


Spirituality in Pentecostalism in the Democratic Republic of the Congo: A missiological reflection on constitutive elements

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This article analysed the constituent elements of Pentecostal spirituality from a missiological perspective. It specifically examined the current elements of spirituality in Pentecostalism in the Democratic Republic of Congo and assessed their consequences for doctrine and church growth. To achieve this goal, the study uses the analytical method. It argued that the fundamental components of Pentecostal spirituality are the supernatural encounter with God, the practice of charismatic gifts and missionary passion. These elements interact and overlap, making Pentecostal theology distinctive. The first Pentecostals saw themselves as the prototype of a restored community in this sense. The gestures, including dances, applause and other practices, are a way of expressing faith and demonstrating that the charismatic phenomena experienced are a result of the outpouring of the Holy Spirit, confirming his empowerment. This also confirms that, like the branches of the vine, the Church is the Body of Christ.

Contribution: This article focusses on the present constitutive elements of spirituality in Pentecostalism in the Democratic Republic of the Congo. It urges Christians to pursue the divine initiative, which is the action of the Holy Spirit in the churches. Understanding the constitutive elements of spirituality will restore the basic characteristics of the early church in present Pentecostalism.

Keywords: spirituality; Pentecostalism; constitutive elements; indigenisation, charismatic phenomena; anointing sealing; rituals gestures; Democratic Republic of the Congo.

Introduction

Pentecostalism is a movement that originated from a desire to preserve the spiritual practices of the early Church (Nel 2018:2). This was in response to the spiritual stagnation and lifeless worship of the institutional church, as well as the complacency caused by formalism. The Pentecostal movement is rooted in the dynamic and powerful experience of the day of Pentecost (Stronstad 2012:52). The pioneers of the movement believed that it was necessary to revive the enthusiasm and vitality of the early church through charismatic phenomena. This theology was considered a fundamental component of their teaching and the core of their spirituality. Despite this, there are still controversies about spirituality in Pentecostal circles around the world, including in the Democratic Republic of the Congo (DRC). These controversies revolve around the constitutive elements of spirituality. Some believe charismatic phenomena provide evidence of the Holy Spirit's permanent activity and express the church's empowerment and spirituality. This claim is influenced by several Pentecostal authors, such as Albrecht (1992:114) and Kritzinger (2007:9). Albrecht argues that the felt presence of the Holy Spirit (charismatic phenomena) should underline spirituality and be the fundamental goal of church services. Kritzinger (2007:9) argues that visible charismatic phenomena in congregations can enhance members' connection to Christ as the vineyard and their ability to claim spiritual integrity. Some churches adhere to these theological or liturgical guidelines, while others do not. Spirituality is often considered the gestalt of godliness (Russell 1988:804).

As emphasised in this section, this article aims to examine the constituent elements of Pentecostal spirituality from a missiological perspective. Specifically, the study analyses some present elements of spirituality in Pentecostalism in the DRC and assesses their implications for doctrine and church growth. The study raises questions about the definition of spirituality and the constituent elements of Pentecostal spirituality in the DRC. What is spirituality? What are the constitutive elements of Pentecostal spirituality in DRC and what are the fundamental constitutive elements of Pentecostal spirituality?

Research method

This study explores elements constitutive of Pentecostal spirituality in the DRC within the field of missiology. Since the existing literature offers an important historical context on the issue, a literature study has been performed to meet the objectives, as proposed by Machi and McEvoy (2012). In addition to a literature review, the study also involved an analytical approach.

The *raison d'être* for addressing the analytical approach is that it deals directly with issues and their implications for practice rather than speculative questions, as argued by Webster (2007:5). As a result of the transformative nature of this study, the analytic method has contributed to a thorough and practical presentation of the doctrine as well as theological reconstruction. The task of theological reconstruction consisted of both an internal and an external orientation. The internal orientation refers to the pneumatological element concerning the orderly exposition of principles, while the external orientation involves the hermeneutical apologetic concerning the explanation of Pentecostal experiences. The analysis of both orientations (internal and external) served to emphasise the relevance and value of the constitutive elements of Pentecostal spirituality. The analytical method served as a practical tool for sifting through a theory to understand the logical components (Smith 2008:159). It led to a detailed and practical explanation of the doctrine.

The concept of spirituality

What is spirituality? It may seem like a simple question to answer, but a closer examination of the subject matter reveals how elusive the term can be. Much of the contemplation on spirituality that is passed off as genuine is non-sensical. Although some of these thoughts may contain truth, most are written for a general audience and fall under the category of self-help or popular psychology, with little to no connection to the Bible (Nel 2018). While spirituality is broad, in a Christian context, several elements can help address this issue. In the New Testament, indeed, some people saw their almsgiving and street-corner prayers as symbols of their spirituality. Others suggested that uninterpreted outbursts of vocal ecstasy as evidence of spirituality.

According to Fee (2000:38–39), the term 'spirituality' is synonymous with that which refers to the Holy Spirit, that is, that which belongs to the Spirit of God. Fee relies on Paul's teachings and believes that Paul would want the church to function by the gifts that the Holy Spirit has given it. Nel (2018:3) presents spirituality as an individual's complete spiritual or religious experience, including their beliefs, convictions, thought patterns, emotions and behaviour towards God. In the same vein, Bondo (2020) supports that spirituality can be described as faith that is lived and experienced through spiritual practices aimed at leading a life dedicated to God. These authors base their argument on Albrecht's (1999:24) concept that spirituality is an experience

of lived charismatic manifestation, such as speaking in tongues or healing. However, Robeck (1992:103–106) challenges this view by arguing that public manifestations in tongues or uninterpreted eruptions of vocal ecstasy do not demonstrate true spirituality. Robeck argues that genuine spirituality involves surrendering oneself to the deity being worshipped, as stated in Romans 12:1–2. Similarly, Dayton (1987:21) contends that aspects of evangelical theological convictions, such as piety and justification by faith in Christ, sanctification, common edification and similar beliefs, are adequate to express spirituality. Dayton's argument is supported by the fact that Paul reproaches the Corinthians (1 Cor 2:1–13) for their overemphasis on spiritual gifts and their lack of understanding of the true source of these gifts, which is the Holy Spirit. This understanding is particularly relevant and helpful for all Christians especially considering that Pentecostals also share this perspective. Consequently, Pentecostal spirituality, in this sense, is no different from evangelical teaching, as both believe that charismatic manifestations are grace from God (1 Cor 2:1–13) and are intended for the benefit and edification of the entire church. However, while Pentecostals do accept evangelical theological considerations, they believe that spirituality extends beyond the practice of articulating theological doctrines or participating in cultural rituals.

Pentecostalism in the Democratic Republic of the Congo

The Democratic Republic of Congo is a predominantly Christian country in Central Africa with various denominations, including Catholics, Protestants, Kimbanguists, Pentecostals and others (Kalombo Kapuku 2015:112). The first Pentecostal mission was launched in 1914 after a significant religious revival on Azusa Street to spread the Gospel in the Belgian Congo, now known as the Democratic Republic of Congo. According to Anderson's evidence (2007:182), Fred Johnstone was a British citizen who joined the Pentecostal Missionary Union (PMU). Fred Johnstone was sent to Kasai in the DRC to work with the Congo Inland Mission (CIM), an evangelical Protestant mission. It should be observed here that Johnstone was one of the first Pentecostal missionaries to reach the Democratic Republic of Congo in 1914. However, this endeavour did not yield the expected results. Bondo (2020:65) reports that Johnstone was prohibited from practicing or teaching Pentecostal doctrine by the CIM because of its Mennonite doctrine.

Following an unsuccessful attempt, Bowie's group arrived in Mwanza in September 1915, a village located in the Katanga province. After only a month in this village of Baluba, Blakeney withdrew from the group and returned to South Africa. Burton and Salter decided to remain in Mwanza, to establish the first Pentecostal mission. This mission later became known as the Congo Evangelistic Mission (CEM). After the establishment of the first Pentecostal mission in Mwanza by Burton and Salter, a second mission was established in Isiro, located in the north-eastern region. In

1921, Blakeney founded the Assemblies of God in the Belgian Congo after resigning in 1915 from the organisation as mentioned in this section.

In 1922, a group of missionaries affiliated with the Free Church of Sweden established a third mission in the eastern part of the Congo. The mission was overseen by Barrat and Lewis Petrus, who had experience working as pastors-in-charge in Stockholm, Sweden. In April 1921, G. Tollefsen, Hanna Veum and the Swede Axel B. Lindgren left Europe for Africa, specifically for the Belgian Congo. These Norwegians and Swedes embarked on an expedition to the area. In June of the same year, they arrived in Tanzania and crossed Lake Tanganyika to Uvira. They received permission to work in the southwest at Kashekebwe in Uvira. In 1964, another movement gradually took over the west of the country, particularly the capital Kinshasa. However, Pentecostalism did not gain significant momentum until 1965–1967, when evangelist Jacques André Vernaux arrived from Brazza Ville, on the other side of the Congo River (Kalombo Kapuku 2015:187–189). It is worth noting that Pentecostalism in the DRC was introduced by Western missionaries.

Pentecostal spirituality in the Democratic Republic of the Congo: Current constitutive elements

The history of Christianity in Africa, particularly Pentecostalism, has been closely associated with Western civilisation and behaviour (Kabwena Asamoah-Gyadu 2011:337–354). This can be attributed to the fact that missionaries had a dual identity as representatives of Christ and Westerners. While their corporate rituals in worship services provided a context for members to express their encounter with God, these rituals were unfortunately in a Western style.

Following the attainment of independence, numerous African countries sought to Africanise or even indigenise Christianity (Kabwena Asamoah-Gyadu 2011:345). The concept of 'Africanisation' or 'Indigenisation' has been interpreted in various ways. For many, it has been understood to imply a reversion to authenticity or the embracing of a traditional worship system (Garrard 1987:39). As outlined by Welbourn and Ogot (1966:79), the primary impetus behind the Africanisation of Christianity, Pentecostalism in particular, appears to have been the desire to foster a sense of belonging to one's home culture or the need to feel at home. This understanding has led to the removal of Western rituals in churches to develop native rituals. Since its inception, Pentecostalism in the DRC has undergone significant evolution. Pentecostal spirituality is now largely governed by native rituals, including gestures, sealing of the Pastor's anointing and so on. These native rituals, which have become recurrent and supersede the constitutive elements, as will be discussed in this section, appear to detract from the essence of what is meant by Pentecostal spirituality.

Ritual gestures

Specific ritual gestures and practices govern Pentecostalism in the DRC to highlight spirituality. These include screaming, jumping, shape imitation of a machete, etc. Some of these gestures have their origins in the traditional culture of the people. Garrard (2017:61) reports that a pastor based in Lubumbashi, named Mupanga, employs a ritualistic gesture to cure members of the congregation who are afflicted with various illnesses. This gesture involves raising the member's forearm at an angle to his arm with the hand flattened, imitating the shape of a machete. This ritualistic gesture symbolises the individual's cure or victory over evil forces. In the absence of a positive outcome, the lack of efficacy of the deliverance is attributed to the sick's failure to adhere to the prescribed gesture. Those presumed to be possessed or diseased must demonstrate intelligent imitation throughout the process. Some sources indicate that this ritual gesture is practised as part of the play process of demonstrating power between men in the Kasai region.

Given that Nel's analysis concerns the gestures in Pentecostal spirituality, his perspective on this matter is reassuring. Nel (2018:4) posits that the gestures observed in the Pentecostal context serve to invite the faithful into the presence of God. This notion is viewed by Nel as a setting for mystical experiences of God and a commitment to one's heavenly Father, facilitated by the empowering of the Holy Spirit for the mission. This understanding is supported by the fact that Pentecostal spirituality is not equivalent to gestures such as rites, and so on, but rather to the charismatic experience (Robeck 1992:103–106).

Pentecostalism is renowned for its capacity to adapt to different cultures and times (Cox 1996:102). The Word of God is addressed to a lost world, in which the people live in many different contexts, each with its own culture and vision of the world (Garrard 1987:39). In this regard, Flemming (2005:138) argues that the gospel cannot be completely understood outside of the people to be evangelised. It is therefore evident that God communicated with the Jews and Greeks in a way that was meaningful to them. The life of Christ, which is received by each new community through faith, must be comprehended and expressed within the context of that community's beliefs and traditions. Nevertheless, the prevalence of gestures of the shape above appears to be eroding the apostolic heritage, which is the manifestation of charismatic phenomena bestowed by the Holy Spirit for comforting the church and the salvation of unbelievers. Although opinions may vary, gestures in Pentecostalism such as clapping, shouting, jumping and dancing were merely a precursor to the manifestation of charismatic gifts during group interactions with God (Albrecht 1999:20–22; Vondey 2013:18–19). Moreover, the gestures were a means of expressing the joy that the charismatic phenomena experienced were the result of the outpouring of the Holy Spirit (Bloesch 2000:285). This is evidenced by the fact that these Pentecostal churches in the DRC have become negligent and have lost what made them unique, namely charismatic phenomena.

However, the visible indication of the spiritual state of the local Pentecostal church or group is the manifestation of charismatic gifts, such as healing, deliverance, prophecy, etc. (Albrecht 1999:21). When charismatic phenomena are no longer visible in the church, members will not be considered heirs to the events of the Day of Pentecost (Clifton 2007:5).

Sealing the pastor's anointing

The practice of the sealing of the pastor's anointing, which has become a recurrent phenomenon among the majority of Pentecostal churches in the DRC, involves offering money or in-kind gifts during the preaching or prayer of the pastor. There is a belief that material and financial wealth are associated with a pastor's spirituality (even anointing) (Bondo 2020:196–197). This practice aims to appropriate the pastor's anointing through an oath, involving property or money. When viewed through the lens of the context of the tradition in question, namely the practice of offering gifts when preaching to the pastor, it is evident that the aforementioned practice reflects the worldview of the native peoples. This is evidenced by the fact that in the traditional Baluba society of Katanga, a similar practice existed, whereby gifts were given to folk actors when they were called upon to perform (Burton 1961:118). Despite this, the question of whether this practice has a positive effect on the spirituality of Christians remains open.

Certainly, it is acknowledged that prophets have utilised certain pagan cultural, linguistic and even religious forms (Ott 2010:271). An example of this can be seen in Mesopotamian practicals, where curative or protective purification was achieved by immersing oneself seven times in the river facing upstream and seven times facing downstream. This same practice was used by Elijah to heal Naaman. Furthermore, God employed the use of local languages and customs, thereby demonstrating respect for the cultural aspect of humanity as evidenced in the Bible. However, God imbued these elements with a new meaning, which served to guide people based on a new vision of the world.

As argued by Moreau (2000:638), this approach facilitated the integration of biblical teachings and messages in the local traditions of a people. In addition, missiology principles maintain that Christ should not be presented as a stranger in the local environment of the hearers (Oosthuizen 1992: 18–19). Burton and Salter (the first Pentecostal missionaries in DRC) demonstrated objectivity with this approach in their work by creating a church that was adapted to the people's culture (Bondo 2017:35). This had a significant impact on extending the mission in the DRC because they had avoided the reproduction of foreign models. This is an additional argument for the proposition put forth by Oosthuizen (1992:18) that Jesus Christ should not be depicted as an alien in a given culture.

The basic text upon which these pastors and prophets rely is that of the Shunammite woman, who offered a room to the

prophet Elisha and his servant (2 Ki 4:11–28). As observed by Unger (2002:501), the Shunammite woman did not offer with the expectation of receiving something in return; rather, she did so out of a desire to serve and to show hospitality towards God's servants. This biblical example illustrates the importance of serving others without expecting anything in return. In light of the actions of this woman, it can be argued that at this point, the pastor's anointing must not be sealed. This is the reason why, even if Jesus Christ must not be presented as a foreigner in a given culture, it does not follow that the church must accept all the traditional cultural practices of the people.

From the foregoing, Pentecostal churches in DRC must remain faithful and truthful to divine revelation as transmitted through writing, while also being meaningful to the respective cultures and subcultures (Wiher 2003:67). It would be wise for all native practices that attempt to alter what is constant, such as the Christian church, into something traditional to be discarded (Anderson 2017:29; Moreau 2000:638).

Pentecostal spirituality: Some fundamental constitutive elements

Pentecostal spirituality refers to the church's function under the Holy Spirit and the gifts conferred upon it (Fee 2000: 38–39). The baptism in the Holy Spirit is central, with speaking in tongues acting as the earliest evidence (Hocken 1976:65). This encompasses the spiritual practices necessary to lead a God-centred life (Nel 2018:4), including those who encourage members to be filled with the Holy Spirit, which is a vital component of this spirituality. The theological approach of early Pentecostals not only documented evangelical theological considerations but also logically and existentially led members into supernatural encounters with God, charismatic phenomena and missionary passion. While numerous elements comprise Pentecostal spirituality, the following are of particular significance in the context of defining Pentecostalism in the Democratic Republic of Congo.

Pentecostal spirituality: A supernatural encounter with God

The Pentecostal theological understanding posits that encountering God supernaturally provides a framework for charismatic experiences. This encounter provides an opportunity for believers to have insightful communion with God, especially in a personal relationship with the Holy Spirit. Nel (2018:5) indicates that on the day of Pentecost, the Apostles demonstrated their experience of human acquiescence to confront the domination and kingdom of Satan in the world through a supernatural encounter with the immanent. This implies that charismatic manifestations are living experiences that emanate from the supernatural encounter with God rather than just objects of belief. This theological comprehension has created and continues to create an environment in the world today that is conducive to

Pentecostal spirituality. It has also facilitated the perception of charismatic manifestations as an immediate divine presence (Brandt 1986:19–20). Brandt suggests that in a supernatural encounter with God, the Holy Spirit's activity must be excited through charismatic manifestations such as baptism, signs, wonders and miracles. These forms of worship will encourage encounters, leading to orality, spontaneity, otherworldliness and attachment to the immanent.

In the beginning, Pentecostals in the DRC had highly expressive forms of worship and liturgy that could motivate verbal formulations and statements of belief. Some testimonies have proven that Pentecostal groups expressed their spirituality through a specific set of charismatic practices. However, they now seem to have largely abandoned the highly expressive forms of worship and liturgy that were once a hallmark of their tradition. This shift has implications for the way Pentecostals in the DRC understand and express their beliefs. It is therefore of the utmost importance to emphasise that the rich heritage of Pentecostalism in the DRC should enable its members to reclaim a life centred on first-hand knowledge rather than just practices and ritual gestures. By pursuing this path, members will be encouraged to adopt implicit values that are unique to this form of spirituality.

Pentecostal spirituality: A normative charismatic experience

As underlined above, Pentecostal spirituality encompasses the charismatic experience, specifically the baptism in the Holy Spirit and the associated phenomena. Glossolalia, the ability to speak in a new language that one has not learned, is considered the quintessential expression of Pentecostal language (Hocken 1976:65), whether or not it is taken as initial evidence of the baptism in the Holy Spirit. Glossolalia is considered a sign of the Holy Spirit's presence and a recreative action. According to Macchia (2006:25), baptism in the Holy Spirit serves as the primary identifier and organising principle for Pentecostal believers. The development of the charismatic experience within churches allows for a better understanding of this expression of Christianity, Macchia explains.

The earliest Pentecostals actively encouraged the baptism of the Holy Spirit in worship and the lives of believers (Synan 1981:18–20). This is how they held that spiritual gifts of the Holy Spirit are available to all believers, not just those in the ordained ministry of the Church (Asamoah-Gyadu 2004:391). The visibility of manifestations such as healings, deliverance, prophecy and other charismatic phenomena are indicative of the spirituality of the local church or group. Consequently, casting out demons and healing the sick were integral components of Pentecostal church life.

The strong attachment to this theological understanding, as expressed in Luke's writings (Lk 24:49; Ac 1:4–8; 2:1–4), has led to the emergence of charismatic phenomena as a defining characteristic of Pentecostalism. Consequently,

Pentecostal churches have become the fastest-growing stream of Christianity in the world, particularly in the DRC. Pentecostals worldwide have developed a ritual dimension that values the experience of charismatic gifts as normative and consistently operating in the life of the church (Nel 2018:3). The argument is that the church needs to be strengthened by the Holy Spirit, enacting charismatic gifts. This is the reason why Pentecostals distinguish between the soteriological experience (1 Cor 12:13) and the charismatic experience (Ac 1:5,8).

According to the Classical Pentecostal tradition, the soteriological experience mentioned in 1 Corinthians 12:4 should be viewed as an initiation into Christ through faith. On the other hand, Luke's account in Acts (1:5, 8), as argued by Stronstad (1984), refers to a distinct post-conversion experience for witnessing. This experience is led by Jesus Christ and is about receiving power for service, with Christ as the agent and the Holy Spirit as the means of empowerment (Duffield & Van Cleave 1983:243–245). Although non-Pentecostals may view the tendency to separate the two experiences as an exaggeration, Pentecostal analysis is not always unfounded. The baptism mentioned by Luke in Acts 1:5, 8, and 2:4–6 is considered charismatic (Menziez 2007:89; Stronstad 2012:52). It is evident from the biblical accounts that the apostles who were involved in the mission were witnesses after the day of Pentecost. Roukema (2012:4) observes from a New Testament perspective that arguments against this allegation seem difficult to find. For this reason, the concept of regeneration cannot be understood to represent a series of moments in the Christian life when all experiences are integrated or unified (Bondo 2020:196).

This second experience is considered the foundation of revival and renewal of the Christian life, linking regeneration to empowerment (Menziez 2007; Petts 2005; Stronstad 1984). Anderson (2001:203) adds that this provision has stimulated men and women with an unwavering desire for the Kingdom of God. Thomas (2004:302–304) concurs with this perspective, as it is through this understanding that Pentecostal believers can claim charismatic integrity (Kritzinger 2007:9). This understanding emerged from dissatisfaction with the early church, as described in the Acts of the Apostles, and has brought a new Christian vision to the world. This orientation is crucial because it reinstates the baptism of the Holy Spirit and the subsequent manifestations as the fundamental elements of Pentecostal spirituality. However, Neglect of this Pentecostal pneumatology, particularly of the baptism of the Holy Spirit and its manifestations, has led to the adoption of practices and gestures incompatible with the Bible in the DRC. Yet, it is posited that the normative charismatic experience should manifest the presence of God, be the essence of what can be designated as Pentecostal spirituality and stimulate the passion for the mission (Bondo 2020:197).

Pentecostal spirituality: The missionary passion

Pentecostal spirituality places great emphasis on missionary work and reaching out to non-Christians. This is considered the

culmination of fundamental elements of his spirituality, including a supernatural encounter with God and a normative charismatic experience in the Christian's daily life. This worldview centres on Jesus Christ, seen as God's sent and anointed one (Vondey 2013:30–31). He is believed to be the giver of the Holy Spirit, which was poured out on the Apostles and is now available to all disciples (Lk 4:18). This understanding is situated within the context of trinitarian theology, which posits that God sent the Son, who then sent the Holy Spirit (Flet 2010:36). Subsequently, the Father, Son and Holy Spirit send the Church (believers) into the world for the all-encompassing mission (Mt 28:19–20). Aagaard (1974:422) also notes that the sending of the Son by the Father is the sending of the economy of the trio into the world. The missionary passion is a reflective act that engages the whole person and involves the entire community as a context for spirituality.

The early Pentecostals believed in an intimate relationship between the theological task and spirituality. Theology was seen as a reflection discerned by the eschatological missionary community on lived reality. The history and witness of Pentecostalism were strengthened by the power of the Holy Spirit, within and around the believer. Pentecostals, indeed, through their spirituality, sought to make real the evidence of the trialogue of Acts (2:1–41). That is to say, Experience-Eschatology-Evangelism: (1) Experience: Outpouring of the Holy Spirit, supernatural signs and charismatic phenomena (2:1–13); (2) Eschatology: Eschatological explanation of the event (2:14–36) and (3) Evangelism: Application that results in a call to repentance, bringing hope to those who will believe (2:37–41) (McClung 1994). This means Pentecostal spirituality is embedded in an eschatological urgency and a missionary passion for lost souls.

As demonstrated by Burton (1933:78), the trialogue inspired all members to participate in missionary activities, intending to save unbelievers. In the beginning, each member was expected to contribute to the mission to be considered a responsible partner in the church. It was considered abnormal to claim to have had the charismatic experience without also being involved in the salvation of unbelievers (Bondo 2017:46, 2020:150). Pentecostals strongly encouraged churches to adopt this mindset and actively engage in the mission of converting non-believers.

In a country where murder, corruption and other evils have become a lifestyle, the missionary passion must be a reflective act that engages the whole Pentecostals and involves the entire community as a context for spirituality. By examining how current constitutive elements of the spirituality in DRC, the reader will gain a deeper understanding of the role that Pentecostals should play in shaping individual and collective identities in this country.

Conclusion

This article is an analysis of the constitutive elements of Pentecostal spirituality from a missiological perspective. It examines the current elements of spirituality in Pentecostalism

in the DRC to determine their compatibility with Pentecostal doctrine (Pentecostal pneumatology) and worldview. Pentecostal spirituality encompasses several aspects such as supernatural encounters with God, charismatic phenomena and missionary passion. These elements interacted and overlapped, leading early Pentecostals to view themselves as the prototype of a restored community. This also confirms that, like the branches of the vine, the Church is the Body of Christ. Spirituality was a dimension that inspired commitment to the Father, an encounter with the divine and a demonstration of man's submission to the immanent and his Kingdom, to confront Satan's dominion in the world. For this purpose, the early Pentecostals used Luke's writings to support their understanding and justify their doctrines of spirituality.

The gestures, including thanksgiving offerings, dances and applause were a way of expressing faith and confirming that the charismatic phenomena experienced were the result of the outpouring of the Holy Spirit. Given the paradoxical understanding of spirituality in Pentecostalism in DRC, the churches (Pentecostals) must get rid of unnecessary practices to lead a life dedicated to God. As Pentecostal spirituality leads to charismatic experience and accelerated mission activity to win over non-believers, the study encourages the human response to the divine initiative, that is the action of the Holy Spirit amid churches in the DRC.

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