

²⁶ Burgess, 2002: 1090, Eph 6:12

²⁷ Burgess, 2002: 1092

²⁸ 2. New King James, Luk 9, 1-2

2.2.2 Prayer in spiritual warfare

There is an understanding among the Charismatic`s, how to understand human action and the spiritual kingdom. Sometimes, Satan get access to people and it`s written in the book of Job and in Luke 10:31 how Satan can bind the unbelievers²⁹. When people give entry to Satan, he can do more than what people wants him to do. When people gives God space and are obedient to him then God can do more than what people understand and wants. Prayer together with fasting, repentance, forgiveness, worship and justice can be acts of completion in the plan of God³⁰.

Burgess distinguishes between two different prayers. *Intimacy prayers* where the persons uses time alone, in fellowship with God and listens for different guidance for him. This prayer type is used to develop friendship with God. On the other hand there is *Authority prayers* which is used to take authority over sickness and exorcism. This prayer form is closely related to the taking authority over a situation and use the name Jesus to release the Kingdom of God³¹.

2.2.3 Encounter with spirit vs. Prayer

For a Western European this section will be fairly unknown because the outlook do not give much room for the spiritual nature in the same degree as it does in Africa. Most anthropologists agree to the definition of animism which believe that the world is full of spirits who can be hurt if you do not treat them with respect. Spirits are often classified as hazardous and could have a important power. These are dangerous and must be treated in a good way so the spirits are pleased. The New Charismatic`s has an awareness of the forces of darkness which is a reality to them. There are some similarities between animism and The New Charismatic movement. Both use the spiritual to satisfy either gods or achieve something. The big difference is that the New Charismatic movement use the power of God and perceive animism as something devilish. The New Charismatic movement use the authoritarian prayers to cast out the evil or evil spirits. The imagination that God is above the diabolical world, and because of that God is the triune God and will be used to drive the evil out³².

²⁹ 2. Cor 4:4.

³⁰ Burgess, 2002: 1092

³¹ Burgess, 2002: 1092

³² Burgess, 2002: 1092-1093

2.2.4 Conversion on the individual plan

I'm going to see if a conversion has an affect on families and individual on the basic plan. Conversion mean basically turn around. It means in the areas of attitude and behavior. The Pentecostals are concerned to get the convert baptized in the Spirit and also filled up by the Spirit. This is some of the theory behind a conversion and turning point which influence the person's life. It's possible to critique my example from David Martin`s book Tongues of fire because I'm selective, but it gives an overview which can describe some experience of the conversion Pentecostals are experiencing³³. The example Martin uses is: Taso lived in Puerto Rico and he was 41 years old when he got converted to a Pentecostal church. His daughter joined a Pentecostal service and she told her daddy (Taso) what was going on during the meeting. She told that the lame walk and the blind got their sight back and when she also experienced healing, suddenly this was more relevant to Taso. He recognized during the meeting himself as guilty and felt jealously. Taso describes his first experience with the Holy Ghost which he got when someone prayed for him. He was telling this: " I felt something big came into my head during the prayer. Even when I open my eyes I felt this feeling of ecstasy". Then Taso understood that he got something in his body. Later he received the baptism in the spirit and there was something which filled the body with joy³⁴.

This example is typical in Pentecostalism and describes a conversion which is taking place. Another question that raised around the topic conversion is: How much change does it need to be called a conversion? Does it mean change of identities, values, attitude and behavior or is it rooted in deeper the identity?³⁵ Such issues I won't answer directly but rather ask those I interviewed. Those I'm interviewing will give the answer on how they experienced the conversion.

2.2.5 Africans getting attracted to Pentecostalism?

In Africa it seem that Muslims and Christians conquered most of Africa through missionary. The north part of Africa that includes Sahara and countries such as Mali, Niger, north part of

³³ Martin, 1990: 192

³⁴ Martin, 1990: 192-194

³⁵ Gooren, 2010. 31

Nigeria and Somalia have a majority of Muslims. Countries such as Ghana, Kenya and south part of Nigeria have the predominance of Christians³⁶.

Through Islam and Christianity it was easier for people in Africa to deal with Witchcraft and evil spirits. The worldview and meaning was easier to understand in the context of these two religions and how they interpreted the world. This is common for Pentecostal in different part of the world because the Pentecostal deal with exorcism and baptism in the Holy Ghost. One explanation why people convert from Nominal Catholicism to Pentecostalism is that many people who are born into Nominal Catholic home, doesn't have connection to the catholic church. In sub Saharan there have been discovered issues which is difficult to deal with. Many of those who have converted into Islam and Christianity, change the names of their gods so that it can look like they worship Allah or God, but they still continue with witch craft and animism. In reality they still practice their spiritual prayer to their ancestor and their gods.³⁷.

The connection between functional reason and spiritual reason can be difficult to divide, because they are connected together to some extent. But people I'm interviewing would give description of their own conversion and then it easier to categories the answer in functional or spiritual reason of why they become Pentecostals.

2.2.6 Pentecostal holism

Pentecostals thinks holistically in their understanding of body, mind and soul. Humans become holistic when soul, mind and body through healing, prophecy, dreams and other supernatural events takes place. These incidents occurs often in church services or in the daily life and is normal bases to people who is a part of Pentecostal and Charismatic churches. This holistic thinking is critical to western culture which divide soul, mind and body differently than Pentecostal and Charismatic³⁸. A Christian is a person who is born again by the Holy Spirit, and this is the new birth Jesus talked about³⁹.

³⁶ <http://www.uppua.org/religion.html>

³⁷ Gooren, 2010: 43

³⁸ Poewe, 1994: 33-34

³⁹ Hamilton, 1975: 16

RSGI

The Pentecostals and Charismatic's believe in a Trinitarian God, which include the Father, the Son and the Holy Spirit. The belief is that God through Jesus and the Holy Spirit, does the relation to God possible. Pentecostals believe that the Holy Spirit is an important part of the trinity and this fact leads to dramatically experiences such as healings, prophecy, dreams, glossolalia and visions. The members of Pentecostal, Charismatic members of churches have often their own stories to tell how God transformed their life's and it's called personal testimonies⁴⁰.

A group called the Holiness movement meant that the only way to get a perfect society was the second coming of Christ and the institution of the millennium. The Holiness movement doesn't see poverty and social inequalities as the main problem, but the evil repercussion of theater, ball games, dancing, lipstick, drugs and cigarettes⁴¹. I'm adding this part because Pentecostalism has roots back to this holy movement.

The enormous increase of Pentecostals shows how missionary work also have a key role⁴². In the Great Commission. Jesus said:

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen⁴³.

⁴⁰ Poewe, 1994: Chapter 1

⁴¹ Synan, 1997: 45-46

⁴² Synan, 1997: 206, There is a statistic that shows how the Pentecostals has increased from 1926 to 1995.

⁴³ KJV, Matt 28: 18-20

3.0 Moral

This chapter tries to find some common references in the Pentecostal moral of the Interview I am conducting. I will start with Pentecostal moral and want to show that the Pentecostal moral is in line with Christian moral and also how the philosophers have discussed whether there was a common morality.

3,1 Pentecostal moral

Before I start to look after a moral effect in Pentecostalism it's important to define Pentecostal moral, which can be difficult. Defining the Pentecostal movement is difficult because it consists of thousands of independent churches which makes it almost impossible to determine a common «statement for the Pentecostal movement».

However, this chapter tries to find some common reference points that will define a high ethical morality that might not apply Pentecostal churches in general, but may be representative of the majority of Pentecostals. The problem with the Pentecostal movement is that the churches are spread and don't have an umbrella scheme which can cover a general rule because of the independent churches. I can solve this issue by showing that the Pentecostal have roots that protrude further back then Azusa Street 1906. The Moravian was a pietistic orientation who said that they received the Holy Spirit in 1727 and lasted nearly a hundred years⁴⁴. John Wesley who is one of the main persons in Methodism preached and talked about the second blessing from the Spirit. This doctrine has later been an influenced to the Pentecostal understanding of how the Spirit does the transforming⁴⁵. T.B. Barratt who is one of the main founders of Pentecostalism in Norway and Europe discovered that his interpreter had received the Spirit and the ability of speaking in tongues in 1897⁴⁶.

When I started to read about Pentecostal moral, I saw there was a close connection between moral and the Spirit. The Pentecostals believe that the Bible is the word from God and the Spirit makes the Bible alive⁴⁷. Spirit and the scripture are connected to each other, as spirit and Christ was dependent on each other. The ideal achievement with and through the spirit is to be influenced by God to manifest the kingdom of heaven and personal edification. Only through the Spirit the Pentecostal can overcome the enemy or unknown adversity. The

⁴⁴ Anderson, 2007: 18-19

⁴⁵ Anderson, 2007:19

⁴⁶ Anderson, 2007: 29

⁴⁷ Land, 2003: 100

influence of the Spirit bring Pentecostals into the peace of Christ⁴⁸. The Pentecostals are conscious that God was with the Jewish people. The resurrection and the rapture of Jesus is replaced by the Holy Spirit in a divine form until Jesus is coming back. In a short summary the Holy Spirit means " God with us". The ultimate goal is to be the most Christ like person, and that can achieved through the Holy Spirit⁴⁹.

In this section Murray Dempster who is a social ethicist in classical Pentecostal tradition, add some interesting features. He sees the entire Pentecostal ethic as Theo centric and his goodness and holiness in an understanding of who God is. Based on this understanding, the Holy Spirit is a part of all aspects in life, such as the social, political and economical practices⁵⁰. Dempster summarizes Pentecostalism as:

A network of valuable friendships and understanding of God who acts to us through his goodness and holiness. That leads to human actions of liberation, justice, love, and reconciliation during a deep identity roots in theological anchoring with biblical stories and Gods creative power. It causes through the Church that it occurs a new society⁵¹.

The Pentecostal Moral is not depending on the scripture alone, but also religious opinions. Different congregations teach different advices to the members. As example T.B Barratt urged people to not sell tobacco or strong drinks.⁵² He also gave guidelines in business and he wouldn't have immoral or unfairness in the trade market among the church members, if people do so they can't be a spiritual home to other people. To get a better overview to the topic Pentecostal moral there this is a source to understand what the early Pentecostal Holiness church meant. T.B Barratt said and promoted his member to not participate in theatre, film or other "worldly activities"⁵³. Another Pentecostal organization called The Apostolic Faith warned against dancing and card playing. To take it to the periphery there was a Swedish Pentecostal preacher who believed if you wanted to be holy, you couldn't play dominoes. An American Pentecostal denomination warned against drinking Coca Cola or any

⁴⁸ Land: 2003:119

⁴⁹ Land, 2003: 32

⁵⁰ Burgess, 2002: 605-606

⁵¹ Burgess, 2002: 606

⁵² Hoell, 1964: 117

⁵³ Hoell, 1964: 117

strong drinks⁵⁴. Well this is a bit on the periphery of what an average Pentecostal believe, especially the concern of dominoes and Coca Cola.

As I studied what Pentecostal moral include, I saw that moral had a strong connection to the Bible and how it comes alive through the Spirit, so therefore I want to add something from the Bible into the interpretation of the Pentecostal Moral.

3.2 The Bible standards of Moral

According to Genesis 1:26 God created human and he made them in his image according to his likeness. (2. New King James) in verse 28 he said to the Humans that they should be fruitful and multiply. Humans have created their own communities and reorganized the society in their own terms. Wariboko writes that God recreated his own image, the humankind makes their own image of themselves. In the creation of their own image they want to create what essentially is " the image of God"⁵⁵. It means that people basically seek the creator who made himself equal with humans.

The Pentecostals are more concerned about the spirit who changes people and manners. They talk about new creation, born again, new birth. There is a distinction between the old and the new. The old belong to the past and the new is a changing process or experiences. It seems that changing and transformation are close to spiritual experience.

There is a correlation between transformation and the spirit who transform, but what is a moral standards of the spirit? Is that possibility to aim a common standard? According to what Paul wrote in Galatians 5:22 he said " But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self - control⁵⁶".

To get a better understanding of these fruits I'm going to explain each word more specific, so it's easier to get a better understanding of what the word really means. The word of *love* is *Agapè* which mean the highest revelation of Love. That include a faithfully freely granted love from God. Without love there is almost impossible to build churches and families⁵⁷. The

⁵⁴ Hoell, 1964: 118

⁵⁵ Wariboko, 2012: 133

⁵⁶ 2. New King James, 2012: 1423

⁵⁷ Horton, 2002: 479

word joy is translated from *Chara* which mean active joy. The word means an ongoing process. It has a close connection to the word hope. Later on Paul writes about be rejoicing in hope Rom 12,12. The idea that God is in the lives of the individual and fellowship to those who believe. This is an important part for the Pentecostal believers⁵⁸. Peace is translated from *eirènè* which describes the harmony between health, wholeness and well being. This is one of the gifts from the spirit and there is a goal to get peace with all people. Patience comes from the word *Makrothumia* which includes a grudge and also tolerate injustice. Humans through hustle and bustle will in the theory have less patience with each other. But through Patience the people will be more forbearing to each other⁵⁹. Kindness comes from *Chrèstòtes* and reminds of the love Christ shows to the world through his kindness. With kindness there is a strength to love each other and learn to tolerate others even when people disappoint you. Goodness translated from *agahòsunè* means to be generous and practicing basic needs for the needy. Under this point the early church is an example in actions. The word must be seen in relation to love. You can't show goodness without love⁶⁰. Faithfulness comes from *Pistis* which often referres to life of faith. It is important to know that a man can fail but God is patient and even if a Man failed hundreds of times he`s still patient with his creature⁶¹. Gentleness comes from the Greek word *prautès* and has the idea to set other higher than oneself. The word is origin is from the word *praus* which means meek, humble or gentle. Self-control derives from *egkrateria* which means to have control over the body including the sensual passion⁶².

On the opposite hand Paul wrote:

" now the work of the flesh are evident which are adultery, fornication, uncleanness, lewdness and idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries ans⁶³".

Other gifts which is important to remember is written in The first Epistle to the Corinthians and they are: word of wisdom, word of knowledge, faith, miracles, healings, prophecy,

⁵⁸ Horton, 2002: 480

⁵⁹ Horton, 2002: 480

⁶⁰ Horton, 2002: 481

⁶¹ Horton, 2002: 482

⁶² Horton, 2002:: 482-483

⁶³ 2 New King James, 2012: 1423

distinguishes between spirits, speaking in languages and interpretation of languages⁶⁴. These gifts are used to help other believers in the connection with God and are not given to people so they can have their gift by themselves. The gifts were given to the individual so they can share their gift`s to others. Pentecostals believe these gift have been in the church through all times but haven`t been practiced by the members⁶⁵.

In some circuit within Pentecostalism the churches and community should be reorganized if the Spirit declines. To do this one finds the source to the problem and if necessary exclude people who stand in the way of spiritual outpouring⁶⁶. There is different understanding of how to interpret the rule of the Spirit. As I understand it Wariboko perceives that the conservative theologians thought the Spirit was the kairotic event that has valid for all times. The conservative thinks the Spirit was given once and for all. On the other hand we find Pentecostal who mean that the spirit outpouring is valid for all times and the spirit isn't depended on time. Impulse from the Holy Spirit is the way to change the moral. The Holy Spirit gives principles of ethic and creativity. The Spirit also gives structures, wisdom and help to those who are affected by the Holy Spirit⁶⁷.

In the understanding of Pentecostal moral it is a source to know that the Spirit is an important factor to transform the moral. Pentecostals are more concerned to live the faith out and let the Spirit indwell the body of Christ. Land writes that the Catholic Church focuses more upon right structure. The Protestant are more concerned about right message and the Pentecostal emphasize more upon experienced power and presence of the Holy Spirit⁶⁸. Every individual can get the Spirit regardless of color, nationality, gender or age. The main goal is to develop the full potential of each individual in terms of social relations and a consciousness to the moral. The Spirit leads to an inner meaning of creates moral consciousness of the moral. This point is more emphasized by the Pentecostal than Protestantism⁶⁹. Under this point I want to add what William Seymour stated in Azusa which I think summarizes relations between scriptures and the Spirit very good.

⁶⁴ Hamilton, 1975: 16

⁶⁵ Hamilton, 1975: 16

⁶⁶ Wariboko, 2012: 18

⁶⁷ Wariboko, 2012: 49

⁶⁸ Land, 2003: 33

⁶⁹ Wariboko, 2012: 132

William Seymour says.

" Tongues are one of the sign that go with every baptized person, but it is not the real evidence of the baptism in the everyday life. Your life must measure up with the fruits of the spirit. If you get angry, or speak evil or backbite, I care not how many tongues you have, you have not the baptism with the Holy Spirit. You have lost your salvation. You need the blood in your soul⁷⁰.

This statement from the founder of the classical Pentecostal movement William Seymour summarized a good point about the relation between the experience of Holy Ghost and the fruit from this encounter. If the experience of the spirit do not change the behavior than it has no value.

What is moral?

Does a moral which is universal exist? The answer is ambivalent, because philosophers have different opinions. According to the Sophist about 400 BC the valid moral will vary from community to community. They also said that moral in a strong sense doesn't exist. On the other hand Socrates and Platon said that moral must be of universal art. It has to be common values that everyone recognizes as their own values. In the middle of these ditches we find Aristotle who said that moral is found in the customs and manners of a society⁷¹. It's even harder to know for sure if there is an absolute morality for all people, because different cultures emphasizes different values⁷². There are disagreements among the scholars who try to define moral. Is moral something absolute or is it relative? The term moral is also close connected with ethic and how we act. These parts complicates the definition of moral because, do we act on the basis of our emotion, virtue, duty or consequences? Is the understanding of moral something which benefit ourselves or the people around us? These type of questions are difficult to answer because the scholars disagree in the definition. Wariboko referred to Tillich when he describes protestant principles on the understanding of moral.

⁷⁰ Land, 2003: 124

⁷¹ Thommessen: 1996: 31

⁷² Cook, 1999: 10

Is an expression of the conquest of religion by the spiritual presence and consequently an expression of the victory over the ambiguities of religion, its profanization and its demonization⁷³.

Before I turn to a selective definition, I will try to suggest a definition of moral:

Moral is a set of norms, values and attitudes as one individual or a community has agreed and try to keep. To simplify my thesis and delineate the definition of moral I'm using the definition from an Anthropologist Raymond Firth, he says.

" By the moral attributes of an action is meant its qualities from the standpoint of right and wrong. Moral is a set of principles on which such judgment are based. Looked at empirically from the socially specific in the first instance. Every society has its own moral rules about what kinds of conduct is right and wrong, and members of society conform to them or evade them, and pass judgment accordingly. For each society, such rules, the relevant conduct and the associated judgments, may be said to form a moral system⁷⁴".

It means that Christians will try to keep the moral basis of the conviction that the Bible is morally right to keep. There are many degrees on Christians, but the conservative direction will use the bible as the right way in trying to live.

Pentecostals hasn't an executive umbrella, which cover a specific moral. As a summary of Pentecostal moral, I will suggest that the Pentecostals uses the Bible combined with the Holy Spirit to find a moral. Pentecostals gives more emphasis to the Spirit on how to interpret the moral. But the moral has to be in line with a Biblical understanding of moral. The Bible and moral are depended to each other and cannot be separated from each other.

3.3 The moral changing in Africa

The Pentecostalism in Africa does not separate politic and faith to any great extent. There is a notion that God wants to bless Africa with prosperity. It's a statement that God wants to bless Africa with wealth, health and abundance, where the Pentecost work hard, use much time in prayer and also live morally good lifes according to their own conviction from the Holy Ghost and in line with the Bible. It is also interesting to look upon how the Pentecostals worldview

⁷³ Wariboko, 2012: 9

⁷⁴ Cook, 1999: 125

is different from the modern worldview. Poverty, underdevelopment and depression are from an African Pentecostal perspective from the Devil and the way to fight against poverty is to declare war against the demons. This view is different because the modern worldview will state "war against poverty"⁷⁵.

Pentecostalism has brought a new turning point into families. The bounds between generations are stronger and the focus shift to the nuclear family. The Pentecostals look at drugs, alcohol and extra material relation as destructive for themselves and their own family. There is a turning point also connected to the conversion and Pentecostal use more energy into their own nuclear families⁷⁶

It seems that Pentecostalism in Africa have some reference to the Protestantism that Max Weber looked upon. He looked upon: the protestant ethic in Europe during sixteenth and seventeenth centuries. As I understand Weber he saw a correlation between the protestant ethic and the growth of capitalism in Europe. The protestant began to work harder and were sparse and limited their consumption which lead to successful companies and businesses. It's lead to save capital which could be used later to develop new businesses. Some theorist actually suggested similarities between Weber's understanding of protestant ethic and the Pentecostal ethic today⁷⁷. Freeman writes in his book that there are similarities between Weber's understanding of ethic and current Pentecostalism in Africa. The Pentecostal emphasize that there is a change in behavior and moral. The changing of behavior can lead to success in social welfare⁷⁸.

⁷⁵ Freeman, 2012: 2

⁷⁶ Freeman, 2012: 13

⁷⁷ Freeman, 2012:15-16

⁷⁸ Freeman,2012:20

4.0 Pentecostals history

It is a source to have in mind that have roots back to Jewish traditions where Moses got the law upon Mount Sinai, but I will not emphasis to much upon the Jewish tradition but rather start with the book of Acts. Most people think about the first Pentecost when the disciples got the Holy Ghost. Tongues of fire came from heaven, and hit the heads of the disciples. The day after the baptism of the Holy Spirit 3000 people was assigned to the church. The book of acts describes signs and wonder where healing, exorcism and miracles happened⁷⁹.

When I started to read about Pentecostal history saw that there is a connection with earlier groups. Alan Anderson writes that it is important to know that there has been several revivals before the classical Pentecostal tradition. During the third century there was a group called Montanist who reacted against cold orthodoxy. The famous Tertullian who was an African Theologian, shared common identity with Montanist who experienced prophecy, tongues and more⁸⁰. During the reading of Pentecostalism and the Charismatic movement it's important to bear in mind that previous generations also experienced tongues, prophecy and outpouring of the Holy Spirit.

The spirit had been pouring out earlier in the Methodist tradition with John Wesley and his brother Charles Wesley. Charles Finney (1792-1876) describes his own experience as face to face encounter with God, in the mid- nineteenth century. He perceived his own experience as baptism in the Holy Spirit and experienced a wave of electricity which permeated his body. He later told that he felt waves with liquid love getting through his body during this experience. He traveled around to preach and many signs and wonders followed him after his face to face encounter with God. The Baptist preacher Dwight L Moody who was one of the main leaders, describe his God given encounter as "God revealed himself to me, and I had such experience of his love that I had to ask him to stay his hand⁸¹" Such stories are important to have in mind before I take an outlook on Pentecostalism⁸².

⁷⁹ Anderson, 2007:65, 2 New King James, 2012: 1328, Cox 2001: 47

⁸⁰ Anderson, 2004: 19

⁸¹ Anderson, 2007:23, Hollenweger, 1997:144-147 also mention Pentecostalism has adopt many certain details from Methodism.

⁸² Anderson, 2007: 19

Poloma describes three different directions in the Pentecostal/ Charismatic movement. These are important to include because the picture of what Pentecostalism and Charismatism are becomes much more understandable. Poloma argued that:

1. The first revival, which was called Classical Pentecostal started in the start of the twentieth century, (includes Azusa street revival).
2. The next flow started in 1960 - 1970th where he argued might be found in catholic and Orthodox church according to Poloma⁸³. In this category he also find most Protestants direction and new independent churches which was nondenominational⁸⁴. Additional information from Synan was that the Pentecostal direction started among protestant and was spread out to the Catholics⁸⁵.
3. The third wave of Pentecostal movement developed in 1980s-1990s, Alan Anderson uses the term Charismatic and new Pentecostalism in his description of the third wave⁸⁶. This wave was important to the founders of Iris. Toronto blessing has a central part under this wave⁸⁷.

When fire from heaven came in April 9 1906 people began to shouts of joy and dancing. The group of attendees expanded and they had to move into a larger building and they ended up in Azusa Street. Los Angeles doesn't have many white people, but after the revival started the meetings where mixed with Mexicans, white and black people⁸⁸.

The history of these events has in the decade after these incidents been spread all over the world. The history of what I called the classical Pentecostal revival starts with the black preacher William Seymour who was a pastor. Seymour believed that most of Christianity at this time was empty rituals and creeds without power and believed that Christianity was something more⁸⁹. Augustus Cerillo who is a Pentecostal historian made several theories of how to understand classical Pentecostalism. Was there a whole new movement which out of nowhere? Is it a continuation of Holism Movement and the Methodist tradition? There are different opinions how the Pentecostalism should be interpreted, and both scholars who think

⁸³ Poloma, 2003: 20

⁸⁴ Poloma, 2003: 20

⁸⁵ Synan, 1997: 220

⁸⁶ Anderson, 2004: 144

⁸⁷ Anderson, 2004: 162

⁸⁸ Cox, 2001: 45- 46

⁸⁹ Cox, 2001: 46

there is a continuing from Holism movement and others like Poloma who divide Pentecostalism in three directions⁹⁰.

After the fire started in Azusa street the revival has been spread all over the world to Europe, Latin America, Asia and Africa. Missionaries from all over the world were inspired to start churches all over the world. Pentecostalism grows to a worldwide movement the years after Azusa Street⁹¹.

4.1 Toronto blessing

I'm including the Toronto revival because it had a huge impact on the main persons in Iris Ministry Heidi and Rolland Baker. Donald R. Kantel wrote a doctoral thesis about Toronto blessing and the connection to Iris Ministries in Mozambique. In the conclusion Kantel wrote that the Toronto blessing "was an authentic move of the Spirit of God-- one which continues to exercise a renewing and empowering effect on ministry and mission around the world, especially as evidenced by Iris ministries in Mozambique⁹²".

People have different experiences with Toronto blessing as I will show later. The Toronto revival started in 1994 at Toronto International airport. Toronto is connected to Vineyard which was established by John Wimber in the last quarter of the twentieth century. Vineyard started to emphasize more on worshipping, the spiritual realm and wouldn't include what they called religious traditions. The music has been important in Toronto and the leadership gave permission to the members to dance and play during the meeting. The meeting contained healing, prophecy, tongues and miracles⁹³. The characteristics of the revival was that people got involved with the whole body in dance and worship and included feelings and the physical⁹⁴. Those who experienced this revival have different opinions. Nigel Wright studied the revival from the beginning of 1980 and he argued that many of the same signs and wonders happened earlier. He saw links between John Wimber in early 1980 and the Toronto blessing in 1994. He describes the same type of miracles that happened before 1980⁹⁵.

⁹⁰ Anderson, 2004: 42-43

⁹¹ Anderson, 2004

⁹² Kantel, 2007: 177

⁹³ Poloma, 2003:15

⁹⁴ Poloma, 2003:41

⁹⁵ Wright, 1995: 152

Andrew Walker has a different perspective than Baker and he is critical to this revival. He questioned whether this signs had something to do with psychology. Walker describe people during the meeting who scream, kick their legs in the air, make animal noises and begin to laugh uncontrolled. His question was if there was some hypnotic power which affects the meetings⁹⁶? People experienced Toronto differently and some felt good about the meetings but others got depressed and felt very bad. David Wulff describes similarities between shamanism and Toronto. He recognizes that both include rhythm of the drums and how they present the music. These are similarities with shamanism which human in hundreds of centuries have practicing⁹⁷.

4.2 Africa and Mozambique

There are few people who have written about Iris Ministries in Mozambique. The sources I found was from the founders Heidi and Rolland Baker who have written about what was happening in Iris Ministries and Mozambique⁹⁸. There have been Pentecostal missionaries in Mozambique since 1911, when Assembly of God was established. In 2002 there are about 2,3 millions Pentecostal, Charismatic and New Charismatic members in Mozambique⁹⁹. It is difficult to measure numbers, but it gives an overview and a picture of Mozambique.

Africa

The Pentecostal movement in Africa looks different than the Pentecostal movement in Europe. Typical characteristics with Pentecostalism in Africa, is that they have developed their own independent churches. African knew what they needed, and this led to thousands of independent churches who are growing everywhere in Africa and many churches got their own prophets. Roughly around 2000 after Christ, the Pentecostal movement included around 300 millions in Africa¹⁰⁰.

⁹⁶ Walker, 1995: 152

⁹⁷ Poloma, 2003:45

⁹⁸ Baker, 2008

⁹⁹ Burgess 2002: 180

¹⁰⁰ Martin: 2002: 132

The African Pentecostal has increased almost in all countries in Africa during the last centuries. There are statistics which indicate different number and values. But one source from Johnstone and Mandryk show that almost 11 % of the population in Africa regard themselves as Charismatic¹⁰¹. Although the statistic may have some margin of error as it provides a picture of how widespread the Charismatic movement in Africa is. There are certainly many ways to divide the different orientations of the Pentecostal and Charismatic directions, but Anderson divide between African Initiated Churches (AIC) which practice healing, exorcism, prophecy and tongues. There are two others directions which are growing rapidly in Africa. The typical classical Pentecostal churches which are affected by the western churches have been represented in Africa since 1907. The second direction is the new Pentecostal and Charismatic movement which have been founded in the start of 1970 A.C.¹⁰²

4.3 Iris Ministries

Heidi and Roland Baker are the founder of Iris Ministries. Both have taken a master degree from Vanguard in California and Heidi has also taken a PhD in systematic theology at King`s college in London. They started in the end of the 1980s in Hong Kong to minister to the poor and homeless. The idea to travel to Mozambique started when they read a story from *Time Magazine* where the Red Cross vehicles blasted into the air and the civil war was developed between RENAMO and FREELIMO. FREELIMO was supported by Soviet and China. On the other hand RENAMO was independent and fought against Communism. This fight between these two groups started after Mozambique got independent from Portugal in 1975. Heidi and Roland decided to travel to Mozambique, and they read all the information they could about Mozambique¹⁰³.

In 1995 they got the chance to visit Mozambique for the first time in their life. They traveled from South Africa into Mozambique¹⁰⁴. They started an orphanage that no one else would have in Maputo. They got over three hundred children into this orphanage, but after a while they couldn't stay there because of the control set in Maputo. They had to leave Maputo with all the children and they got a piece of land in the Machava district.

¹⁰¹ Anderson 2004: 103

¹⁰² Anderson, 2004: 104

¹⁰³ Baker, 2008

¹⁰⁴ Baker, 2008: 15-17

They established a tent village where they lived for some years. Kedro is one the persons I interviewed and he met mama Heidi and papa Rolland in 2000, and explained that the base of Iris was different that time. In 2000 they had a big tent in Pemba and all the buildings wasn't here. He came to the center in Pemba and wanted to help Iris Ministries¹⁰⁵.

The last eight years, a group of four million who speaks Makua up in northern part of Mozambique has been the focus area of Heidi and her husband. According to Iris they have planted 2000 churches among these groups during the last eight years¹⁰⁶. The Christian TV channel CBN that has one million viewers in average and can reach 97 % of the population in US made a reportage from Iris Ministries and they also noted a network of churches which numbers 10 000. The 2000 churches they have planted in northern Mozambique is included in the numbers of 10 000 churches. Daily, Iris takes care of 5000 children¹⁰⁷. Heidi and Rolland Baker and their teams chose this area because missiologists noted that the Makua area was "unreached and unreachable". Every year thousands of visitors come from all over the world to Mozambique and Iris Ministry to help them with the hospital, schools and the missionary work. They also own aircrafts which they use to reach other villages. If they have campaigns some places in Southern Africa they use their own plains to reach the target¹⁰⁸. The organization has also purchased their own well drill which they use to look for water.

Iris thinks holistically when they operate with the assistance view on the human, which include all physical, psychological and practical part of the body. This view includes ministry of bible school, medical clinics, primary and secondary school, farming vocational training, church planting, bush conferences, counseling and child sponsorship. The organization wants to establish their own University in Pemba where the poor people can participate¹⁰⁹. During my visit in Mozambique, I will visit some of the schools and churches to get more knowledge of how the organization minister to the local people¹¹⁰. They have started ministries and have established orphans care in all in all 10 provinces in Mozambique.

¹⁰⁵ Interview with Kedro, 2/6-2013

¹⁰⁶ <http://www.irisglobal.org/about>, These numbers are very high and there is difficult to define churches. Are they meaning church buildings or communities?

¹⁰⁷ http://www.cbn.com/700club/guests/bios/Heidi_Baker_102512.aspx

¹⁰⁸ <http://www.irisglobal.org/about/history>

¹⁰⁹ <http://www.irisglobal.org/about>, look also the book from Baker in 2008,

¹¹⁰ <http://www.irisglobal.org/about>

Heidi Baker who is one of the founders of Iris Ministries tell us in her own book that this experience with Toronto blessing had a huge effect on her life. She tells in her own book *Always Enough* that she went to Toronto in 1998 and then Randy Clark was preaching and he asked if Heidi wanted Mozambique. She said "yes" and the fire from heaven (the Holy Spirit) hit her and she couldn't move for seven days because of the presence¹¹¹. Baker describe that this experience increased the presence of God in her life which took effect on the revival in Iris Ministries¹¹².

¹¹¹ Baker, 2008: 81-83

¹¹² Baker, 2008

5.0 Presentation of Interviews

I started to realize that this culture was different from the Norwegian culture and I wasn't aware that this culture emphasized relational contact so much as I thought. In my mind I wanted to conduct interviews which were effective and preferred not to use much time to talk about other things. With my Norwegian worldview it wasn't so important to involve confidence and relationship before the interview was conducted. This was perhaps my first mistake, especially before the first interview should be conducted. I was more concerned about my goals for the interview and wasn't aware to develop relation to the person I was going to interview, so the first Interview wasn't very good. Therefore I had to skip it and try to find some others. During my ten weeks in Mozambique I learned that people from Mozambique value personal relation and trust before the interview should be conducted. That doesn't mean that I had to spend days with the person before we conducted the interview, but to spend half an hour to get to know the person better before I asked him questions about his conversion¹¹³. When I started to develop friendship with them, it was much more interesting to talk with them about their conversion and they began to be much more open to me about their life's stories. I said I should conduct interview with first handed converted, but some of them aren't first handed converted. I recognized the difficulties with these issues because it was difficult to know the persons background before we started the interview and I chose to be open and not ask about if they were first handed converted before we started. On the other hand, the transformation people experienced by the Holy Spirit lead to powerful stories about how their life's got changed. Even if people grew up in Christian homes I stated earlier that a conversion is: "change of mind, change of heart or change of view". This definition does it easier to include the most people under the description as " first handed converted".

During my time in Mozambique the government and police decided that we had to be out in the streets in groups of eight people, because of security. The conflict between RENAMO and FREELIMO is still ongoing and during our time RENAMO killed some white people. This was one of the reasons why the police wanted us to be in groups of eight people or more¹¹⁴.

¹¹³ Observation, 30 May 2013

¹¹⁴ <http://www.foxnews.com/world/2013/06/24/mozambique-political-talks-resume-despite-attacks/>

RSGI

This rule was making my first plan little difficult to keep. I planned to take most of the interviews out in the village. I didn't want to bring a team of eight people with me to conduct interviews, so I had to reorganize my thoughts. Another thing I did not realize was that men and women cannot talk together alone without anyone watching. It was the same as if they had a hidden or open relationship¹¹⁵. Therefore I decided to interview men in the ages between 20-40 years old about their conversion, family relation and work and the society. The good thing was that Iris has a large base where around 600-700 people lives¹¹⁶. During the day time many thousands of people came into the base because of school, food or hospital. It was much easier for me to get contact with Mozambicans because of that.

I wanted to interview the founders of Iris Ministries Heidi and Rolland Baker, but that wasn't possible because they were so busy with all kinds of meetings and worship services. I tried to write some mails to them and I also had a small conversation with Rolland about my project after a church service, but it wasn't possible to organize a meeting with them, because they were so busy. I have also mentioned that I wanted to talk with the leaders of the town, but this project was difficult to do, because of the rule with eight people or more, so I had to skip it. Instead I was joining church and other meetings where they explained how Iris is working and what core values they had inside their organization. Iris is planning to establish a University in Mozambique and a lot of time was used to plan this. They were also involved with the President and the government in the process.

I started to develop contact with two young men from Mozambique and they sat outside the kitchen and they did nothing. I asked them after a while who the best translator they knew about inside this base was. They showed me a person who had finished High School and I asked him to work together with me to translate. He said "yes" and we contacted one of his friends who also visited the base. I interviewed him and he answered on my questions but through the translator. I decided after this interview to contact people who were speaking English, because I wanted to get closer in relation and communication. Iris is growing internationally and is represented in over twenty countries¹¹⁷, so this is the reason why the next person I met was an American couple who was going to live two and half months at the Iris base. This Interview was much better and I came closer to them and it was much easier to

¹¹⁵ Interviewing from Men and Woman who experienced conversion.

¹¹⁶ Observation, 3 July 2013, divided in 320 harvest school students, 200 kids who are living at the base, 40 visitors and 50-60 missionaries who includes Mozambicans.

¹¹⁷ <https://www.irisglobal.org/ministry-locations>

get more facts about their life's. After I conduct these two interviews I used time at the base and was talking with Mozambicans. I found someone who could speak very well English in the ages of 20-40. I asked them if I could conduct an interview about their conversion. I decided to interview a couple from America because Iris Ministries is growing so fast and they are representative in Africa, America, Europe, Asia and Micronesia¹¹⁸. As I mentioned earlier they have a network of 10 000 churches and this phenomena was the reason why I included an American couple. The fictitious names of the interviewees are Dura, Sergio, Gary and Sara, Sero, Shiko, Abil, Keroma, Mosaka and Kedro. Eight of them are from Mozambique and two from America.

I could prepare myself better to print out a guideline to them on how I was going to use the material they were giving me, but I decided to skip it, because this culture is placing more emphasis on relational contact rather than literary process. My choice to skip the contract was well thought out on this basis. I observed that the best conversations happened when we were sitting in the natural environment and talking as " friends" instead of to be an important person with guidelines where we signed paperwork before we started. I explained my project and that I was going to use this information in my master thesis. I also explained to them that I was changing their names so people couldn't recognize them. This factor made it easier for them to be more open to me about their life`s.

All of the names are changed in the interviews because they didn't want to be recognized especially because they gave me sensitive information about their life. On the other hand you find many stories which have similarities with the interviews I conducted in the context of Iris Ministries¹¹⁹. During the presentation of interviews I don't want to put my meaning in their understanding of their own conversion. I would rather be neutral and let them speak about their own conversion.

When the interviews were conducted there were some word I had to change. The word conversion was sometimes translated to " When you met Jesus or when God encountered you, what happened, When Jesus came into your heart". To simplify my question was much better to develop a good conversation about different topics. It was important for me during my interview to translate my question and my language into their own context.

¹¹⁸ <http://www.irisglobal.org/ministry-locations>

¹¹⁹ Many people gave their testimonies to me through my stay in Mozambique

My presentation of interviews will be categorized in:

- The life situation before the conversion (includes families, work and society).
- Transformation moment and how those who were interviewed experienced what was happening.
- The life situation after conversion (includes families, work and society).

5.2 The situation before conversion

This part includes the situation before their conversion. It describes their family life, work situation and how they look upon the society before conversion. To get knowledge about their conversion is a source to have information about their past. Their past will describe their situation before the conversion and how their lives look likes.

5.2.1 Life situation before conversion

Sero has been a Christian for seven years. He explains how his life was before he got converted to Christianity. He was 25 years old and grew up in Mozambique. I decided to conduct the interview away from most people and we talked together in an open area away from people. He couldn't speak English but Portuguese and Makoa (the local language), so I paid a local translator to translate for me. Sero was born in Mozambique and Pemba where I stayed during my ten weeks. Sero explains " Before I know Jesus, I was a bad person. I was smoking, drinking. I felt I was and on the wrong way¹²⁰".

Sero explains when he had his first encounter with Iris:

I got saved because a friend of my who had been Christian through Mama Aida (Heidi Baker). I joined my friend to the church one day and was just hanging around without any agenda in the church, and this is my first experience with Iris Ministries¹²¹.

The next couple I talked with (Sara and Gary) are from America and were visiting Iris Ministries for some weeks. Gary grew up as a Christian but explains to me that he was still

¹²⁰ Interview with Sero, 31/5-2013

¹²¹ Interview with Sero, 31/5-2013

struggling with many things when he was a teenager, before he got transformed by the Holy Spirit. Gary and Sara have also been involved in a Bible school in the US and they grew up knowing Christianity. Gary grew up in a Christian home and he is in his forties now. He has been a Christian since he was five, but last year the Holy Spirit started to change him in different ways. He felt he had a homeless spirit and was struggling a lot with his anger. He was very addicted to porn which especially destroyed the relation to his wife, but he wanted to take care of his family and was afraid to lose them. During the last years, he understood more and more what was really going on in his life and family so he started to spend more time with God. Gary says:

During this time God ask me " Do you really love your wife? I answered " Yes of course". But the second time God ask " Do you know what it means to love your wife"? Then I realized what was really going on and I was almost losing my family and my wife. Then I decided to be a blessing rather than a burden for my wife. I asked my wife to join a mission conference although I did not like mission conferences. I asked because she loved mission and Christian conferences¹²².

Dura has been a Christian for two years but his parents are still involved in witchcraft and they often took him to the witchdoctor to receive prayers because of his sickness. He had never heard about Jesus and he lived a quit rough life with his friends. Dura says:

I was very sick and the parents took me to the witch doctor but it doesn't help much because they didn't believe in Jesus Christ. Some couple days later some pastors from Iris come home to me and they prayed for me and the next two weeks I got better and better. I had problems before with my heart because of smoking¹²³.

When I first met Shiko he was smiling so much. He smiled and laughed all the time and that was the first thing I noticed with him. Shiko says:

Before I got converted I even think that my life wasn't worthy to live because it was so much. My Mom was the only one I could contact if I had difficult question. I had no father to support me and we could only live on business she was doing because she was a business woman. I

¹²² Interview with Gary, 11/6-2013

¹²³ Interview with Dura, 2/6-2013

went to the church but I was feeling empty on the inside, and I didn't know what was faith or relation to God¹²⁴.

During our conversation he explained to me that his parents had different faiths and his mother had been influenced by a friend she had. His dad wanted to take him to the Mosque to learn about Allah.

My father was a Muslim and my mother was a Christian and my sister got converted when she met a friend called Susan. She got also baptized during this period. It wasn't easy for me to be Christian, because my father always encourage me to join him in the Mosque. He always took me to the Mosque when I grew up¹²⁵.

It's normal that people in Mozambique are very open to other religions and people are happy if you want to share some of your faith with them. We met people wherever we walked who was open to Jesus, the teams was often involved in evangelistic work in the streets. This also happened to Shiko:

I grew up and our house was decorating with Muslim spelling. I was converted to Jesus when I was doing my 7th grade in the elementary/ primary school. I met a guy on the street who begins to evangelize to me and he told me about Jesus and the Bible and I started going to the church, not an Iris church but a different church. It was a kingdom universal church and it was similar to Iris Church. My father died when I grew up and had to remove back to Pemba because they had family in Pemba¹²⁶.

Abil had a very difficult childhood where he was struggling with many things. His parents were very poor and he was influenced by many friends who affected him in a bad way. His friends were often involved in drugs and alcohol and he never felt safe.

I have been Christian two years now. A friend of my had been Christian through Iris and he was speaking to me to join the church. He always ask me " Hey Abil, come and join the church, Jesus will change you and you will feel good".

¹²⁴ Interview with Shiko, 13/ 6-2013

¹²⁵ Interview with Shiko, 13/6-2013

¹²⁶ Interview with Shiko, 13/6-2013

Abil felt sickness in his head before he got saved and this was a problem because he hadn't any energy to do things in a good way. His teachers always wonder about what was happened and also his friends asked. His friends always tried to encourage him to join different things as soccer and the School, but Abil wasn't in a good shape to join because of his health problem. It was also hard to be concentrate about important things and to be focused upon tasks that required some concentration. He had many problems while he grew up. He felt sick all the time during his childhood. Abil says:

When I went to school I doesn't listen good and I had problems to concentrate on what the teacher was saying. Sometimes I was feeling so tired and had problems with my energy. I was lazy before and doesn't want to do different practical work because I was feeling tired. My friends asked me Abil let us go to the school but I was answering I'm so tired today I don't want to go there today. Another example I remember was when the teacher always talking in the class and I couldn't understand it because it was struggling to be focused in the class¹²⁷.

Before Abil got Christian he also struggled with to sleep and in periods he was afraid to sleep. Abil says:

I had a lot of bad experiences before when I was dreaming. Sometime a guy was waking me up in the middle of the night and tell me to wake up. I asked him, what's your problem? He answered: " Go and take your knife and kill yourself now, you must die". I suddenly wake up, but I couldn't see some person there¹²⁸.

Shiko experienced family members who converted before him and he saw that something special happened to them and then Shiko started to realized that he wasn't happy about his situation and he started to think more about Jesus because his family members started to talk about their new life and how things had changed. Shiko says.

After my Mama got converted and baptized I felt some different had happened to her. And I also decided to be baptized because I had no hope. I saw changing in many of my friends and people around me got change, so I also wanted to try. I was understanding that the one who created the world was our source. You cannot feel the joy of the life if you don't know

¹²⁷ Interview with Abil, 28/6- 2013

¹²⁸ Interview with Abil, 28/6- 2013

the creator and then I realized I want to know the creator. Now I want to live like Paul the apostle, I don't want to be rich or poor, I want to be like Paul the apostle¹²⁹.

Shiko lived in a good family and was concerned to get a good education. He was clever at the School and his parents were paying his school so he could get a good education. His parents taught him what was wrong and right and their opinions influenced his worldview. He wasn't a scary or angry person. He felt he was a good and a silenced person. Shiko was living in a world where people had to possess money, family and stuff to be successful. The last thing they needed was religion, drugs and Holy Spirit. These things were the last he ever could imagine and think of. Shiko explains.

I didn't steal or smoke and that wasn't a part of my childhood because of my education. None of my family members were smoking so that wasn't a part of my environment. I could feel that God was preparing my being, even before I got converted. So I could not touch the things we are not allowed to touch. The friends I had before, they were drinking and addicted to many things. I didn't feel that sin was something very serious, but I knew that smoke was something bad. My parents also learned me that from a young age. During this time I didn't know the Ten Commandments. I also went to church even before I got converted, but I was just going to the church without any agenda. I didn't know why I was going there. And my mama would always take me there¹³⁰.

Sergio experienced a difficult childhood where he had to live together with his brother in the streets because none of his parents had the possibility to take care of them. He was often hungry and had to find food in the garbage and after a while he established a little business where he and his brother could earn some money to survive. This business was doing his life a little better. Sergio explains.

I had a trouble time with my parents. My mom went to Tanzania for a while because of the circumstances. My dad went to another wife and he was leaving me and my brother. So we were alone on the street, and that was very very difficult. Our parents were there but they didn't look after us and the way we survive was to sell jewelry. My mom came back after a while and it started to be more normal again. But my mom got very sick and she died in 2009¹³¹.

¹²⁹ Interview with Shiko, 13/6-2013

¹³⁰ Interview with Shiko, 13/6-2013

¹³¹ Interview with Sergio, 30/6-2013

Keroma explained me about how he often was involved in gangs and the police tried to catch him and send him to the prison. He was always searching for things to steal because had to survive and his life was about fighting, partying and to be accepted by his friends. He had never heard about Jesus before and this was an unknown topic to him. Keroma told me:

Before I met Jesus my life was very different from now. I was addicted to smoke, alcohol, prostitutes and I was partying all the time. And I was very hungry at the same time. One day I was fighting with my friends and suddenly I cut him with a knife and I get to prison for it. I was sitting in prison for 8 months because of that¹³²”.

Mosaka is one of the kids who lived together with Heidi and Rolland since they came to Mozambique. He has moved in together with the Baker family and has worked together with them in many years. He told me this story about his life before he was saved. Now he is around 26 years old and lives in the village now. He remembers that his dad was very sick, had a lot of mental problems and died when Mosaka was 2 years old. His Mother was 18 years old when Mosaka was born. He remembered when he was 8 years old his stepdad treated him very bad and he moved to his grandparents for 9 months because of the circumstances. During this time Mosaka cleaned cars and played soccer to earn some money to his grandparents. He was also very interested in sound systems, so he started to learn the English manual for the sound system. Mosaka explains:

When I got 9 years old a gang started to steal my money I was earning because of washing cars. During this time another gang introduced me to their friends and I started to live with them in a metal house. I actually like the life and I removed their and escaped from my grandparents. During this time they taught me how to break into a car and steal different thing from the car. I stole so much different thing from rich people and I got more and more involved in drugs and alcohol¹³³.

After a while the government tried to put him into three different orphan houses but he was escaped every time because he didn't like it. One day he met Mama Heidi for the first time in his life and she started to use time with him and his friends in the trash site. Mosaka tried to find the reason why she was doing so. Some people told him that the white people were

¹³² Interview with pastor Keroma 21/7- 2013

¹³³ Interview with Mosaka 23/7-2013

selling black people as slaves into Europe and Mosaka and his friends were very cautious when Mama Heidi met them. The strange thing was that she wanted to eat food with them and was sitting in the dirt with Mosaka and his friends. Heidi was used hours just to talk with them. Mosaka felt mama Heidi was so kind and they didn't steal from her because she had nothing to steal. She had nothing of valued they wanted, she was poor. Mama Heidi and Papa Rolland were eating together with Mosaka and his friends in the garbage and this action made him a little curious.

She had a base in Cimpeto and she invited us over to live with them, but we didn't want to live there. She asked seven different times and the last time we came to the base and wanted to live together with her. I came to the base and lived together with Iris and I still had the orphan spirit in me, so I was beating the other kids at the base. The leaders was so passionate with me and had so much love for me and I remember it made a real impression on me that they still loved me after I beat some of the kid there. They believed in me and I begin to believe in myself. The time I was using together with Mama Heidi and Papa Rolland was so important for me¹³⁴.

Kedro worked as a teacher and he was involved in teaching. When I met him, he sat together with three friends and watched soccer on the field. He remembers the early time where Iris came to Pemba and the north part of Mozambique where they started with nothing. The only thing they had was a big tent where they lived together with all their children. Kedro explains his situation before he got saved:

We were suffering and I was doing my best to help my parents to earn some money so they could survive. I helped my family in the local grocery store. But we were very poor and I struggled with many things. I was suffering so much. Our house was broken down and the water came inside. My family was very very poor¹³⁵.

5.2.2 Family life before conversion

Families in Mozambique aren't always easy to understand because it's difficult to know who are living under the same roof. Sometimes just the family members were living together. But other times relatives or friends also living under the same roof. I slept one night in the village.

¹³⁴ Interview with Mosaka 23/7-2013

¹³⁵ Interview with Kedro, 2/6- 2013

In a home, a mud hut, of a local Mozambicans family. During this night people came and went and it was difficult to know who was living there, because it seems that many of them looked upon the house as their own. It was a natural thing for many of them to grab some food and also sit in the best chairs. I found out during my sleep over, that the family included a married couple, three children and the housewife`s sister with her baby¹³⁶.

Informants explain their family situation before conversion:

This section includes how their family life looked like before they began to know Jesus. The informants will tell how their family situation was before they got saved.

Dura was often out on the streets, and he had friends who invited him to parties and he was using a lot of his time out in the village. He didn`t feel in a certain extent love from his own family and he decided to be more involved with his friends and use less time with his own family. Dura explains his situation before he got saved:

I have a father and a mother, but I haven`t wife yet. Before I was using drugs and smoking marijuana and this affect my family. These thing made me bad. My parents was very sad about the thing I was doing before. Always when I was smoke before, I make trouble with my parents. We always argued and I would always ask them about money, give me money, give me money. If my parents doesn't gave me money, I would say something bad to them¹³⁷.

Gary was often tired when he came home from his job because he worked long days and this affected his life. When he was home he was tired and used his time to be entertained by media. Gary explains:

When I came home from my work I used the nights to look upon television and other things". His wife is adding " Before we had a lot of problems in our marriage. Gary had often tantrums and I got scared about it, our children got also very scared when Gary got tantrums¹³⁸".

Another person I talked with was Shiko. He grew up with parents who were concerned to fix a good education to him and his parents lived a good life. He often heard from his parents

¹³⁶ During my sleepover 12/ 6- 2013

¹³⁷ Interview with Dura, 2/6-2013

¹³⁸ Interview with Gary and Sara, 11/6-2013

RSGI

which thing he had to stay away from and they had a high moral in his family. Shiko explains his family situation:

I always behaved myself to my mama and my sister. But there were times where my mom rebuking me. I grew up with many rules and was always told by my family don't do this and this. I was always kind with them and we had a good relation even before I got saved¹³⁹.

Abil doesn't has a Christian family and grew up as a Muslim. His family was often involved in prayer and Abil went to the Mosque before he got saved to Christ. Abil says:

My family was involved in animism and I'm the only one who have been converted into Christianity. My mom, dad and my sister are all Muslim and they are going to the mosque to pray, before I got saved I also joined the Mosque¹⁴⁰.

The next person I talked with was Kedro. He lived in the village with his family. His family struggled to get enough food from day to day. Kedro says:

We were suffering before and we hadn't enough food and our family was often hungry. Our family got often sick and witch doctors came all the time to help us¹⁴¹.

Sergio experienced the family relation difficult and his Mom moved to Tanzania for a while. His parents argued all the times and this was also the reason why his Mom chose to use some time in Tanzania. This was a very hard time for Sergio and his brother. He felt desperate because of his own family situation: Sergio explains. "I felt the spirit of anger before and our family relation was bad. My Mom and Dad always argued against each other before¹⁴²".

Keroma felt he had a rebellious spirit and he got involved with crime in his past. He grew up in a home where his parents had problems to take care of him. His situation was not easy for him, because there had often been hostile attitudes in his home. Keroma says:

¹³⁹ Interview with Shiko, 13/6-2013

¹⁴⁰ Interview with Abil, 28/6- 2013

¹⁴¹ Interview with Kedro, 2/6-2013

¹⁴² Interview with Sergio, 2/6-2013

Before we was fighting and it was difficult to love my father and mom, they also were discuss all the time and sometimes they were also fighting. I was always running to the village and stealing thing and it was difficult to love people because I was struggling¹⁴³.

Mosaka is one of the children who have been in Iris for a long time and he experienced to escape from his home because of the circumstances. He started to live with his friends on the streets and he wouldn't go back to his own family because he didn't feel loved. Mosaka says:

I was running away from my family because I was enjoying the live with my friends in village. My Mom tried to find me but I was always hide myself and also change style and my haircut and dressing. I also was changing the way I was walking, so they couldn't find me. It's difficult to remember because it have been so long time¹⁴⁴.

In general it seems that people are suffering in Mozambique and had difficult relation to their own families. Almost everyone had some kind of issues they struggled with crime and some of them were fighting with others.

5.2.3 Work situation before conversion

When I started to get more knowledge about their jobs of those I interviewed. I found that many people in Mozambique still go to school even if they are 24 years old, because they have to take one year over again, unless they manage the exam. I wasn't aware of this fact and many of the informants were still going to school. I hadn't expected that so many people didn't have a job but rather went to school. This situation did my main research question more difficult to answer. I wanted to do research on their jobs and how their conversion affected behavior in their work. This situation did it difficult to me, because I stated to do research about their works. Instead I plan to fulfill some of the requirements I stated by including their School time in the category of work and then I could keep on going with my research. In this part of the chapter I will divide work before conversion and adding after conversion later, this makes it easier to see if there are some differences.

Sero likes to use his hands when he works and he like to fix things. Sero explains his work situation before he got saved. "Mama Aida helps me to get a job in the Car shop some years ago¹⁴⁵.

¹⁴³ Interview with pastor Keroma, 21/7-2013

¹⁴⁴ Interview with Mosaka, 23/7-2013

¹⁴⁵ Interview with Sero, 31/5-2013

Gary worked at the hospital and he has a job where he spends much time alone. He explains that people in the medical field easy can regard themselves against others. Some people try to avoid interaction with others. Gary explains:

I felt that people can be very cold in the medical field and even Christian can build up defenses which can destroy relationships and others areas. But the lord helps me to take these defenses down. My pain and a part of my past and the way I guard myself before have been minimized¹⁴⁶.

Sara has always loved people she meets and when I talked with her she was smiling, and was happy and full of energy. It was almost difficult to talk with her, because she was interested in my life and it wasn't easy to start to talk about her life. We sat in a restaurant and drank Soda and it started to get dark and we could hear the waves that were crashing in from the ocean:

Sara adds:

I have always been concerned to reach people so I'm not sure if I got more love for people now. When things got better with my family you can use more energy to be happy instead of struggling through a heavy atmosphere in our home¹⁴⁷.

Dura worked in the market before he got saved and dropped out from school and started to make his own salary. His attitude and kindness did things easier for him when he was selling. Dura explains "Before I had work to sell Jewelries on the beach and also make paintings to sell. I was very busy with all my salary and to do it well¹⁴⁸".

Kedro and his family worked together with selling food. The shop went up and down with the salary. He remembers he met Iris and they helped Kedro and his family: Kedro explains:

Before I had a small shop and it was going good, but now my shop is struggling now and it's going down. I sold chicken, Milo and bread but now it's difficult¹⁴⁹. Mama Heidi helped my family everyday and gave us some food¹⁵⁰.

¹⁴⁶ Interview with Gary and Sara, 11/6-2013

¹⁴⁷ Interview with Gary, 11/6-2013

¹⁴⁸ Interview with Dura, 2/6-2013

¹⁴⁹ Interview with Kedro, 2/6-2013

¹⁵⁰ Interview with Kedro, 2/6-2013

When I met Shiko he was speaking very good English and he was probably the best one to speak of those I interviewed. It seems that many of the Mozambicans were selling stuff on the streets to survive. I talked with Shiko and he told me this: "I have always worked and my friends learned me how to make jewelry and necklaces. They learned me how to do it when I was young¹⁵¹".

Abil used a lot of time in the streets and tried to survive. He liked the School but his family didn't have enough money to bring him into the School. This situation did it difficult for him and he had to do something else. Abil explains:

I hadn't work before I got saved and I was walking around in the village and try to find some food or something. I went to school and was finished some years. The School was good and I like to go there, but the School cost some money and my family couldn't pay it¹⁵².

Sergio was always on the move and he was fixing everything that broke down. He was good with his hands and loved to be in the church to help Iris during different meetings. Sergio tells about his past:

I was very interest in sound system and was electrical equipment and I learned how to use it and build different electrical systems. This was also the motivation to learn English, because the user manual was translated to English¹⁵³.

Keroma didn't have a job before he got saved because he used different strategies to survive. He hadn't finished primary School and he was involved in different crimes before he got saved. When I asked him the question did you have work before you got saved? He answered:

Never I was living in the village and danger areas in down town, I was a part of a gang and we just steal what we were needing. I will never take my family member to a such place because it was to danger for them¹⁵⁴.

¹⁵¹ Interview with Shiko, 13/6- 2013

¹⁵² Interview with Abil, 28/6-2013

¹⁵³ Interview with Sergio, 30/6-2013

¹⁵⁴ Interview with pastor Keroma, 21/7-2013

5.2.4 Relation to friends and people in Society before conversion

People in Mozambique appreciate relational contact and they love to use time together. This is some of the first thing people will recognize when they come to Mozambique. The local people are very friendly, and it's easy to talk with everyone and they would start a conversation. Sometimes it could be difficult to get to another place, if you had to be quick because people wanted to talk with you wherever you were going. I got more knowledge about African time because this relational contact is so valued in their culture. I've talked with people during my interviews about how they look upon their friends and people they meet in the streets before they got saved and they gave me their answer. It's possible to criticize the way I asked the question because it could be leading to the answer I wanted, but the strengths can be easier to compare the past and the present when I asked the question in such way. Many of the people I talked with have changed their friends and got more involved with people from Iris after they became Christians.

Sero grew up and it was difficult for him to feel love for the people he met. He added what he was feeling before he got saved.

I doesn't have very good friends before and they tried to fight against me. And we always struggling. Before we didn't have a close relation to the neighbors. Before I couldn't feel so much love for them, I could feel some love, but not in the way I'm doing now¹⁵⁵.

Gary chose to get some other friends and he had to select some Christians who affect him in a good way. He came to a point in his life where he understood he had to take some radical choices to keep his life together. Gary added:

Most of my friends I had effect me in a bad move and I became a person I didn't wanted to be. To a point in my life where I wanted to change a lot of his friends, so he started to get more Christian friends¹⁵⁶.

Dura had almost the same story as Sero and they struggled to trust each other. I could see that Mozambicans are playing harder than European children and when they are playing it seems

¹⁵⁵ Interview with Sero, 31/5 -2013

¹⁵⁶ Interview with Gary, 11/6 -2013

that they are fighting sometimes because of the hardness of the game. Dura explains his relation to his friends:

I had bad relationship to my friends and it was difficult to trust each other, we couldn't always tell the truth and other time we were fighting against each other. I doesn't have love for other people. The love I had for my friends wasn't real because we couldn't trust each other¹⁵⁷.

Sergio also experienced people who fought against him. He meant this was a key to survive in the streets because they were always fought to get food or other things. This was also a key if you met other dangerous people who didn't like you than the way to survive was to fight. He wished he had a different life style. He loved to be involved in activities and he had better friends when he was training. Sergio adds:

Long time I was playing soccer and I was fighting a lot with my friends before I got Christian¹⁵⁸.

In general it seems that people in Mozambique had a difficult life. Many people were poor and struggled. Many were sick and had different issues to solve. In general it seems that they experienced that the love becomes cold, even to their own families, people around in their society. It seems that most of the people I interviewed do not care so much about others. People had problems with relationship to their own friends, families and experienced a hard time in their relations. Even the American were not happy about their past and experienced the past a tough time. Not all relation was bad, but it seems that many of them weren't happy with the life they had. Some of them had bad dreams, other had diseases in their physical and mental body which were difficult.

5.3 Conversion into Christ

Not all of the interviews I conducted is first handed conversions, but almost everyone experienced the conversion as a life changing process. People experienced the conversion as an ongoing changing which helps them to look differently upon the world.

¹⁵⁷ Interview with Dura, 2/6-2013

¹⁵⁸ Interivew with Sergio, 30/6-2013

Many of the stories I have listened to are incredible. They were talking about the supernatural miracles. I have listened to stories every weeks telling of how Iris reached new villages with the Gospel. Hundreds of people become Christians every week and I wondered how this was possible to get so many Christians every week¹⁵⁹. I had to figure out how it could happened and I joined one of the teams out in the Bush to see how this was possible. We drove a truck with 20 people from Iris into the Bush. Ten local Mozambican pastors and ten people from Harvest School which is a Bible school run by Iris¹⁶⁰.

During this trip the supernatural things happened and a deaf person began to hear¹⁶¹. Another lady had a broken leg and she was completely healed¹⁶². Headache and back problems disappeared from a guy they prayed for, and I started to understand their strategy to reach people with the Gospel of Christ. The team showed a Jesus movie where a large mass of people where gathered. After the film the pastors gave a little testimony how Jesus transformed their lives. After that they invited all the blind, deaf and lamb people to receive healing¹⁶³. And then invited people to start a relation with Jesus. Every week we heard and saw testimonies that blind people got their sight back, deafness was leaving and the cripples started to walk¹⁶⁴.

People I interviewed wanted to talk about how they become Christians and the conversion moment. They explained to me how they met Christians and how they received Jesus into their lifes. This chapter will describe important events of their lifes.

Sero knew some Christian before he got saved. One day he was walking around he got interested because he saw many people at the beach, Sero explains.

The turning point happened when I was walking to the beach and saw a lot of people at the beach including Mama Aida. I was walking down to the beach and people were crying, dancing and they playing music and guitar. I asked a guy what`s was happening. And he said “we worshipping Jesus and if you want you can join us”. A pastor was asking who wants to

¹⁵⁹ The numbers I mentioned is from the stories I`ve listened to when the teams were getting back from Bush Outreaches.

¹⁶⁰ There is a Mission School with 320 people from all over the world.

¹⁶¹ Observation 6-8 Jun – 2013, I saw it right in front of my eyes

¹⁶² Experienced by Bible School student`s

¹⁶³ I have no Idea if someone got healed or not during this process, but people came forward to receive prayer

¹⁶⁴ Interview with pastor Surbeba 15/ 7 -2013, also Heidi and Rolland mention this all the time, they had lecture with us and told us what was going on in the bush.

know Jesus and this was the first time I received Jesus in my life. This experience happened seven years ago when I was 18 years old¹⁶⁵.

Gary understood that he had to do something if he wanted to rescue his marriage to Sara. Gary told me that he didn't like such conferences and had tried to avoid them for many years.

Sara had a different experience than her husband and she was explained different stages of her life which transformed her outlook upon the world. She was in a desperate family situation and she started to search God more deeply. She grew up in a Christian family which also affected her life. When she was thirteen she had a transformations encounter which does her life more living. This experience changed her to do things differently. It made it easier than earlier to be a Christian. She also had an encounter when she was thirty years old and this experience was a deeper meeting with the Holy Spirit. This encounter began to challenge her in the way she interacted with people around her. She began to think differently about family, God and people around her. Right before her husband got changed she started to fast in three different stages and especially during the last period she felt something change in the spiritual realm. She cannot explain what it was, but she felt a changed atmosphere which probably had connection to the transforming of her husband. Sara talks:

The weird thing was I was more concerned about my Son and he was struggling with some issues in his life and I started to fast for him and suddenly the fasting doesn't affect my Son in the extent grade I was hoping. After my third period of fasting my husband started to change. My husband started to release that he needed God and use much more time in prayer and wanted to change behavior¹⁶⁶.

Dura has been a Christian for two years now. He had problems with his head and felt much pain, as I mentioned earlier. A team from Iris came to his house and they started to pray for his headache. This was the first experience Dura had with Jesus. The headache disappeared when he came to know Jesus. Before he had a lot of anger and was often screaming to his parents, but after he got saved the anger got much better and he doesn't feel so much anger as earlier.

¹⁶⁵ Interview with Sero, 31/5-2013

¹⁶⁶ Interview with Gary and Sara, 11/6-2013

Jesus healed me and then I knew with all my heart that he was alive and then I felt something was changing in my heart. Now I feel love and before I couldn't feel love. I felt fear and hate and hadn't love before, but Jesus change it¹⁶⁷.

The next person I was talking with was Kedro and he explained that a team from Iris came to his village and started to play with the kids and share food. In the night they gathered almost the whole village together and started to speak and showed a movie on the big screen. Kedro says:

I saw Mama Heidi in the beach and no one in Pemba would imagine what would happened with Iris Ministries. All this changing and so many children got helped to get their own family. I met Mama Heidi and she came to my village and we were seeing the Jesus movie and after that I wanted to be Christian and I was crying and crying and Mama Heidi told me to come to the church and I was coming and we talk together. I come every day to the church here. I felt something different change in my heart and Jesus told me you have to change you have to change from Muslim to me¹⁶⁸.

Abil remember a team from Iris came and he was touched by the stories the pastors were told about how they got changed. Abil explains.

I came to the pastors because I believed what they were saying. I needed help and they started to pray for me and when they prayed I could feel something was changed. It's difficult to explain what was happening but I felt almost like a fog disappear from my head¹⁶⁹.

Shiko have been a Christian for five years and he needed more time to be transformed. He went to the church many times but didn't feel any transformation even when he attended the church service. Shiko felt he was a Christian but still struggled in his life. Shiko tells.

In 2008 I met Mama Heidi in Pemba. I used to go to church but I wasn't baptized yes in the spirit. I went to church but I felt I had an orphan spirit and it was difficult for me. I went to the

¹⁶⁷ Interview with Dura, 2/6-2013

¹⁶⁸ Interview with Kedro, 2/6-2013

¹⁶⁹ Interview with Abil, 28/ 6- 2013

Bible school and after some couple of weeks and I learned a Bible and I just finished just one year at the Bible¹⁷⁰.

Shiko divide his transformation in two parts where the first part is how he got saved and the next part includes his encounter with the Holy Spirit. He explained that this was the great turning point in his life. He had attended the church for a year, but nothing dramatically happened. One time he went to a meeting and the Holy Spirit came over him. Shiko tells.

During this period I met Jesus in a new way and I got really baptized in the Holy Spirit. After I get baptized in the Holy Spirit I felt as a new person and was thankful to mama Heidi. All the main preaching Heidi was doing was about us as Sons and Daughters of God and our identity in Christ. Before this experience I felt as an orphan, but now I have a heavenly father who takes care of me¹⁷¹.

Sergio felt that his life wasn't any good and he had a family member who had been saved before him. He heard his brothers explain about his transformation so he knew something about Jesus. His brother asked him all the time to join the church but Sergio wouldn't do it. But when his brother didn't stop, Sergio joined just to please his brother. His brother received Jesus first and after he got Christian Sergio could see something was changed in his brother and this fact aroused his interest. His brother invited him all the time to the church but Sergio says:

I don't want to, because of white people there and I had so much pain that was difficult to quit. The fourth time my brother invited me I was joining him, and during the meeting God revealed himself for me. That was the first time I was feeling so much love and compassion. It was very strange because when Jesus met me I began to feel so much love from him and suddenly I started to feel love for people I didn't love before. I started to show them love and talk with them and it was something inside me which was changing. It's difficult to describe but I felt some boundaries in my life fell away¹⁷². All my life was changing. I felt for the first time intimate with God and was feeling so much love from him and I got totally changed¹⁷³.

¹⁷⁰ Interview with Shiko, 13/6-2013

¹⁷¹ Interview with Shiko, 13/6-2013

¹⁷² Interview with Sergio, 30/6-2013

¹⁷³ Interview with Sergio, 30/6-2013

Keroma got saved in the prison in 2005 when a team from Iris came to the prison he was sitting. He felt this event was good because it was something different from life inside the prison and most people from prison wanted to attend this event when Iris came to visit them. They walked out from the cells and in to the yard where many people sat and on the field inside the walls. They listened to a team who sang and a lady came took the microphone to speak. The lady came from Iris and she visited the prison every Tuesday. She organized the prison ministry and one day, she told Keroma about Jesus. He remembered she told him how much Jesus loved him. She started to read from the Bible. Keroma tells:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and lowly in heart: and ye shall find rest for your souls. For my yoke is easy and my burden is light¹⁷⁴". She asked if she could pray for me (Keroma), she prayed and walked away again. After this experience I started to pray to Jesus and was fasting every Monday. One Day Jesus came to me and he said: "If you following me I will bless you and I will give you a great name". After some week I begin to preach in the prison together with another friend who also started to believe in Jesus. When I came out from the prison I started going to a Bible school because I wanted to help other people in prison¹⁷⁵.

Keroma told me that he always wanted more out of things and nothing was good enough. This could also be the reason why he always searched for more alcohol, drugs and women in his past. Keroma told me this:

I always wanted to get more out of my relation to Jesus. It wasn't enough to pray and fasting and I'm always searched God for more. I get what I was searching for when I was meeting Jesus¹⁷⁶.

One story followed Keroma before he got saved and he remembers one sentence from a guy who talked to him in the prison before he got saved. This sentence was also important for him when he was in prison:

¹⁷⁴ Matt 11:28-30

¹⁷⁵ Interview with pastor Keroma, 21/7 - 2013

¹⁷⁶ Interview with pastor Keroma, 21/7-2013

Before I got married it was a guy who speaks to me and he said when you receive Jesus, you get like a diamond and the more time you are in his presence the more this diamond will shine¹⁷⁷.

Mosaka went to a meeting and they were talking about Jesus. He remembers that they also challenged people to develop a friendship to God. Mosaka explains:

Well I have been a part of Iris 15 years now. I got transformed by God when I was 13 years old¹⁷⁸. I remember one night we had a Christian meeting and they talked about Jesus and then I asked God to come into my life. I started to repent from a lot of thing in my life and suddenly I start to cry and I was crying so much. I could feel the love of God get through my body. This experience was a turning point in my life. I felt freedom from boundaries¹⁷⁹.

As a summary it seems that people felt change through prayers and started a relation with Christ through that. Some people experienced to be healed, others felt something change inside of them and some of them explained that boundaries felt away from their bodies. It seems that through prayer, people felt deliverance or freedom from boundaries they had experienced in their past. In a general perspective, people I interviewed experienced love from God. During this love encounter with god, it seems that most people started to love others in a deeper way.

5.4 The time after conversion

There was a big variation between different stories I listened to. Some had not experienced a great transformation, while others experienced a huge transformation and everything in their life was changed. During my time in Mozambique I talked with at least 30 people who was born in Mozambique about their faith and how they got transformed. Iris works on every plan in the society. They have contact with the richest people in Mozambique, the government, the poor, alcoholics, prostitutes and the least liked people who have been forgotten. However, this chapter includes the ten interviews I was conducting in Mozambique and I want their voice to be heard. I have divided "the time after conversion" into four different part chapters.

¹⁷⁷ Interview with pastor Keroma, 21/7-2013

¹⁷⁸ Interview with Mosaka 23/7- 2013

¹⁷⁹ Interview with Mosaka 23/7-2103

RSGI

- The first part includes the conversion in general and how they explain their own transformation. What's happened after they received Jesus? Do they feel any difference in behavior and attitudes after they converted?
- The second part includes how their conversion affected family life and the society.
- The third involves how the conversion affected their work.
- The fourth describes if their conversion had some effect on their relation to their society and friends.

Sero felt like his whole existence changed when he met Jesus. His life wasn't easy before and he struggled with many things. Sero explains.

After I converted my whole life changed, I felt so much happiness because, before I had a really heavy life and I suffered a lot. Now my whole life is about Jesus. All the bad thing changed when I started a relation with Jesus. Before I had a lot of problems but that changed when I begin to know Jesus. Now I feel everything is good and a new life have started for me. Inside there is something which changed when I started to know Jesus. I can also feel difference when I'm praying and God answer my prayer, and before there was difficult to hear from God¹⁸⁰.

Sara started to explain the differences she experienced when things changed in her marriage. This conversion also had consequences for the way she and her husband treated other people and they used more energy on other people. Sara says.

The last year after my husband was changing and our marriage started to be better, we started to care more about our neighbors and getting a bigger heart for them. We doesn't care so much about them before. They were doing what they were doing and we carried about our issues. Today It's different and we want to establish a friendship with them and we try to spend more time with them. We don't want to see them in Hell¹⁸¹”

Kedro still experience problems in his life and he can't feel any big differences. He told me that he felt good in the moment he got saved but the time after was difficult for him and he looked a little sad when I had this conversation with him. He explained how poor his family

¹⁸⁰ Interview with Sero, 31/5-2013

¹⁸¹ Interview with Gary and Sara, 11/6-2013

were and this issue also affected his life. He was concerned how to get enough food to his own family but he still attended happens in the church because he felt that was a good thing to do.

Now it's changing and my family have a lot of friends who practicing witchcraft and that's the reason why my life is going down. They are stealing my money. I'm coming every day to Iris and going to the church every Sunday, but I can't feel a big difference in my life. I have been very sad the last years¹⁸².

He told me many of his friends and family were involved in witchcraft and that witchdoctors came practiced witchcraft at his house. This issue also affected his life. He didn't want them in his own garden but he couldn't stop it because he still had parents who invited them. I asked him this question, "can you see some difference in your life after you became a Christian"?

Kedro says:

Now it's the same as earlier. My life was good to 2011 but now my life is going down and I feel I'm going into a dark place and I don't know why. I cannot see the way and the light anymore, before I could see the way clearly¹⁸³.

Abil experienced problems with sleeping and he often felt afraid when he should go to sleep. He felt something happened to him when a team from Iris came and wanted to pray for him. The time after his conversion has been better for him and many of the things he was struggled with disappeared after he invited Jesus into his life. Abil told me this:

When I got saved I was feeling good and a lot of my problems disappear from my life. Something was changing inside of me and I felt his love for my life. Now I'm always praying and I'm always going to the church now. I think more and more like Jesus now. Thing in my life is going good now and I'm very happy¹⁸⁴. But when I met Jesus everything change and all the bad dreams was disappearing from my sleeping¹⁸⁵. Now after I get to know Jesus thing is changing and I started to studying more and harder¹⁸⁶.

¹⁸² Interview with Kedro, 2/6-2013

¹⁸³ Interview with Kedro, 2/6-2013

¹⁸⁴ Interview with Abil, 28/6- 2013

¹⁸⁵ Interview with Abil, 28/6- 2013

¹⁸⁶ Interview with Abil, 28/6- 2013

Sergio has been a Christian for seven years now and devotedly started to explain how he got saved and the changes that took place after he received Jesus. His behavior changed and he couldn't sit when he talk because he got so eager to talked about his life. His volume grew higher and his passion also grew. The most important thing for Sergio was to have a God in his life. He also loves to be with the kids. The kids give him so much joy and it is meaningful to be with them. Before he felt he was so much alone.

Sergio talks:

Yes of course. I started to tell about Jesus to the people I doesn't loved¹⁸⁷.

Before I don't care so much about other people except my brother. But now I feel so much more love for other people to. If people just sitting there and doesn't do something, I will them about Jesus¹⁸⁸”.

Sergio explained the difference in his life, and how the fruit of his conversion is connected to testimonies. I asked him if he could share a testimony with me and he told me this:

One day we went to bush and the first day we went there with some students and a lady came to us and her little kid was very sick and she asked for help for the baby. The baby was blind and couldn't see. We prayed for the baby and suddenly God open the eyes to the baby. The same day another baby couldn't hear because of deafness and baby got healed in the name of Jesus. Every week I'm seeing these type of testimonies when I'm going together with Mama Heidi¹⁸⁹.

The next person I met was Pastor Keroma and he had a dramatically turning point in his life which turned everything upside down. He was powerfully built and had a lot of muscles. At first glance he didn't seem to be a typically pastor, because of his appearance but rather a body guard. He is now one of the pastors at the base and he tried to be a sort of father to those who have been kicked out from the base, because of their behavior. Keroma tells what sort of changes he got after his conversion.

¹⁸⁷ Interview with Sergio, 30/6-2013

¹⁸⁸ Interview with Sergio, 30/6-2013

¹⁸⁹ Interview with Sergio, 30/6-2013

Before he had a bad life, but it was much better now, He is married and explained to me how beautiful his wife is. He has a baby and his family started to build a cement house¹⁹⁰. Iris is helping Keroma to build this house and Iris bought the roof and the land to me. Now he pray, fasting, help the poor and also go to the church. Now he gives 10 percent to the poor and prays that God will forgive.

He stopped using drugs, alcohol and sex with other women when he got saved. He was abusing women before but now he can see this is a really bad thing to do. He and his friends never asked the women to have sex with them and they didn't have a choice and had to obey Keroma and his friends. Now Keroma feels God has forgiven him these episodes and he is married, and have a child and doesn't want to go back to the old life. Now Keroma sees his past as a source to minister to the people in the prison and they getting touched by his words and many people give their life to Jesus. His testimonies even touched the chief for the prison. Now he can have Bible studies in the prison and that is a very big blessing for them. Today his life is about Jesus and he wants to share him with all the people he is meeting, because he know how Jesus can change people's life. He feels dependent on Jesus all the time and that is also his prayer that he can receive more of him all the time¹⁹¹.

The main difference now according to Keroma is that he can feel joy inside of him. This is probably the main difference from now and earlier. He also was hungry all the time before and it changed when Keroma got older. Now he earns some money and then it's easier to get food. I asked him the question: "Could you feel something change inside your body when you met Jesus"?

I never love the kids before but after I got saved in the prison and then I could feel love for the kids. I never talk with my family before or if I had to talk with them, I was very rude to them. I said all the time I was going to the down town and I spend so much time there. There are many gangs down there and I was also in a gang and we stole a lot of stuff from people. But now that is changed and I love everybody with peace and I ended my gang life after my stay in the prison. I feel so much freedom in my heart now and it change in me when I met Jesus. When I'm spending time with the Holy Spirit I can feel his presence and that's very

¹⁹⁰ There isn't normal to have cement house among the local Mozambicans. The most people live in muddy houses.

¹⁹¹ Interview with pastor Keroma, 21/7- 2013

powerful¹⁹². Now, I'm fasting two days a week because I love Jesus. I need to make a free way for Jesus to work through me and Jesus told me to fast to obey him and I'm loving it¹⁹³.

Keroma experienced that someone stole his material to the new house he was planning to build. I'm adding this story because it shows how the fruit of the conversion has been a strength in his life. Keroma explains:

Two weeks ago someone steal all my blocks I was using to build the house and I was selling my motorcycle to get more money to buy new blocks to the house. It was very sad that I lost all my blocks but Jesus asked me to forgive the person who steal the blocks and I forgave him and I'm not the owner of the blocks because Jesus is the owner of everything who belong to him. My house and everything he has given me is belonging to him and my call in life is to love people. After this accident I go to Mama Heidi and tell her that God loves me so much and he has blessed me with so much and I can just be thankful to God and just love people¹⁹⁴.

Mosaka have been part of Iris since they started and he lived together with Heidi and Roland many years during his childhood. He also lived together with them when they were involved in the southern part of Mozambique. He has been a part of Iris many years now. I asked him if he could feel some differences after he became saved?

He told me that he felt so loved by Iris and all the nice people who were living there. They really loved him and he was so thankful to God that he could be a part of this wonderful family. He had many injuries in his childhood and during many years at Iris, God started to heal him and he started to forgive many of the people who had treated him badly. He also began to pray about forgiveness to people he knew had did something bad to him¹⁹⁵. Mosaka explains:

Before well I had friends before but we were always struggling and I tried my best to survive. I was often very hungry and I had love for people before and I still have some of the same friends. Some of them were also joining Iris but some are still addicted to alcohol. The time I stayed in the center with Iris change my life and I understood more of what love was. I can

¹⁹² Interview with pastor Keroma, 21/7 -2013

¹⁹³ Interview with pastor Keroma, 21/7-2013

¹⁹⁴ Interview with pastor Keroma, 21/7-2013

¹⁹⁵ Interview with Mosaka 23/7- 2013

feel some of the same feeling as the street kids, because I have been there. Now my passion is to show the street kids love because I know what they have been through¹⁹⁶.

Mosaka was smiling so much when I met him and I had to comment on his smile before we started the interview about his conversion. The people I interviewed were concerned that the Holy Spirit was important in their transformation so I asked him if he could feel some difference after he got baptized in the spirit? Mosaka answered me:

I have to remind you what's going on inside of me. I'm always smiling now. I have to smile all the time now and the joy is coming from the inside. I found the joy of the lord. Everyone knows me by my smiling¹⁹⁷.

One of the reasons why Mosaka wanted to become Christian was how Iris showed him love and they Iris wanted to do the same things as he was doing in the garbage. . Mosaka talks about how they won his heart.

The love mama Heidi and Papa Rolland showed me was incredible and they won my heart when we they wanted to be together with us in the trash and eat together with us. Then I understood that they loved me and they also talked about Jesus and I wanted to know this Jesus¹⁹⁸.

It seems that people in general were transformed in behavior and attitudes after the conversion. Many of those I interviewed felt a change on the inside and it seems that most of them got more love for others after this conversion experience. Almost everyone felt their got a new life and things were getting better. Many of them experienced more freedom and joy as a fruit from the conversion moment.

5.4.1 Family relation after conversion

In my thesis I wanted to add some research on how their conversion affected their families. One of the best way to find differences is to look upon before and now and listen to their stories of how their conversion affects their family relation. Families in Mozambique are not

¹⁹⁶ Interview with Mosaka 23/7-2013

¹⁹⁷ Interview with Shiko, 13/6-2013

¹⁹⁸ Interview with Mosaka 23/7-2013

always easy to understand because it is normal to adopt a cousin or some family members into their families. If someone grew up in a dysfunctional family someone else would take responsibility to look for the boy or the sister. The stories I listened to describe their new life and they loved to talk about the transformation which had taken place. The interviewees will talk about their families and how the conversion played a role according to their own understanding.

Dura felt his behavior changed after he got saved. He was quitting a lot of bad behavior and started to be involved in the church. He stopped to use drugs and to smoke. His Mom liked that he stopped these things and Jesus also told Dura that drugs and smoking was bad. Dura tells me:

I do not drink anymore and my family appreciate that I'm not drinking anymore. But after I met Jesus thing was changing. Now I feel much more love for them I'm not sad to them anymore. Jesus helped me to love them. My family is still Muslims but I praying for them and that Jesus will save them one day. The relation to my family is better now. I have two younger brothers and with my brothers we had a good relationship before I got Christian¹⁹⁹.

In his future Dura dreams to get married and have children. He wants to share his time and the good news and hope to them. Dura wants to give his children a good future with education. He wants to raise his children with love and if they do something wrong he wants to forgive them. His father God will forgive him when he asks for forgiveness and God will help him to change his behavior. He will also forgive his children and he will not beat them if they do something wrong. With his common wife he will forgive her if she does something wrong, but before he would probably beat her. Now he will talk with her and try to love her²⁰⁰.

It was different for Gary because he tried and wanted to keep his family together and started to pray more. He knew that Sara loved Christian conferences and he invited Sara to join a Christian conference. Gary adds.

During this conference I understood that I had to repent from my aggressive attitude". His wife Sara adding: "After the conference Gary was a different Man and his aggressive attitude

¹⁹⁹ Interview with Dura, 2/6-2013

²⁰⁰ Interview with Dura, 2/6-2013

was much better. He was kinder and calmer after this mission conference. Now I'm married to a new Man²⁰¹."

He experienced a change when he was at the conference. I'm adding what his wife said about their relation after Gary felt a transformation. His wife didn't have a drastically change, but she was more concerned to talk about her husband. Sara talks:

Now after Gary change his behavior, we have it much better and we enjoy the life together now. Gary still get some tantrums sometimes but it much better than before. Gary is adding: " Two days ago I started to laugh so much in the church and couldn't stop and I was laughing for about five hours, even when the meeting was over. I think God was restoring some pain I have carried for years²⁰²".

Shiko learned from an early age was the difference between wrong and right. His parents taught him what he should do and not and he is very glad that they learned him such things when he was young. But still he still felt that he had a small degree of rebellious spirit inside. Shiko said: "After my conversion that was much easier for me to obey my parents and the ten commandments²⁰³".

I asked him what he wanted to do with his future family when they were growing up. Shiko explains to me what his plan is:

I will not beat them, and I know that punishment is wrong. My family is going to be one and submit each other. I want to learn my family to take responsibility for their actions and doesn't have to tell them to do something which is needed to do. I want to dedicate them to the earth so they can grow in the covenant of the Holy Ghost²⁰⁴.

Abil also felt something change inside him after he received Jesus and he also experienced a changing atmosphere over his life. His family also experienced that Abil was different than earlier after he became a Christian. Abil adds.

²⁰¹ Interview with Gary, 11/6-2013

²⁰² Interview with Gary and Sara, 11/6-2013

²⁰³ Interview with Shiko, 13/6-2013

²⁰⁴ Interview with Shiko, 13/6-2013

My friends and family could see I was change because I started to change my attitude and they could see a big difference in my life. Know Jesus is a good way for me and he is helping me to be a better person. My family begin to ask a lot of question: " hey Abil, before you were doing a lot of bad things, what's happening to you when you got saved"? Now I tell my family, "You have to know Jesus, he would change your life". My mother saying we don't want to be Christians, you can go by yourself but don't involve us in it²⁰⁵.

Kedro grew up with his family, and he had a difficult time and he was bothered because of his family situation. His family has been converted to another faith. Kedro explains: "My family is Muslims but my father was a Christian pastor before. Every Sunday my father takes me to the church when I was young²⁰⁶".

Kedro have a different story than the others I was interviewing. He felt the opposite was happening to him and explains to me what happened with his relation to his own family: Kedro tells me:

My mother never cried before, but now she is crying all the time because everything going down with our family. My life was being much more difficult now than earlier. There is no difference in the way I treat my sisters now²⁰⁷.

Kedro wasn't married yet but he had a girlfriend. He talked about his relation to her and her family. Kedro explains to me:

I haven't a wife but I have a girlfriend. Her father is very bad to her and he does a lot of bad things to her. I forgive him for that but sometimes I got very angry on him in the way he treat my girlfriend. I will forgive him if he do something wrong but it's difficult²⁰⁸.

Sergio felt the situation in his own family changed when he met his Mother again and both had become Christian on two different places. They didn't know what was happening to the other part and today they are together again and they have started to get closer to each other. Sergio told me this when I asked him if the conversion had some effect on his family. His Mom got saved in Tanzania and the relationship between Sergio and his Mom got very strong

²⁰⁵ Interview with Abil, 28/6- 2013

²⁰⁶ Interview with Kedro, 2/6-2013

²⁰⁷ Interview with Kedro, 2/6-2013

²⁰⁸ Interview with Kedro, 2/6-2013

when she came back. The relation to his mom was bad before she went to Tanzania. When his Mom came back from Tanzania she forgave his dad and things started to get much better in his family. They started to have a better relation, and include Jesus in their lifes and pray together as a family. Sergio explains:

God has forgiving me so it was easier for me to forgive other after I release that I was forgiven. I also forgave my dad but that was very challenged to forgive me to do. My earthly father died in 2011. It was easier to forgive because I know papa God in heaven forgave me first²⁰⁹.

Today Sergio experiences a different way to treat his family then earlier and I asked him how he wanted to treat his family in the future. Sergio explains to me:

I will be a good father for my kids and my conversion have an effect on their life`s. I want to educate them and want to give the best I have for them. My faith and the love Jesus showed me will also affect the way I look upon other people²¹⁰.

I asked him what he is doing with his future children if they were doing something wrong or was rebellious. He explained that many families in Mozambique start to use flaps or punch the children. Sergio explains to me: "If they do something rebellious I want to tell them to stop and want to talk with them how they can do things differently. I want to learn them how to do good things²¹¹".

Keroma was really happy to tell about his wife and he was so proud of her. He had so much compassion in his voice when he told me about her. Keroma experienced that everything was a gift from God, even his own family: Keroma says.

When I got saved, I have so much love for my wife and we never make trouble for each other. Even my friends ask me for advice when thing doesn't work out. .They say "Keroma come and help what should I do with my wife can you give me some good advice". Now I never have aggressive discussion with my wife and we have the best marriage ever. I`m so blessed by God, and I want to give thanks to him all the time. She is my best friend ever. After church I

²⁰⁹ Interview with Sergio, 30/6-2013

²¹⁰ Interview with Sergio, 30/6-2013

²¹¹ Interview with Sergio, 30/6-2013

RSGI

bring my wife back to her home and then I come back to Iris again. When I tell my family what was happening with me in the prison they are crying because they can't believe that I got saved²¹².

Keroma also has a child and when he is finished at work he walks home to see his own family. He told me this about his child: "My child is very shy , but I'm looking forward to see my child when I'm finished for the day at work²¹³".

Pastor Keroma was born in a Christian home but he felt it difficult to be a part of the Christian community. His family is so happy that he got saved in the prison and every time he share his testimony it makes a strong impression on them. Pastor Keroma told me this:

My family was catholic and when I started to share about Jesus with them they all started to cry because it was so powerful. My Mom said " My Son I can't believe what was happening with you". She said you never change when you went to the Catholic church in your younger days but when you met Jesus than you got changed²¹⁴.

Mosaka ran away from his own family and he lived at the street for some years. He moved to another part of Mozambique and after some years he finally met his mother again. Mosaka hasn't got a large biological family. Mosaka told me this about his family:

Well I found my mother after some years and we are good friends now and I'm loving her. I haven't a wife yet but I'm praying to get a wife. Iris is my family now and I have so many good friends her, but I'm visiting my Mom and want to take care of her²¹⁵.

As a summary the relation to their own families was getting better. Almost everyone felt a change to their own family and according to some of the people I interviewed, they also said that their family saw a big difference in their life's after conversion. Their behavior got better and many of them change attitudes to parents and to their own family. The relation to their family got better because some of them forgave bad memories they had and experienced more love to their families.

²¹² Interview with pastor Keroma, 21/7- 2013

²¹³ Interview with pastor Keroma, 21/7- 2013

²¹⁴ Interview with pastor Keroma, 21/7-2013

²¹⁵ Interview with Mosaka 23/7-2013

5.4.2 Work situation after conversion

In general there is a tendency that people stop their jobs and use more time at the School. I talked with many people who are involved in Iris and they talked about how they quit their jobs and went back to the School and tried to finish High School. The people who were working were often selling African souvenirs to European and Americans. Every year thousands of people from all over the world are visiting Iris Ministry in Mozambique and this can be a good market to make some kind of business.

Sero is also one who ended his work and went back to his school for studies. He wants to have a better payment and want to have a grade from university. Sero explains this to me:

That was some years ago I had work, but now I'm back in school and I haven't job. When I don't go to the school I go to the beach and play some soccer and meeting some friends²¹⁶.

Gary used a lot of time at the work and often 10 hours every day²¹⁷. Gary works in the hospital with paperwork so he isn't much involved with others during his work time. But after he had this experience last year he tries to show his colleagues more love and tries to be concerned about their needs²¹⁸. Gary explains to me.

Well after my repentance last year I felt I got the mind of Christ and that helping me to get more compassion and love to my colleagues, I try to be more involved in conversation and it's easier after God was doing some work in me²¹⁹.

Sara had a different starting point than Gary and she felt the transformation in a longer time than her husband did. Sara wanted to work with humans and chose a job where she could meet people. Sara says:

I started the business because she wanted to meet people who didn't know the lord. I'm selling antic and I wanted to meet people and share love for them. And I get many good conversation

²¹⁶ Interview with Sero, 31/5-2013

²¹⁷ Interview with Gary and Sara, 11/6-2013

²¹⁸ Interview with Gary, 11/6-2013

²¹⁹ Interview with Gary, 11/6-2013

RSGI

especially before I was going to Africa and I also get the opportunity to pray with some people²²⁰.

Dura is back at school again and he also cut out his business and started at school again after he got saved. He have a different plan then earlier and now he wants to be involved in a church and help people in their Christian walk. Iris has a Bible school which have different levels. Some of the students are attending some weeks and other months. Before he felt everything was about business, but now He is going to school and teaching Mako²²¹. Dura explains.

I haven't work to do now. I'm back in the school, and haven't time to sell these Jewelries anymore. I'm in the last year in High School²²². I work hard at the school now. The conversion had some effect in the way I'm working now. I try to work hard now in the school. I hope this school will help me in the future and now I'm going the Bible school and that's the reason why I'm so busy now²²³.

Kedro felt that things were difficult in his life and he didn't getting paid for his work. I talked with other people who also worked for Iris and they were also working for free but Iris supported their needs. They were getting food, clothes and some of them also got a motorbike to drive. When Kedro mentioned that he works for free. It means that he doesn't get monthly amount but rather food and stuff he needs. Kedro explains.

I work at Iris school. Now I haven't work where I earn money because I work for free in Iris. I don't know how to get money anymore and how I can get food to survive. I'm selling some Jewelry and that's how I survive now. I cannot see some difference in the way I work harder or not. I am the same persons as earlier and I haven't change my attitude. Now I don't work anymore, I finished school but I haven't work right now²²⁴.

Shiko was gifted at translation and he was used to translate Portuguese into English. Iris used him in different meetings and also smaller group when they were involved with outreaches to different villages. Shiko tells me.

²²⁰ Interview with Gary and Sara, 11/6-2013

²²¹ Interview with Dura, 2/6-2013

²²² Interview with Dura, 2/6-2013

²²³ Interview with Dura, 2/6-2013

²²⁴ Interview with Kedro, 2/6-2013

Now I'm working with translation from Portuguese to English. I translate what the special preacher is saying in the church. My translation work is something I love to do, I don't see my translation as a Job, I feel God has giving me translation as a gift. Beside to be translator I also work in the kitchen and help them to serve food. I will leave my Job if God tell me to do something different. I'm ready to do whatever he is telling me to do. I don't look forward to be in a office and do something I don't like to do and earn a huge amount of money. I will just live for the Gospel²²⁵.

Abil explains that his colleagues noticed that something had happened to him. I asked him if his friends could see some difference in him? Abil says "Yes they can see some difference²²⁶". Abil is the only one who is a Christian at his work place and he explains this:

I'm working in Pemba diving and going out with the diving boat. My colleagues isn't Christian yet, so I am the only one who is Christian among my work mates. I get the job because I know some people who worked there and they were helping me to get Job there²²⁷.

Sergio enjoys talking with people and is a very social person. During the time we went to a quit place he greeted eight persons and it looked like he knew very many people. Sergio explains what he was doing:

My work is with kids and the sound system. I doesn't get paid for it, well Iris is giving me food and things I need. Suddenly Iris gave me a motorbike and they are giving me food when I'm hungry. They provide for me, but I don't get money per month. But you can say I'm working for God, and this factor is really important. Without God I cannot see the great meaning to work anymore²²⁸.

I asked him if he thinks that the conversion had some affected on his work, and this was his answer. "Not really I don't think my conversion will affect my work. When you obey Jesus that's a key for everything in life²²⁹".

²²⁵ Interview with Shiko 13/6-2013

²²⁶ Interview with Abil, 28/6- 2013

²²⁷ Interview with Abil, 28/6- 2013

²²⁸ Interview with Sergio, 30/6-2013

²²⁹ Interview with Sergio, 30/6-2013

Sergio helps Iris when they go into the bush to minister to people. h. Iris needing help with the sound system and the technical things. He gives a picture what they do out in the bush. Sergio tells me:

I'm waking up and is coming to the base and do some work with the kids and after that, the kids are going to school. I'm also joining in the mission trip in the bush if they need some help with sound system or other thing there. In the bush we see blind people get healed, deaf people can begin to hear again. I have prayed for people who have been blind and I saw they have been restored. I also prayed for a kid who couldn't walk since he was born, and after prayer he could begin to walk again²³⁰.

Keroma is a pastor who worked together with Iris and he is employed at the base. He has a passion for street boys and youth who have lost their parents or don't have parents who can take care of them. Keroma wanted to help the youth to survive and he helps them to get work. Keroma explained: "I work for Iris and help them and have employed three boys who work for me to sell pictures and African souvenirs²³¹".

I asked him if the conversion he experienced had some affect on his work? This was the answer he gave me:

The first thing is God and I give my time to God and my work is including in his presence. Everything I do is for God and he blessed me all the time. I pray that God should bless me in my business and with the extra money, I bless other people who doesn't have food²³².

Mosaka was creative and easily found work for himself when he grew up. He started as a young boy to take care of cars so he could report it if someone tried to steal them. When he got older he was very creative and he got work where he could use his hands. Mosaka explains to me where he is works now.

Now I've taken pictures and make movies for different companies. I have my own camera and they hired me in if they need some help to take pictures or movies. They now me in Pemba now and work every day with my camera²³³.

²³⁰ Interview with Sergio, 30/6-2013

²³¹ Interview with pastor Keroma, 21/7- 2013

²³² Interview with pastor Keroma, 21/7- 2013

²³³ Interview with Mosaka 23/7- 2013

He has been involved in different kinds of work and when I met him he always had to do some work. He could never sit down to talk with everyone because new mission waited for him. I asked him the question: "Do you work harder after you became a Christian"?

Mosaka says: "Well I have always worked and like to work. I got saved in a very early age and can't remember very well how I was working before I got saved²³⁴".

It seems that most of the people I interviewed gives their work to the Lord and want to serve him. Many of them wants to serve God and this is the most important thing for many of them. Most of them were not concerned about money as first priority in their life`s, but it seems that the most important thing is to be in the will of God. Some of them quit their jobs and got more involved in High School. They wanted to get education and saw opportunities to get a better job in the future.

5.4.3 Interaction with friends and people in the society after conversion

I chose to limit the word society down to " People they have daily contact with towards their own life". This definition is more from a micro perspective and does it easier for me to keep focus upon the main goal. The society in Mozambique is very open and friendly and most people share the food they have and a lot of time with each other. They are spending hours together and this is a thing you have to be aware of if you are going to Mozambique. Many of the people I spoke with during my stay said that they had so many friends from the church and it was easy to get friends there. This is also common for many people who are involved in the church.

During the conversation with Sero told me the differences he felt before and now. He also changed many of his friends and got new friends. To him the new friends were important because of their behavior and they treated him differently than his previous friends. Sero says.

Now I'm enjoying the life. I am glad to meet people in the street and the beach.

To people in my society I feel more love and Joy. I feel more love for the people I'm interacting with know. I also got new friends and now I have 200-300 friends who wants the

²³⁴ Interview with Mosaka 23/7- 2013

best for me. All my friends is like family for me now. I look upon them as brothers and sisters. Now I using time with my friends and we pray together in the beach".

We are more like a family. After I got Christian my family and my neighbors also got Christian and they are following me to the Church and they have also accepted Jesus²³⁵.

Abil felt he got a bigger heart for people who couldn't see the light and was almost giving up. Now he will automatically try to help people who need help. He wanted to give some of his wealth to bless others. Abil explains.

After I got saved I started to bless other and was helping them. If a child is crying I will stop and asked him " hey what`s is your problem? Well I haven`t food and I`m so hungry, help me". Then I will go and buy some food to him because he is hungry²³⁶.

It was more difficult for Sara and she found it hard to be a Christian because her friends didn't like it at all. She lost a lot of her friends after she got baptized in the Holy Spirit. She wasn't happy with her situation and this is the story.

It was hard to lose friends because of my faith. I doesn't want to lose them, but my unchristian friends doesn't want to establish a friendship with me anymore. So now I have only Christian friends which is not desirable²³⁷.

Dura also experienced loosing friends when he got saved. He got new friends from the church which was important to him. He told me he miss some of his friends from the past, but understand that he needed some new friends, because they helped him in his Christian walk. Dura says:

I had many friends before I met Jesus, but when I met Jesus I lose them and are not friends with them anymore. I have new friends now. My new friends are good to me, and they listen to what I say to them and they see me different that my earlier friends. When I go to them now they believe what I say to them. But before with my early friends they didn't believe me if I was telling them. It was hard to my early friends to trust me 100 percent. But now we can trust each other and I`m trusting them and they are trusting me. Now I have

²³⁵ Interview with Sero, 31/5-2013

²³⁶ Interview with Abil, 28/6- 2013

²³⁷ Interview with Sara, 11/6-2013

many Christian friends. I also have some Muslim friends and have relationship with my Muslim friends. I'm going to them and I have good conversation with them²³⁸.

Dura felt blessed when he got saved and he got new friends and they wanted to help him. Before he drank a lot, said bad things and used violence. After he met God, Jesus told him to ask for forgiveness and his friends forgave him things he had done wrong to them. Now they have a good relation and they are close to each other. Dura felt they are brothers now. Some of his friends are also connected to Iris. If a person do bad things to him now he wants to forgive, but before he wouldn't forgive them. Now he won't fight with other people²³⁹. Dura explains the difference before and now.

Before I go to the market and beach I doesn't show them love. Now I show them love and share the gospel with them and I am not sad to them anymore. I speak with them and spending time with them. I doesn't respect my parents and friends before, but now I respect them²⁴⁰.

Gary told me that he had some important relations during his life. He felt the relation was important to him. He has been totally honest with his closest friends and shared everything with them and this open relation lead other people to believe they also can change. Gary expresses himself to me.

When I look back on my life I've seen some of my friends as godly and I was minister to some of my friends and they minister to me in prayer and connection. I shared a lot of areas where I was struggling and was tell about his repentance and now his friends also see more hope that they also can getting through struggling²⁴¹.

Shiko had many of the same friends as earlier after he converted. He chose to use more time with his unchristian friends. Shiko tells me this:

I was always good with my friends so I'm not sure if my conversion had some effect on them. Most of my friends live a very bad life and they can't give up smoking and drugs and stuff and I'm still friends with them. After I got saved I have get more loved for them²⁴².

²³⁸ Interview with Dura, 2/6-2013

²³⁹ Interview with Dura, 2/6-2013

²⁴⁰ Interview with Dura, 2/6-2013

²⁴¹ Interview with Gary and Sara, 11/6-2013

²⁴² Interview with Shiko, 13/6-2013

Kedro was struggled to see something was change in his life. Kedro explained this. "No, my transformation wouldn't have some effect. The way I treat people in the beach or people in the streets is not changing²⁴³".

Sergio had a difference experience then Kedro. Sergio and many of his friends got converted at the same time and they all go to church now. This happened some years ago and they are all involved in different ministries. I talked with some of his friends and three of them had their own motorbike which Iris had given them and they sat outside and talked when I met Sergio. Sergio explains his relation to his friends after conversion:

So the day I started to know Jesus, I knew that it wasn't good to fight anymore so I end the fighting. I got new friends and some friends I kept for a long while. Some of the friends I had before I kept because we are working together. We were groups of friends who accepted Jesus almost on the same time. Seven of my friends got Christian at the same time. We are working with the sound system and some other friends work with worshipping²⁴⁴.

After Sergio got converted he started to look differently on people in his society and he said that his conversion have effect on the way he treats people in his society. Sergio explains how he look upon people now:

My main goal is to stop for the one in the street and show them who Jesus is. I'm very often concerned to show them who Jesus is and pray often before I meet someone that I can carry the love from God to them. I'm often concerned how love looks like and want to treat them with the love of God. I don't want to push them down I want to lift them up and press them up so they can understand they are good people²⁴⁵.

After Keroma got saved he started to take care of youth. He asked Iris who the most difficult youth to care of. They gave him a list of people they struggled with and Keroma felt he developed a fathers heart for some of them. I met some of the youth who couldn't go inside the base because of their behavior. One of the youth I talking with wasn't allowed to go inside the base of Iris, because he was often fighting with other children. Later I found out that he

²⁴³ Interview with Kedro, 2/6-2013

²⁴⁴ Interview with Sergio, 30/6-2013

²⁴⁵ Interview with Sergio, 30/6-2013

was corporate with Keroma in business and Keroma helped this youth to sell some souvenirs. I asked him if he had more compassion for people around him after he got saved.

Yes I do, there are 12 youth who aren't allowed to go inside the base of Iris because of their behavior. 5 of the youth are coming to my house and I'm giving them food and love. I want to create a good family and take care of them. All the five boys calling me father and they look upon me as their father and they know that I'm loving them. I say to them come and eat with my family and I want to take care of them and help them to get a better life²⁴⁶.

Keroma buys some extra food so he can feed some other than just his biological family. He want to include others into his own family and this phenomenon is typical in Mozambique. People sit together, talks and eat together and it is very common. Keroma explains how he feeds his family and friends:

The people will call me rich because I use some of my money to buy a big bag of rice every months. With my mother and grandmother we have ten kids together we take care of and a big family needs a lot of food to survive. Together we are fourteen people who lives together in the same house²⁴⁷.

Someone stole the material to his house after he got equipment to build it. He got help from Iris to build a bigger house so he can take care of a bigger family. When I mention a bigger family, he explained that he wanted to take some of the street kids and adopt them to be his Son`s and Daughter`s. After he lost much of the equipment Keroma decided to sell his motorbike so he could buy the rest of the material. He is building a new house now, but last week someone stole his bricks to the house. Now he lives with his parents in their house until his house is finished. Keroma is very open to others and people who have been to prison are more than welcome to visit and sleep in his house. He wants' to take care of three to four extra people. These will primarily be youngsters who lost their parents and need a family. Keroma explains.

You know here in Mozambique, people will think more in term of families and we look upon each other as a big family, especially in Iris and our church. People ask me about isn't that very sad for you to live with so many people and why are you taken care of more people than

²⁴⁶ Interview with pastor Keroma, 21/7-2013

²⁴⁷ Interview with pastor Keroma, 21/7-2013

your own family? I answer them that I'm so blessed to take care of other people than my own family, and I'm feeling so blessed to have the opportunity²⁴⁸.

Keroma also wants to help people who needs different stuff but it is very expensive to help everyone and he hasn't enough money. He explains to me:

Many people here in Mozambique they haven't shoes because it too expensive to buy and they have to change regularly because they are being worn out after a while. I want to help everybody even if they are Muslim. The guy I'm meeting he will change because I'm showing my love for him. If you love people all the time they will change in one point²⁴⁹.

Mosaka also experienced get new friends and he change his environment when he came to the first base in Iris. Mosaka has been together with Heidi and Rolland since he was a youth and he got friends who also live at the center. Mosaka explains his relation to his friends and people in the society.

I have some of the same friends, but I also lost a many of them because I removed to this center. I got many new friends and I was living her with Iris for many years. I get especially a bigger heart for people who are struggling²⁵⁰.

Many of the people I interviewed got new friends. Some of them made a choice to change friends, but others lost many of their friends because their old friends chose to end the relation with them. In an overall perspective most of the people I interviewed felt a change to the people in their own society. Many of them went started to care more about people around them and developed more compassion to others.

Most of the People I interviewed experienced on a basic level the conversion had an effect in their lives. It seems that some of them used smoke and drugs before conversion, but after conversion they quit these things. Some of them were often angry and fight with people but an encounter with God change their attitudes and stopped with an aggressive attitude and did not want to fight against others anymore. Another detail is that most of the people told me that they felt the love of God when they received Jesus. The love they felt had also an effect on

²⁴⁸ Interview with pastor Keroma, 21/7-2013

²⁴⁹ Interview with pastor Keroma, 21/7-2013

²⁵⁰ Interview with Mosaka 23/7-2013

RSGI

their relation to others and it seems that this moment had an general effect. The only person who could not feel any certain transformation was Kedro. He told me that he experienced the opposite because his life went down. The rest of the interviewees experienced a change to greater or lesser degree.

6.0 Analysis of material data

Most people I interviewed felt that something happened to them in a good or bad way after they got converted. Most of the people felt that their existence got better after conversion. During my stay in Mozambique I talked with many people who experienced some kind of deliverance. Some few were shaking, and fell on the floor and were screaming, but others started to laugh and after laughing they felt much more freedom. All these observations seem a little crazy for an outsider but it seems that people who experienced such manifestations also felt fruits from it. An important key I noticed in Iris was to use much time in prayer and worship and through prayer session it was easier to catch the heart of God and carry his presence to others. This is also the key to transformation of lives and the key to healing and deliverance.

The first time I went to Mozambique 2011 a friend of mine prayed for a blind and crippled man who had been sitting in the wheel chair because a witch doctor had cursed him. He didn't get his sight back during prayer, but he started to walk and received Jesus for the second time of his life. I went to a church meeting during my last stay in Mozambique and suddenly I saw the same man who had been sitting in the wheel chair and he was still walking around. He looked very happy and was singing and smiling, but he was still blind and couldn't see. This case could be in line with what Burgess write on authority prayers. My friend was praying with authority and the man who was cursed by a witch doctor got healed from his paralyses. His conversion has to be seen in connection with what Hamilton is saying. Hamilton says gifts from the Holy Spirit could be word of wisdom, word of knowledge, faith, miracles and healing and these gifts are given to help other people in their relation to God. Through healing the man who were crippled started a relation with God and got converted again.

Iris Ministries experienced supernatural events every week and they tell about people who are raised from the dead. One of the director Suprisa, mentioned that according to himself has seen at least 60 people raised from the dead²⁵¹. One of the main leader Rolland Baker said "if Iris and we can't do the same miracles as Jesus was doing through mission and bush outreaches then we can't preach the gospel to them". The statement summarizes some of the

²⁵¹ Suprisa Sithole visit the base in Pemba 30 August 2013 and talked about how the revival was breaking out. I can't prove all these numbers he referred to but he has wrote a book " Voice in the night" where he tell about his life.

core values in Iris and how depended they are to see God is moving through healing and salvations of souls.

The analysis part will be divided to analyze different categories: conversion, family, work and society. Has there been any individual changes towards behavior, outlook on families, work , and people in society. How do the conversion effect the individual in the context of Iris. Summaries of the categories will be measured against the theory I have chosen to use.

6.1 Conversion

I will divide conversion into three different sections. The first group are those who have been Christians during the last years and experience the conversion as a strength in their life`s. The second group are those who grew up with Christian roots, but experienced the Holy Spirit as a transformer of their life`s The last group are those who doesn't feel the conversion are helping them at all.

6.1.1 First handed conversions

Dura, Sero, Abil, Sergio, Keroma and Mosaka experienced a transformation in their lifes during the last years and experienced a positive development after their conversion.

Dura hasn` t got Christian roots. His parents brought him to witch doctors because of illness with his heart. One day a team from Iris came and visited him in his home and they prayed to Jesus and he got better and better until he got healed. The process took two weeks and this was the sign he needed to know that Jesus was alive. Poewe writes about how healing is an important part of the holistic view on humans. When healing, prophecy and supernatural events take place then it`s easier for humans to become holistic.

Something changed in his heart after Dura received Jesus and he felt more love and compassion than before. Before he was saved he could feel hate and didn` t have love for people but through Jesus things started to change. A conversion means according to Hoell change of mind or change of heart. This is what happened to Dura and he experienced a

conversion. Charles Finney (1792-1875) experienced the same things when he had an encounter with the Holy Spirit and felt liquid love came over him²⁵². The Holy Spirit was also in operation before William Seymour had his encounter in Azusa Street. Pentecostalism is in the line with Christianity as I showed in the chapter of Pentecostal history. The similarities between Dura and Charles Finney were that both felt love when they had encountered God.

Dura got healed from his sickness and is under the category: spiritual reasons for conversions. This is according to Burgess a spiritual warfare where powers are meeting and the power from Jesus is the strongest one. The fight is against darkness and the realm of Satan. Through encounter against evil spirit the power of God, Jesus and the Holy Spirit is the strongest force and will be the power that casts out evil spirits. The authority Charismatic`s get to cast out evil is what Dura experienced.

The next person is Sero, and he told me he felt himself as a bad person before he got saved. When he got saved his life got easier and he got much more joy in his life. He could feel God answered his prayer and the change also took place inside of his heart. He had a lot of problems before, but he felt these problems disappeared when he met Jesus and got saved.

Sero felt joy from the Lord which is a fruit from the Holy Spirit described in Galatians 5,22 . The word mean continually Joy and this is typical in Iris. Rolland Baker often spoke about the joy of the Lord during my stay and he was laughing all the time during his devotions.

Observation from a Bible school class:

Rolland started to share about Joy and he had not prepared any sermon but he started to share about Iris and the core values. He also shared that the Joy of the Lord should be the strength of the life and even if diseases affected you the weapon against it was to laugh. People started to laugh all over the place except the common pastors from Mozambique. Rolland invited them forward to get the gift of Joy and they came forward to receive prayer. Suddenly the Mozambicans started to laugh uncontrolled and were laying on the floor in a large pile. It was difficult for them to go up again because others were lay on top of them. They were laughing uncontrolled in twenty minutes.

²⁵² Anderson, 2007: 65

RSGI

Rolland and Heidi have been preaching in Toronto several times and this experience have similarities with what Andrew Walker describes what happen in Toronto. He was critical to these manifestations, but the same things happened to the common pastors of Iris Ministries which experienced thousands of new grown churches according to what Heidi and Rolland wrote in their book *Compelled by love*. They also stated this during my stay. Sero experienced the gift of joy and was very happy about it.

Abil also felt changes in his life when he got saved. He struggled with sleeping and bad dreams and these dreams disappeared when he got saved and received Jesus. His anger got much better and he became more quiet and less violent when he got saved. He felt lazy at school and had big problems to focus on what the teacher was telling him. These things started to change when he got saved. He started to work harder and study more at the school. He also experienced the same as Sero that many of his problems had been washed away and he got fewer problems. On the inside he received happiness and the love of God. He felt that the love from God came into his life. Abil had many similarities with Sero and he felt his life was turned upside down.

William Seymour wasn't concerned how many tongues people were speaking but the important was that the change happened in their the daily life. For him tongues was one of the signs but if the fruit wasn't good then it had no value. Abil and Sero felt change when they got saved and their conversion had influence upon their life`s. Abil also had bad dreams and according to Burgess the way to deal with these is through prayer. They prayed and he got delivered from bad dreams which is in line with spiritual warfare and encounter with spirits. People get delivered from bad dreams because the Spirit is the Power of God and used against evil spirits. God has a stronger power then the evil spirits and this is the reason why Abil doesn't has bad dreams anymore.

Sergio has been a Christian the seven last years and God has changed his heart to become intimate with God. His experience of feeling the love from God has been important to him during the last years and this makes it easier for him to love others. Sergio lived in the streets some years after his Mom moved to Tanzania. He had been angry about it but after he became Christian the anger started to change into forgiveness. The power to forgive started because Sergio felt God forgave him things he had done and then he could forgive his own family. His

brother became a Christian first and the change Sergio saw in his brother was an important reason for his conversion.

Burgess wrote about prayer in spiritual warfare which is important to Sergio in this case. His forgiveness of his Mom and family is important to get entrance into the Presence of God. This action is also an act of the completion in the plan of God.

The next person experienced perhaps the most drastically conversion of them all. His name is Keroma and he was living a very heavy life. He had a drastically change in his life from drugs, alcohol, partying and prostitutes to be one of the pastors in Iris. He sat in prison because of crime and got saved during a period there. He talked about his beautiful wife and he was smiling so much of her because personally, I think it was because he loved her so much. He also said that he loved his wife when I talked to him. The main differences between the past and present are that he now feel joy in his heart. Before he never felt any love for the children, but after he got saved this changed for him and now he loves the children. The gang life also ended and now instead he is now involved in the church and has stopped to steal from others. His time with the Holy Spirit is important and these is an ultimate factor for Keroma to feel freedom and God`s presence.

These stories have many similarities with David Martin`s book *Tongues of fire* and the example from Taso and his life. Taso also experienced the joy after he converted and this happened with during an encounter with the Holy Spirit. Keroma also felt changed during his encounter with God and the Holy Ghost. It means that Keroma also is under a Pentecostal tradition which includes the Charismatic's.

Mosaka remember one night Iris talked about Jesus and he started to cry. He began to repent from a lot of things. After he repented from different things he started to feel the love of God enter his body. The similarities between Mosaka and Keroma are that both experienced freedom from boundaries which also Taso experienced. One of the most important memories Mosaka has was that Heidi and Rolland wanted to stay in the garbage with him and his friends and wanted to eat the same food as they were eating. This action was important to win Mosaka`s heart and lead to a move to their center. Mosaka felt he still had an orphan spirit, but during these years things started to change and he could feel the love the Iris people had for him. These actions by them lead to a transformation in actions and behavior. Mosaka lived

RSGI

on the street some years and he can feel a deep love for the children at the street because he has been there. His passion is now for the street kids and he want to help them to get a better life and share Jesus with them.

Repentance is one of the main action according to Burgess which lead human into a relation with God. When repentance happening, God can do much more in people`s life than human can imagine according to Burgess.

Gooren wanted to make a common anchoring to describe if there have been converted. There is several ways to valued such question but Gooren mentioned 1) Social factors, 2) Transformation factors and 3) Further indication on religious participant. All these points are fulfilled in the question: does a conversion really exist? My answer is, yes it does to Dura, Sero, Abil, Sergio, Keroma and Mosaka.

Poewe write that typical signs in Charismatic and Pentecostal churches are personal testimonies and all the five people have their own testimonies how God transformed their lifes.

Five of them experienced a conversion because one of the changes factors took place. There is often a connection between functional reasons and spiritual reasons in the question why people become Pentecostals. They are often mixed and connected to each other. But in this case it seems that Sero, Abil, Sergio, Keroma and Mosaka emphasis the spiritual reasons more than the functional reasons in their explanation of their conversion. They all agreed that something started to change when they received Jesus and this lead to a new type of living. Conversion means change of heart, change of living or change of mind. All of them changed their lifestyle and started a different life than earlier.

6.1.2 Christian roots with the transformation by the Holy Spirit

The second groups grew up with Christianity, but felt the Holy Spirit did an important change in their life`s. Many people I talked to experienced the Holy Spirit as a transformer of their life`s and things started to change after this encounter. During this category three people

Gary, Sara and Shiko. These persons had Christian roots and knew about Christianity before they had an encounter with the Holy Spirit which lead to "a second" conversion. I'm saying a second conversion because they said it by themselves that their life started to change when they had an encounter with the Holy Spirit. Steven Land wrote that the ultimate goal is to be like Christ and that happened through an encounter and a relation through the Holy Spirit. This is common to Sara, Gary and Shiko because they experienced a change when they had an encounter with the Holy Spirit.

The fact that Gary grew up in a Christian family and has been a Christian since young ages makes it interesting that he felt the Holy Spirit started to do things in his life during the last two years. He began to use more time in prayer and started to join Christian conferences and this lead to what I'm call the second conversion and change in his life. He was also changed his behavior and his wife explains that he almost was a new husband after this conference. His tantrums also got better and Gary had to go through repentance. Poewe describes that Pentecostals are concerned to get a holistic thinking. It becomes holistic when body, soul and mind though supernatural events such as healing, prophecy and dreams take place. In Gary's case, inner healing took place and he felt something change after this Christian conference he attended. He changed his behavior from outburst of wrath to better self control. Outburst of wrath is a fruit that belong to the flesh, but self control is a fruit from the Holy Spirit²⁵³. This fact is in line with Christianity.

I was talking with Gary during my second stay in Mozambique and he didn't like the way Roland Baker was preaching because he was laughing all the time and people around Rolland started to shake and laugh when he touched them. During the meetings it was totally uncontrolled and people lay like a battlefield all over the church. People couldn't stop to laugh and some people were shaking so much that they were more in the air than on the ground. The interesting thing was that a week later, Gary also started to laugh and he couldn't stop. He was laughing for hours and people had to carry him back to his room because he couldn't walk by himself. He was laughing from 11.30- 18.00 and all his clothes were drenched in sweat. Two days later after this experience, I talked with him and he said to me.

²⁵³ KJV Gal 5:22 and 5:21

RSGI

During this laughing time I felt God started to do good things in me and God started to heal some of my brokenness. After this experience I felt much more freedom and I get more joy in my life.

Gary has been more open to the Holy Spirit the last two years and he felt a transformation which benefit his own family. Sara and Gary explained that they have a better marriage now after this happened to Gary. Wariboko wrote that Pentecostals believe that the outpouring of the Spirit is something which continually happens, and the Spirit isn't limited to one time or event but it can happened in all times of history. This understanding is close to what Gary experienced during his conversion which has taken place during the last two years. Gary explained that he felt more joy after this encounter with laughing and that's the fruit of the spirit in Gal 5,22.

The next person experienced the transformation in several stages of her life and her name is Sara. Sara got saved when she was thirteen and she explains that she had an important encounter when she was thirty years old and this was a deeper meeting with the Holy Spirit. This encounter started to challenge her in many ways. This led to fasting and time in prayer for her Son. She hasn't the same type of radical conversion in a such way that Gary had but she has been connected to that the Holy Spirit in a longer period than her husband. Poewe mentioned the Holy Spirit is an important part of the trinity. This theory is consistent with what Sara experienced when she met the Holy Spirit when she was thirteen. The fruit of the Holy Spirit is mentioned in Gal 5,22 and Sara got compassion for her Son and was fasting for him. She hasn't had a radical life changing such as the others I have interviewed, but she felt the family situation got better after things started to change in her family. Burgess mentioned that prayer according to fasting, repentance, forgiveness, worship and justice can be acts of completion in the plan of God. Sara was fasting three times and during the last time things started to change in her family.

Burgess explains what is going on, when spirits are meeting the power of God. It will be a spiritual war between God and Satan and the evil forces. When the believers use authority prayers the spirit has to leave their bodies. I will add a observation from a Sunday in church, because it illustrates what Burgess wrote when the power of God meets evil spirits.

Observation from the church service:

One day I was attending church service. The music started and people were dancing everywhere. Some started to receive prayer from the platform and others were sitting in prayer/ soaking mode. Suddenly an African lady started to scream and shake in her body. Two ladies started to pray for her and suddenly she fell on the floor and made terrible noises. I was watching this event and she was rolling on the floor. After five minutes she was looking differently and she was looking normal again. She was looking happy after this event.

What I just witnessed must have been a form of what Pentecostals call deliverance. This deliverance situation is important to add because it describes the deliverance moment and also can be a common experience when people convert to Christ.

The next person Shiko, also experienced some kind of deliverance but not in such a manifestation as I saw with the lady. Shiko experienced a kind of deliverance in his emotional life which I get back to. In my conversation with Shiko he told me that he grew up with a Mom who was Christian and a father who was a Muslim. He joined the Mosque and they had Muslim spellings outside their home. He felt pulled in two directions between his father who encouraged him to go to the mosque and his mom who had been Christian. Shiko went to a Bible school but still he felt it difficult to get any breakthrough. I observed him as clever at school because he learned stories from the Bible quickly.

Harvey Cox describes that Pentecostalism has been successful because of the fulfillment of an emptiness in our society. Shiko felt empty on the inside and he didn't feel his life was worthy to live. He could see the difference in his Mom after she got saved and he also had some friends who had been through the same. One time he went to the church and he got baptized in the Holy Spirit and this event changed everything and he didn't feel empty on his inside. Now he smiles all the time and he is feeling joy from the Lord. His dream is to be like the apostle Paul and he isn't worried about money but he wants to be connected to God. Horton writes that joy is an ongoing process and a fruit from the Holy Spirit and also in line with what Shiko experienced in his life.

On the one hand Shiko got converted by functional reasons because his family and some of his friends got saved before him and he saw that there was something important he was missing. On the other hand he still feels empty and doesn't feel that his life is worthy to live

because of the situation. His encounter with the Holy Spirit is under the category spiritual reasons which was important to Shiko and his relation to God. His main focus was the change he felt during his encounter and this fact should be the main focus in his explanation of the conversion.

I observed these things before and during my conversation with him: "I had to comment his smile before I talked with him because it was something you recognize with him. He looked so happy and it seems as if he had no worries²⁵⁴".

As a summary all these three (Gary, Sara and Shiko) knew about Christianity, but still they felt the Holy Spirit was an important part of their relation to God. Sara had the encounter in an early age but she explained the importance of this event. Gary had these encounter during the last two years and Shiko experienced this the last years. Gary and Shiko experienced some kind of inner healing and spiritual outpouring which Hamilton describes as an important gift to the church and the believer. Sara got wisdom to fasting during three periods of her life and wisdom is in line with those who are affected by the Holy Spirit according to Wariboko.

6.1.3 Conversion doesn't help

The last groups includes people who doesn't feel their conversion helped them at all. I chose to put one person into this category and that is Kedro.

Kedro experienced the transformation differently than others and he felt something change when he got saved, but during the last years everything started to get worse again. His life was going down and Kedro wasn't happy about that. Mama Heidi helped Kedro and his family but Kedro cannot feel any difference in the moment. His family is involved in Witchcraft which also Kedro thinks is the reason why everything is going bad. He cannot feel any difference from the moment he got saved till now. Burgess writes about spiritual warfare and how Satan can get access to people who search for it and Satan can bind unbelievers. This can also be the reason why thing is going bad in his life, because Burgess write if access to Satan is given, then the Devil can do much more than people can understand. I am not sure if this theory

²⁵⁴ Observation notes from Shiko

benefit Kedro, but his family has been involved in witchcraft and Kedro wasn't happy with his own life and family situation because of the circumstances.

Kedro would be more in the category functional reasons and he can't feel any spiritual reasons which affect his conversion. He goes to the church of other reasons than spiritual reasons. Gooren wrote how an institutional factor can possibly lead to participate in religious movements. Friends can be an important factor why Kedro still attends church or the economical reasons. He and his family got some food from Iris before but now he is involved in the church because of other things. I had to ask the question: "Has a conversion rose at all with Kedro? According to Hamilton the word repentance means change of heart or change of life which hasn't happened to Kedro. Hamilton wouldn't categorized Kedro's story as a conversion story, because change hasn't taken place.

Most of the people I interviewed experienced a transformation in their life's and also in the area of behavior and attitudes. An important factor is the connection to the Holy Spirit who help the believers in different areas of life. Wariboko wrote that people who are affected by the Holy Spirit will receive wisdom and help. Many of their stories explain how they got healed, felt more love, freedom from boundaries and more joy. It seems that most of the people I interviewed achieved a better life, according to themselves. Kedro was the only one who could not feel any certain change.

6.2 Family

During this part I want to divide between those who experience an effect in families and those who can't feel any extent grade of change. Families in Mozambique aren't easy to understand, because many people are coming and going in and out from the houses they are living in.

Observation notes from my 24 hours living in a mud house:

I was living 24 hours in a Mozambican house, because I wanted to get a feeling how it was to live in a mud house. During my stay I recognized several people came in and out. Some people came because of food and it same as granted that they should get food from the family I was living with. I thought at the first glance they were a part of the family, but during the night. I understood they were just friends of the family.

The families in Mozambique are different from the western families and they have many children and it's quite normal that grandparents also live in the same house as their children. People in Iris adopt some children, because Iris wants to take care of children who have lost their parents or other caretakers.

6.2.1 The conversion affect their relation to their own family

Freeman wrote that Pentecostalism will lead to a change in families and this happened to Gary. He was afraid to lose his wife and his children and this fact ended with a " second conversion with the Holy Spirit". After his repentance and transformation through this conference, things started to change and his wife describes him "as a new husband". He still struggles with some anger, but it has gotten much better after this conference. He felt he become a better husband and Gary has been more open to be transformed by the Holy Spirit during this time. Gary felt a change after the conference he attended and his wife confirmed it. This experience is also common for the Pentecostals. David Martin describes what happened to Taso which is common for Pentecostals and Charismatic`s. The story explains factors as prayer healing and accept Jesus which has similarities with Burgess. He writes that prayer according to fasting, repentance, worship and justice can be acts in the plan of God.

Sara got a better relationship to her husband after he got transformed and wanted to keep the marriage. They are still working with the marriage but the family situation has gotten better. Freeman describes that Pentecostalism has brought new changes into families and the focus is more upon nuclear families. Change also happened to Sara and she was concerned about her own family and was fasting for her Son, because he was struggling with something. Her Son are still struggling, but it seems that Sara has a great heart for her Son. Her story shows some of the love she has for her own family that Horton also describes as a fruit from the Holy Spirit. In Gal 5,22 Love is mentioned as one of the fruit given by the Holy Spirit.

His family became very sad when Dura did something wrong and he was smoking before. His behavior wasn't good and he got angry if he didn't get money or other things he was asking for. After Dura became a Christian he started to change and felt more love for them and he is not mad at them anymore. He wants to love them and his family is still Muslims. Dura always

has always had a good relation to his brother, but his family he struggled before he got saved. This relation got better after he became a Christian. Freeman describes that a conversion would have effect in nuclear families and affect the convert to use more energy to connect generations²⁵⁵. Dura didn't become closer to his brother, but to the rest of his family the relation got better.

After he got converted he changed his attitude and wanted to treat his own family different than before. Now he wants to talk with them and love them instead of beating them. He doesn't have his own family yet but he wants to be married. Freeman wrote that when a conversion has taken place of the convert would be stronger on the relation between generations and uses more time with the core family. This fact fit Dura's story who also got better relation to his own family after his conversion.

Keroma is probably the guy who felt most changing after his conversion. His Mother couldn't understand what happened with Keroma after he got saved because his attitude was different than before. His mother said according to Keroma " you never change when you went to the Catholic Church, but when you got out of prison then everything was changing". He lived a very different family life before where he had many girls and was also abusing them but after his conversion in prison he got married to one girl and now he loves her so much. He also has a child with his wife. Keroma experienced a drastic conversion because of the change which took place. Hoell describes conversion as a change of life and this fits to Keroma and his experience of conversion in prison. The spiritual reason could in a certain way this fit to his outlook on family. The change started in prison when he started to pray and was seeking God. It will always be a connection between the functional and spiritual reason but the spiritual reason played an important role to Keroma.

When I talked to Abil he was happy about his conversion but when we talked about his family he wasn't so happy anymore and he was hoping they wanted to be Christians. His family is still involved in animism. But his family can see differences in his life because of the effect he experienced through the conversion. They say to him " before you were doing a lot of bad things, but you have changed. What happened to you?". Steven Land referred to what William Seymour stated. Seymour said that doesn't care how many tongues people are speaking the

²⁵⁵ Freeman, 2012: 13

important things is the fruit of the conversion and how this conversion will affect your daily life. According to Abil his family could see a difference in him, and this is in line with classical Pentecostal theory. His parents saw a difference in Abil and this are some of the fruits from the Spirit which Wariboko explained in the moral chapter.

6.2.2 The conversion doesn't affect their family in a certain extent

Sero had a family but it was difficult for me to get information about Sero's family, probably because of cultural differences. He said he has a family and he saw Iris and the church as a family for him, but wouldn't give any more details about his own family. Anyway I haven't got enough information to answer if the conversion benefit his family. But it may indicate that things have changed in his family because Sero experienced change in himself and this will affect his relation to his family.

Kedro's family are suffer and also struggle much more now than earlier. His mother is crying all the time because her life is difficult and their business is not going well. Kedro explains that there isn't any difference in the way he treats people from before and now. According to Freeman he stated there should be a change when people got converted in Pentecostalism, but this hasn't happened to Kedro and his relation to them. He still has the same relation to them and nothing has changed for him. Freeman's theory wouldn't fit to Kedro because nothing changed for him.

It was different to Shiko because he grew up in an upper class family and his parents were concerned that he should get him a good education. Shiko couldn't feel any great change but after he received the baptism in the Spirit, he felt it was easier to obey his parents. I wasn't sure in which category I wanted to put Shiko, but I chose to put him in this category, because his outlook upon his family is almost similar. He doesn't have any children yet, but he wants to dedicate them to the lord and he is convinced that he will not to beat them if they are doing something wrong. He learned from his parents that he had to avoid drugs and smoking so they knew the best for Shiko. He never touched these things and this is in line with what Hoell adds about worldly activities. Anyway there are two ditches to fall into and one of them is that everything is legal and the opposite that everything is illegal. The American Denomination warned against Coca Cola and dominoes which can be the outer side of the scale. Socrates

and Platon said there had to be a common moral foundation that people recognize as their own and that happened to Shiko and his family. They had a notion that smoke and drugs was wrong. However it seems that Shiko`s conversion affect his relation to his parents in a very small degree. The only way his conversion affected his relation was that he felt it easier to obey his parents.

It seems that the conversion played an important rule for the most people I interviewed. Many of them experienced reconciliation with their families and some of them had to forgive bad memories they had experienced in their past. I divided between those who felt a certain transformation affect their families and those who do not felt a certain transformation. Shiko and Kedro were the person who didn`t feel that their conversion had effect to their families.

6.3 Job analysis

The work situation, people and the main focus upon work in Mozambique and Pemba are different from than it is in the Western world. In my view people in Mozambique are more concerned about relation than efficiency. With efficiency I mean the relationship goes at the expense of relationship. As an example I went to the restaurant to order some food but it took so much time and then I realized the waiter had conducted a conversation with a friend he had and it was on the expense of my food. Anyway during this part chapter, I wanted to find an answer on the question: "Do the conversion affect their outlook on work"? The work can be voluntary works and the School work they are doing. The definition of work isn`t my task but the people I interviewed would give their description of their daily tasks. I`m dividing between those who felt change and those who didn`t feel it in any extended grade.

6.3.1 Those who felt changing in their job

There will be two axes that are important in the analysis of work. On the first hand, how does the conversion affect the outlook upon work? On the other hand does the conversion lead to an improvement of living conditions?

Sero quit most of his work after he got saved and started at school again. It seems that people I interview quit their jobs and started to go on School. Sero also started at school again,

because he wanted to get an education. He started to see in a longer perspective and wanted to get a better payment. This fact shows that Sero thinks in long-term and plans his life with a longer perspective than to the next day. His choice to quit his work and go back to School does it more difficult to survive materialistic the next years, but in a long term perspective he will get an education and that does it easier to get opportunities in the future.

In his work Gary felt it could be difficult on the medical field but God helped him to take some defenses down in his work field. He felt he got more love and compassion for his colleagues and this affected his relation to his friends and colleagues. Burgess explains how the Holy spirit leads to changes in relation to others and people who experience the Holy Spirit can feel the changes. After his second conversion he felt the relation to his colleagues change and this is a common phenomena for Pentecostals.

Sara lost many of her friends after she got a more profound encounter with the Holy Spirit. Now she only has Christian friends and the non-Christian friends she had left her. This wasn't her will but it happened with her and she didn't like it at all. She got more love for people and friends they have and also for the neighbors. The reason is because that Sara doesn't want to see her friends in Hell. Her worldview is rooted in an understanding of heaven and hell and people who haven't accepted Jesus are going to Hell. Freeman explains the Pentecostals have a different worldview than the Western, and this can be in line of what Sara thinks. The western worldview would explain injustice as war against poverty but Pentecostals would rather say war against demons. Notion that the existence of a division between God and Satan is also something Sara believe and this is in line of what Pentecostalism believe. Gooren writes it's easier for people in Africa to deal with witch craft and evil spirits because they now it's already exist. Sara also think there is a spiritual world.

Dura was selling Jewelries and paintings before he became a Christian, but after he his conversion he ended this and started at School again. David Martin wrote how the benefit from Protestantism affected the economic system. Especially from Latin America a conversion will in all probability affect the economy and in a long term perspective Dura earns more money when he is taken an education. Dena Freeman who studied Pentecostalism in Africa saw a correlation between Max Weber's theory about changes in Protestantism and the Pentecostals. This theory is not completely in the line with Dura's experience because he was quitting his job when he got saved. Dura wants more education and want to go into a

Bible School in the future. He quit his job and wanted more education because in the future, this education can help him to get a better Job. In addition he is also more likely to get a better job that will benefit his economy in the future.

Shiko is one of the best educated persons at the base among the Mozambicans and his job is to translate. He translates what the guest speakers are saying. Shiko isn't concerned about money or other things but is more concerned to obey God and do his will. He said he could leave his Job if God told him to do it and money isn't important to him at all. He also helps Iris at the kitchen if they need some help.

Another person I talked with was Keroma who never had any work when he grew up. He was involved in a gang and was stealing the things he needed. When he got saved he started to work for Iris and is employed as a pastor now. The most important thing in Keroma's life is God and his work belongs to God. He also has his own business and he wants God to bless his business so he can bless others later. He has some extra money and he gives food to some of the kids who don't have food. David Martin wrote that a conversion in Pentecostalism would normally get an economic increase which also happened to Keroma. He started to earn money and also employed some boys to work for him so they can bless and take care of others.

Observation notes from the Interview with pastor Keroma:

We conduct the interview inside the church because it was a quiet place. After the Interview I wanted to buy some key chains from him and wanted to give him some money inside the church but Keroma denied me to do it because the church was a holy place and he wouldn't do business inside the church so we had to go outside the church and do businesses²⁵⁶.

It seems that everyone experiences a change in the outlook upon work because they are changing the way they are looking upon people. The next question I asked was if the conversion benefits the living conditions? It seems that money isn't the main part when they are working or going to school but rather to be in the plan of God. Keroma developed his own business but he wants to use his wealth to bless others. It seems that their profits are being used to bless others.

²⁵⁶ Observation noted from Pastor Keroma 21/7- 2013

6.3.2 Those who didn't felt the change in a certain extent

People have experienced differences when they got converted, for example has the conversion affected their attitude towards work. Under this category is the people who haven't felt that their conversion has an important role in their relation to work.

Kedro works at the School and is employed by Iris ministry. He said he doesn't get paid by Iris. He sells necklaces and jewelry and to get some money to survive. The conversion didn't affect his work in certain ways and this fact isn't in line with what David Martin said. Martin saw in general that the conversion also affects the third wave Pentecostal movement and benefit the economy. This isn't in line with Kedro and he doesn't feel the fruit from prosperity.

Observation notes 11/7-2013.

The most people I talked with who were working for Iris, said that Iris were supplying their needs. When they was needing something, Iris would help them especially with food. Kedro also stated that he got food from Iris before, but it seems that he doesn't do it anymore. I don't now the reason for that, but I'm adding this information.

Sergio works with the kids and the sound system. Iris has several sound systems they are using when they are going out in the bush to reach villages and Sergio is often joining to set up the sound system. He doesn't get paid by Iris, but Iris supply his basic needs with food and clothes. One day Sergio got his own motorbike from Iris. He works for God and his attitude hasn't changed from earlier. He is the same person as earlier.

Mosaka has always been industrious and hard working. He started in a young age with protecting cars and Mosaka is clever with his hands. Now he takes pictures and is popular among the people who live in Pemba. Different companies want to hire him if people wants to take pictures.

Sergio and Mosaka both felt that their conversion didn't affect their work attitude in a certain degree, but their conversion played a role in interactions with others through their jobs. But it seems that Sergio isn't concerned about money but rather to obey God and work for him.

I got surprised because I thought the economical perspective would increase after conversion. Instead people quit their jobs and money wasn't important at all to many of them. It seems that most of the conversion they experienced affected their lives differently and they got more concerned about being in the will of God. This fact cannot be in line with what David Martin and also Freeman are stating. They state that Pentecostalism will have an effect on the economical level, but in Mozambique and Iris it seems that money and wealth is not important at all. Most of the people I interviewed were more concerned to serve others instead of earning money.

6.4 Friends and the Society

Does the conversion play an important role towards the society and friends they have relations to? When I use the word society, I mean people they have interaction with. It can be sellers, people they meet at the beach or in the town. There might be a question if the definition of society could be more specific and narrowed, but on the other hand the definition is more open and also gives different answers than a small definition. My definition is more open and does it easier for the informants to answer the way they want with certain limits.

6.4.1 Those who felt a change towards friends and Society

In this category friends and people in the society are closely linked to the conversion part. The answers are similar to the answers from the conversion part because the conversion affects other areas of life and the fruit from these experiences would also give effect in other areas.

This is my observation from the church service which many people experience an encounter with God.

"One Sunday, I joined the Church. The church was huge and could probably fit until 1000 people. The worship service started 0830-0900 and they kept on going until 1000. This worship session was important to prepare the kingdom of God, so the presence of God could come. The leadership used many hours in prayer and worship even before the meeting. When the meeting started some were sitting on chairs in the back and in the front people sat on the floor. The meeting started with dancing and almost everyone was joining the rhythm to

African drums and guitars. After half an hour with dancing the music got more quiet and the worship team closed their eyes and were singing. People were raising their hands, other was dancing. Some were lying on the ground and singing. Others were sleeping on the floor. It seemed that most people did not care about the others around them and people were praying²⁵⁷.

This observation is from a typical meeting in Iris and explains what is going on during the meeting. Many of the people I conducted interviews with were involved during such meetings and Sero also felt a transformation.

Sero came from a non-Christian family and he struggled with his life and he was fighting sometimes fighting. When I saw him I could never have imagined that he had been involved in drugs and alcohol. He looked totally different and I thought he could be the Son of a pastor because of his personality. Sero felt it differently after he got saved and he started to enjoy his life and he got more compassion and love for people around him. This fact will be a strength for the society because he started to see people around him as brothers and sisters. Anderson wrote when Dwight L Moody had an encounter with God that Moody also felt God's love to his life. The similarities between Dwight L Moody and Sero is that both felt love from God which also affected their life's.

Another example was Gary who also felt a change in relation to friends and people in the society. Gary chose to change some of his friends because some of them affected him badly. He got more Christian friends after he experienced the change at the conference. When he look back at his life he sees some of his friendship as godly to him. On the social level Gary change some of his friends who affected him badly and got more involved with Christians. Gary also sees a strength of prayer and community with his friends which also is central in Pentecostalism. Dempster wrote in the definition of "Pentecostalism that it's a network of valuable friendship and understanding of God who acts to us through goodness and holiness". Gary changed many of his friends because he wanted to use time with them and also include the dimension of God in his friendship. After his repentance Gary helps friends who struggles and they are still going for Gary and getting advices. Burgess wrote that prayer according to repentance can be acts of completion in the plan of God. Gary repented and now his uses his testimonies to help other person out of struggling.

²⁵⁷ Observation from the church 7/7-2013

Gary used his testimonies to help other people out from different issues but Sara experienced the whole setting differently than her husband and she didn't quit her friends intentionally.

When I walked around in the town I was understanding that Iris was well known in Pemba. Observation notes from the streets in Pemba during my stay.

After talking with many people at the street it seems that almost everyone who are living in Pemba knows about Iris Ministries. The church and the ministry teams are involved in prisons, hospital, among the poor, feeding programs and they try to help woman out of prostitution.

Dura had also heard about Iris because he was living in Pemba. Dura had a lot of friends before he became Christian. When he became Christian, he lost many of his friends and isn't friends with them anymore. Dura got new friends when he got saved. Now he was happy, because they want to listen to what he is saying. His new friends are more interested in listening to his stories. He sees difference in his friends and one of the main differences is he can trust his new friends more than earlier. Gooren describes friends as an important factor in the conversion. Dura experienced this factor as an important detail. He got new friends and he looks at his new friends as a blessing to him. He also had some Muslim friends but he needed to get new friends after he became Christian. The social dimension and in the functional reasons played an important role when Dura got saved and especially the time after the conversion. The spiritual and the functional reasons are difficult to divide but it seems that both dimensions played an important role to Dura.

Another example of a person who felt changed is Abil. He started to be a blessing to other when he got saved and also wanted to help people who were in need. His family could also see a huge change in him and now he uses his time to play soccer and tell about how good Jesus is. His missionary attitude is a central part in Abil and this is in line with a Pentecostal understanding. When the Classical Pentecostal revival started in Azusa Street people were concerned to reach other and Synan describes the importance of the missionary work in Pentecostalism. The last commandment Jesus gave was the great commission. Abil wants to reach his friends with the gospel and tell them about the goodness from God that he experienced.

Except from his brother, Sergio wasn't so much concerned about others, before he got saved. When Sergio got saved he started to be more concerned about others and now he is preaching to people who doesn't do anything. He also thinks that he treat them better now than earlier and Sergio is concerned about how love looks like. He wants to encourage people and he mentioned that his conversion played an important role. His wishes to treat them with the love of God and he sees miracles every week such as blind who receive sight and deaf who is suddenly able to hear. Horton writes that love is one of the main fruit from the Holy Spirit and includes the highest revelation from God to human. Sergio experienced love and that affected his relation to people in his society.

Keroma experienced a huge change when he got saved. His life changed from a life with alcohol, drugs and prostitution into being a married Man and employed as a pastor. It seems that he uses his past life to get compassion and love to people who are struggling and now he takes care of youth who aren't allowed to be at the base. He feels much love for them and they call him Papa. Keroma also wants to build a bigger house because he wants to adopt more people who lost their parents as his sons and daughters. Freeman states that boundaries between generations in families and spending more time with the nuclear family happened in the connection to conversion. When Keroma got converted has gotten a bigger heart for the youth who comes from broken homes.

Mosaka felt the conversion was a process. He has lived with Heidi and Rolland for many years and Mosaka felt a process during his time at the center. Mosaka said he probably feel more love to people who are struggling. It seems that people who have experienced a difficult life gets a big heart for people who are struggling. Keroma has lived a hard life and now he wants to take care of youth who aren't allowed to be at the center and Mosaka got a big heart for people who are struggling. William Seymour stated that the conversion has no value if the fruit from it doesn't affect their lives. Mosaka wants to help people who are struggles and this fact has to do with the passionate people he experienced in Iris.

6.4.2 Those who doesn't felt the conversion played any certain role towards friends and the society

Kedro`s conversion hasn`t changed the relation to his friends and towards the society. He still has the same friends as earlier and his conversion hasn`t affected his outlook upon people in his society. It is not e of the spiritual reasons why Kedro still is involved in Iris, but rather the functional and social reasons. Most of the theory I`m using doesn`t fit to Kedro because his conversion doesn`t affect his life. I`ve questioned this before, Has Kedro experienced a conversion at all? I stated some common references Gooren uses and concluded that he hasn`t experienced a conversion in a certain degree, but still he is joining the Church and Iris ministries. Kedro probably feel the functional reasons more attracted then the spiritual reasons, because he is still involved in Iris and it has to be something else than the spiritual reasons because he cannot feel changes. He is still connected to Iris. I`m not sure about the exactly reasons why he still wants to be a part of Iris, but the functional reasons is more emphasized in his participation.

The conversion will affect relations to neighbors, friends and people in society. Almost everyone explains that they got more compassion and love to people around them and also wants to help others who need help. Most of them got a bigger heart to help others in their relation to God and also in practical ways.

Conclusion

Could a conversion in a Pentecostal tradition within Iris Ministries, be experienced as a strength for the individual and society because, those who have experienced the conversion changed their behavior towards the family, the work place and society in general? I will divide the main research question into part questions.

Could the conversion within Iris be a strength for the individuals ? It seems that conversion and the connection with God through the Holy Spirit lead to a life-changing process in most of the people I've interviewed. Dura felt after his conversion that he showed more love to people and he changed his outlook on them. Sero experienced more joy which also is in line with what I've observed during different meetings with Rolland where many people started to laugh uncontrollably. Gary also started to laugh uncontrollably and he felt that God released something in him, which was important to him when I talked to him later. According to his wife, Gary experienced what I called a second conversion. His repentance led to a transformation and his behavior was totally changed. Shiko felt more joy after he had an encounter in the church which affected his life. Keroma and Mosaka felt more freedom in their life's when they converted. Keroma also felt more love to the children. Sara has been a Christian since she was an young girl and she didn't have a dramatic experience which changed everything. She has been living as a Christian and she felt God has been close to her for a long time now. Kedro couldn't feel his conversion affect his behavior at all and he wouldn't say that his conversion was a benefit in his life. In general it seems that most of the conversions led to a change in the area of behavior and personal strength. This is in line with the theory I used, because most of them experienced changing.

Could the conversion within Iris strengthen the families? I divided it between those who felt change and those who didn't felt any certain strength. Gary experienced a new relation to his wife which also benefits their marriages. He and his wife Sara looked at this conversion as a life changing process in their marriage. Dura felt more love for his own family, but he didn't get closer to his brother but rest of his family and he explains the importance of the conversion in the relation to his own family. Keroma was probably the person who felt the most change during his conversion. He went from abusing women to be married to a woman. He started his own family. His mother saw see a huge difference in him and Keroma did a 180

degree in the prison. Abil also experienced a change towards his family and they could see a difference in him, but he still wishes to see his family transformed by Christ.

It was different for Kedro. He experienced the opposite, and his family struggled more than earlier. His conversion doesn't have any influence on how he treats his family. The theory I used do not fit to his case. I stated in my theory that a conversion within Pentecostals led to changes in families, but Kedro didn't feel any change. Another person I interviewed was Shiko who doesn't felt that his conversion played an important role in relation to his family. Shiko grew up in an upper class family and his conversion do not have any great strength in the relation to his family. He had a good relationship before the conversion, but it became easier to obey his parents after the conversion. But in general it seems that his conversion did not have an influence on his relation with his family.

Is this in line with Pentecostal theory? Some of them are in line with Pentecostal theory because Freeman wrote that the conversion will lead to a stronger nuclear families and closer relation to their families. But some of them do not experienced a closer relationship. My answer is ambivalent.

Could the conversion be a source of strength in their jobs? It seems that the conversion Sero and Dura experienced led to the ends of their jobs. They got more involved in school and wanted to get an education. Sero and Dura ended their jobs and started at school again. Both wanted to get an education and receive a higher income. Dura said he works harder now, after he became a Christian. He wants to do it well in school, because it will help him in the future. Gary experienced that through his conversion as he was able to show more love to his colleagues. To him the motivation wasn't money. Instead he emphasized the relational contact that he experienced through his job. His wife Sara chose a job where she got opportunities to affect people. She wanted to be used by God to lead people to Christ. This was the reason why she started a private company. Shiko experienced his job as something he loved to do. He loved his job and the most important thing for Shiko was to do the will of God. He was not concerned about money or materialistic things but he wanted to do what God told him to do. The most important for him was to live the gospel. Sergio works with sound systems and with the children and the he experienced that the most important thing for him was to work for God. Without God he cannot see any meaning in his work. Keroma also explains that the

most important thing to him is to work in the will of God. He experienced an increase of income and he uses this money to bless others with food.

Kedro felt that everything went wrong, including his job. He thinks it was easier before he became a Christian, and he cannot understand how his conversion affected his job. He felt that he was the same person as earlier and the conversion has not influenced his relation to work and behavior.

Is this in line with Pentecostal theory? David Martin and Dena Freeman stated that a conversion in a Pentecostal tradition will lead to prosperity. This isn't in line with the people I interviewed. The most of them were not concerned about prosperity, but wanted to help others instead of a life with prosperity. I cannot agree 100 % to the theory I used, because some do not had wishes to live a prosperity life.

Could the conversion affect friends and people in the society? In general many of those I interviewed lost their friends. Sero, Dura, Gary and Mosaka developed new friendships. They all see their new friendship as valuable to them ,because their friends appreciate them. Sero said that he enjoys his life after he became a Christian, and he meets people everywhere. When he was saved his entire family and many of his friends also become Christians. Dura told me that he lost all his friends but was happy with all the new friends he made, because of the love they showed him. Abil was almost giving up his life, but now he wants to bless others and created a big heart for others. Keroma went from drugs, alcohol and abusing women to taking care of the children that were most difficult, those who were not allowed to go inside the base. He also started to bless others with food, because he earned more money.

Shiko has almost the same friends as earlier but he chose to use more time with his non-Christian friends and develop friendship with them. He doesn't see that the conversion had an affect in his relation to his friends and towards the society.

Sara lost all her non- Christian friends and she wasn't happy about that. She explains the connection she had through the baptism in the Holy Spirit and when she lost all of her friends. She wishes to still have contact with her non- Christian friends. Kedro could not see that his conversion had an affect on his relation towards the society. He thinks his relation to his friends and people in the society is the same as earlier.

Most of the conversion led to a change in their relation to the society. Many chose to change friends but others hadn't a choice. In general it seems that people got more love to people in their society. This is in line with Pentecostal theory and what Horton writes about the fruit from the Spirit.

The overall conclusion is that almost everyone felt the conversion played an important role in their life`s. Their behavior and attitudes got changed and many experienced the conversion as a life changing process, which helps them to love others. The conversion played a certain role in the area of individual and the society. Most of them also felt transformation in families, but my answer is more ambivalent. Two of them didn't feel any certain change in their families. In the area of jobs, the biggest change happened in the area of relation to others. Many of them felt the most important thing was to be in the will of God and most of them experienced more compassion to their colleagues. The only one who didn't feel any certain change at all was Kedro.

Sources

- Anderson Alan (2004) *An Introduction to Pentecostalism*, United Kingdom, Cambridge CB2 2RU
- Anderson Alan (2007) *Spreading Fires*, Great Britain, 9-17 St Alban's place, SCM press
- Appleby, R Scott (1997) *The ambivalence of the sacred: religion violence and reconciliation*, Published by Lanham, Md, Rowman and Littlefield
- Baker, Rolland and Heidi (2008) *There is always enough*, Ottestad prokla media
- Bryman Alan (2012) *Social research method 4th edition*, New York, Oxford university press.
- Burgess Stanley and Van der Maas Eduard M (2002) *International dictionary of Pentecostal Charismatic movements*, Zondervan, Grand Rapids, Michigan 49530
- Casanova, Josè (1994) *Public religions in the modern world*, Published by university of Chicago press.
- Cook John W, (1999) *Morality and cultural differences*, 198 Madison Avenue, New York, Oxford university press
- Cox Harvey, (2001), *The Fire from Heaven*, First Da Capo edition, ISBN 0-306-81049
- Demerath, N.J (2001) *Crossing the gods: world religions and worldly politics*. Published New Brunswick N.J Rutgers University Press
- Freeman Dena (2012) *Pentecostalism and development*, Basingstoke Hampshire, Palgrave Macmillan
- Gooren Henri (2010) *Religious conversion and disaffiliation*, Palgrave Macmillan, st martin press LLC, New York, US
- Hoell, Nils Bloch (1964) *The Pentecostal movement*, published by Oslo Universitetsforlag
- Hamilton, Michael P, (1975) *The Charismatic movement*, William B Eerdsman publishing company, printed in United States
- Hollenweger, Walter J (1997), Hendrickson Publishers, Inc, P.O box 3473, printed in United States
- Horton Stanley M (3rd edition 2002) *Systematic Theology*, Gospel publishing house, Springfield, Missouri, United States

RSGI

- Kantel, Donald R (2007) *The Toronto blessing revival and it`s continuing impact on mission in Mozambique*. Virginia beach, Virginia
- Land Steven, (2003 4rd edition) *Pentecostal spirituality, a passion for the kingdom*. Sheffield Academic Press Ltd. New York NY 10010
- Martin, David (1990) *Tongues of fire: the explosion of Protestantism in Latin America*, Published by Oxford Blackwell.
- Martin, David (2002) *Pentecostalism: the world their parish*, Published by Oxford Blackwell.
- Mogensen S. Mogen (2010) *Den Pentekostale bevægelse*, Published by Danish Missionsråd.
- Poewe, Karla O, (1994) *Charismatic Christianity as a global culture*, Published in South Carolina, by the university of South Carolina press.
- Poloma Margareth M (2003) *Main street mystics*, Walnut Creek, CA 94596, Altamira press
- Synan Vinson, (1997), *The Holiness Pentecostal tradition*, Wm. B. Eerdmans Publishing. P.O Box Cambridge CB3 9PU U.K
- Thommessen Bjørn, Wetlesen Jon, (1996) *Etisk tenkning*, Ad Notam Gyldendal, 0130 Oslo
- Walker Andrew, Snail Tom and Wright Nigel (1995) *Charismatic renewal the search for a theology*, Great Britain, London NW1 4DU, ISBN 0-281-04874-6
- Wariboko Nimi (2012) *The Pentecostal Principle*, Grand Rapids Michigan, Wm. B Eerdmans publishing Co.

Master thesis:

- Andersen Landmyr David Kristoffer (2012) *From victor to victor*
- Østhassel Ole Alexander (2013) *Africa Pentecostalized?*

WebPages:

- http://www.cbn.com/700club/guests/bios/Heidi_Baker_102512.aspx
- <http://www.foxnews.com/world/2013/06/24/mozambique-political-talks-resume-despite-attacks/>
- <http://www.human.no/Livssynspolitik/Formalsparagrafene-i-skole-og-barnehage>
- <http://www.human.no/Livssynspolitik/Formalsparagrafene-i-skole-og-barnehage/>
- <http://www.human.no/Livssynspolitik/Religion-og-livssyn-i-skolen/>

RSGI

- <http://www.irisglobal.org/about/history>
- <http://www.irisglobal.org/about>
- ¹ <http://www.irisglobal.org/about/history>
- <http://www.irisglobal.org/about>
- <http://www.irisglobal.org/ministry-locations>
- ¹ <http://www.uppua.org/religion.html>

Newspaper:

- Newspaper Vårt Land, 2013, January 8, page 6