RENEWAL WITHIN THE ROMAN CATHOLIC CHURCH WITH SPECIAL REFERENCE TO THE CATHOLIC CHARISMATIC RENEWAL MOVEMENT IN KENYA.

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A THESIS SUBMITTED IN PARTIAL FULFILMENT FOR THE DEGREE OF MASTER OF ARTS IN RELIGIOUS STUDIES, UNIVERSITY OF NAIROBI.

SEPTEMBER 2002
DEDICATION

To Johnson, Bernard and Bernice for their love.
ACKNOWLEDGEMENTS

The success of this thesis is a result of the material and moral support I got from various people and institutions. I wish to express my gratitude to the University of Nairobi for funding this study. Without the financial support I got from you I would not have gone far.

My thanks go to my supervisors Dr. Ndung’u and Dr. Gitau for not only reading and offering very constructive comments and criticisms but also for their great encouragement and patience with me. I am also very grateful to all the lecturers, the Department of Religious Studies, for their contribution in my academic endeavours.

My parents also deserve a vote of thanks for sacrificing to educate me despite their inadequate financial resources. My father’s wise counsel and words of encouragement made me who I am today.

I cannot forget my husband and our children; without you life would not be complete. Your love, sacrifice and words of encouragement during the course of this study are invaluable. My husband’s words, “you can make it and you will make it” keep on ringing in my mind. Such words coming at a time when all hope of ever finishing this work was lost meant a lot.
I am also grateful to Fr. Quinn for guiding me in locating the various prayer groups in Kenya. Hekima college librarian also deserves a word of thanks for giving me access to the Library materials. All the informants who spared some of their time to offer me the information I desired from them deserve a vote of thanks. May God bless you all for your co-operation.
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OPERATIONAL DEFINITIONS

Charisms: Gifts of the Holy Spirit such as prophesy, tongues, healing
Charismatics: Used in this study to refer to the Catholics who are regularly active and involved in the Catholic Charismatic Renewal Movement.
Church: Where this word is used alone it should be taken to mean the Roman Catholic Church.
Roman Catholics: This refers to all Christians in Kenya who are in communion with the Holy See and the Church of Rome.
Pentecostals: Used here to refer to all those Christians who belong to the Pentecostal movement.
Pentecostal Movement: Refers to that form of Christianity teaching that baptism in the Holy Spirit should be accompanied and manifested by speaking in tongues and that charismatic gifts should be ordinary occurrences in the life of all Christians.
Neo-Pentecostals: This is used in this context to refer to all those Christians in the Protestant churches who have got the Pentecostal experience of baptism in the Holy Spirit and are regularly active in organised prayer groups.
Evangelical Pentecostals: Used here to refer to those Pentecostals who emphasis on faith, a salvation experience and the Bible as a mark of a true Christian and who disregard the institutionalised churches.
ABSTRACT

This study examines the characteristic features of the Catholic Charismatic Renewal movement. It further investigates the role being played by this movement in the Roman Catholic Church in Kenya and worldwide.

The Roman Catholic Church has traditionally been associated with a staid liturgy. It also possesses a historical and theological uniqueness. In recent years however a wave of change has swept through the church which is characterised by mass crusades, faith healing, exorcism, claims of being saved and filled with the Holy Spirit among some Catholics. This change is attributed to the C.C.R a new, dynamic and enthusiastic movement that openly admits to Pentecostal influence. This change has brought confusion, suspicion and sceptism in the Church. Very little is known about this movement in Kenya, as there is little written work on it. It is against this background of suspicion, ignorance and misunderstanding that this study was carried out with an aim of shedding some light on what the Catholic Charismatic Renewal Movement is all about.

The main objectives of this study were: to look at the main features of the C.C.R.; to study the role played by the C.C.R. in the ongoing renewal in the Catholic Church; and to study the ways in which the C.C.R. is helping the Catholic Church in her ministry to the world.

In this study both library and field research methods were used in the gathering of data. The material collected from the library formed secondary data while the field research material formed primary data. In the field research oral interviews,
participant observation and questionnaire methods were used and they gave the desired data, which was analysed using the descriptive method.

This study established that the C.C.R. is a relatively new phenomenon in the Catholic Church. It seeks to promote personal and Catholic Church's renewal and a recovery of the power of the Holy Spirit by emphasising on the gifts of the Holy Spirit as they were in the Early church. Briefly it is an attempt to restore a way of life in the church that is perceived as having been lost.

The characteristic features of the C.C.R. were identified as: spontaneous worship, freedom of expression, baptism in the Spirit, weekly prayer meetings, emphasis on personal conversion to Jesus Christ as one's saviour and Lord and exercise of charismatic gifts especially prophecy, healing and glossalalia. Members of the C.C.R. are drawn from all classes of society and are recognised as prophetic, extraordinarily Spirit-filled people who are distinguishable from the other Catholics.

The C.C.R. is also characterised by obedience to those in authority, respect and honour to the church's doctrinal teachings and practices. This is one of its greatest strengths. There is also a tendency among some members towards Protestant-Pentecostal doctrines.

This study also found that the C.C.R. is playing a vital role of renewing the Catholic Church from within. It has helped in strengthening the faith of the members, in meeting many social and spiritual needs of the members especially the needs for friendship, love, appreciation, community and acceptance. It has also helped the
among them. It is therefore important to those interested in the ecumenical
movement.
CHAPTER ONE

1.1 STATEMENT OF THE PROBLEM.

Since the Second Vatican Council (1965) many changes have become evident in the Roman Catholic Church. Reforms are taking place in the liturgy, the laity are becoming more conscious of their role in the Church leading to their more involvement in the Church's activities, there is a new openness to the secular world and the search for unity is seen in the Church's openness to the other Christian Churches, to the ecumenical movement and to the other religions of the world.

However despite these changes in the Church there are also some revolutionary changes that are taking place in the world. The Christian values are being constantly challenged by secularization, urbanization and a scientific approach to truth, laying great stress, on facts and on a critical view of truth and reality. There is also an increase in social problems as is evident in the increasing rate of crimes, street children and mothers, teenage and single mothers, drug abuse, sexually transmitted diseases including AIDS and divorces. Other problems in today's society include; Individualism, corruption, breakdown of family ties, rampant poverty and loneliness, all of which have caused uncertainty and hopelessness in the lives of many a Christian. In such periods of uncertainty, renewal movements play an important role of helping the Church and individuals face up the challenges posed by the changing and difficult situations.
In the Roman Catholic Church this is seen in the various renewal movements that have started in the Church in the last few decades. There is renewal in liturgy, the Church has ceased emphasizing more on the institution and the hierarchy but instead has turned to the Christians (i.e. the people of God) as its main emphasis, there is a move towards inculturation and the Catholic Charismatic Renewal to mention just but a few of these, renewal movements. Not much study has been carried out on these changes and movements in the Catholic Church and this creates an information gap that needs to be bridged.

Of all these renewal movements the Catholic Charismatic Renewal (C.C.R) has attracted growing and great interest from people of all walks of life. In the light of past history it is striking that the C.C.R. a new, dynamic 'enthusiastic' movement that openly admits to the Protestant influence and which has many similarities with the Pentecostal movement should be accepted in the Roman Catholic Church which is the most institutionalized and traditional of all the Christian confessions. Why is this?

Although there is considerable literature on the C.C.R. none of it is based in Kenya. This shows that detailed information on this movement is lacking and there is need to fill in the existing gap. Also there is a lot of ignorance and misunderstanding of the C.C.R. in Kenya which creates a need to study the C.C.R. and shed some light on what it is all about and clear this misunderstanding.
1.2 OBJECTIVES

This study has three main objectives:

1. To identify the main features of the Catholic Charismatic Renewal (C.C.R.)
2. To identify the role-played by the C.C.R. in the on going renewal in the Catholic Church.
3. To identify the various ways in which the C.C.R. is helping the Catholic Church in its ministry to the world.

1.3. RATIONALE FOR THE STUDY

The Catholic Church's hierarchy is well known for suppressing enthusiastic movements, in the past, especially those that have anything to do with Protestantism. Surprisingly enough the C.C.R. has gained much approval and encouragement from the highest rank of the Catholic Church's hierarchy as is shown by various utterances of the Pope. For example on May 7, 1981 the Pope said that he sees the future of the Church lying in Spiritual renewal movements and groups. Speaking specifically of charismatic renewal he said, he made his own the words of St. Paul to the Philippians "I give thanks to God every time I think of You" (Phil. 1:3). In view of the past one cannot help wondering why there is this change of attitude towards enthusiastic movements in the Catholic Church. Could it be that there is something in the C.C.R. that is eliciting acceptance from the hierarchy?
Also the nature of the C.C.R calls to question traditional theories on the origin and membership of Pentecostalism and other related enthusiastic movements. The C.C.R. represents a definite deviation from the traditional theory on Pentecostals that, it is rooted in socio-economic deprivation and that it draws its membership from the lower socio-economic stratum in society, in that it began among the educated who cannot be said to be socio-economically deprived. Also it draws its members from all classes of society. This deviation from the traditional theory creates a scholastic problem worthy of investigation.

There is a lot of anxiety and uncertainty that has come along with the technological and scientific advancements in the world today. Religious values and practices are being questioned and many people are turning their attention to new religious movements that are coming up. These new religious movements are attracting many Christians especially from the institutionalized Churches. It seems that these movements are offering their members something, which the established Churches could not offer. A study of these new religious movements is important in order to establish the role they are playing in the lives of their followers so that the established Churches can recognize their shortcomings and hence be ready to change for the sake of their faithful.

1.4. **Scope of this study**

This study was based on the Diocese of Nairobi. This Diocese has sixty parishes each with several outstations. This area was chosen because it covers both rural and urban areas as the
Diocese of Nairobi stretches to Thika and Kiambu Districts, besides the Nairobi Province. Moreover, the Nairobi Diocese has the highest concentration of charismatic prayer groups in the Catholic Church in Kenya.

The area is also accessible by public transport and this made it possible to travel to the various parishes with minimum problems. However, in order to have a comprehensive and comparative study, the author participated in charismatic prayer meetings in other dioceses such as Nyeri and Nakuru.

Since prayer groups do not keep membership and attendance records it is hard to tell with certainty who is a regular member of any group. Also some prayer groups like the Holy Family Basilica attract members from other groups, hence there is the likelihood of counting one person as a member in two groups. This makes it hard to tell with certainty the number of people who are involved in the C.C.R.

Some respondents were suspicious of the motive of the study. This could have influenced the information that they gave. However where the author observed this attitude she explained to the persons concerned the purpose of the study and this could have helped in clearing some of the suspicion that these respondents felt.
SKETCH MAP OF STUDY STATIONS IN THE ARCH-DIOCESE OF NAIROBI.
1.5. LITERATURE REVIEW

There is quite considerable literature on the subject of Catholic Pentecostalism and most authors use this term instead of Catholic Charismatic renewal movement. Another term used to refer to this movement is Catholic Neo-Pentecostalism.

The C.C.R. has attracted great and growing interest among scholars. It has been studied and analyzed by theologians, sociologists and psychologists. However although the movement has been in Kenya since 1975 there is little literal work on it. Most of the available literature on the C.C.R. is based in the U.S.A. and Europe and the information from this literature is used for comparative purposes. The C.C.R. in Kenya has taken after the C.C.R. from other parts of the world. It derives its inspiration from the Pentecostal movement.

The available literatures agree that Pentecostalism developed within the Protestant Evangelical Churches in U.S.A. at the beginning of the twentieth century. The Pentecostal movement is characterized by baptism in the Spirit and the outward manifestation of this experience in speaking in tongues, healing and prophecy.

Charismatic renewal movement is an interdenominational renewal movement seeking to promote personal and Church renewal and a recovery of spiritual power by an emphasis on the gifts of the Holy Spirit as they were in the Early Church. Historically the movement is related to Pentecostalism, as has been noted by Hollenweger (Hollenweger, 1972)\(^1\), Rene Laurentine (Laurentine, 1977)\(^2\) and Killian McDonnel (McDonnel, 1976)\(^3\) though it is not a
separatist movement operating in isolation from the rest of Christendom. Rather it is Pentecostalism penetrating the various Christian Churches, Catholic and Protestants. Generally the charismatic movement does not encourage defection from the Churches but rather it urges its adherents to remain loyal to their respective Churches. Edward O'Connor supports this as he writes:

In the Protestant world the Pentecostal movement has often led people to separate from their parent Churches and found new ones. The Catholic Pentecostal movement has manifested no such tendencies. On the contrary it has greatly deepened the attachment of its members to the Church. They have a livelier appreciation and heightened reverence for the Church's institutions. They welcome the presence of a priest at their meetings as an assurance against doing anything, which could be incompatible with the teaching or practice of the Church. They do not regard their prayer meetings as a substitute for the liturgy; in fact many of the leaders have also been enthusiastic promoters of the liturgy. 4

This observation though relevant to this study is not based on the C.C.R. in Kenya and hence this study intended to test its validity in the Kenyan situation.

Sociologists and psychologists who have studied the C.C.R. and other Neo-Pentecostal groups see them as a reaction to the contemporary social trends. According to Cecil Bradfield (Bradfield, 1979),

"Neo-Pentecostals represent "the conservative" elements in those Churches which have become "disenchanted " with "social action" programs, "liberal
theology" and "secularization". In short they express a sense that their social and religious world, as they have come to know it, is disintegrating. They therefore attempt to change this situation through religious conversion. This in turn enables them to transfer all their problems to God and thus relieve the individual of social responsibility. Hence Neo-Pentecostals is seen as a form of escapism from problems as whether problems are seen as social or religious the solution is almost always in the realms of the religious and "turning them over to God". In this way they are relieved of the great responsibility of dealing with complex social and personal problems.

Another sociologist, Jean Seguy sees the C.C.R. as a "compromise between charismatic innovations and traditionalism resulting from the uncertainties engendered by Vatican II." Jean analyses Neo-Pentecostals in terms of social conflict. He sees the C.C.R as a compromise between the clerisy (since it started in the universities) and the Church clergy as it is made up of self-regulating groups that are independent of the hierarchy. He also sees it as representing a compromise position in the struggles underlying ecumenism. To him, charismatic ecumenism is experiential in character as persons from various Christian confessions gather, not to discuss differences but to share experiences in the exercise of charisms.

The C.C.R. is also seen as a reassertion of the charismatic gifts in the Church. Bryan Wilson (Wilson,1982) says that
"Charismatic renewal is a reassertion of what are known as the gifts of Pentecost, the principle of which is the capacity to 'speak in unknown tongues, which is to say the capacity to give voice to unintelligible utterances in ecstatic moments of prayer, at what is believed to be the prompting of the Holy Spirit."

The practice of speaking in tongues was for centuries condemned by the Churches when it occurred spasmodically in enthusiastic revival movements. The charismatic gifts were officially held to have been withdrawn from the Christians. For a long time the practice of speaking in tongues was associated with heresy but in the 20th century the Pentecostal tradition brought about the resurgence of the practice of speaking in tongues and the exercise of other charismatic gifts.

Donald Gelpi (Gelpi, 1971) writes, "Catholics who have been baptized charismatically in the Spirit may well be inclined to look upon the movement as God's response to the factionalism that has been growing in the American Church." He perceives this factionalism mainly in the increasing polarization between traditionalists and liberals, which resulted from the efforts to implement the directives of Vatican II. The implication of this suggestion is that the various reforms of Vatican II became a source of contention among Catholics and that "social upheaval" within the Church disturbed these prayerful Catholics, who were moved by the Spirit to transcend such internal polarization. The C.C.R promises Church renewal, which starts with individual renewal. This means that through a reinvigorated interior and Spiritual life, the prevailing factionalism in the Church should
disappear or be substantially reduced. That is, the C.C.R. should be an effective force for Christian unity.

Theologians of the C.C.R. are at pains to trace the charismatic manifestations back through the centuries to the original Pentecost. The notion that Pentecostalism was "always there" in the Catholic Church is common among the theologians of the C.C.R. For example, Cardinal Suenens says, "charisms, because the Spirit remains faithful, have never disappeared from the Church." Vincent Walsh also avers that

there was never a complete loss of charismatic elements. These elements have always been in the life of the Church and accepted by Spiritual writers. Abundant charismatic activity is present in the lives of the saints and occasional manifestation of God's power are known to a great number of the laity. The history of the Church is replete with "enthusiastic" groups who, in spite of difficulties, added a devotional richness.

This notion of Pentecostalism being there since the time of the Early Church is accompanied by a kind of prophecy that the movement itself will vanish as a sociological phenomenon. The movement is seen, as a Church renewal that will soon lose its identity as it becomes fully absorbed into the whole of Catholicism. Vincent Walsh for example predicts that the C.C.R. will cease as a movement in the sense that some Catholics belong and others don't. Hopefully some day, experiencing baptism of the Spirit, exercising
charismatic gifts and praying together in a community will be the normal experience of every catholic and the pattern of life of every catholic. Similar views are expressed by Suenens who thinks that the ambition of the C.C.R. is to eliminate itself as soon as possible, much as, on another level, the biblical or liturgical movements, have ceased to be identifiable groups and disappeared into the life of the Church... The purpose is to disappear when the goal is reached, even as a river loses itself when it merges into the sea.

Generally all the literature on Pentecostalism and Charismatic Renewal Movement agree that the most distinct feature of Pentecostalism and all Pentecostal-inspired renewal movements is a Spiritual experience called baptism in the Holy Spirit and the outward manifestation of this experience in the exercise of the gifts of the Holy Spirit especially speaking in tongues, prophecy and healing. Donald Gee (Gee, 1949) notes that the Pentecostals feel an absence of power in the contemporary Christian Churches. To them the difference between the Early Church and the modern Church is that the former emphasised and experienced the Holy Spirit while the later has neglected the Holy Spirit as a subject of experience. The Pentecostals feel that this should not be the case as the power of the Holy Spirit and His manifestations should always be felt among all Christians.

Donald is supported by Bruner (1970) who tells us that Pentecostals believe that their experience of the Holy Spirit should continue as in the Early Church in the exercise of Spiritual gifts privately and then publicly in the Pentecostal meetings where the gifts have
their most significant sphere of operation. With reference to its significance Brunner says that the, "Pentecostalism's significance may be that it reincarnates a neglected reality in the New Testament Church, the Holy Spirit, in the experience of believers." He points out that "at large and at work in the world today is a new Christian movement which by virtue of its missionary activity demands our attention and which by its claim to the description Christian demands our assessment."

Catholic writers on the charismatic renewal movement link the experience of baptism in the Spirit, which characterise the C.C.R., with water baptism. Their descriptions however vary slightly. Killian McDonnell (McDonnell, 1971) speak of "a release of the Spirit in the soul where he has dwelt since water baptism", Kevin and Dorothy Ranaghan (Ranaghan, 1969) talk of "an actualisation of the gifts already received in potency through baptism", while Gelpi (Gelpi, 1971) refers to it as "an upsurge of docility to the grace given in baptism and confirmation." The aim of these catholic authors is to link the experience of baptism in the Spirit with sacramental baptism and insist that the grace given in the experience of baptism in the Spirit is not any different from sacramental grace. This observation is a vital clue in our study as it shows that different terms are used to refer to the same experience in different places. This study therefore intends to identify whether this is also applying to the Kenyan situation.
Many Catholics, according to Gelpi (1971) and Messingberd (1971) react with suspicion and distaste to anything that smacks of Pentecostalism, a suspicion that is bred of a historical experience. This is especially true of the cases of the alleged instances of speaking in tongues, prophecy and claiming to be saved. Many Catholics tend spontaneously to fear that this latest claim of new and startling outpourings of the Spirit is a prelude to yet another schism in a worshipping community that already has an over abundance of bickering factions. Catholic charismatics are suspected or even rejected by some of the catholic faithful. They are seen as falling away from the true faith and letting themselves get involved in sectarian emotionalism and fundamentalism. This observation is very important as it gives the clue as to how the charismatics are viewed by other faithful in the Catholic Church. However it is not based on the C.C.R. in Kenya and hence the need to test its validity in the Kenyan situation.

Other literature, which has been of great help and relevance to this study, is pastoral statements and pastoral letters, which have been issued to clarify some issues about the movement. The Canadian Bishops in a message to "All Canadian Catholics and all Christians" noted, "We are in the presence of a religious phenomenon that is arousing growing interest among Christians". The Canadian Bishops have noted that the charismatic renewal movement although focused on prayer is centered on action. Since charisms are intended to assist the Church community in exercising its function of ministry to the world, membership in the C.C.R means to be active in the service of the Church for the future. The Bishops however do not tell us the
ministries in which the charismatics are most active. Their message also is addressed to the Canadian Catholics. Hence this study intended to examine the Kenyan Bishop's stand as far as this movement is concerned. Do they have common views with their Canadian counterparts?

In another pastoral statement in the C.C.R., Cardinal Joseph Bernardine, the Archbishop of Chicago has pointed out that members of the renewal like many other members of the Catholic community reach out to alienated youth, the disabled, the homeless, the hungry, prisoners and gang members. They give assistance to broken families and to those troubled by unwanted pregnancies. They work toward justice, peace and charity25.

The foregoing is a vital clue in our area of study as it shows us some of the ways in which the Catholic Charismatic Renewal movement is helping the Church in its ministry to the world. However the letter does not give us the characteristic features of the C.C.R. in Kenya. In the light of the foregoing it is clear that the C.C.R. has aroused great interest among sociologists, theologians and Catholic hierarchy in other parts of the world. However in the Kenyan scene there is some silence on the subject. This implies that there is need to study the movement in Kenya so as to bridge the existing gap.
1.6 Conceptual Framework.

Most of the theoretical approaches to Pentecostalism have been influenced by the sect-Church theory. According to this theory religious movements first emerge from Churches as a result of feelings of deprivation. In brief the Sect-Church theory points out that new religious movements begin by being sect-like in character. They arise by breaking off from Church-like bodies and that they are rooted in socio-economic deprivation and they gradually transform themselves into Churches.

Pentecostal Churches or groups were always regarded as sectarian and also conformed to the patterns of evolving from a sect-like to a Church-like organization. Pentecostal movement initially began as a protest against the institutionalized Churches and then later some of them developed into greater institutions. Most of its adherents were drawn from those in the low socio-economic stratum of society. This has been noted both historically and sociologically.

Neo-Pentecostalism or Charismatic Renewal represents a reversal of this trend. The central religious experience of both the Pentecostals and Charismatics is the phenomenon of baptism in the Holy Spirit manifested in speaking in tongues, which has been regarded as a form of sectarian behavior. Most charismatics also hold formal membership in religious groups, which are regarded, as Church-like rather than sectarian. Although they are dissatisfied with these Churches they are not dissatisfied enough to leave or make a
concerted effort to change them. The sectarian impulse is there among the charismatics but it has so far not caused a new religious group, which could entirely supplant the mainline Churches.

It is true that the Charismatic movement involves such sectarian behavior as speaking in tongues, laying on of hands and emotional expression in worship but they continue their affiliations with their mainline Churches rather than breaking away. Moreover those who are involved in this movement cannot be said to be socio-economically deprived. Charismatic renewal draws its adherents from all classes of society. The Charismatic movement therefore represents a definite deviation from Pentecostalism in the area of economic deprivation.

Hence since the sect-Church theory, in view of the above, is not adequate for explaining emergence of Charismatic renewal movement we then turn to Glock's theory. In this theory Glock retains the concept of socio-economic deprivation as important for the emergence of sectarian groups but extends it beyond sect-Church to include other types of non-objective deprivations. Glock's framework allows for the emergence of a sectarian response at any socio-economic level and so it is more applicable to the C.C.R.

Besides socio-economic deprivation Glock also includes psychic, ethical and organismic deprivation in explaining the emergence of Neo-Pentecostal groups. These latter three are not confined to those in the lower economic stratum of society. Thus religious needs and
fervor could emerge anywhere in the socio-structure of society. In this way his theory is an extension of the sect-Church theory applied to Pentecostalism.

According to Glock's theory socio-economic deprivation leads people to search for alternative sources of power, belonging and status. Ethical deprivations refer to value conflicts between the ideals of society and those of an individual or the group, while psychic deprivation occurs when a meaningful system by which persons can organise and interpret their lives is lacking. As a result of these feelings of psychic deprivation people search for new values, new faith, a quest for meaning and simplicity in the organisation and interpretation of their lives. Organsmic deprivation refers to those people who perceive themselves at a disadvantage to others in society in areas of physical and mental health.  

Glock observes that the emergence of any protest group or movement such as neo-Pentecostalism requires some feeling of deprivation on the part of the participant. They face a problem that is either not being addressed by the groups they are affiliated with or is in some way produced by these affiliation groups. Glock thinks that while some felt deprivation is a necessary condition for protest group formation it is not a sufficient condition. The deprivation must be shared with others. These people need to find one another, a leadership must emerge to suggest a solution and no alternative existing institutional arrangements or processes must appear to be available.
In conclusion Glock's theory is important in that all the feelings of deprivation he has analyzed are not confined to any class of people in society. They are universal. This explains why the charismatic renewal movement has appealed to people from all classes in society.

1.7. Hypotheses.

In this study three hypotheses were tested.

(1) That the C.C.R. has been greatly influenced by the Pentecostal Movement.

(II) That the C.C.R. is playing a vital role of renewing the Catholic Church from within.

(III) That the C.C.R. is meeting some Spiritual needs of its members, which the Church had earlier on neglected.

1.8. Methodology

In conducting this study both library and field research methods were used. The material gathered from the library formed secondary data while the field research material formed primary data. The material gathered from these two sources was interwoven in the final analysis and interpretation.

The library research method involved consulting various books, articles, Church documents, pastoral statements and videocassettes on the subject under investigation. Through this method available written and recorded information was obtained which made it possible to
establish a link between this study and previous investigations. The material obtained from
the library also provided an important comparative source of data with the primary data
collected in the field. The library research also helped in the identification of the hypothesis
to be tested in the field.

Participant observation, questionnaires and oral interview methods were used to gather
primary data. The author participated in the regular meetings of the charismatics. Being a
catholic the author was already conversant with the Catholic Church's doctrines and
practices. Hence more concentration was given to the C.C.R. The author participated in
thirty prayer meetings and three healing services. The prayer groups visited were for the
following groups:

- The Holy Family Basilica: twenty visits
- St Joseph (Riruta): two visits
- Blessed Sacrament (Buruburu): two visits
- St. Teresa (Eastleigh): two visits
- St. Joseph (Kiambu): two visits
- Holy Cross (Nakuru): two visits

The author did not disclose the purpose of visiting these groups to the participants and she
tried as much as possible to remain anonymous among them. This ensured that these
meetings and the participants' remained as "natural" as possible as they were not aware that
they were being observed.
The author concentrated more on the Holy Family Basilica group because it had the largest number of members, is among the oldest groups in Kenya hence more mature, was found to be consistent in terms of leadership and more stable than the others. Also due to limitation in time and finances this group was found to be more convenient to this study. The other groups visited were picked at random for comparative purposes.

A tape recorder was used to record these meetings. This proved to be very helpful in that the proceedings of these meetings were recorded without an omission. This ensured a continuous flow of information. It also helped in providing a detailed account of several prayer meetings for comparative purposes later on. The tape recorder used was small enough that it could easily be slipped into the handbag without being noticed. The recorded material was then first transcribed and then analyzed. Through the participant observation method the author was able to gather first hand information and then make judgement. She was also able to compare the data collected in the library with what she observed.

The only shortcoming of the participant observation method was that it demanded a lot of time. This method required the physical presence of the author in the meetings as not everything could be recorded. For example the behavior of the participants could not be recorded using a tape recorder. This meant that the author could participate in only one meeting at a time.
Oral interviews were also used in the field research. The oral interviews provided an opportunity for crosschecking what had been gathered using the participant and library research methods to avoid possible misunderstandings. This method involved unstructured interviews some of which were then extended to formal interviews, which were recorded on tape. The informants in the interviews were selected using the stratified random sampling technique. This sampling was divided into two groupings: Charismatics and Other-Catholics. This grouping was found to be convenient, as there were certain features that concerned each of these groups.

In this case personal interviews were conducted with group leaders of six charismatic prayer groups which were randomly sampled. These are the leaders of the six groups visited. Another thirty people were selected from among the members of three prayer groups. These groups were; the Holy Family Basilica, St John (Riruta) and St. Teresa (Eastleigh) which were selected at random.

These informants were interviewed individually. They were given a chance to express themselves freely and as such a lot of time was spent on any one of them. The interviewees proved to be very cooperative as they discussed freely any issue pertaining to the C.C.R. Some of them did not object the information they were giving being recorded on tape but some of them refused which prompted the author to record their information in a note book. This proved to be quite time consuming.
Another thirty Catholics who were not involved in the C.C.R were selected from three parishes for interviews. These were Riruta, Miguta and Dandora parishes. Systematic random sampling technique was used to select these Catholics. They comprised of fifteen faithful who were baptized before Vatican II, five from each of the three parishes and another fifteen parishioners who were baptized after Vatican II. This was done with a view of establishing whether there was a difference in opinions between these two groups towards the C.C.R.

The informants were given enough time to express themselves. Structured questions were used to get the required information from these Catholics. These questions acted as a guideline to the interviews. Most of the information was recorded in a notebook. Some of the information gathered was in Kiswahili and Kikuyu, hence was translated before being analyzed for the final script.

A detailed questionnaire for two categories of people, Charismatics and other-Catholics, was prepared and distributed to the following five prayer groups and five parishes which were randomly sampled.

**Prayer groups**

- Holy Family Basilica: sixty copies
- St Teresa (Eastleigh): twenty copies
- Blessed Sacrament (BuruBuru): twenty copies
- St John (Riruta): ten copies
- Holy Cross (Nakuru): ten copies
### Parishes

- Dandora parish: twenty copies
- Riruta parish: twenty copies
- Miguta Parish: twenty copies
- Komothai parish: twenty copies
- Holy Family Basilica parish: forty copies

In total two hundred and forty copies were distributed one hundred and twenty for each category.

This method was effective and consumed less time. The questionnaires were comprehensive and they helped in examining whether any information had been left out by the other methods. The only problem was that not all the questionnaires distributed were returned. In total one hundred and twenty copies were distributed to the first category. Only a hundred were returned and even among these some questions were vaguely answered and others were left blank. Only the seventy-five questionnaires, which were satisfactorily filled in, were analyzed.

Of the one hundred and twenty copies of questionnaires for Category B only eighty copies were returned. Out of these eighty copies, ten were left blank, and five were vaguely answered and some places left blank. The remaining sixty-five copies are the ones that were analyzed in the final draft. Some of the questions in the questionnaires and the oral interviews were intended to test the hypotheses formulated.
ENDNOTES

1 Hollenweger: The Pentecostals; London, SCM Press, 1982 pg. 9
4 David O'Connor, The Pentecostal Movement in the Catholic Church, Notre Dame Indiana, Ave Maria Press, 1971, pg. 22

6 ibid
8 ibid

12 Vincent Walsh, A Key to Charismatic Renewal in the Catholic Church, St Meinrad, Ind. Abbey press, 1974, pg. 4.

13 Ibid. pg.15.
14 Op. cit. pg. 113
15 Ibid. pg. 95ff.
17 Ibid.
18 Ibid. pg. 33.
19 Ibid.
20 Kevin and Dorothy Ranaghan: Catholic Pentecostals, New York, Paulist Press Deus books, 1969
22 Ibid pg. 7


24 Canadian Bishops: Charismatic Renewal; A message of the Canadian Bishops, Eldoret, Gaba Publications, 1976 pg. 2


27 Cecil Bradfield: Neo-Pentecostalism; A Sociological Assessment, New York, United Press of America, 1979, pg.18

28 William Willoughby; "Tongue Speaking Gains Prestige" Logos 4:2(March-April, 1974) pg.2


30 Ibid.

31 Ibid., 212.

32 Ibid., 210
CHAPTER TWO

THE HISTORICAL BACKGROUND.

2.1: The origin of Pentecostalism

Charismatic or enthusiastic movements are not new in the Christian Church. The history of Christianity shows that enthusiastic movements come up from time to time when there is a keenly felt nostalgia for the Early Church. These movements maintain that they are simply returning to the New Testament Christianity, which associated spiritual power with the Holy Spirit. These movements rise up in reaction against the dullness, tepidity and formalism within the church.

The earliest known of these movements is Montanism. Montanus started this movement with the help of two prophetesses named Prisca and Maxmilla. For the Montanists the truth descended upon a believer when he/she was filled with ecstasy through the possession of the Holy Spirit. They believed that the incidents of speaking in tongues in the Book of Acts was a biblical precedence for their experience of religious ecstasy\(^1\) To them direct inspiration (prophecy) was more important than any tradition of doctrine or practise. They challenged the legitimacy of the church leadership by insisting on direct inspiration as opposed to church leadership. Consequently they were charged with transferring pastoral responsibility from the official hierarchy to the prophets who were the overall in charge\(^2\) This seemed to undermine the authority of bishops. There was therefore fear that Montanism might submerge the church hierarchy under inspiration.
This movement acquired a new status when Tertullian one of the greatest theologians of the Early Church joined it. Tertullian appealed to prophecies, visions ecstasies and the interpretation of tongues to validate the claims of the Montanists. He therefore became the first theologian of Montanism.

Montanism was a protest against the trends of formalism and the institutionalisation of the church. The Early Church rejected it. This was because at this time the Church was fighting heresy and it had recognised bishops as the successors and representatives of the Apostles. To protect the office of the bishops which was being threatened by Montanism the church hierarchy rejected Montanism. Greenslade gives the reasons for this as:

She recognised these reformatory efforts as out of harmony with the principles of the Gospel, her judgement here being entirely correct, she freed herself from the responsibility of the charisms claimed by the few, asserted more clearly the authority of biblical revelation and prepared the way for the forms of compact organization. The conflict had, therefore, a most important influence upon the development of the Church.

This development played a significant role in the subsequent history of charismatic movements in Christianity. Direct inspiration became suspect and was treated with caution and at times with hostility from the church hierarchy.

In the Middle Ages there is no much evidence of enthusiastic movements. Catholic theologians explain lack of charismatic manifestations at this time as "those gifts had
been given to the Early Church in order to arrest the minds and sustain the faith of the Christian communities especially during the time of persecution.\textsuperscript{5}

In 1646 George Fox of England had a transforming experience that led him to affirm "that every man receives from the Lord a measure of light and that if this light is followed it leads surely to the light of life and spiritual truth."\textsuperscript{6} For Fox, not the scriptures, but the Holy Spirit, through which men gave forth the scriptures, was the touchstone and judge for testing all doctrines, religions and opinions.\textsuperscript{7}

John Fox founded the Society of Friends called the Quakers. In their meetings all sorts of emotional outbursts such as trembling, weeping, prophecy and fainting occurred. It was because of the jerking spasms that often took place among them that they got the name Quakers.\textsuperscript{8}

Towards the end of the 18\textsuperscript{th} century John Wesley who stressed holiness or sanctification started the Methodist revival within the Church of England. Enthusiastic outbursts including healing and tongues marked this revival (Methodism)\textsuperscript{9} In the 19\textsuperscript{th} century a revival movement, known as the Holiness movement, began in the American Methodist Church. The leaders of this movement accused the Methodist churches of neglecting John Wesley's doctrine of entire sanctification. According to this doctrine, Christians who have got the experience of conversion and are thus saved should aspire to a second blessing. That is, a distinct and deeper religious experience, which they called "baptism in the Holy Ghost"\textsuperscript{10} The Holiness preachers, made this doctrine the central theme of their preaching. While this second blessing might be an intensely emotional experience for the person receiving
it, it was essentially interior and subjective. There was no external sign by which the recipient could be certain that it was taking place.\textsuperscript{11} These movements, that is, Methodism and Holiness Movement laid the grounds for the modern Pentecostal Movement.

The term Pentecostalism refers to that segment of Christianity which began in U.S.A. at the beginning of the twentieth century and which puts its emphasis on the visible gifts of the Holy Spirit, especially the gift of tongues. Charles Fox Parham, a Methodist preacher, and the recognised founder of Pentecostalism opened the Bethel Bible School in Topeka Kansas in 1900.\textsuperscript{12} This school became the venue for the birth of modern day Pentecostalism. Parham and his students were perturbed by the contrast between the gloominess of the present-day church (Methodist) and the vibrant life of the early church as is described in the Acts of the Apostles: a bracing, joyous, energetic life that was permeated by the breath of the Holy Spirit. In his quest for answers to this contrast he proposed to his students the question, what is the scriptural sign for a true baptism in the Holy Ghost? From the accounts of Pentecostal as recorded in the book of Acts Chapter two verses one to twelve, Parham and his students concluded that the one sure scriptural sign of baptism in the Holy Ghost was the gift of speaking in tongues.

Consequently a wave of enthusiastic fervour swept through the school. Parham and his students prayed intensely for such a coming of the Holy Spirit for several days and nights, which culminated in a prayer vigil on New Year's Eve (December 31, 1900).
The following day Agnes Ozman, a student of Parham asked him to lay hands on her so that she could receive the gift of the Holy Spirit. She experienced baptism in the Holy Spirit, which was also manifested in speaking in tongues, and later other members of the Bethel School got the same experience. This event marked the beginning of the Pentecostal movement. Pentecostalism was distinguished from the Holiness movement by the conviction that a genuine baptism in the Holy Spirit should be manifested by speaking in tongues. This experience was meant to give the Pentecostals power for effective witness to Christ along with charismatic gifts, such as prophecy, healing, tongues and discernment of spirits as is displayed by the Apostles in their ministry. This teaching became the basis of the Pentecostal movement.

The movement surrounded the experience of baptism in the spirit with the religious style, culture and worship of the American revivalism. That is, an emphasis on personal conversion often called the crisis experience of salvation. At the end of a preaching session the preachers would call sinners to come forward and accept Jesus as their personal saviour and Lord. Hymn singing, loud praying, shouting and hand clapping, miracles, healing and exorcism accompanied this. Hence from the very beginning Pentecostalism was associated with fanatism, emotionalism, biblical literalism, anti-intellectualism, spontaneity and panting after miracles.

From Topeka the Pentecostal movement spread to Texas and then, in 1906, to Los Angeles where it enjoyed phenomenon success under the leadership of a black, a former Holiness preacher, William J. Seymour. Charles Parham and William Seymour intended to revive American Methodism, through the Pentecostal
movement, but the Methodist churches rejected them. Consequently they formed their own churches and assemblies (which remained informal) such as the Elimu churches and the Assemblies of God. It then spread to other parts of the world. Pentecostalism has given rise to many Pentecostal denominations. It has outstripped all other Christian denominations in its rate of growth especially in Latin America and Africa. By 1925 there were thirty-eight denominations in U.S.A. alone. The Pentecostal movement is the latest and most flourishing branch of Christianity. It has become a movement of world-wide importance, reckoned as a "third force" in Christendom (alongside Catholicism and Protestantism)

From the very beginning the Pentecostal movement appealed mostly to the people in the lower class of society and this is why it has grown very fast. This is because the movement chiefly spread by way of mouth and often among the poor and the illiterate, whose experience they shared, especially in Latin America and Africa. This oral liturgy allowed the illiterate to participate in the movement as equals in the roles of evangelists, singers and prophets, hence developing a sense of their own importance. Moreover the first pastors of the Pentecostal Assemblies had little regard for formal education. To them, since Jesus was expected in the immediate future, evangelisation was more important than education. As Hollenwager has observed, even without a theory of group process the Pentecostals were able to recognise the natural leaders of the poor community as key figures in the communication network. This gave the poor an opportunity to shed their passivity as they were provided with an opportunity to express their suffering in biblical language. They could find leadership and exercise responsibility in the Pentecostal movement. The importance
of this, in places where opportunities to exercise leadership and authority are limited, cannot be overestimated.

The 1950s and 60s saw the Pentecostal movement make inwards into the more traditional Christian confessions, especially Lutheran, Methodist, Episcopalian, the Presbyterian and the Catholic. The penetration of the Pentecostal movement into these churches came to be referred as Neo-Pentecostalism. Two things are characteristic of this renaissance. The first is that it began within each of these churches in response to the church's needs and aspirations. Secondly, the new Pentecostal groups have remained faithful to their respective churches. Neo-Pentecostals also generally accept the Pentecostal doctrine with certain reservations particularly relating to the essential need for tongues to accompany the baptism in the Holy Spirit.

In conclusion the Pentecostal movement was started by people who were concerned about the general decline in spirituality in the American Methodist churches. The fact that this movement was able to identify with the poor in society is what has contributed to the phenomenon growth that the movement has enjoyed worldwide. The rejection of the Pentecostals by the Methodist churches is what led to the drifting away of the Pentecostals from the Methodist church and the formation of the many Pentecostal denominations we have today.
significant that the Pentecostal movement penetrated the Catholic Church in the 1960s and in U.S.A. This was the time when many new religious and liberation movements such as the Women Liberation Movement and The Black Power Movement were coming up in the U.S.A. It was a time when racism, assassination of public figures and the Vietnam War had caused a lot of discontentment and loss especially among the young people. The institutionalised churches were seen as bourgeoisie and powerless to correct society. Other religions from the East and New Religious Movements such as Pentecostalism, which offered hope in the face of the many problems, were examined and this became the foundation for the New Religious Movements in the U.S.A. in the 1950s and 1960s. Within the Roman Catholic Church this was also the time of Vatican II and the many changes that this council came up with which had far reaching effects in the Church.

The C.C.R. began after the Vatican II (1965). In this council several changes were effected in the Roman Catholic Church. Of great significance was the Church's change of attitude towards other Christian churches. Before Vatican II The Roman Catholic Church had been teaching that no man could find God outside the institutions and practices of the Roman Catholic Church. It also used to stress that the problem Christian division could only be solved through submission to the Papacy. This attitude was however changed by the Vatican II. The Ecumenical Decree of this council highlighted the commitment of the Catholic Church to the unity of the Christian Church. For the first time since the Council of Trent, Christians from other confessions were defined as Christians so long as they believe in Christ, are baptised and hence belong to the mystical Body of Christ without necessarily having to submit
to the papacy. This opened the way for functional co-operation among Catholics and other Christians. Catholics were for the first time allowed to interact and co-operate with Protestant and Orthodox Christians. This opening up of Catholics to other Christian churches played a very significant role in the origin of the C.C.R.

The C.C.R. began in an unstructured way and commenced with house meetings and Bible studies. Generally it was started by Catholic laypersons who were drawn together in a period of deep prayer and discussion about the vitality of their faith as Catholics. These people were looking for satisfaction, which they had failed to get in the Church. The C.C.R. had its beginnings in the Catholic Church among some students and university professors of Duquesne University, Pittsburgh, Pennsylvania in U.S.A. in the weekend of February 18-19, 1967. They had met for a weekend of prayer and fasting to ask for the grace of the Holy Spirit. These were members of the university who were already actively involved in various liturgical, spiritual and apostolic endeavours. In spite of all this they felt that something was lacking in their individual Christian lives. They could not put their finger on it but somehow there was emptiness, a lack of dynamism, a sapping of strength in their lives of prayer and action. It was as if their lives as Christians were too much of their own creation, as if they were moving forward under their own power and of their own will. It seemed to them that the Christian life was not meant to be a purely human achievement. These were Christians who were concerned about their spiritual lives and the vitality of their faith as Christians.

In preparation for that weekend many had read, and got inspired by, David Wilkerson's book *The Cross and the Switchblade* in which it was recounted the
personal life of a minister who with faith in the Holy Spirit and under His guidance transformed some of the toughest gang members of New York's slums, healing many who were addicted to drugs and helping many others as they got out of prison. For two months this book had provided the basis of their prayers and discussion while they tried to apply its lessons to their daily living. They had also read John Sherrill's book *They Speak with other Tongues*. This book, together with the Letters of St Paul and the Acts of the Apostles and some every day "come Holy Spirit", the Catholic hymn to the Holy Spirit, offered them practical ways and means of attaining an experience of the Spirit. All these factors had prepared them for what happened that weekend.

Before this weekend two of the professors, Ralph Keifer and Patrick Bourgeois had joined an interfaith prayer group in order to discuss how they might receive baptism in the Spirit. Here they had been prayed for and received baptism in the spirit. This initial opening by Catholics to Pentecostal powers was the beginning of the phenomenon of the widespread C.C.R.

During the weekend of 18-19 February 1967 an amazing transformation took place among those who had met for the retreat. All day Saturday the group had met for study and prayers. The evening had been set-aside for a birthday party but an engaged couple who had read about baptism in the spirit asked Keifer to pray with them for the outpouring of the Holy Spirit. They went upstairs and after the prayers the couple experienced baptism in the spirit. The others felt drawn to the chapel for prayer. As they were praying they experienced a transformation in their individual spiritual lives.
They spoke of a new awareness of God such, as they had never experienced before, of
a desire to pray and glorify God, of an insatiable thirst for scripture. They also felt
power within them to bear witness to the risen Lord. There was no urging, no
direction as to what had to be done. The individuals there simply encountered the
person of the Holy Spirit as the others had several weeks before. Some received the
gift of tongues, others quietly wept for joy while others prayed and sang.

They then shared their experience with others in different universities and so the
universities of South Bend, Indiana, Ann Arbor, Michigan, Loyola, New Orleans and
Los Angeles began to experience the same enthusiasm and the same outpouring of the
Holy Spirit. The beginning and spread of the C.C.R. was like a series of independent
explosions rather than a spreading out from the centre because other people in other
places were also engaged in the same search for God as the Duquesne community.
Soon prayer groups emerged in parishes, monasteries and convents, first in the U.S.A.
and then to the rest of the world.

The movement spread to include people from all walks of life. Manual workers, ex-
prisoners, university professors, married couples, contemplative and active religious.
Unlike the Pentecostal movement, which was anti-intellectual, the C.C.R originated
among the intellectuals making it acceptable to the educated. Although the early
leadership came from the college campus and university faculty there appears to be
nothing inherent in ideology and practice of the movement that would discourage
participation by those in the lower economic classes. The renewal emphasises on
spontaneity and oral expression in a simple way hence enabling them to reach the
poor and the uneducated. In the prayer groups there are no social barriers. All are
accepted, appreciated, loved, given a chance to exercise responsibility and the
contribution of all, irrespective of their social status, is highly valued. Hence even the
poor and the uneducated feel at home in the C.C.R. as there is a warm atmosphere of
friendliness and fellowship. The C.C.R. is a laypersons' movement in its character, in
its procedure, in modalities of its expression and in the immediacy with which it
approaches religious reality.

People disappointed with formalism and intellectualism in worship and are longing
for a direct prayer and a simplification of religious faith in the form of spontaneous
and personal relationship with God find in the C.C.R exactly what they need. This is
because the C.C.R. teaches people not to think but to believe in the sense of a direct
religious experience and to live within the framework of close personal relationship.
As Hollenwager notes, the charismatic renewal movement is a necessary island of
humanity. For the poor it provides a home, relative economic security and basic
educational opportunities. It helps the professionals overloaded with responsibilities
to discover the other side of their personality, the original spontaneous and
individually human element and to experience it in the framework of a liturgy that
controls it, but which is spontaneous in form.30

From the very beginning those in the C.C.R interpreted their experience of baptism in
the spirit in line with their catholic faith making the movement acceptable in the
Catholic Church. Instead of seeing the experience as a new experience of baptism
they viewed it as a reawakening or reaffirmation of their sacramental baptism and confirmation. According to them the Holy Spirit has been poured out in the church since Pentecost and in every baptismal cerebration or rite today but in some Christians He (Holy Spirit) remains dormant. Hence what the C.C.R. seeks to do, through faithful prayer and by trusting in the word of God, is to ask the Lord to actualise in a concrete living way what Catholics have already received in baptism. This shows that from the very beginning members of the C.C.R. sought to relate their experience to the whole body of the catholic tradition and practice and they very consciously attempt to keep charismatic experience emphasis within the broader perspective of the whole church.

From the very beginning the leaders of the C.C.R. who were university and seminary professors have guided the movement in such a way as to help it win acceptance within the Church and to integrate it into the best traditions within the church. They therefore stress the positive things that Vatican II teaches about spiritual gifts and they use the same teachings to justify their interaction with non-catholic Christians. Vatican II taught that

Moreover some, even very many of the most significant elements or endowments which together go to build up and give life to the Church herself can exist outside the visible boundaries of the Catholic Church: the written word of God, the life of grace, faith, hope and charity, along with other interior gifts of the Holy spirit and visible elements... nor should we forget that whatever is wrought of our separated brethren can contribute to our own edification. Whatever is truly Christian never conflicts with the genuine interest of faith; indeed it
can always result in a more ample realisation of the very mystery of Christ and the Church.\textsuperscript{31}

By relating the teachings and actions of the C.C.R. to the teachings of Vatican II the leaders were able to show the church hierarchy that the movement has a Catholic identity. Moreover, since these were people who were conversant with the history of the Catholic Church, given that they were professors of theology, they were well aware that a movement in the Catholic Church could not gain acceptance from those in the hierarchy if the members did not submit to their authority. The adherents of the C.C.R. were therefore from the very beginning trained to think of obedience to God as being expressed through obedience to recognised Church authorities. This helped the movement to appeal to some of those in the hierarchy.

However in most instances the experience of baptism in the spirit is described in the thought categories of the Pentecostals and is therefore in danger of being exposed to all the possible misunderstandings of the Pentecostal movement. Phrases such as "I am saved", "I have experienced the presence of the risen Lord" are used to describe the experience by the Catholics. These phrases are borrowed from the Pentecostals and this has helped in creating walls of suspicion among the Catholics with regard to the C.C.R.

In conclusion the C.C.R. was from the very beginning influenced by the Pentecostal movement. However despite this influence the movement has retained its catholic
identity. The initial leaders interpreted their Pentecostal experience of baptism in the spirit in line with their catholic faith as we noted earlier. Baptism in the spirit with its gifts especially speaking in tongues became the basis of Christianity, the centre of life in Christ in Pentecostal denominations. This tended to exclude other valid and necessary elements for a full Christian life. This has not happened in the Catholic Church where the experience of baptism in the spirit has been integrated into the totality of the life of the church.

2.3: The choice of name.

The Catholic Charismatic Renewal Movement began by calling itself the Pentecostal movement in the Catholic Church. However it became apparent that the term Pentecostal, so rich in biblical context was a hindrance to many a catholic. This term associated the C.C.R. with the Pentecostal movement, which was associated with fanatism, emotionalism, biblical fundamentalism and anti-intellectualism. This was the image by which the C.C.R. was judged. In order to avoid this confusion the catholic movement came to be known as the Catholic Charismatic Renewal Movement.

As Kevin Ranaghan says, the reason for preferring charismatic to Pentecostal was the realisation that while there were significant similarities between the catholic and Protestant Pentecostals there were also significant differences in faith, in practice and in religious culture.
Movement also brought overtones, which were undesirable. At the popular level many thought that movement connoted an apostolate, organised and structured by interested and committed individuals. This seemed to place the emphasis on what man was doing for God rather than what God was doing among his people. A deep conviction was to be found among those involved that what was happening "was a move of God".

The term movement is taken from cultural anthropology and it is a conception, which is useful in examining the dynamics and patterns of social change. A movement has a founder, an ideology that structures its goals, values and the framework within which events and experiences are interpreted. The charismatics oppose the term movement because there is a supposition that there is one head to whom all are responsible and in the C.C.R no one is attributed the role of a sole leader. Also some members of the renewal nursed the idea that the Holy Spirit was only active in the charismatic renewal. This was wrong because to get charismatic benefits one need not necessarily be a member. This is because charisms belong to the whole Christian community if only it would allow itself to be opened up to the full spectrum of what the Holy Spirit has to offer. Hence because of these misunderstandings the term "movement" was dropped and the phrase "Catholic Charismatic Renewal" adopted. Other phrases used to refer to the C.C.R. are "Catholic Neo-Pentecostalism", "renewal in the spirit and spiritual renewal.

However, despite the above misunderstandings the term movement can be properly applied to the C.C.R. as it has its own goals and the means of attaining them. The
C.C.R. aims at transforming all Christians so that they can all experience at a conscious level the working of the Holy Spirit in their religious lives. It has the potential of working a deep renewal of the Catholic Church. The charismatic experience of baptism in the spirit provides the framework within which experiences and events in the C.C.R. are interpreted. It is also a means of drawing people to this movement. Despite enormous differences charismatics are united by common desires (of establishing closer relationship with God and serving Him in their Christian lives) and common expressions of response to God. For the purpose of this study C.C.R. stands for the Catholic Charismatic Renewal Movement.

2.4. The C.C.R. in Kenya.

The C.C.R. evolved as a means of spiritual renewal in the Catholic Church and it serves as a new witness that Pentecost continues. This movement is seen as one way in which God wishes to renew His church. Hence in this respect it is viewed as a will of God. Also the C.C.R was prompted by a genuine desire that the Catholic Church be renewed from within, that the members have a closer walk with the Holy Spirit as an enabling effect for their work in the church. From its very beginning in U.S.A. the movement has sought to demonstrate by word, attitude and deed that it is not a foreign body within the church but that members are loyal Catholics. They from the very beginning, maintain that their experience has given them a heightened reverence for the Church's sacraments (That is, penance, matrimony, baptism, Eucharist, confirmation, e.t.c.) and greatly deepened their attachment to the church.
The movement began in an unstructured way and commenced with house meetings and biblical study. Some participants felt that they were called to evangelise in the church and hence moved to other places in the world to share their spiritual experiences with other Catholics. It grew very quickly in many cities in U.S.A. mainly due to the simplicity of expression. The charismatic experience is related to contemporary experiences, which makes it easy to be explained, understood and expressed in a way that is natural and compatible with the background of the people. It is against this background of sharing of experiences that that C.C.R. may have found its way in many countries including Kenya.

Five people started the C.C.R. in Kenya. These are Fr. Maurice Zerr, Sr. Joan, Fr Bill Madden, Sr. Frances Theresa and Sr. Maria. In early August 1975 they attended the Pan-African Charismatic Conference held at the Kenyatta International Conference Centre, Nairobi which gave them the inspiration to start a prayer group at the Holy Family Basilica. They started the prayer group in September 1975 and other people joined them, some out of curiosity, as the door of the hall, where the prayer meetings took place was always open when the meeting was in progress. Passers-by could have been attracted by what was taking place in the hall. Some, out of curiosity, could have entered to see or find out what was taking place. Once inside the warm and friendly welcome, which is characteristic of C.C.R.'s prayer groups, might have attracted them. This might have prompted them to come a second time, perhaps accompanied by a friend. This could be one of the ways through which the C.C.R. in Kenya could have gained membership especially in the early stage when the hierarchy was hostile to it. Peter Macharia, one of the oldest local members, for example got involved this way as he testifies.
I used to pass by the small hall at Holy Family Basilica every day on my way to Mass and on Fridays I used to notice a group of people singing and praising. One Friday I thought of checking what takes place in the hall. I got inside and Sr. Joan welcomed me very warmly. She invited me to attend the following week's meeting, which I did accompanied by a friend, Kiarie.

In 1981 Sr. Francis Lando, a counsellor at Kenyatta University, started the second Charismatic prayer group in Kenya at Kenyatta University. At third prayer group was started in 1984 at Our Lady of Guadeloupe Catholic Church at Adam's Arcade in Nairobi by Elma, a teacher from St Bernadette Vocational School at Ruaraka, his wife and Sr. Frances.

With time other prayer groups emerged and these became the means through which the movement spread in Kenya. It is hard to tell the exact number of the prayer groups in Kenya as little effort is made to organise the new group beyond the local level. The groups also do not keep membership or attendance records and as such it is hard to tell the number of Catholics who are involved in this movement. This is because the members claim that the C.C.R. is not a movement but a "move with the Spirit" which is open to all Christians and as such they do not see the need to keep records. Also membership in the C.C.R. is open to all Catholics irrespective of the spiritual organisation they are involved in as long as they are leading a deeper life of worship, service and love. Moreover the movement lacks a uniform programme of initiation into the prayer groups. Due to lack of a national programme of initiation
each prayer group is modelled in response to its local situations and as such they
differ in size, composition, extent and structure.

All the above factors have contributed to little reliable information being available on
the number of charismatic prayer groups in Kenya, their size, composition, structure,
programmes or even their existence. It is estimated that there are over fifty prayer
groups in Kenya with membership of between ten and a hundred. Other means used
to spread the C.C.R in Kenya are crusades, publications, conferences and seminars.

The C.C.R. in Kenya has, like in other parts of the world, been accepted with some
caution. Soon after its introduction the bishops were not united in its acceptance. For
example Bishop Ndingi Mwana aNzeki refused the faithful of the Diocese of Nakuru
to start charismatic prayer groups until 1988 while in the Archdiocese of Nairobi
Cardinal Otunga allowed the groups to be formed so long as the parish priest
approved of them.

From the very beginning members of the C.C.R. were viewed with suspicion and even
rejection by most of the conventional Catholics and priests. The priests or Catholics
who reject the C.C.R. usually do so out of prejudices based on the past relations
between Catholics and Protestants. Some priests view it as strange for the faithful to
jump, raise hands or speak in tongues. Others do not see it as their responsibility to try
and understand the movement so as to understand the faithful. Others see the
movement as a stepping-stone to full defection from the Catholic Church. Yet other
priests reject the C.C.R. because some members start questioning the authenticity of
some of the Church's practices, doctrines and even undermine the authority of the priests.

One of the merits of the C.C.R. is that it helps its members appreciate Christians from other denominations and they even feel free to participate in their prayer meetings. This, sometimes, results in some of them getting influenced against their respective church's practices and doctrinal teachings. Such laypeople need support and guidance so that they can understand the C.C.R. better and avoid the confusion that arises as a result of their interaction with non-Catholic Pentecostals. They also need to understand the meaning of some of the phrases borrowed from other Pentecostal Christians. This is why in most prayer groups people talk of "being renewed in the Spirit". It is also one of the reasons why the late bishop Kairu of Murang'a and bishop Collin Davies of Ngong' Diocese feel that leaders of the C.C.R. should discourage their members from participating in non-Catholic prayer gatherings especially for those who are not strong in faith.

In some parishes the movement has been embraced enthusiastically while in others it has been treated with a lot of suspicion or even hostility. For example in the Dandora Parish the C.C.R. has been enthusiastically embraced due to the fact that one of the parish priests, Fr. James Burasa is actively involved in it and is also actively involved in promoting it in the parish. In parishes where the priest has embraced the C.C.R. there are efforts to integrate it into the entire life of the Church. In such parishes priests hold charismatic mass or healing prayers at least once every month like in the case of the Holy Cross Parish in Dandora. In cases where the parish priest is opposed
to the C.C.R. like in Riruta and Rironi Parishes where Frs. Njoroge and Gachau are against it out of the fear that it will draw people away from the church, the members usually hold their prayer meetings in their homes, making the C.C.R. look like a house church movement.

This fear is brought about by the fact that some people after gaining the charismatic experience start their own churches. An example here is Robinson Kiarie and Chege Manyara from the St Joseph prayer grouping Kiambu and formed their own church in 1995, called The Charismatic Church. This church is based in Kirigiti Kiambu, with Mr Kiarie as its pastor. It is located on a piece of land which was donated by Mr Kiarie. The formation of this church by Kiarie shows that though the C.C.R. is not a sect sectarian potential is also there. There is need to study this development further.

The church hierarchy in Kenya generally accepts the C.C.R. In December 1987 a sub-the committee of the Episcopal conference held a meeting with the Kenya Charismatic National Service Team and at that meeting the bishops assured the members of their support and even offered to be helpful to the renewal movement in Kenya. Later that month Cardinal Maurice Otunga sent a pastoral letter to all parish priests and religious leaders in the Arch-diocese of Nairobi indicating that he supported the charismatic renewal movement within the Catholic Church in Kenya. The appointment of Bishop Collin Davies of Ngong Dioceses as the Kenya Episcopal Conference representative to the catholic charismatic renewal in Kenya further assured the members of the C.C.R. of the church hierarchy's commitment to supporting them. Bishop Davies was charged with the responsibility of guiding and promoting the Charismatic renewal movement on behalf of the other bishops.
1994 the Kenya Charismatic National Service Team issued a document "Catholic Charismatic Renewal Kenya; National Guidelines " which was endorsed by Bishop Davies on behalf of the catholic bishops in Kenya. This document contained guidelines, or directives to be used by pastoral workers, religious, heads of parish councils and cathechists as a yardstick by which they can measure the activities of charismatic prayer groups in their areas. Leaders of prayer groups can also find in these guideline, wisdom and light for action, encouragement as well as safeguards and caution. This shows that these leaders have realised that the C.C.R. cannot be contained in a constitution or other legalistic framework while at the same time it could not be left to the free interpretation of an individual or the opinion of a local group. The issuing of this document has helped in the formation and leadership of charismatic prayer groups as well as in enlightening the priests on what is expected of these groups and in judging their activities.

Some of the key issues raised in the Catholic Charismatic Renewal Kenya National Guidelines document are that the C.C.R. is rooted in the Gospel tradition. Jesus is Lord by the power of the Holy Spirit to he glory of the Father, like all renewal movements which make things new by returning to the words and deeds of Jesus, which form the fundamental reality of the Gospel, the C.C.R. witnesses the elements of the Good News which are central, not optional: the covenant love of the Father, the Lordship of Jesus, the power of the Spirit, sacramental and community life, prayer, charism and the necessity of evangelisation. However the forms used by the C.C.R. to incarnate these realities such as prayer groups, covenant communities publications,
conferences and seminars are optional for all Christians. The C.C.R. is in and for the Church not alongside the Church.46

This document also asserts that the main aim of prayer groups should be to pray, praise and worship God. There should also be complete openness between prayer groups, the parish and diocesan authorities. That is, leaders should consult their parish priests before introducing new prayer groups, keep him informed of all further developments and often ask for his pastoral guidance. They should also show their readiness to obey in all circumstances.47

With regard to leadership the National Service Team recommends that prayer group leaders must be practising Catholics and must avoid introducing into the prayer meetings ways or teachings incongruous with catholic doctrine. They also must be sharing in the full sacramental life of the Church. 48

Touching on the Charisms the National Service Team taught, "It is recognised that all charisms are not equally important, on the contrary their dignity is determined by how immediately they are related to the common good of the Body. The gifts are charisms and are not to be confused with the ecclesiastical office. Nor is their exercise to be seen as expressing only emotional content. 49

The breadth of evangelisation, according to this document, is supposed to focus not only on the proclamation of the Gospel but also on the whole of human existence, both personal and social. 50 All members are encouraged to participate on the church's mission to serve the poor and to participate in the struggle against social injustice.
While the healing mission is affirmed the National Service Team cautions that even to suggest that failure to secure healing is due to the afflicted person's sinfulness is theologically untenable. Non-sacramental anointing sometimes employed in healing services should be very carefully distinguished from the sacrament of anointing the sick.\textsuperscript{51}

The document also directs that the charismatics should carry on their relationship with non-Catholics with much patience and great love but without deviating from the true Catholic doctrine. They are admonished to strike a balance between the word and the sacraments as channels of grace, the recognition of the liturgy as the "indispensable source of the true Christian spirit": traditional devotion to Mary and obedience to those in authority\textsuperscript{52}. Hence the document concludes with a word of caution that "great care should also be taken to preserve our Catholic identity and forms of worship. We are not "The Saved" nor the Pentecostals, neither should we imitate them. Let everything be done in order, following the right channels"\textsuperscript{53}

The issuing of this documents shows that the C.C.R. is slowly evolving into a structured organisation with laid down rules. There is need to study this development further.
Another important aspect of the C.C.R. is that as it continues to spread and grow covenant communities are slowly coming up. These are communities whereby single lay people, committed to serving Christ come together, like the Early Christian community and share everything that they have as they dedicate their lives to serving Christ. Examples of these communities in Kenya are: the Emmanuel community which was started by Fr. Alberto, John Waweru and his wife Lucy who donated the piece of land on which the community is located in Ithanga, Thika district. This community has however been moved to Lenana due to fear of insecurity should Waweru decide to chase them out of his land. The parish council at Ithanga also refused to accommodate this community and Fr. Alberto felt that housing them in the parish compound would interfere with its administration.

After the transfer of this community to Lenana Waweru started another one in its place in 1995 called the True Love Community which currently consists six people. These communities keep in touch with others of similar nature such as AGAPE Centre in Tanzania. Besides leading a life of prayers members are also actively involved in the ministry of evangelisation, especially door-to-door evangelisation.

In conclusion the mode of Pentecostalism in the C.C.R is moderate. As we noted earlier Pentecostalism was an offshoot of the American revivalism and as such was greatly shaped by it. Pentecostalism is therefore characterised by bombastic preaching, loud singing and spontaneous prayer in a loud and exhibitionist style. To them righteous life is characterised by clean living devoid of smoking, drinking,
moderation in their preaching and prayers. The frequent exclamations of hallelujah that are usually heard in Pentecostal prayer meetings are seldom heard in charismatic prayer meetings. Moderation in cigarette and beer taking is also recommended. There is also an emphasis on adherence to the Catholic Church's practices and doctrinal teachings. Unlike Pentecostalism, which emphasises personal experience as opposed to respect to authority, in the C.C.R. much emphasis is placed on respect to those in authority. This has helped a lot in preventing the charismatics from deviating from the Catholic Church's teachings. Obedience to those in authority is also one of the strongest aspects of the C.C.R. that has helped it gain acceptance in the Catholic Church and be even tolerated by those who are against it.
END NOTES


7 Ibid.

8 Ibid, pg. 42.


11 Ibid, pg. 52

12 Ibid.


14 Op cit., pg. 53.

15 Ibid.


19 W.J. Hollenweger, "Pentecostalism: Contribution to the World Church", *Theology Digest* 19 (1971), pg. 56.

20 op. cit., pg. 21.

21 op. cit. (Ranaghan 1969)Pg. 7.

22 Ibid. pg. 7


24 Laurentine op. cit. (pg 12.

25 Ibid. pg. 9 ff.

26 Ibid., (1977) pg. 12

27 Op cit pg. 13

28 Kevin and Dorothy Ranaghan, (1969) pg. 74


31 Decree on Ecumenism, nn. 3-41


33 Killian McDonell "Catholic Pentecostalism; problems in evaluation", *Dialog* 9 (1970) pg. 40

34 Peter Macharia, interview, 23 8 95, Nairobi
Unlike in U.S.A where catholic charismatics use the phrase baptism in the Spirit to describe the changes in their spiritual lives following their involvement in the C.C.R., in Kenya the phrase commonly used is "renewed in the spirit." so as to avoid creating confusion between the charismatic experience and the sacrament of baptism.

Ukweli Video Productions Video on "The Catholic Charismatic Renewal" 1994

George Ndegwa who was present at the meeting gave this information. However we were unable to obtain a copy of the pastoral letter sent by Otunga.

Bishop Collin Davies, interview, 23.2.95

Catholic Charismatic Renewal National Guideline-1994 pg.3

Ibid pg.4

Ibid pg.6

Ibid pg.8

Ibid pg. 9f

Ibid pg. 11

Ibid pg. 14

Op cit (Macharia)
Waweru, John, interview, 24.5.95, Nairobi

Alicarada Wangui, interview, 24.5.95, Nairobi
CHAPTER THREE

CHARACTERISTIC FEATURES OF THE C.C.R.

3.1: The meaning and emphasis of the C.C.R.

"They speak in tongues", "they claim to be saved", "they are devil worshippers"¹, "they are more or less followers of the Pentecostal Church who have disguised themselves as Catholics." These are some of the common impressions most Kenyans have of the C.C.R. This implies that many of them do not understand what the C.C.R. is. In the light of this it is important that we discuss the meaning of the C.C.R.

The term charism is derived from the Greek word "charis", which means grace. It signifies a freely given gift. In theological and Biblical usage distinction is made between the basic and essential gifts, and gifts related to special functions. That is, charis (sanctifying grace) and charisms (charismata). Charisms are related or refer to special functions. They are diverse gifts and are freely given to various members for the building of the Christian community.² This is described in Paul's Letter to the Ephesians Chapter four verses eight to twelve especially verses eleven to twelve, which says

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for the building up of the body of Christ

This verse has a special significance in the charismatic movement as it is used to justify the exercise of the various charisms in the movement.
The term renewal implies a reality that is being renewed. Hence the phrase "Catholic Charismatic Renewal" implies that there exists some faith in the gifts of the Holy Spirit in the Catholic Church which the C.C.R. intends to renew, reawaken or deepen. Generally the Catholic Church teaches that the gifts of the Holy Spirit are bestowed upon an individual during baptism. However, the exercise of the charismatic gifts such as prophecy, speaking in tongues and healing had been, from the second century until Vatican II, limited to certain privileged individuals in the Church such as the saints. The abuses of these gifts by Montanism, as noted in chapter two, made the Church to put safeguards on their use by the faithful so as to avoid their being abused. Consequently the emphasis in the Church shifted from the charismatic gifts to the sacraments, the Church and the hierarchy. James Dunn explains this as he writes,

Catholics insist on the role of water baptism and laying on of hands in Christian conversion and initiation. This doctrine was a natural development over the years. When the spirit became less the subject of experience and more the subject of faith, and direct inspiration became suspect as a result of the excesses of Montanism. The Church found it concentrated its emphasis on water as this could be regulated but faith and spirit cannot. Here controls could be set up and order maintained. The spirit became more and more confined to "the Church" until in all but name "the Church" stood above the spirit. To all intents and purpose the spirit became the property of the Church, with the gifts of the spirit tied to and determined by a ritual act and authority to bestow the spirit confined to the bishop. 3
This led to a situation whereby charisms were seen as a special prerogative of the Early Church. Some Catholic theologians saw charismatic gifts as extraordinary means given to the Early Church to help it spread quickly throughout the world. For example Kahl Rahner calls them "peculiar privileges of the Apostolic Church." This explains the reason why charismatic gifts are not exercised in the ordinary Church services. Hence in the Catholic Church the charismatic gifts continued in the lives of the saints but were absent from the mainstream of the Church’s life until the onset of the Vatican II and the C.C.R. Therefore in the light of the foregoing the C.C.R is a means of renewing or reawakening the use of the gifts of the Holy Spirit among the Catholic faithful.

It is a Catholic movement whose aim is to work for the renewal of the Catholic Church from within. The goals and aims of this movement are one and the same as those of the Catholic Church, that is; the conversion, sanctification and salvation of every single human being. A distinctive characteristic of the C.C.R is the understanding that the role of the Holy Spirit in the conversion, sanctification and salvation of all the people of God has not changed since the day of Pentecost, and that all can experience His outpouring, power and gifts in the very same way they were experienced and recognised by the early Christians.

The C.C.R is a means of Spiritual renewal in the Catholic Church. The Catholic faithful are, through it, called to be alert to the call of the Holy Spirit in their daily lives and respond generously to His call, as it is in the Spirit that faith in Jesus Christ is conceived, nourished and grows. It strives to sensitise the Catholic faithful to the meaning of the presence of the Holy Spirit and to the bearing of this presence in their
lives so that such awareness may open each believer to the Spirit received at baptism.

Great emphasises is placed on the openness to the Holy Spirit in a believer's life so that he/she can understand at a conscious level the meaning of the Gospel message and its implications to his/her life. In all this the C.C.R. as noted in the previous chapter, owe much to the inspiration, example and encouragement of Christians in many Protestant and Pentecostal Churches who had already received the same experience in their own settings.

As such the use of charismatic gifts is very noticeable in charismatic prayer meetings. There is great awareness of these gifts among the charismatics than in the ordinary Catholics. Among the gifts cited by the respondents to the question which gifts of the Holy Spirit do you possess? were, mercy, charity, hope, Love, wisdom, understanding and ability to pray in faith. None of the respondents cited the gifts of prophecy or tongues as some of the gifts that they possess. This may be due to the fact that for a long time the Church has been emphasising on the seven gifts of the Holy Spirit which are; wisdom, understanding, counsel, courage, knowledge, piety, and the reverential fear of God. The gifts of healing, prophecy, tongues and miracles mentioned by Paul in his first letter to the Corinthians chapters twelve have been left in the background making many a Catholic think that these gifts belong to certain distinguished persons and not ordinary Christians like themselves.

On the other hand 70% of the charismatics who responded to the same question cited the gifts of prophecy, tongues and witnessing as some of the gifts that they possess, besides the other ordinary gifts taught by the Church. This can be attributed to the fact
that there is an attitude of acceptance of these gifts in the C.C.R and the adherents are encouraged to exercise them. Detailed knowledge of these gifts and their experience is stressed as a necessary condition for growth.

The C.C.R. can be categorised as a movement of the Holy Spirit. The Holy Spirit is the driving force, as the members believe in the guidance of the Holy Spirit in all that they do. As noted above, it also aims at reawakening the use of the gifts of the Holy Spirit among the Catholic faithful.

The importance of the prayer of praise in a Christian's life which was too often forgotten in the Catholic devotions is stressed a lot in the C.C.R. However mere emotionalism is not encouraged. Instead, what is stressed is an attitude of praise, praise as a habitual state of the mind, as an act of the will. The use of the phrase "praise the Lord" attests to this teaching as it is always used in the day to day lives of the charismatics. Also the prayer and songs or hymns of praise compose the major part of a charismatic prayer meeting.

The C.C.R. is a prayer movement. It stresses on the importance of prayer in the life of an individual and the community. Consequently one witnesses a deepening in the life of prayer both on the individual and communal level. On the individual level, this study established that charismatics devote more time to prayer than ordinary Catholics. Of the seventy-five charismatics who responded to the question how often do you pray? 71% of them said they devote at least two to three hours daily to prayers alone. This is as opposed to sixty-five other Catholics who responded to the same question out of whom 50% spent some time alone in prayers daily. The others do pray
but mostly with other members of their families. On the communal level we see in the C.C.R. a rediscovery of spontaneous prayers as Paul taught the Ephesians "let the Holy Spirit fill you; speak to one another in Psalms, hymns and songs, sing and make music to the Lord; and in Christ give thanks everyday for everything to our God and Father." (Eph. 5:18-20). This prayer is sometimes softly murmured, sometimes silent and sometimes sung in a Spirit of recollection, joy and ease. Rhythmic movement expresses the spontaneity of this prayer, clapping of hands, hands raised or joined together in a sign of unity.

In this mode of prayer we see something new in the C.C.R., as for centuries Catholics have been praying through traditional formulations. Praying is reciting prayers. Spontaneous prayer is left to the individual private life of prayer. The ecclesiastical institution does not encourage spontaneous prayers especially when dealing with public prayer in Church. The priest alone leads in prayers and he usually follows prayer books word for word. In charismatic meetings however, there is freedom of expression in prayer. The participants are free to pray for any need they have in any language, and to praise God freely, even in tongues. Any need, be it, money, a family problem, unemployment, success in a journey or a project one is intending to undertake, a sick mother, is material fit for prayer and everyone is encouraged to mention his/her needs so that the prayer group can pray for them.

This is very similar to Pentecostal expression in prayer and is objected by many a Catholic as being too emotional. This is expected as Catholics are so accustomed to formalism, ritualism and conventionalism that deeply personal prayers present a challenge to their inhibitions.
The C.C.R. is loyal to the Catholic Church's teachings and doctrines. As observed in chapter two the members of the C.C.R. from the very beginning interpreted their experience in the context of their Catholic faith. They are also trained to think of obedience to God as being expressed through obedience to those in authority. Hence members of the C.C.R. are distinguished from charismatics from other Churches in that they love and respect the Catholic Church's doctrines and practices. For example, Mary is honoured as the first charismatic, after Jesus, who is privileged to live the life in the Spirit to the full and they imitate her and seek her intercession so that they too might be open to the action of the Holy Spirit; the sacraments are given great importance as being effective means of encounter with God's grace; and the Pope is recognised as the visible head of the Catholic Church.

In conclusion, like all new religious movements the C.C.R reflects the social and religious changes occurring in the contemporary Kenyan society and the world at large. With its international aspirations, it reflects the widening religious, social and cultural horizons of many Catholic Christians in Kenya today. It also reflects the many ways the Roman Catholic Church is adapting to the threat posed by the new religious movements which have come up in the recent past and which are threatening its existence.

3 2. **Baptism in the Holy Spirit.**

One can hardly talk of the Charismatic renewal movement or the Pentecostal movement without referring to the experience of "baptism in the Holy Spirit." This is because "baptism in the Holy Spirit" is the most distinctive feature of Pentecostalism
and all Pentecostal inspired renewal movements in the Protestants and Catholic Churches. This phrase is new for most Catholics.

It originates from Jesus' words to his disciples "you heard from me John baptised with water but before many days you shall be baptised with the Holy Spirit "(Acts 1: 5), a promise that was fulfilled on the day of Pentecost and one which is the basis of the Pentecostal and charismatic movements' teaching. Other phrases used to refer to the same experience in the C.C.R. are; "release of the Spirit ", "outpouring of the Spirit ", "renewal of baptism", "further outpouring of the Spirit", and "reawakening or rekindling of the Holy Spirit"

The phrase "being filled with the Spirit" is almost always on the lips of those involved in the C.C.R. It is used to refer to a deep religious experience whereby those involved testify to having experienced consciously the presence and power of the Holy Spirit filling and transforming them. This experience is manifested in the exercise of Spiritual gifts such as prophecy, healing, glossalalia and witnessing which are not only signs of the presence of the Holy Spirit but also gifts of the Holy Spirit. (1 Cor.12).

It contains a belief that every Christian, to some extent, is meant to experience the same powers as were evident in the Early Church. This is however not the case as the full effects of sacramental rites of baptism are not being experienced in the lives of many a Catholic. Yet they are meant, in the Charismatics' understanding, to be ordinary part of normal Church life.

The experience of "baptism in the Spirit has, as Laurentine observes, two parts:
an interior transformation called "baptism in the Spirit "or "the outpouring of the Spirit "whereby the recipient experiences the presence and power of the Holy Spirit transforming him/her. He/she is filled with joy, peace and a sense of God's love. An external part with a sign value namely charisms; that is, a manifestation of the Holy Spirit in speaking in tongues, healing and prophecy in the service of the Church.  

This experience as many testify occurs at a definite moment in the form of a conscious experience. For example, while one is praying he/she is filled with an overwhelming sense of the presence, and love of God. He experiences great joy and peace sometimes to the point of tears. This is attributed to a "release" of the power of the Holy Spirit within the individual who is baptised.

Many recognise that this spiritual experience has touched them profoundly and are able to identify the change that has taken place in their lives. Some of the most common changes cited are: knowing, loving and serving Christ in a personal way, boldness to profess ones faith publicly, deliverance from tapped -in habits such as alcoholism, smoking, and psychological bonds such as anxiety, fear and inhibitions which prevented them from serving God effectively as is illustrated by the following testimony;

I used to feel embarrassed if anyone asked me to lead in prayer. When receiving a visitor or presiding at a meeting, I could hardly bring myself to asking someone to pray with me or read the Bible. This used to make me feel shy and awkward. After baptism in the Spirit however,
I was filled with a new power to witness my faith to others. When the prayer group said the prayer for the baptism in the Spirit I felt a power compelling me to share the word of God with the others in the group. I stood up and with no preparation at all spoke for half an hour and felt touched with a new power with verses from the scriptures, words and examples came to me with a spontaneity that amazed me.\(^{11}\)

Other effects of the baptism in the Holy Spirit are, change in prayer life from one of obligation to one of wanting to interact or communicate with God. One respondent described his new experience of prayer as "dating a new girlfriend. You want to see her always and every time you want to improve your relationship with her. But unlike the girl who will disappoint you sometimes, Christ is always there."\(^ {12}\) This study, as earlier observed, established that charismatics are more attracted to prayer especially of praise and thanksgiving than ordinary Catholics.

There is heightened and renewed love for scriptures, for encouragement, nourishment, guidance and consolation. Many charismatics bear witness that following their spiritual experience of the renewal the Bible has become for them "a spring or a river of living water." Most of them testify that after experiencing the "baptism in the Spirit" the biblical message takes a new meaning for them. They feel as if the message in the Bible is the Lord communicating directly with them. Through this renewal movement many a Catholic are rediscovering the Bible and there is genuine thirst for the Word of God. This is a prayerful rather than exegetical daily practice. Charismatics, as this study established, read the Bible more often than ordinary Catholics.\(^ {13}\)
Another effect of baptism in the Spirit is that it helps the recipient accept and appreciate other non-Catholic Christians. This is illustrated by the following testimony:

When I received baptism in the Spirit one of the most significant experiences in my life is that the burden of hatred and prejudice I used to have about non-Catholic Christians was removed. I used to think that non-Catholics do not know God. I used to attend Protestant services but at the end I used to wish that the people there were Catholics. However all this has now changed. I do not see the need to change other Christians to become Catholics. I have come to appreciate their faith and practices. I have also ceased condemning them. I see no difference between their prayer meetings and ours and this is why I feel free to attend their prayer services.¹⁴

The above testimony shows that the charismatic experience is helping the Catholics develop a non-judgemental attitude towards other Christians. In the words of Laurentine, "the capacity for friendship, acceptance and service is widened and deepened."¹⁵ This is a very significant move in fostering ecumenical relations among Catholics, Pentecostals and Protestants. From the very beginning the C.C.R has displayed a willingness to learn from the Protestants. Kevin Ranaghan who is among the very first charismatics recalls that "we depended heavily not only on friendship and prayer, but also on encouragement, pastoral guidance and seasoned experience of Protestants."¹⁶ The initial inspiration and encouragement among the charismatics, as noted in chapter two, came from reading Protestant literature.¹⁷ In recent years in the Catholic Church in Kenya and worldwide, the common experience shared by the
Catholic charismatics, Pentecostals and Protestants has brought them into fellowship on a person to person basis. They are encountering each other for the first time, not in a funeral, marriage or any other social gathering as is usually the case, but in an experience of love for Jesus. We are now seeing Catholics and Protestants sitting down together around the Word of God in the common experience of salvation, to praise God with one voice, in unity (in faith in Jesus, praise of Jesus and life in the Holy Spirit).

Among the charismatics we interviewed there was a general feeling of acceptance as far as Protestants and Pentecostal Christians are concerned. Of the seventy-five charismatics who responded to the question "do you attend prayer meetings organised by non-Catholics?" 67% of them answered in the affirmative. This is as opposed to the 17% of the sixty, other-Catholics who felt that they would freely attend non-Catholic prayer meetings. This shows that more Catholic Charismatics attend non-Catholic meeting than the ordinary Catholic.

We ought to note here that Catholics, before Vatican II, were decidedly not leaders in the ecumenical movement. They used to view themselves as living in the one true Church of Christ and hence other Christians were seen as "children who had run away from their fathers". This attitude was however changed by the Vatican II which not only recognised that "the Holy Spirit is working in the hearts of individual Christians of whatever denomination, but also uses these Churches themselves as channels of grace." With this new attitude towards other Christian Churches the door for closer relationships among the Catholic faithful and other Christians were opened. The first
charismatics took advantage of this teaching and sought help from the Protestants on how they could receive baptism in the Holy Spirit.

The experience of "baptism in the Spirit" can be described as the realisation that one has undergone a Spiritual transformation which has filled him/her with love, joy and peace of God and has also liberated him/her from inhibitions which were hitherto preventing him/her from serving God effectively. The recipients of this experience talk of "encountering God" or "encountering the risen Christ" or "encountering God's love and power". They become aware that a new power to live their Christian commitment and to witness to their faith has come into their lives. Power is a frequent word in the testimonies of the Charismatics.

Catholics who are involved in the C.C.R. fail to find in the Church a language, which is adequate to express their experience. This is because as Walsh notes, "for a long time the Church did not teach the idea of baptism with the Spirit except to those called for religious vocations." Consequently, they express themselves in the thought categories of the mainline Pentecostalists. After the experience of baptism in the Spirit the charismatics talk about "being saved", "having experienced the presence of the risen Lord" or "being renewed in Spirit".

This has caused a lot of confusion in the Catholic Church, as this language is new in the Church's way of expressing its spirituality. The Church teaches that those who have been conferred the sacrament of baptism are Christians in good standing and have been joined to Christ even if they do not seem to have any direct experience of Christ or Holy Spirit. Many a Catholic are therefore scandalised to hear a fellow
Catholic talking about being saved as ordinarily they (Catholics) accept Jesus as their saviour but they realise that eternal salvation cannot be guaranteed unconditionally on the basis of this acceptance. Catholic Charismatics do not deviate from this understanding of salvation in the Catholic Church as is exemplified by Messingberd who writes

we can never be certain of our salvation and herein we differ from many non-Catholic Christians; never until we reach heaven can we be certain that we are saved. St. John says that the truth is not in him who says he has no sin. Therefore we must work out our salvation with fear and trembling as the scripture says.21

Similar sentiments are expressed in The National Guidelines issued by the National Service Team for the C.C.R. in Kenya that says

Great care should be taken to preserve our Catholic identity and Catholic forms of worship. We are not "The Saved" or the Pentecostals, neither should we imitate them. Let everything be done with order following the right channels.22

However, the use of phrases borrowed from Pentecostalism and the misunderstanding of those phrases in the context of C.C.R is one of the main reasons why the C.C.R is opposed in some of the parishes. For example, the priest-in-charge of the Riruta parish told "those Catholics who are claiming to be saved to go and say that elsewhere but not in this Church (Waithaka Catholic Church)".23 Such an attitude has been due to the fact that talking of "being saved" is not a Catholic thing. Also some charismatics hold the notion that one cannot be saved unless he/she has experienced the baptism in the Spirit, which contradicts the formal teaching of the Council of Trent that "the experiential certitude of being in the grace of God is indeed possible
Church. This is because over the centuries, the Holy Spirit has been, in the Catholic Church, more of an object of faith than a subject of experience. The focus of the C.C.R. is to change this attitude of the Church and restore the New Testament's emphasis on the Holy Spirit as a subject of experience.

The phrase "baptism in the Spirit" is also used in a theological sense in that those in the renewal do not think that they are any better than other baptised Christians in the Church. All receive the Holy Spirit and some gift at baptism. They differ in the degree of conscious experience. The gifts of the Holy Spirit which all received at baptism lie idle in most of the Catholics and what happens when one receives "baptism in the Spirit" is that these gifts are reactivated. It should be noted here that most Catholics are baptised while they are still infants and as such are unaware, at the time, of the expected effects of baptism. This could be one of the reasons why they do not exercise their gifts of the Holy Spirit, as they are unaware that they possess them.

Although the C.C.R. has adopted the Pentecostal language and spirituality those involved in the renewal have been working hard to integrate the Pentecostal language into the Catholic tradition. This is why they present "baptism in the Spirit" as a "release of the Spirit or the power and gifts of the Holy Spirit", that is, an activation of what has already been received at infant baptism. As it was earlier noted the Catholics hold the view that the Holy Spirit is given to Christians during baptism, hence many see no need to look forward to new outpouring of the Spirit in them. Charismatics relate their experience to this teaching but also emphasis that there is need for a Christian to keep on praying for a renewal of the Spirit every now and then.
and can be a great blessing, but it is not a necessary part of faith, nor essential to the reception of grace. The borrowing of language from the Pentecostals is evident in their testimonies which in most cases go like this;

"It was on 8th June 1995 when I experienced the power and presence of the risen Christ in my life. I had just finished attending to my last patient when I felt an urge to pray. This was rather unusual as I was used to praying at home with the rest of my family before retiring to bed. While I was praying I felt the presence and love of the Lord. I felt He was there with me listening to my prayers. A feeling of peace and joy I had never experienced before engulfed me and I started crying. This is something I had never experienced before in my life. By the time my husband came to pick me at 8.45 p.m. I found myself telling him with ease that I had just got saved." 

The language used here is very similar to that used by the Pentecostals. This makes it hard to differentiate Catholic Charismatics from other Pentecostals. There is a general feeling among the Charismatics that they have got a "Salvation experience" as baptism in the Spirit results in a special relationship with God. This is indicated by the effect that "a feeling of God's love and presence in my everyday life" is the principle benefit claimed by the members of the C.C.R.

In the C.C.R., however the "baptism in the Spirit" is used in a theological and experiential sense. In the experiential sense, the Spirit already present becomes a fact of conscious experience. Jesus is, through the power of the Holy Spirit, perceived as real, concrete and personal. It is this emphasis on the Holy Spirit as an experienced reality, which gives the renewal its distinct character in the Catholic
For the Pentecostals "baptism in the Spirit" means a second blessing posterior to conversion, a new imparting of the Spirit. To a Catholic it means breaking forth into conscious experience of the Spirit who was given at baptism and confirmation; an opening of oneself to all the sacramental graces. Also Catholic charismatics do not insist that speaking in tongues is "the one sure and indispensable sign of the authenticity of this experience." Instead they hold the view that one need not necessarily speak in tongues in order to be recognised as having experienced baptism in the Spirit. This gift is like any other gift of the Holy Spirit.

In conclusion, baptism in the Holy Spirit is understood as an awareness of the working of the Holy Spirit in the live of the baptised Christian. It is seen as a reaffirmation and renewal of the sacrament of baptism and confirmation. It is an attempt to respond, in active faith, to the Spirit who has already been given so that His power, gifts and fruits may be actualised in the lives of the Christians.

In light of the above, the Catholic charismatics have rediscovered lively faith in the Holy Spirit in the Catholic Church. That is, belief that the Holy Spirit is a real power that needs to be taken into practical account in the life of a Christian. This belief is not new. It is part of the Early Church's teaching. The Catholic Church has only been downplaying the role of the Holy Spirit and emphasising more on the sacraments in the salvation of the Christians. The C.C.R. is characterised by the fact that traditional doctrines have come to life with new freshness and vigour and the Holy Spirit is seen as playing an active role in the salvation of all Christians. The renewal emphasises that God did not give Christians a Spirit of timidity but a Spirit of power, action, and love.
3.4. **Procedure for receiving baptism in the Spirit.**

To get baptism in the spirit there are certain aspects that are emphasised. The person aspiring to get this experience is called upon to re-examine his/her personal relationship with the Lord Jesus Christ. Repentance and turning away from practices such as witchcraft, jealousy, greed and immorality, which might prevent one from drawing closer to Christ, are emphasised. They are advised to turn away from sin and to be open to, the Holy Spirit, to let Him explore and work in their hearts. Also the scriptures are to be read with an open and receptive mind so that they can have a mature commitment in faith, as it is in the Bible that the key to Christian living and experiences is found. They are also encouraged to consult others who have got the experience for guidance and counsel. This helps in answering many questions (such as how does one feel after receiving this experience, when and how can one tell that this experience has taken place in his/her life) and lingering doubts that one might have about the experience. Participating in the life in the Spirit Seminars is also highly recommended.

"Life in the Spirit seminars" is a series of talks and discussions, which take seven weeks. The first four weeks are devoted to an explanation of the basic Christian message of salvation and what it means to be baptised in the Spirit. The last two weeks are oriented towards further growth in the life in the Spirit. They are aimed at helping those seeking a renewal in the Spirit (baptism in the Spirit) attain their goal and continue growing in the Spirit to maturity. They are also aimed at helping the participants yield to the action of the Holy Spirit. That is, in a deeper manner.32
These seminars are designed as an introduction to a life lived in the power of the Holy Spirit. The message contained in each of these seminars is presented in a simple language, which is easily understood by the participants. Generally these seminars take seven weeks. They are usually given in the context of a closed retreat. Participants in these seminars meet for at least one hour either before or after the weekly prayer meeting for discussion, scripture reading and meditations.

In the seminars, participants are divided into smaller groups of about four people, each led by a mature Charismatic or a team leader. The team leaders of these seminars are persons who have been trained both locally and abroad on how to handle and teach people, by being friendly to them, knowing them, listening to them and being sensitive to their needs and problems. The team leader directs the discussions. He/she encourages the participants to open up, ask questions and express their thoughts and feelings. Mainly he/she does this by giving his/her own personal experiences. The participants are encouraged to share personal experiences so that they can grow together in the Spirit. This sharing of experiences is meant to help them to learn to be open to the Spirit and to one another. By sharing of experiences the participants are able to abandon the depersonalised anonymity that is sometimes a mark of how Catholics relate to one another.

The team leader maintains close contacts with the participants until the seminars are over. He/she ensures that all questions and problems a person has about baptism in the Spirit are answered. The leader offers the participant a warm and friendly relationship by showing interest in each of them, listening to them and encouraging them. If one misses one of the seminars the leader follows up to know what happened
and a make-up seminar is organised for such a person. This makes the person feel loved, cared for and greatly valued by the leader and the others in the group and is a main attraction to the C.C.R. This is especially due to the reason that the large congregational worship in the Catholic Church makes it hard to provide a sense of intimacy to individual members leading to the often-heard criticism that the Catholic Church is unfriendly or "cold".

This personal attention is also a main attraction to other religious movements such as the Unification Church as has been noted by Erica Heftman who avers,

Positive reinforcements in the cults are called love-bombs which has the explosive effect as the name implies. It is hard to remain unaffected by a rush of flattery, warmth, attention, affection, interest and physical contact. Cult members know the person's first name, find out what he wants and assure him the group will supply it. They speak in intimate and sincere tones, maintain unwavering eye contact and stand close inside the personal space most people reserve for friends and families. Individual is showered with attention during recruitment.  

In these seminars there are seven topics which are discussed. Each topic takes at least an hour to be completed. The prayer groups leaders use the outline made by Stephen Clark in the book the *Life in the Spirit Team Manual* to run the seminars. These topics are:
1. God is love.

This topic is intended to attract people to the seminar, to dispose them to turn to the Lord and to stir up faith in them. Participants are taught of God's love for them, His desire to have a personal relationship with them and the need for them to turn to Him so that they can experience this love in their lives. In this talk God is presented as a loving Father who calls all to come to love, know and serve Him. At the end of the discussion participants are given Biblical verses to go and meditate or reflect on in the course of the week such as John 3:16.

2. Salvation.

During the second week the participants are, after understanding the basic Christian message of God's love called upon to make a decision of turning to God. During this talk the participants are shown how great the salvation is which is being offered to them. It is stressed here that salvation is more than going to heaven. It is a whole new way of life on earth as Jesus came so "that they may have life, and have it abundantly" (John 10:10).

3. New life.

In the third week they are made aware of the realities of the Gospel message and that a new life is available to them if only they can open up their hearts for a fuller reception of the Holy Spirit. This topic aims at helping them realise that this new life centres on the experiential or personal relationship with the Lord. That is, knowing Jesus, not by what one has heard others talk about Him, but by experiencing Him as a
During this week the team leader maintains close contact with each of the participants. They talk in-depth about the gifts of the Holy Spirit and lay the foundation for receiving baptism in the Spirit. All the benefits of receiving the Holy Spirit are also outlined such as: one becomes a child of God, the person is told that he/she will come to know God by experiencing His love and work in a new way, teaching him/her, speaking to him/her and guiding him/her. During these contacts between the participants and the team leader a desire to be baptised in the Spirit is created in the former.

4. Receiving God's gifts:

The participants are, on the fourth week, prepared to act in faith for the full life in the Spirit. They are encouraged to pray in faith that God will answer their prayers. They are made aware that they must ask in faith, expect to receive, accept and yield to the gifts of the Spirit at the moment of praying for "baptism in the Spirit" as God wants to give it to them and He promised He would. This is the seminar of final preparation for baptism in the Spirit. Hence all the other seminars are reviewed. It is stressed that God loves them, He freed them from the forces of darkness and Satan through Jesus Christ and He wants to give a new life to them through the Holy Spirit. In this new relationship God will change them, heal them, and renew them hence they must surrender to Him. This is the "how to do it seminar", that is, how to receive the baptism in the Spirit, hence they are encouraged to pray for the gifts and counselled as need arises.
The leader of the team knows each of them personally by the fourth week and as such he/she knows the weaknesses of each of them. Hence the counselling is based on these weaknesses so that the participant is prepared for the "praying over period"

5. Praying for baptism in the Spirit.

In the fifth week the whole group prays for the participants to make an authentic commitment to Christ and also to be baptised in the Holy Spirit and His presence to be manifested in the life of the one being prayed for. This is discussed in detail in later pages.


Having been prayed over for baptism in the Spirit the sixth week is set aside for helping the participants to make a commitment to take the necessary steps to ensure growth in the life in the Spirit. They are taught that the basic means to growth are personal prayer, and being part of a charismatic prayer group and sharing personal experiences with others. Personal contacts between the team leader and individual participants are maintained so that he/she can help the person approach the experience in faith rather than feelings. Those who are disappointed are helped to have faith. All this time the team leader shares with the participants his/her personal experiences.

The team leaders increase their understanding of the training process through evaluation, study, training and sharing of experiences.


In the seventh week the participants are encouraged to bear with the problems they are going to encounter in life. They are encouraged that they have a new power to deal
with them, the Holy Spirit. They are assured that help is available from the team leaders and other mature members of the group. They are then helped by the greeter's team to join and adapt to a charismatic prayer group.38

After the seventh week the participants' recruitment into the prayer group is taken over by those in the greeter's ministry. The greeter's ministry is formed by a group of people whose work is to care for new people until they become joined to a prayer group. They are effective in increasing membership and are also involved in the running of the seminars. The greeters play an important role in the prayer groups in that they are the ones responsible for welcoming new people into the group, helping them get adjusted to the group until they become an active party of it and connecting recruits to the ongoing life of the group by encouraging them to regularly attend the prayer meetings, ensuring that they are at home in these meetings, introducing them to others in the group, inviting them to other activities of the group such as parties, Bible Studies seminars and picnics. The greeter's also take a brotherly or sisterly concern for the new members by keeping regular contacts with them, encouraging them to regularly pray, read the Bible and other relevant spiritual books. A greeter also locates a prayer group that is near them and connects the recruit with it.39 This kind of training is similar to that in other new religious movements as has been noted by James LeBar who says

once in the programme the beginner is offered affection, compliments, kindness, favours and attention. This initial warm up leads the candidate to something far greater than he/she bargained for. A strong pressure to merge one's identity with that of the group comes as a result of emotional cues, peer pressure, and overwhelming affection.40
Seminars for different categories of people are held separately. For example there are seminars specifically for priests, for the youth and for other Christians. This is because it is recognised that different classes of people have varying needs. Sometimes these seminars are held in the form of a closed retreat, which takes a week. These are quite expensive as the participants are supposed to take care of the boarding expenses, which are quite high for ordinary people.

Most of the prayer groups in Kenya do not hold Life in the Spirit Seminars in their regions but rather they send their recruits to the Holy Family Basilica prayer group's seminars. In the rural areas where people cannot travel long distance every week due to lack of transport or poverty which prevent extensive travelling the seminars are offered on a "Retreat Weekend". The teachers and discussion leaders of these seminars are trained by the Basilica group and dispersed to these areas to offer the seminars.

Since the fifth week is the climax of "Life in the Spirit seminars", it is important that we describe what takes place during the "praying over" period. The meeting for the prayer for baptism in the Spirit begins, like any other charismatic prayer meeting, with an opening greeting from the leader followed by singing. After the singing the leader of the prayer meeting calls upon those being prayed for to come forward. While here they renew their baptismal vows or commitments as follows:

Leader: Do you renounce Satan and all wrongdoing?
Candidates; Yes
Leader: Do you believe that Jesus is the Son of God, that He died to free us from our sins and that He rose to bring us new life.
Candidates: Yes.

Leader: Will you follow Jesus as your Lord?

Candidates: Yes.

Having committed themselves as above the leader of the meeting leads the group in prayer, which may run as follows.

"Lord Jesus Christ, I want to belong to you from now on, I want to be freed from the dominion of darkness and I want to enter your dominion and be part of your people. I will turn away from all wrongdoing. I ask you to forgive all the sins that I have committed. I offer my life to you and I promise to obey you as my Lord. I ask you to renew my baptism in the Holy Spirit and give me the gifts of the Holy Spirit. Amen."\(^{43}\)

After this prayer the group splits into smaller groups with each candidate going with a "mature charismatic"\(^ {44}\) to a separate place for deliverance prayers. The deliverance prayers are said in a quiet voice. The voice is so low that one need be very near the one saying this prayer in order to hear what he/she is saying. The person saying deliverance prayers commands whatever spirit in the candidate to depart and leave room for the Holy Spirit. This is done while he/she is laying his/her hands on the shoulders or the head of the candidate. After the deliverance exercise is over the candidates are counselled and encouraged as need arises. Then the leader of the meeting draws the whole group together, which in turn lays its hands on the candidates (as sign of solidarity with them and imparting of the Holy Spirit in them) while praying for them to receive a release of the Spirit.
Some of the candidates receive "baptism in the Spirit" immediately and this is manifested by spontaneous laughter, tears or speaking in tongues. Others do not show any sign that any change has taken place in them. They are encouraged to keep praying for a further outpouring of the Spirit. The fact that they do not show any signs that they have received baptism in the Spirit is not taken to mean that they are sinful. However, some people, it is believed, fail to receive baptism in the Spirit if there are some obstacles, which were not removed by basic repentance, or if the group's faith in the baptism is weak. Some people also fail to receive baptism in the Spirit due to lack of adequate preparation. If the problem is with the individual such as serious moral problem, unrepented bitterness, hatred or involvement with witchcraft or drugs (the team leader would have known the problems of each participant in the course of the seminars) prayers for deliverance and sacramental confession are recommended.

The prayer meeting for baptism in the Spirit ends with a word of prayer and the leader of the meeting gives all who were present some extracts from the Bible as a "take home package" to go and meditate on them. Constant prayers and reading the Holy Scriptures are also stressed for encouragement, strengthening in their faith and nourishment in their Spiritual lives.

In conclusion, preparation for baptism in the Spirit is a very rigorous exercise in which the individual is prepared to take the necessary steps so as to receive it. The warm and friendly concern that individuals are shown when they are undertaking the seminars makes the participants yearn to be a part of the group.

The issue of baptism in the Spirit and the way it is interpreted by some of the recipients is one of the main causes of conflict between the C.C.R. and priests in some
parishes. Some people claim that they have been guided by the Holy Spirit to start a new Church after they experience baptism in the Spirit. Others nurse the idea that the Holy Spirit is only active in the renewal. This reasoning has contributed in creating walls of suspicion and separation between members of the renewal and other Catholics. This misunderstanding is brought about by the misuse of the charisms, especially the prophetic gift as is discussed further in the following chapter.

3.4. Charismatic prayer meeting

The weekly prayer meeting is another outstanding feature of the C.C.R. Each prayer group meets at least once a week for prayer and worship. Coming together to pray and worship in small groups is a common practice in the Catholic Church. Spontaneous prayers are however, hardly part of the Church's public worship. This is because traditionally, Catholics are acquainted with various forms of structured prayers and worship such as mass, common recitation of the rosary, novenas and other formulated prayers. In most cases spontaneous prayers are left to the individual's private prayers. To many a Catholic participating in Church's life means primarily participating in the Sunday liturgies and the sacraments. In the light of this, the appearance of charismatic prayer meetings is a new phenomenon in the Catholic Church.

The prayer meetings are the weekly gathering of the charismatics for praise and worship. These meetings operate on the Lord's promise " where two or three are gathered together in my name, there I am in the midst of them" (Matt. 18.20). Jesus is the centre of attention in these meetings. Everything is said and done in faith in Jesus and there is a deep awareness of His presence, through the Holy Spirit.
As Simon Tugwell observes, "it is quite extraordinarily difficult to give a satisfactory account of what a prayer meeting is all about as each one is liable to be so different from any other." In these prayer meetings people come together to pray in the freedom of the Spirit with no set rules beyond the rule of love, expecting the Lord to guide and direct the meeting and accepting in faith that He does so.

Though these meetings have a leader, he has very little influence on the course that the meeting takes. His duties are: welcoming people in the meeting and telling them the theme of the meeting; exhorting the group to focus on the Lord who is at work in the meeting; encouraging everyone to be open to the gifts of the Spirit and to be prepared to co-operate with the Lord in the manifestation of those gifts; ensuring that the group does not divert from the theme of the meeting, maintaining the time of the meeting; summarising the entire meeting in a few words of exhortation. Here he picks some important points from the proceedings of the meeting such as a prophetic word, a teaching or a sharing that came up in the course of the meeting and requests the group to go and reflect on it during the week.

The main aims of charismatic prayer meetings are praise and worship. Prayer of praise, which was often forgotten in Catholic devotions, dominates in these meetings, although quiet prayer and petitions have a place usually at the last part of the meetings.

The phrases "praise the Lord" and "glory be to God" are oftenly used in these meetings and seem to be interspersed everywhere in conversations. Prayer of praise
springs naturally from the people and this makes these meetings to be filled with joy and gaiety.

There is freedom of expression and participants as earlier noted praise and sing uninhibitedly with songs of praise and tongues. While praising, there is clapping, drumming, dancing and raising of hands. This way of praising is especially appreciated by young people. It also helps those who lend themselves to it to step out of their inhibitions and individualism. In this way of praising there is a realisation of Paul's teaching to the Ephesians; "be filled with the Spirit, addressing one another in Psalms and hymns and Spiritual songs and making melodies to the Lord with all your heart, always and for everything giving thanks in the name of the Lord Jesus Christ in God the Father" ( Eph:6:19-20).

Pope Paul's hope in the C.C.R. lies in this area - that it will rejuvenate the world, give it back a Spirituality, a soul and religious thought; reopen its closed lips to prayer and open its mouth to song, to joy, to hymns, and to witnessing. It will be very lucky for our times, for our brothers, that there should be a generation, your generation of young people, who shout out to the world the glory and greatness of God in Pentecost.

A person who is attending charismatic prayer meetings for the first time is struck by the similarities of these meetings with those of Pentecostals. However, unlike in Pentecostal prayer meetings; C.C.R's prayer meetings are moderate, orderly and calm.

Also the practice of praying in tongues, which is given a lot of attention in the Pentecostals' prayer meetings, receives minimal attention in the Catholic charismatic's
prayer meetings. In a meeting of about two hours, no more than ten minutes is given over to speaking in tongues. This usually occurs at a time when prayer is more intense and seems to be poised between silence and speech. Speaking in tongues is done by all those who have it as a gift. It is done in the form of a chant pattern, in a calm and moderate tone. Those involved in the renewal, as Rene observes "deplore the excessive emphasis of glossalalia in discussions of their movement. Moreover, it is only one charism among many that are more important: prophecy, discernment, and so forth." 51

What differentiates charismatic prayer meetings from others in the Catholic Church is the fact that there is a broader exercise of charisms (gifts of the Holy Spirit). These charisms are recognised as tools, which God gives His people for the service of the Church and also as ways through which He speaks to them. It is for this purpose that those who are involved in the C.C.R. are encouraged to attend these meetings so that each can contribute and help in the upbuilding of the Church, as no one has all the gifts, but as a group all are there. In the exercise of the charisms God reveals Himself and His plans to the group. For example through prophecy or the word of knowledge, as it is sometimes called, God may call the whole group to repentance, faithfulness, works of mercy or even reveal His intention to effect a cure to someone in the group who might be sick. Prophetic messages and exclamations are quite common in charismatic gatherings. Most of them are Biblical in style and content.

Many a people who frequent charismatic prayer meetings view them as a time for free expression of joy. Yet others feel that it is a time to get spiritual nourishment, encouragement and strengthening by listening to God's word through hearing
testimonies, scripture reading and prophecies. Others see them as a time to confront God with their problems. To others it is a time to praise God, dance for Him and forget, at least for a moment, their sorrows. To these people the C.C.R. has easy and simple answers to some of their problems. In times like now when the country (Kenya) is experiencing many social, economic and political problems such as violence in the families, corruption, unemployment, land grabbing and increase in cases of drug abuse even among school children, it is then a natural reaction for some people to look for answers to these problems in religion. The prayer meetings provide them with a way to escape these problems at least for a time. This is an age of doubt and anxieties as social systems crumble. New religious groups such as the C.C.R. offer some people a more promising avenue to cope with these anxieties and doubts. This has also been noted by Edward Murphy who says

All over Africa great crusades are announced and take place, and they help tens of thousands in their personal lives... One of the great attractions to this form of living the Christian life is that it has easy and simple answers to all problems. Open yourself to Jesus, accept his love, and experience him as your personal saviour and all your problems will be solved.

Charismatic prayer meetings offer many a Catholic a chance for informal group worship. Unlike mass, which is formal and led by the priest with little room left for lay participation, these meetings are informal, led by lay people. All are free to contribute and no one is expected to dominate the meeting. Every one in these meetings is loved, appreciated, accepted and his/her contribution is greatly valued and respected by all. In mass lay people are passive participants. They look upon the priest
to lead them in prayers. In charismatic prayer meetings however, all are free to express themselves as they wish in praising and worshipping God and they come to these meetings ready and willing to make a contribution. For example someone shares an event that happened during the week with the others, another reads a verse from the Bible, another one gives a prophecy, another starts a hymn, another makes a spontaneous prayer, While another gives a teaching; all in praise and thanksgiving to the Lord God. There is therefore a strong sense of belonging among the participants as each one feels that he/she has a role to play in the prayer meeting. This sharing of responsibilities common in the prayer meetings is closely linked to the African values of community, joint responsibility and sharing. Also the charismatic manifestations in these meetings especially prophecy, healing, visions and dreams are a reflection of the African religious culture. This makes these meetings appeal to many people as they are in line with their traditional religious culture.

This is one area where the C.C.R. is playing a vital role in the Catholic Church. The priests in the Church seem to have all the authority, make most of the decisions in the Church and control the faithful. Hence in ordinary Catholic worship little room is left for the faithful to exercise responsibility. In the C.C.R., as earlier observed, individuals have a strong sense of belonging as they are given an opportunity to exercise responsibility and hence discover their personal dignity. This helps them compensates for the opportunity they lack in the Church. This attracts more people to the C.C.R. It is also a main attraction in the Pentecostal groups as has been noted by Oosthuizen who asserts that,

the marginal people find a refuge in Pentecostal Churches. Freedom in liturgy is a reaction against a fixed hierarchically oriented society. In
the Pentecostal movement they find power of expression and their difficulties are expressed liturgically... Personal and social disadvantages are overcome by way of religious expression. They appeal to the educated as the knowledge that Jesus is a friend is continuously proclaimed in the hymns and choruses, which exert therapeutic influence.\textsuperscript{54}

In conclusion charismatic prayer meetings are unstructured meetings whose main aim is worship and praise and whereby charismatic gifts are prayed for, expected, received and freely exercised for the upbuilding of the Church. All along the Catholic Church has been trying to bring worship nearer to the ordinary people by liturgical reforms but it has been lacking in developing a liturgy in which these people play a spontaneous part. The formalism found within the Church also hinders active participation of all the Christians in worship. The charismatic prayer meetings therefore supplement the Church liturgy by offering a chance for informal group worship where all participants play an active part.

3.5. The format of prayer meetings.

In the foregoing we noted that charismatic prayer meetings are informal and loosely structured. Participants in these meetings are eager to make a contribution. Each one is free to talk and no one interrupts the other. What takes place in the meetings is in effect a practise of Paul's teaching" when you come together each one has a hymn, a lesson, a revelation, a tongue, or an interpretation; let all things be done for
edification." (1Cor. 14:26). The proceedings in charismatic meetings rely heavily on what the participants contribute as the Spirit guides them.

Although these meetings are informal, there exists a loose format though no two meetings are exactly the same. Chairs are arranged in concentric circles so that all in the meeting can see what is taking place. At the centre there is one chair on which is placed a basket, "Kiondo" or a carton. In this basket participants put their written petitions to be prayed for while the meeting is in progress. Each of these petitions is prayed for at a later day by a group of intercessors found in each prayer group.

Prayer meetings take place in Church's halls and in some parishes in the members' homes making the charismatic to be more of a house-Church movement. To avoid competing with the Sunday celebration of the Eucharist, or worship, prayer groups avoid holding their meetings on Sundays during mass hours.  

On average, charismatic prayer meetings take two hours. They open with greetings, welcoming of all to the meeting and calling everyone to prayer by a member of the group who is previously designated. After the opening greetings the meeting gets under way, not following any preconceived plan or the direction of anybody, including the leader, but depending for its course on what the participants contribute.

As this study concentrated more on the Holy Family Basilica prayer group the format described below is for this group's meetings. After the opening greetings, the music ministry leads the group in singing charismatic choruses, some of which are adopted from the Pentecostal Churches. The others in the meeting join in the singing and all are free to express themselves as they wish. Some sing with their hands raised, others
clap, others jump, others sing while just standing, while others sing while sitting down. Singing helps the participants to step out of their inhibitions and cerebralism and open up to the working of the Holy Spirit. As singing gains momentum some people start speaking in tongues, which takes the form of a chant pattern.

The singing session is followed by Worship. This is usually a period for word of prayer, sharing, scripture reading and the exercise of Spiritual gifts. It is the main component of a prayer meeting and the above activities alternate with singing. During the moment for word of prayer the leader calls those in the meeting to offer their prayers as they wish to the Lord. This is a time when some people pray aloud, those with the gift of tongues exercise it, while those without it offer their prayers silently. This is also a moment for welcoming the Holy Spirit and praising the Lord.

At times the meeting leader calls for shared prayer. This is a prayer that is said by one person for the general good and needs of the entire group. It is supposed to be a prayer of praise and thanksgiving, but many people who offer this prayer offer some petitions as well. Sometimes, when this prayer is going on some people are heard saying in low tones "we thank you Jesus", "we glorify you lord" or "praise Jesus".

The reading period is when those with some readings from the Bible are given a chance to read to the whole group. After each reading time is given to the participants to meditate over the message from the reading so that they can receive the full message it contains. Sometimes someone with the gift of interpretation interprets the message to the group, sometimes relating it to their daily lives experiences.
Sometimes when the meeting is still underway everyone remains quiet. This is called the moment of silence. This is a period of deep silence during which people pray inwardly and listen to the voice of the Holy Spirit guiding, consoling and enlightening them from deep within. This period sometimes terminates with manifestation of Spiritual gifts especially prophecy. While everyone else is silent someone utters some words which are similar in style to the prophetic words in the Bible. For example in one of the meetings we attended a woman's voice uttered these words, "open the doors for the Spirit of the Lord wants to enter, open the doors" during the moment of silence. At other times the moment of silence terminates with the speaking in tongues by the whole group in the form of a harmonious murmuring which comes from the whole congregation.

The sharing period includes: exhortation by the prayer meeting leader; spontaneous or prepared teaching offered by someone who had been given this task in advance. In most cases teaching is done by those who are recognised as having this gift; testimonies, which are geared towards deepening the relationship of those in the meeting with God and also building their faith in God. In the testimonies someone shares with the others an event that happened during the week so that they can learn from the experience how God works in the live of the Christians as"what the Lord can do for me He can also do it for you". Testimonies are also intended to praise God for the good deeds He has done in the day to day experiences of the ones' giving them. The assumption here is that when others hear of the saving grace of God they can rejoice because Jesus is alive and actively at work in the Christians.
Intercessory and petition prayers are usually reserved for the last part of the meeting. This is so that at the beginning all are enabled to concentrate more on the Lord than on one's own needs, to praise and find joy in God for His goodness. At this time the leader may call the congregation to pour out their problems, worries, fears and anxieties and make their needs known to the Lord. At other times someone with a special need asks the whole group to intercede for him/her. While the prayer is being said all in the group extend their hands to the one being prayed for. This is called laying on of hands and is done as a sign of unity and as a gesture of concern for the one being prayed for. It also symbolises the imparting of the Holy Spirit on the one being prayed for.

The final part of a prayer meeting is announcements informing the participants about the activities, which the prayer group intends to undertake in the course of the coming week. Those attending charismatic prayer meetings for the first time are also called upon to come forward after the meeting is over so that they can be welcomed officially. One person does welcoming while the rest break off. In welcoming the newcomers, questions such as who invited you to the prayer meeting?, how did you learn about the charismatic prayer meetings?, and How did you find the meeting? are asked. The visitors or newcomers are then encouraged to continue attending prayer meetings if they are interested in knowing more about the C.C.R. 59

The meeting closes with a summary of the entire meeting and a few words of exhortation from the leader. In summary charismatic prayer meetings have three parts: the opening session, the worship session and the sharing session. In the opening session there is the opening greetings, the opening prayers and the opening songs. The
worship session has: the word of prayers, shared prayers, teaching, reading from the scriptures and exercise of charismatic gifts. While the sharing part has, testimonies, petitions, and intercessory prayers, announcements and closing prayers.

In conclusion the C.C.R. challenges and invites all Christians to renew their commitment to Jesus Christ as their Lord and Saviour and so be baptised in the Holy Spirit. To be baptised in the Spirit, according to the Catholic charismatics, does not mean receiving another sacramental baptism but to experience in a new and marked way the gifts already received in the sacraments of baptism and confirmation. These gifts are: the power to experience Jesus as a living reality in one's life and to witness the Gospel message of salvation boldly to others and also to exercise charismatic gifts more openly without fear. It is by renewing one's commitment to Jesus that one receives baptism in the Holy Spirit. Through this movement Catholics are being reawakened to a living faith.

Phrases such as "I am saved", "seeing God" and "knowing Jesus personally" common among the charismatics are borrowed from the Pentecostals and other revival groups in the Protestant Churches. These phrases are close to the Pentecostal and fundamentalist's insistence of a salvation experience and is making many a Catholic to be suspicious of the C.C.R. This is because in the Catholic Church the experience and the conscious awareness of the Holy Spirit has been for too long a matter of theologians and mystics. Also the borrowing of language from the Pentecostals and Protestants has subjected the C.C.R. to all possible misunderstandings that ordinary Catholics have about the Pentecostals and Evangelicals.
It is true that the interpretation of baptism in the Holy Spirit varies among those in the renewal. Some hold the view that no one can be saved unless he/she has got this experience while the great majority conform to the Churches teaching that "the experiential certitude of being in grace of God is indeed possible by grace and can be a great blessing: but it is not a necessary part of faith nor essential to the reception of grace". All these are some of the obstacles to the spread of the C.C.R. in the Catholic Church.
Several respondents expressed the view that the C.C.R. is a satanic movement but when asked whether they have ever attended charismatic prayer meetings they said no. They did not even understand what the term charismatic meant. A point to note is that this study was carried out when there was general fear about the alleged increase in devil worship in schools. This could have had an influence in some of the response of the interviewees.


Quoted from Vincent Walsh: A Key to Charismatic Renewal in the Catholic Church, St. Meinrad, Ind. Abbey Press, 1974, pg. 70

ICCR Newsletter "Catholic Charismatic Renewal at the heart of the Church" Vol XXI no 1 by Charles Whitehead, pg 2.

Canadian Bishops: "Charismatic Renewal", Eldoret, Gaba Publications, 1976, Pg. 3


Ibid. Pg. 97.


Oconnor, Edward: The Pentecostal Movement In the Catholic Church, 1971, pg 131

Liberata Wanjiru, Interview, 22.2.95, Nairobi.

Paul Muhia, interview, 4-7.95, Nairobi.

Out of the sixty-five Catholic respondents to the question, how often do you read the Bible? only twenty of them read it daily, ten do not even have a Bible while the
rest said they read it on their own rarely. This is as opposed to the Catholic charismatics all of whom admitted that they read the Bible daily.

14 Peter Macharia, interview,

15 Op cit., pg 31

16 Kevin M. Ranaghan, "Catholics and Pentecostals meet in the Spirit" in Kevin and Dorothy Ranaghan(ed.) As the Spirit Leads us. Paramus: Paulist Press, 1971 pg. 114ff

17 By Protestant literature we mean David Wilkerson's The cross and the Switchblade and John Sherrill's They speak with other tongues.

18 Bilsen Bertrand, Change and Renewal, Dublin, M.H. Gill and Son Ltd, 1966, pg. 341


20 Vincent Walsh (Rev.); A Key to Charismatic Renewal in the Catholic Church. Indiana, Abbey Press, 1974, pg. 34f.


22 Catholic Charismatic Renewal Kenya, National Guidelines, 1994, pg.14

23 This was heard by the author in a sermon delivered by Fr. Paul Njoroge during mass at St Kalolo Lwanga Church, Waithaka on 3.6.95 while referring to the charismatics and banning them from holding their prayer meetings in the Church's hall.

24 Op cit (O'Connor), pg. 246

25 Dr. Nancy Njoroge, interview, 20.7.95, Kawangware, Nairobi.

27 Ibid.

28 Ibid.


30 Ibid pg 62

31 Ibid.

32 Herman Kihuha, interview, 22.2.95, Nairobi.

33 Ibid.


36 Op cit. (Kihuha)

37 Ibid.

38 Ibid

39 Peter Macharia: interview, 8.5.95, Nairobi

40 LeBar, James J, *Cults Sects and the New Age*. Indiana, Our Sunday Visitor Publishing Division, 1989, pg. 66

41 The participants in the life in the Spirit Seminars that were held in Kasarani in 1997 were expected to raise 4800 shillings each to cater for the boarding expenses.

42 This is the time when the whole group prays for those seeking a renewal in the Spirit so that they can experience the power, presence and gifts of the Holy Spirit in their lives.
This prayer was led by the leader of a prayer meeting for the praying of the baptism in the Spirit we attended at the Holy Family Basilica on 5.5.95

A mature charismatic is one who has been involved in the movement for a period of not less than one year and who is experienced in the exercise of Spiritual gifts especially deliverance.

Kihuha, Herman, interview, 27.2.95.

Ibid.

It is true that some people after they experience baptism in the Spirit claim that they have been instructed by the holy Spirit to do some things which are not acceptable in the Catholic Church, such as starting a new Church, dressing in a certain manner or even criticising negatively some of the Catholic doctrines and practices. An example here is a prayer group in the Ongata Rongai Catholic Church which claimed that they had been instructed by the holy Spirit to be dressing in pure white clothes always when attending Church and also to get out of the Catholic Church as the Church has no room for the holy Spirit. The group was banned from the Church as it was seen to be misconstruing the work of the Holy Spirit, as He is a Spirit of unity and love.


Kihuha Herman, interview, 22.2.95.


These are the reasons we got as to why people attend prayer meetings.


Waweru, John, interview, 25.2.95.

op cit Kihuha

Meeting held at the Holy Family Basilica on 2.5.95.

Scholastica Awiti giving a testimony in a prayer meeting held at St Teresa's Church hall on 4.7.95.

This is my personal experience when I was welcomed at the end of the first meeting I attended at the Holy Family Basilica sometime in 1992.

CHAPTER FOUR

OTHER CHARACTERISTIC FEATURES OF THE CATHOLIC CHARISMATIC RENEWAL

4.1. Introduction

In the previous Chapter we maintained that coming together to pray spontaneously in small groups has not been common in the Catholic Church's practice. In this chapter we are going to look at the characteristic features of charismatic prayer groups and their function in the Catholic Church. We are also going to look at some of the ministries where the charismatics are most active. A prayer group is simply a number of people who come together or gather for prayers. It can be described as a community in which each member feels both recognised and wanted by the others. This is a common feature in the Catholic Church as there are many types of prayer groups such as the Legion of Mary prayer Groups, The Sacred Heart of Jesus Prayer Groups, St. Monica Prayer Groups, St. Anne's Prayer Groups, and the Catholic Charismatic Prayer Group among others. Charismatic prayer groups are different from the other groups in that there is spontaneous worship and other certain distinctive practices such as prophecy, prayers for healing and deliverance, laying on of hands, lifting up of hands in prayer and giving of testimonies.

4.2. CHARISMATIC PRAYER GROUPS

As we observed in the previous chapter the Catholic Charismatic prayer groups are the main means through which the charismatic renewal movement is spread in the Catholic Church in Kenya and world-wide. In these groups there are ministries or services to the people in the group and outside the group such as healing, prophecy, pastoring, praying with people, Bible Study, evangelisation, healing prayers, services to the poor and the needy and helping the sick, which is done in the power of the gift received from the Holy Spirit and are recognised by the group. Through these ministries people who have never
heard about the charismatic renewal movement come to learn about it and those who are already involved have their faith and spiritual life strengthened and nourished.

An ordinary charismatic prayer group comprises between ten and a hundred people who meet weekly for praise, teaching, listening to the Lord, petition and fellowship. Those who attend these weekly meetings are called to a deeper commitment to Jesus Christ and the group helps its members to live that commitment by teaching, prayers and support in their spiritual life.

It is estimated that there are about fifty Charismatic Renewal prayer groups within the Roman Catholic Church in Kenya. These groups, as observed in chapter two, do not keep membership records. This is because they strongly feel that keeping attendance or membership records stifles openness and spontaneity. Moreover membership in the C.C.R. is open to all Catholics who are "being led by God to a deeper life of worship, holiness, love and service. They may or may not be involved in the C.C.R. but are involved in the life and ministry of the church in their families, places of work or dioceses." This definition leaves open the membership of the C.C.R. to all Catholics who are pursuing the ideals of the C.C.R. irrespective of the spiritual organisation they are involved in, in the church. Hence Charismatics see people such as the Late Mother Teresa as charismatics although she was in no way involved in the C.C.R. Another possible reason why prayer groups do not keep attendance records is because their prayer meetings attract non-Catholics. Keeping records in such a case is therefore difficult in view of the fact that these non-Catholic Christians might not be interested in joining the Catholic Church.

Leaders are supposed to consult the parish priest before introducing a prayer group. They are also supposed to keep the priest informed about all further development and often ask for his personal guidance. Hence the priest in any given parish is the one who determines whether a charismatic prayer group is to be formed or not. If he is not for the idea of introducing such a group in his parish, the leaders of such a group are supposed to
obey him. This is one area where tension arises between the parish priest and the charismatics should the latter decide to disobey the priest who is the recognised authority in the Church. However the greatest strength of the C.C.R. is a sense of discipline, accountability and appreciation of the role of authority in Christian formation. Hence if the priest refuses the formation of a charismatic prayer in his parish the charismatics obey him. In the mean time they sought ways of convincing him, through dialogue and prayers, why it is important for them to form such a group. In some cases these strengths have developed into overcontrol thereby hindering the spread of the charismatic prayer groups in many parishes in Kenya. This is because if the priest does not get convinced on why a charismatic prayer group is important in his parish it would mean that such a group would never be formed. If the charismatics on the other hand go ahead and form the group they are taken to be undermining the authority of the priest hence seen as being disloyal to the whole church.

As earlier noted charismatic prayer groups do not keep membership or attendance records. As such it is difficult to tell the number of Catholics who are involved. Each group in modelled in response to its local situations and as such Charismatic prayer groups differ in size, composition and structure. Some groups like the Holy Family Basilica one have more members while others like the St. John Group (Riruta) have more women than men.

In most instances Charismatic prayers groups are started on the initiative of one person who has been a member of a charismatic prayer groups elsewhere. Out of the need to bring Charismatic prayer meetings and fellowships closer, such a person finds a few Christians and suggests to them the idea of praying together and if they are agreeable he/she consults the parish priest and if he has no objection a prayer group starts.

Once a Charismatic prayer group is formed, as Bradfield observes, little or no effort is made to organise the new group beyond the local level. Each group is encouraged to go its own way and they make little effort to set up metropolitan, regional or national co-
ordinating committees or councils. This lack of formal organisation has resulted in little reliable information being available on the programs, sizes and the activities of the Catholic Charismatic prayer groups.  

The powerful experience of baptism in the Spirit draws people together into closer association. Even those who get this experience outside the Charismatic Renewal movement find themselves seeking Charismatic prayer groups for fellowship and Spiritual growth. This is one way through which membership in the Charismatic prayer groups is increased. Another way is where somebody already active in the Charismatic Renewal invites a friend to attend a prayer meeting. If such a person gets interested in the Renewal he/she is invited to join the prayer group which will help him/her understand the movement better. Most people who are involved in the renewal came to know about it through friends or acquaintances.

Charismatic prayer groups have powerful impact on individuals. They help their members grow spiritually through acceptance, encouragement and love. The prayer meetings organised by prayer groups provide support for personal growth. All feel loved, appreciated and accepted as each one is given an opportunity to grow, serve others and contribute. Sometimes fellowships are held in the members' homes. This offers the members an opportunity for socialisation. It also promotes a sense of belonging and social acceptance of a member by the rest of the group and is important in keeping members within the group. This appears to be a common feature among most new religious groups in Kenya today. Holding of fellowships also offers members of the group an opportunity to know one another intimately. This in turn makes it easier for even a new member to make friends within the group. Such a strong interpersonal relationship among the members makes the prayer group appear like one large family.

In Kenya most institutions, such as the kinship structure and the extended family, which once met the above needs for friendship, acceptance and love are disintegrating. Strong
kinship ties existed in most Kenyan societies. Each person was expected to support and
strengthen the kinship ties. Every person saw him/herself as belonging to the wider
community. The kinship members supported one another especially during important
occasions such as building houses, preparing fields for planting and also during the rites of
passage such as initiation, marriage and death. Urbanisation and migration from rural areas
to urban centres have led to the weakening of these kinship ties, which used to cater for
the needs of friendship, love and acceptance. Some people in the urban centres experience
loneliness and a "community vacuum", as the emphasis in the urban setting is more on the
individual rather than the community. Those involved in the charismatic prayer groups get
this vacuum filled by the group. This is because as Elton Trueblood observes,

When a person is drawn into a little circle devoted to prayer and to deep
sharing of spiritual resources he is well aware that he is welcomed for his
own sake since the small group has no budget, no officers concerned
with the success of their own administration and nothing to promote.

Charismatic prayer groups provide the context within which a person can be seen and
communication can take place at a personal level. Praying spontaneously in a group helps
individuals become more ready to express their difficulties openly. This evokes the
compassion and concern of others in the group. Consequently friendship deepens,
openness develops and hence the group becomes very supportive of all its members not
merely in everyday difficulties but even in the personal religious development of each of
them.

Although charismatic prayer groups are formed by Christians who have been touched by
the charismatic experience of baptism in the Holy Spirit, they are open to all; the old, the
literate, the professionals, the married and the unmarried men and women and even the
religious (the priests, bishops and nuns). When one visits a charismatic prayer meeting the
group warmly welcomes him or her. This makes one feel wanted and loved and it appeals
to all classes of people as these are needs (to be loved, cared for and wanted) common to
all.
The formation of charismatic prayer groups face different reactions in different parishes. The priest-in-charge in any given parish is the one who determines to a large extent, as earlier noted whether a charismatic prayer group is to be formed or not. In parishes where the priest has been against the introduction of a prayer group, the members meet in their homes for prayers and fellowship until an understanding between them and the priest is reached. This attitude of submission to authority has often led to the C.C.R. being tolerated even in parishes where the priest is against it.

This antagonistic attitude of the priest towards the C.C.R. is sometimes born of the long Catholic tradition of being hostile towards anything originating from or similar to Protestantism. Some priests such as Fr. Paul Njoroge of Riruta Parish and Fr. Gachau see the movement as a Protestant one and hence doubt its legitimacy and intentions in the Catholic Church. Surprisingly enough Father Njoroge is almost totally ignorant of the activities of the C.C.R. as he admits, "have never participated in the Charismatic prayer meeting. I do not even know what they do, how they pray or even how their meetings look like." Yet, he has banned the members of the C.C.R. in his parish from holding their meetings in the Church's hall. In such a situation, though charismatics are submissive to those in authority and they are not for leaving the church, continuous attacks on them by those in authority makes some leave the church.

Several factors are attributed to the priests' hostility or intolerance towards the C.C.R. As it was noted above, the conservative ones see it as a Protestant movement and hence reject it on that ground. Others see it as being opposed to the Church's doctrines and teachings especially with regard to the question of salvation. The Charismatics usually refer to the experience of baptism in the Spirit as being saved and hence say that they are saved. This is seen by some priests and most Catholic faithful as being contrary to the Church's teachings that,

- there is no absolute certainty about salvation because while we must believe that God's will is for the salvation of all people an individual cannot
exclude all possible doubts of his own salvation." That is to say, no one can be certain about his own salvation. By saying that "they are saved" Charismatics are seen as being certain about their own salvation. The priests who reject it on this ground therefore do so in order to preserve the church from error.

Among some charismatics there is a manifestation of unorthodox religious doctrines such as rejection of hierarchical priesthood, some say that devotion to Mary and the Saints is idolatry and the traditional Catholic doctrine of penance is an error. The priests are therefore against the groups, which embrace such beliefs as they are seen as being against the teachings of the Church. They therefore reject such groups in order to preserve the traditions and doctrines of the church. It is a fact that some Catholics have left the church to join other churches as a result of embracing these teachings. In this respect the C.C.R. is a threat to the Catholic Church. However the threat caused by such faithful is very small as the movement at large, as noted in chapter one, does not encourage defection. Furthermore one of the chief benefits of the charismatic experience, as observed in chapter three, is that it increases their love, respect for and commitment to their church's teachings and practices.

Some priests are opposed to the self-acquired autonomy of some prayer groups who claim that the Holy Spirit leads them and so they believe that they do not need the guidance of their parish priest. The traditional belief in the Church is that the Holy Spirit guides the heads of the Church to guide the community, which is the body of Christ. Hence if charismatics claim to be guided by the Holy Spirit outside the Church hierarchy, they are seen as not being genuine Spirit filled members of the Church.

Groups sometimes fall apart and members drop out. In Kenya the whole group of overzealous members of Blessed Sacrament Church, Buruburu separated themselves from the Catholic Charismatic Renewal and the Catholic Church in 1992. This group has caused people in parts of Buruburu Church to disapprove of the renewal. The members of this group before separating from the Church started rejecting the Sacrament of penance, the
praying of the Rosary and the honour accorded to Mary by the Church. They were also apparently participating "too much" in non-Catholic fellowships and prayer gatherings. This caused a rift between them and the priest in charge who felt that they were being an example in the negative on what a Charismatic Renewal prayer group ought to be. Consequently they were banned from associating themselves with the Catholic Church or holding their meetings in the Church's hall. As a result the group fell apart and all its thirty members except two, John Waweru and his wife left the Catholic Church and joined other Pentecostal Churches in Nairobi.¹⁰ What happened to this group shows that charismatic prayer groups if not properly led and guided can be a threat to the unity of the Catholic Church.

The reaction of the Blessed Sacrament prayer group is very much unlike the Charismatic Renewal way of doing things. As it was earlier noted the C.C.R. is loyal to the Catholic hierarchy and doctrines as it strives to bring unity in the Church rather than division. Most respondents (93%) felt that their experience of baptism in the Spirit should not make them leave the Church because the Holy Spirit is a Spirit of Unity. To them God intends to use them to witness to other Catholics about their experience so that they too can commit their lives fully to Christ. They also felt that they are part and parcel of the Catholic Church and hence have a duty to conform to the hierarchy, the teaching, practices and doctrines of the Church.¹¹

Most dedicated charismatics enthusiastically encourage their friends to attend prayer meetings. The rapid multiplication of prayer groups in Kenya seems to be due more to this personal enthusiasm. Evangelising and proselytising are thus characteristic activities of the C.C.R.'s most enthusiastic members. It's a fact that in all prayer groups visitors come and go on the invitation of their friend's. Some remain and join the group, while others visit just once never to be seen again.

In summary Charismatic prayer groups play the following roles in the Charismatic Renewal movement and the Church in general. They offer an opportunity where people
are introduced to the Charismatic Renewal Movement and the Baptism in the Holy Spirit. They offer a chance where people are explained to the various charismatic gifts and teaches the members how to yield to them, they help people grow Spiritually, help people discover their gifts and hence their mission and apostolate for the Church; they provide an opportunity and an atmosphere which helps people to be open to the gifts of the Spirit; they help people develop an attitude of prayer especially in the modern world where people tend to forget prayer or at least find it difficult to get themselves down to praying. Commitment to a prayer group overcomes this usual neglect of prayer. The Charismatic prayer groups also provide a vital Christian community where members experience the presence of God, see and hear the Gospel being preached and lived authentically. That is where everyone feels loved, wanted and responsible for the spiritual wellbeing of the others. They have therefore grasped the communitarian dimension of the Gospel as they foster friendship. The concept of sharing as earlier noted is very common and popular among the membership. They frequently express their willingness to share an experience, an idea, a prayer, a teaching, or a prophecy. In this manner, they try to re-establish the communal Christianity, which constituted the historic nucleus of the Church.

This is just one way in which the Catholic Church is trying to establish communities that serve every Christian closely. Other communities are like the small Christian communities. Therefore in the context of the present day Catholic Church, committed Christians are coming together to pray and praise, to evangelise, to serve others and to find Spiritual nourishment. In all these forms of community it is evident that there is a great Spiritual hunger for God, Spirit and His presence among the Catholic faithful.

Christian communities are important for the sustenance of religious commitment. Strong religious commitment needs the intense community of faith for its sustenance. Charismatic groups, which are characterised by enthusiasm and emotional release, are capable of eliciting from the participants a spirit of unity. The individuals in the CCR have a strong sense of belonging, which represents a strong sense of community. Each feels he/she has a role to play in the group.
4.2. Leadership in Charismatic prayer group.

It is not new for lay people to preside over the prayer meetings and prayer groups in the Catholic Church. These prayer groups provide an opportunity to the lay people, both men and women, to exercise their leadership skills. Leaders in the prayer groups are expected to correspond with the requirements laid down by St. Paul in his first letter to Timothy Chapter three verses one to thirteen.

As earlier observed, many prayer groups are started on the initiative of a person who have belonged to a charismatic group elsewhere. In the new group he/she finds a few people and suggests to them the idea of starting a prayer group. This immediately pushes the initiator to the position of leadership for it is up to that person to direct or guide the others what to do.

In other cases a prayer group is started by several people driven by a common need of maybe starting a group that is nearer their homes or houses. It is not unusual to find people travelling a long distance to attend prayer meetings or other charismatic activities especially in parishes where the C.C.R. is not allowed. In such a case the people who start the prayer group informally become leaders of that group.

However as the group grows the need to have formal leaders becomes necessary. These leaders are elected by the group and like in all the other groups in the church the priest is involved in approving the leaders elected. Anybody can be a leader so long as he/she is a practising catholic, has experienced baptism in the Holy Spirit; is recognised by the group as having the gift to lead, is living the full sacramental life of the Church (that is, he/she must be single or have cerebrated the sacrament of matrimony), has no serious difficulty in his/her personal or family life and is more mature in the use of the spiritual gifts.

Leadership is made up of a core group or a pastoral team who are elected from the group
and who have all the above qualities. The core group is made up of about six members who meet at least once a week to review the last prayer meeting, pray for the next prayer meeting, discuss ideas on how they can improve their respective prayer group and also prepare the theme for the next prayer meeting.  

4.3. MINISTRIES

Many a Catholic view Ministry in terms of saving others from poverty, war, ignorance, diseases and economic insecurity. To them serving God means helping those in slum areas, the aged, and the sick. In the Charismatic Renewal however, the term ministry is oftenly used to refer to the way or ways through which a person uses his/her Spiritual gift to bring other persons closer to God.

The charismatic prayer groups, as we noted earlier pray an important role in helping their members discover their gifts and hence their mission and apostolate for the Church.

In the Charismatic prayer groups there are two types of ministries:

(i) Internal ministries - which are concerned with those in the group e.g. prophesy, healing, teaching, intercessory, pastoring and Bible study. These ministries are distinct in the C.C.R. prayer groups.

(ii) Exterior ministries which are directed to the people outside the group such as evangelisation, healing and deliverance, services to the poor and the needy, helping and caring for the sick, the aged and the youth in the power of charisms received. These are the ministries, which most Catholics are familiar with.

People who have spent some time and energy in training to use these gifts well carry on interior ministries. Charisms make human beings depend on the power of God to build his Church and minister to his people, hence the need for regular prayers for them. Ministering in the C.C.R is done in the power of the gifts received from the Holy Spirit and recognised within the group. Popes Paul VI and John Paul II have recognised that charismatic prayer groups have been forerunners of the Church's new understanding that
each Christian has a duty to enter into the service of the Church.  

In the C.C.R. some ministries, which are new in the Catholic Church, have come up. These are:

4:3 (i) The Evangelisation Ministry

Through the C.C.R Catholics are becoming more aware of their responsibility to evangelise - to let people know about Jesus for a sound and whole life. It is a fact that Catholics are overcatechized and oversacramentalized but underevangelized. Most lay people as Pat Lynch has observed do not see evangelisation as their job. All that is required is to live a good Christian life, to keep the faith, and to leave the rest to the priests and the nuns who are supposed to be trained for that sort of thing. The teachings of Vatican II that evangelisation constitutes the essential mission of the Church with every baptised person called to play a full part has not really been understood by many Catholics. Most Catholics view evangelisation as a Protestant or Pentecostal tradition. To many Catholics one's faith is his/her personal affair and professing it publicly is very rare.

However, in the Charismatic Renewal Movement, the evangelisation ministry is taken very seriously. The life in the Spirit seminars, intended to prepare the participants for baptism in the Holy Spirit have drawn many a catholic into the fullness of life in the Spirit and assisted them in establishing their own personal relationship with Jesus. The Charismatic Renewal Movement is itself a form of evangelisation in which on the basis of the common priesthood of all believers the participant lead each other, by means of their own personal witness to their faith, to a direct encounter with Christ himself. All of the respondents affirmed that they have found their lives changed by the personal growth promoted by this renewal. They freely talk about God and Christ on the basis of a real personal encounter and are set free to bear personal witness to their faith.

The ministry of evangelisation is also carried out through serving the poor, the old and the
It is a fact that Catholics have a tendency to a private faith life. Few of them like sharing their personal religious experiences with outsiders and this is one of the reasons, among others they are easy targets for the evangelical Pentecostals. This is because among many Catholics there is an assumption that they are good Christians because they are always present at mass on Sundays, they frequent the sacraments and especially the Eucharist and they are baptised and confirmed.\(^{18}\) Sharing of religious experiences count less in the faith life of many a Catholics.

The Church has contributed to the above situation in that all along religious experience and professing ones faith publicly has received minimal attention. Over the years the Church has been emphasising on the sacramental rites and stressing less on the role of the Holy Spirit in a Christian live. Sacraments were seen, not as objective entities but as personal encounters with Jesus. This has led to a situation whereby many Catholics see the sacraments as Jesus reaching out to them, saving them, healing them, forgiving them, uniting them and empowering them. As a result a mentality whereby people expected the sacraments to meet all their Spiritual needs developed.

The modern Church is faced with a challenging situation of speaking relevantly about salvation to the modern man. It must be stressed that people today see no sense in repeating laid down formula, rules or customs when they have no link with the experiences, values and aspirations of the world now. If Christian witness is to survive it must be humanly concerned and truly loving. The experience of baptism in the Spirit advocated by the C.C.R. and the resultant gifts and fruits speak radically to the members. Through these gifts and fruits Jesus heals them, consoles them and loves them. Friendship, love and acceptance answer precisely the craving for the authentic loving interpersonal relationship that makes societies whole.

The sense of God and the great value attached to prayer after the experience of baptism in
the Spirit is more remarkable in view of the fact that our age is occupied by social gospel. Humanism, secularism and activism permeate much of what is preached in the Church today. Many people today have their idea of worship and religious beliefs challenged by the many ideas that are being propagated by the humanists and the secularists. This makes it important for the Christians to have a firm conviction in their beliefs and practices.

The C.C.R is therefore significant in that it is helping many who are Christians by virtue of infant baptism and upbringing find their lives changed by the personal growth prompted by the C.C.R. They talk about God on the basis of a real personal encounter and they are set free to bear personal witness to their faith in a world that has grown hostile or even indifferent to Christianity. What the C.C.R, does is answering real need in the face of secularisation as it helps participants experience their religion at a time when the Churches are felt to have become rather secularised and devotion is in short supply. It offers the Catholics a way among others to make a mature commitment to Jesus and the Church. It therefore involves a return to religion. However this return to religion takes a different form from the traditional Catholic devotions such as the novenas, the benediction of the Blessed Sacrament, the holy hours and first Friday devotions. In some respects it fosters a break with the traditional social and cultural norms such as Catholics taking a rather radical step by participating in Protestant fellowships and prayer meetings and feeling free and bold enough to evangelise.

There are different forms of evangelisation in the C.C.R, which are door-to-door evangelisation, frontline evangelisation, person-to-person evangelisation and group evangelisation. In the door-to-door evangelisation, the evangelisation team is divided into several groups, each comprising two people. The two people then, on obtaining permission from the parish priest move from door-to-door telling others about the Good News of salvation and why it is necessary for get converted to Him and if one is baptised why it is important to renew his/her commitment to Jesus.

Those people who have undergone special training for this sort of work normally carry on
the frontline evangelisation. In the Holy Family Basilica, for example, it is done by John Waweru, James Wainaina and Charles Njugaga all of whom have gone to Ghana and Uganda to train in the Catholics Schools of Evangelisation found in these countries. In these schools of evangelisation, the evangelists are taught the techniques of evangelisation especially on the use of the Bible as Catholics.

Frontline evangelisation is carried out through crusades, mass media and conferences. In these conferences distinguished evangelists from Kenya and internationally are invited to come and give a teaching. More than fifty prayer groups are invited to these conferences. Re-known evangelists and healers such as Ms. Deborah De Rosia from Trinidad, St. Briege McKenna, Fr. Joseph Bill and Fr. George Montagua, a scripture scholar and priest from USA. have been main speakers in some of the conferences and crusades held in Kenya. These crusades and conferences are a main attraction of many people to the C.C.R. as they emphasise on healing.

Since the Bible is seen as "the key to good evangelisation" the evangelisation team organise Bible Study sessions. In these sessions, they invite Catholic priests and scholars to come and teach them on how to use the Bible in their ministry. In the Holy Family Basilica prayer group for example, Fr. Eugene of Montfort Fathers is the one who facilitates the Bible Vigils which take place every month. Although these Bible vigils are intended for the evangelists, all Catholics and non-Catholics are welcome. Here they are taught to interpret the Bible in accordance with the Catholic principles so as to help them deal with the problem of fundamentalism that sometimes comes up. Great value is also placed in acquiring familiarity with the scripture.

In the course of this study, we established that through the C.C.R and the Liturgical movement, the attitude of the Catholic faithful towards the Bible, formerly considered by some, as a "Protestant Book" is gradually changing, although some are still scandalised when they hear about Bible vigils. It is a fact that many Catholics rarely read the Bible except on Sundays. Out of the sixty-five Catholic respondents to the question how often
do you read the Bible? only ten of them read it daily, thirty of them do not even have a Bible, while the rest said they read it rarely.

This shows that many a Catholics do not realise that the real meaning of reading sacred scripture is letting God's word act upon them and give them grace. The knowledge of the Bible is necessary for a fully Christian life today. Although the Sunday Liturgy and summons are scriptural, ignorance of the content and form of expression of the Holy Scriptures is one of the greatest obstacles to the Ministry of evangelisation in the Catholic Church. This problem has been brought about by the fact that for a long time the use of the Bible in the Catholic Church had been reserved for those in the church hierarchy. Lay people were not allowed to read the Bible.

Through the Charismatic Renewal Bible vigils, the Catholic faithful are taught to have a mature appreciation of the scriptures. Great value is place on personal reading, reflection and meditation of scriptures, hence making Catholics become more familiar with the scripture, than before. Those involved in the Charismatic Renewal Movement spend at least one hour daily reading the Bible.

In conclusion the C.C.R. has played a significant role in awakening the catholic laity in their duty as evangelists, which unfortunately many did not previously take seriously. Currently catholic charismatics are even following the example of the Protestant evangelists and started holding healing crusades aimed at spreading the Gospel.
4.3 (ii) The Intercessory Ministry

The main aim of this ministry is prayers. In all Charismatic prayer meetings, one sees a basket placed on a chair and kept at the centre of the prayer group. In this basket the participants in prayer meetings put written petitions. Since the aim of a prayer meeting is praise and worship, little time is available for intercessory and petition prayers. Hence those who feel called to intercede for others come together and form a team of intercessors. This team meets at least once a week, for thanksgiving and intercession.

The intercessory team prays for the most pressing needs in society. For example, for there to be peace in the world, in war-torn regions, they pray for leaders, both political and religious and also for individual needs. Through the intercessory ministry prayer partners emerge. A prayer partner is one to whom another can be able to open to in personal matters and requests him or her to intercede for him/her. The prayer partners help one another share problems hence easing the burden of shouldering them alone. The intercessors pray for others, for the Church, for the group and its leaders, for the Church hierarchy to be involved in the C.C.R and to be more committed in their work.

4.3 (iii) Young Adults Ministry

Most Charismatic prayer groups have recognised that the young (youth) people have their special needs which need to be met by the group but which cannot be satisfied by merely participating in the prayer meetings. As Pat Lynch Laments,

"Young people respond to challenges. Everyday our young are bombarded with sights and sounds inviting them to become more sexually active, to drink, to smoke to make money and to look after "number one". Do they see and hear an equally inviting challenge to say "no" to these things and make Jesus the person whom they want to follow? ... this commitment can only come from a Church that is committed to continual conversion to Jesus.\(^2^3^\) There is need to introduce our young to the living person of Jesus in a loving, joyful and effective way. We
to offer them Christ as a way of life " 24

The C.C.R has responded to the above call by ministering specially to the youths. The young Adults Ministry is aimed at meeting the needs of the youth, both Spiritual and social, and helping them become more active in the service of the Church. The Young Adults brings together young people aged between thirteen and thirty years. These young people minister to one another by sharing their life experiences.

Sometimes an adult who feel called to minister to the youth helps them in some of the most disturbing issues affecting the youth. This is done through seminars and retreats. In the seminars issues such as drug addiction, teenage pregnancies and its implication in the life of a youth, use of contraceptives, etc are tackled and the Young Adults advised on how to avoid them.25

Other activities in which the young adults are involved in are going out for picnics - for fun, prayers and to be able to get well acquainted, serving the poor and helping the sick and the aged in visiting their homes and helping them clean their clothes, shave, cook, consoling and encouraging them, besides praying with and for them.

The youth like everyone else, need to belong, to play a part, to have a voice, to be known, accepted and appreciated, to matter, to contribute, to exercise responsibility. They need security, support, reassurance and certainty. They need to have answers, to make sense of their lives and to find Spiritual meaning in their existence.

By allowing them to contribute in prayer meetings, serve others in need and the love extended to them by the other in the C.C.R, the youth have all the above needs met by the C.C.R. The renewal helps the youth experience the person and love of Jesus Christ in an effective and practical way. This is achieved through the baptism in the Holy Spirit which each is prepared for and helped to achieve by the whole group if he expresses the desire to do so. They are also like everyone else who is involved in the renewal, constantly called to
renew their relationship with Jesus. Spontaneous worship and praise, vibrant and joyous singing devoid of inhibitions and freedom of expression of one's emotions are some of the main aspects that attract the young people to the C.C.R.

4:2 (iv) The Healing Ministry

The ministry of healing is crucial in the Christian faith and practice as it played a central role in the life and ministry of Jesus (Lk. 4:18-21). He restored the physical and moral health of many that were suffering. The Gospel is in fact Good News of healing. In the Gospel healing is always attributed to the power of God and it is seen as a manifestation of God's power.

In the Roman Catholic Church the tradition of healing is rich and has continued throughout the centuries in countless forms such as: administering the sacrament of Anointing the sick, the action of the saints, building and maintaining hospitals, consoling and praying for the sick, reconciling family quarrels, consoling the oppressed by appealing for justice and providing sanctuary to the displaced. This Catholic tradition has also always included the belief that in answer to prayer, God can, and sometimes does, grant healing that surpass what one could expect normally to happen. In practice the healing ministry is central to Church life and is incorporated into the Church's faith in the Eucharist and the special powers of the sacraments of penance and the anointing of the sick. The Church recognises the charism of healing (1Cor. 12:28, 30) as one of those gifts that serve as a sign that the Kingdom of God is present. Healing constitutes an invitation to enter that Kingdom.26

The prayer for physical healing and the expectant faith that such prayers would be answered has all along been associated very closely with the invocation of Saints, the veneration of their relics and pilgrimages to shrines where relics are kept or apparition had taken place such as Lourdes or Fatima in France.27

For many centuries the Church has tended to depersonalise its healing ministry and place more emphasis on moral and spiritual healing. The Church however has never forgotten to
pray for the physical recovery of the sick. The Catholics however have always tended to leave physical healing to divine providence and not to think that this divine providence might be exercised through gifts bestowed by God on individuals, other than the saints. The catholic charismatics however strongly believe that ordinary Christians can be and are used by God to bring about physical and other forms of healing. They believe that the Church has a lot of unused power of healing which need to be reawakened. Archbishop Milingo of Zambia shares this belief as he says

Jesus Christ certainly left his powers and it is due to historical pride that Christian Church has been deprived of its original powers because for a long time it did not confess Jesus Christ as saviour and Lord. The Church has been preoccupied with its structures and organisation and like the colonialist, it has been involved in the scramble for regions and people. In my opinion it is important to pray God to raise healers who will carry out the work of healing as a ministry among our people. 28

Also in the course of time the meaning and purpose of the sacrament of anointing the sick was gradually obscured to mean the last sacrament given to prepare the soul for death and the last judgement rather than as a sacrament for healing both the body and soul 29 The Sacrament of anointing the sick was therefore administered without expectant faith and prayer that the sick person will be restored to health. With Vatican II, however, the full meaning of the Sacrament of anointing the Sick has been restored, although the distorted meaning of it still persists in the minds of many a Catholic. With regard to healing ministry the Vatican II taught that

the healing ministry confirms the kindness of God, His compassion, His mercy, His forgiveness and His love of the human race. It proves to the human race that God is ever available and ready to listen to his need of whatever nature they may be. Similarly the Church encompasses with her love all those who are afflicted by human misery and she recognises in those who are poor and who suffer, the image of her poor and suffering founder. She does all in her power to relieve their need and in them she
strives to serve Christ.  

The Church, as noted above, strives to relieve suffering through prayers and administering sacraments besides building hospitals. In the past the Charism of healing was rarely found in anyone except a person of extraordinary sanctity and one called to pray an extraordinary role in the Church such as saints as St. Anthony, St. Francis of Assisi, or St. Martin of Tours. With Vatican II and C.C.R. however, Charisms including healing are more properly associated with all the people of God. Charisms reside in communities but the individual has them by virtue of the community to which he or she is called to minister.

Through the C.C.R. the faith of many a catholic in the efficacy of non-sacramental prayer for healing has awakened. Healing prayers is one of the characteristic activities of the charismatic prayer groups. In the prayer for the sick there is a lively faith in God's power to heal all the ills whether physical, psychological, social or spiritual. The healing prayer is an ordinary normal part of the Charismatic renewal movement. People are free to ask the group's prayer for their illnesses of whatever nature, be it problems in the family, a lost document, joblessness, an incurable disease, or even a common cold and the group enthusiastically does pray. Healing testimonies are also common in charismatic gatherings. In these testimonies there is strong belief that healing was achieved as a result of the charismatic prayers. These testimonies act as a source of inspiration and faith to those who are present.

In the C.C.R. the healing prayers are said not by isolated persons but by the whole group. Even if an individual is recognised as having the Charism of healing, he/she does not exercise it alone so as to highlight the importance, not of the individual, but of the group, in subordination to God the source of all healing. It is a fact that some people who attend healing services conducted by individuals tend to believe more in him or her than in God however pure the intentions of such a person may have been thereby giving rise to serious abuses of this ministry.

In a healing service held at St. Teresa Catholic Church's hall Eastleigh on 11th of July
In a healing service held at St. Teresa Catholic Church's hall Eastleigh on 11th of July 1995, the main emphasis was on forgiveness. This service had been announced in advance and it had thirty participants. The service was more or less like any other Charismatic prayer meeting starting with songs and prayers of praise even in tongues. Those who wanted prayer for healings came forward and knelt down. Five people came forward and among them was a crippled man. The whole group extended its hands towards them, while the leader offered prayers. The prayer was basically a prayer of praise and thanksgiving in anticipation for healings and forgiveness to be received. The whole group joined in these prayers. They continued praying intensely including in tongues for about ten minutes. The service ended with joyous thanksgiving.

Three out of the four people claimed to have been healed. One said that he had a problem in his working place and that following the charismatic prayers he believed they were over. Another said she had some pain in the knee, which, although she was taking drugs, was persistent. She said that after the prayers she felt the pain being lifted away and she believed to have got cured. The crippled man was not physically healed but he too claimed to have got healed.

"I was sad and worried about my disability. I used to curse God and my parents for it, but now it is all different. I praise God. It is through the Charismatic prayers that I came to this attitude. For though I cannot walk normally I can do all other things. I thank God for it"

Although this man did not get physically cured, he got inner healing. He was healed of his wounded feelings and negative thoughts and hence the joy and happiness which he had at the end of the service. He was also able to accept his disability and identify his potential, which he was not able to do before. The charismatic prayers therefore helped this man come to terms with his disability.

There are also incidents where people get physically cures after the prayer for healing like is illustrated by the following testimony
serious heart-burns. I consulted a doctor and I was diagnosed as suffering from stomach ulcers. I was given some medication and told to watch my diet. However the disease persisted to the extent that on 23rd January 1991 I was admitted to Kikuyu Hospital for two months.

I was discharged from the hospital on 20th March. My condition however got worse and my parents took me to Kikuyu nursing home where the doctors recommended that I be operated on. Due to the high fees charged by the nursing home my parent opted to take me home with them, until they raised the required amount of money for the operation. At home I was bedridden and I could not eat anything except some cold milk. Then on 26th March 1991, my mother invited members of the charismatic renewal of Waithaka to come and pray for me.

When the leader of the prayers began to pray I became aware of a deep sadness and guilt and I began to cry. The leader of the prayers encouraged me to cry my heart out and remove all that was disturbing me. I realised that I had all along been angry with my mother for having refused to let me marry a man I loved. For the first time I realised that I should forgive her. I felt something moving out of my body. It was like bonds or strings were being untied. I felt the Lord had healed me totally. That evening I ate a substantial meal, the first since January. A week later a hospital examination showed I had no ulcers. I will always be grateful to God for this real experience of His power and love for me.

Since the introduction of the C.C.R. in Kenya the healing ministry has mainly been carried out in the charismatic prayer meetings and groups. This often fails to satisfy the great need for healing through prayers in the country. There has developed in the recent past a tendency to emulate popular Pentecostalism and indulge in mass healing sessions and sessions of exorcism. In recent years the healing ministry has started going public. Catholic Charismatic Renewal Kenya Chapter has started organising healing crusades in public places. These crusades, like others organised by other Christian Churches, are
attracting great crowds. There are also claims of people getting healed instantly of diseases, which had defied medical attention for years. Others are healed of diseases caused by witchcraft or evil Spirits. This is very important to the Kenyan Christian, as belief in the evil spirits causing illness is very present in the minds of many, Christians and non-Christians alike. Hence the practise of the healing and deliverance ministry provides a dynamic Christianity that meets Africa's needs in this realm. However in most of the main churches (Protestant and Catholic), which are western imports, there has been offered no alternative solution to the real fears and problems encountered by the Africans. The practise of healing people from evil spirits practised by some of the Charismatics, such as archbishop Milingo of Zambia has been a main area of conflict between the Charismatic healers from Africa and the church authorities. Nevertheless as Daneel observes

these practices demonstrate the continual concern of prophets with wizardly, a fact that they(Independent Churches in Africa) take the deep seated wizardly beliefs seriously and confront the evil forces with the power of the Holy Spirit ... Through these indigenous practices, incorporated and transformed in church life, the Christian witness acquires a meaningful dimension, which appeals mostly to the afflicted member of an African Society. 34

Hence the practise of deliverance from evil spirits practised by the C.C.R is a major attraction for outsiders seeking solutions to their particularly African problems. The healing miracles that counteract the forces of evil, diseases and witchcraft are sought by those with these problems but cannot find solutions in their churches.

This is also seen as one of the causes of the rise of the African Instituted Churches in Africa as has been observed by Maimela who avers

a large number of Africans Christians belief that the church is not interested in their daily misfortunes, bad luck, illness, encounter with evil and witchcraft, poverty, barrenness- in short all their concrete social problems. The greatest attraction of the indigenous churches was the fact
that Africans were given an open invitation to bring these problems to the Church leaders.\textsuperscript{35}

The most significant aspect of these churches and the C.C.R. is that they seek to fulfil that which is lacking in the other mainline churches. They provide forms of worship that satisfy both spiritually and emotionally and thus enable Christianity to cover every area of human life and fulfil most needs unique to the Africans.

Likewise the message of healing is the strongest asset of charismatic evangelisation. Christians and non-Christians are attracted by the sweeping promises made and more so the charismatic belief is supported by alluring testimonies, which witness to the supposed fact that cure has been achieved. In these crusades Catholics who are recognised as having the gift of healing are invited to come and pray for people in need. These healing crusades are different from others because the healing service is carried out in the context of the Catholic Church's liturgy.

In a healing Mass, with about 5,000 participants, led by Fr. Joseph Bill from India, and which took place at Uhuru Park on 6\textsuperscript{th} September 1998 about six hundred and seventeen people were said to have got healed\textsuperscript{36}. The Mass began with deliverance prayers led by Fr, Linyulu Michugu and Fr. James Burasa. While these prayers were in progress miracles began to happen. Some people began to scream and yell and move aimlessly among the crowd talking in incomprehensible languages. The ushers took these people to the front where Fr John Baptisa and other charismatics performed exorcism.

"You came as a Spirit, stop causing humiliation. I command you in the name of Jesus to go below His feet, leave, Spirit leave. Spirit you were rendered powerless at Calvary. You have no power. Leave. Go below the feet of Jesus."

Fr Burasa continued ordering the Spirits.

A woman left her children stranded as she fell and started vomiting some white stuff.

"Mum what is the problem?" One of the children asked as the ushers were helping her
mother to the front where exorcism for deep-rooted evil Spirits was being conducted.

"There are twenty one pick pockets around. Can you stop what you intend to do? Can you repent and turn to Jesus?" Shouted Fr. Burasa. "There are seven people with hirisi (charms) from witchdoctors. Can you destroy them and seek forgiveness and protection from Jesus Christ" Interjected Fr Linyuru. A man collapsed and before he lost consciousness he gesticulated that the charm was tied on his waist. He was taken to the exorcists, prayed for and the charm burnt.

This prayer by Fr. Linyuru shows that there is a belief in the C.C.R. that evil Spirits can cause sickness and the cure involves ordering them to leave the possessed person. Also the power of the Holy Spirit helps to overcome the power of evil or to reveal the cause of suffering.

Fr. Joseph Bill then started the healing mass. This Mass was very different from others in the Catholic Church. The worship was spontaneous. People prayed spontaneously with outstretched hands and there were frequent exclamations of "alleluia" and "praise the Lord". There were also testimonies of healing, which is unusual in an ordinary Mass.

Fr. Bill started by telling people to have faith.

Faith in Jesus is the healing. We are not administering any medication. If Jesus is God, everything is possible in Him. I'm a sinner I'm not healing. It is Jesus. He uses my hands to perform his miracles. Some people are going to get healed immediately. Others will continue being healed as we progress in mass. Just have faith.
The priests then gave testimony on how he got healed miraculously in 1976. He collapsed while saying mass. He was rushed to the hospital and was diagnosed as suffering from a heart attack. The cardiologist advised him not to overindulge in prayers if he wished to live longer. After pondering what the doctor had said he decided to attend a charismatic retreat in his area. He testified,

"When I was being prayed for I saw Jesus Christ standing before me and felt him touch me and my heart problem was gone immediately. I went to see the doctor to confirm whether what I had experienced was real. The doctor did some tests that showed that I had got healed. He was shocked and called his colleagues to come and verify the results. All the doctors confirmed my heart was healthy. The doctors asked me what drugs I had taken, as there is no known cure for cardiovascular diseases. I told them I had only been prayed for. They confirmed I had got cured. My fears of dying of a heart attack vanished."

When the Mass was in progress extraordinary things began to happen. Two People with crutches jumped up and handed their walking aids to the priests. A woman who had skin lesions was healed instantly. It was also prophesied that her seven children who were suffering from the same disease were healed and that she was going to reconcile with her husband. People claimed to have got healing in many forms. For example, Robert Kuria "got the feeling of being filled with the Holy Spirit again". Agnes Kathure was able to know Jesus in a personal way. Teresia Wanjeri was cured of a liver problem which had troubled her for seven years. While Olga Wairimu was cured of a skin disease. In all
these people believe in the power of prayer as an instrument of healing is expressed. How this happens is explained by Rene Lauretine who says that "healings are connected with the interior conversion called baptism in the Spirit." He further explains that:

The restoration of an individual's proper relation to God through prayer, penance and confession restores inner balance and this has psychic and physical effects. At the same time the interiorly dissociated individuals is re-integrated and this means the elimination of many alienations and inhibitions that may well have had bodily consequences. Finally, the same causes lead to a restoration of human relationships that are so often confused and disturbed.

In C.C R's healing ministry those who do not get healed are encouraged to continue praying. They are not blamed for lack of faith. However as Fr. Burasa admits some people fail to get healed due to failure to pray properly and lack of faith.

In the healing ministry we see the appeal for mankind which, today as in the past, is confusedly looking for salvation in the midst of the many anxieties springing from the human condition and sees in healing crusades an encouraging sign that God indeed bestows the gift of salvation. Judging from the large crowds of people who are attracted to the healing crusades we can rightly conclude that the hunger for healing looms large in Kenya.

This explains why, among other things, Prayer Houses, Miracle Centres and Pentecostal Churches are coming up every year in Kenya. Healing ministry is an integral part of these Churches and they carry it on even through television screens. The fact that the same ministry is being conducted in the Catholic Church means that many who were tempted to leave the Church in search of faith healing can now get it in the charismatic renewal movement. As Rene Laurentine asserts,
The sick look to these people (those with the healing gift) for what they cannot find in scientific medicine, except by accident, that is, because of something special in one or the other physician. This phenomenon has further been accentuated by the very development of medicine, especially the use by practitioners of new and untested techniques that sometimes transform the sick person into a guinea pig, ... medical medicine is becoming increasingly impersonal. Some hospitals are organised in a really inhuman pattern as has been shown by testimony that has excited wide interest. The result? An immense, unsatisfied need, and improvised effort to meet it.  

The emergence of new diseases that defy medical attention further complicates the above situation. In the Kenyan scene the situation is even worse as many people are poor and cannot afford modern medicines, which are quite costly. Patients are increasingly being turned away from hospitals for failure to raise required medical fees. Moreover when an ordinary Kenyan fails to get cured by modern medicines they attribute their illness to either witchcraft or the action of evil Spirits. This is due to the facts that like other Africans, Kenyans belief in Spirits and they are, as Mbiti notes, "deeply aware of the Spirit world which affects their experience and outlook in life for better or for worse." Exorcism and deliverance prayers play a big role in the elimination of diseases and problems believed to be caused by evil Spirits.

In Charismatic healing services, healing is accomplished by and for God as a manifestation of "the power of God" a phrase that is very common and frequent in the testimonies of the Charismatics. When a healing is reported the group simply thanks God for demonstrating his power in healing.

Besides holding healing prayers the healing ministry is also actively involved in visiting the sick in hospitals. Here, they give them encouragement and hope reminding them of God's love despite their sufferings. They also pray with those people, often invoking God to
come and cure them. 47 There is also a strong belief that God uses doctors to bring healing and hence the need to pray for them. Healing is viewed as the work of God who is resolving his creatures' wholeness. The doctor does his work but it is God who cures. The doctor is used by God to cure the sick. Hence those who are sick are constantly encouraged to pray and trust in God's power to restore them to full health. Hence the healing prayer supplements and completes modern medicine and that is why people are encouraged to consult doctors.

There are plenty of healings, which are reported, in Charismatic gatherings but they are hardly known by those outside the renewal. This is because healings are rarely mentioned outside Charismatic meetings. They are treated as part of the group's and individual's encounter with God who manifests his love and presence by effecting cures. Hence they are treated as a manifestation of God's power and love and not spectacles to gather crowds.

The healing ministry is sometimes connected with the Deliverance ministry. Deliverance prayers are said when it is discerned that a person is under the power of obsession. That is, has serious psychological or moral problems, and is unable to pray. Any Christian can say this prayer.48 The prayer for deliverance, to an individual, is made in silence and this is the tradition of the Church. However, if it is done publicly, a team whose ministry is recognised by the prayer group and the parish priest does it.

Through the prayers for deliverance some people have been able to leave some trapped in habits such as drug addiction, prostitution, and alcoholism, which were hither to preventing them from leading normal and whole lives.

In conclusion it is a fact that the Catholic faithful sometimes experience a certain disappointment with their faith. People with psychological and other problems need more than just a simple basis for hope and a sense of direction to them. The Church has failed
in this. Many physical, psychic and Spiritual needs of its faithful go unmet, hence leading to dissatisfaction and imbalance in so many people. In their confusion they turn to palmists, traditional healers, witchdoctors and exorcists. Even people who are committed in their faith turn to these people when overwhelmed by personal distress.

The fact that people experience peace of mind and find solutions for many of their problems attract more and more people to the Charismatic Renewal Movement. Through the exercise of the various ministries, the movement is able to directly address the hunger and thirst for healing for an experience of the more "emotional" and "feeling" aspects of faith and a desire for the wholeness, a need that the Catholic Church had earlier on neglected and which the C.C.R. is giving some attention.

The healing ministry is concerned with all forms of sicknesses, physical, Spiritual, social, psychological and Spiritual. Theirs is an integrated approach to healing in which Jesus, through the power of the Holy Spirit, plays an all-pervasive role. The modern scientific medicine on the other hand is mainly concerned with the physical health. Hence charismatic healing ministry supplements and completes it.

4.2(V) The prophetic ministry

This is another ministry which has come up in the C.C.R. and which is new in the Catholic Church. In the Early Church the gift of prophecy was regularly exercised when the Christians came together (1Cor. 11.4-5). St Paul considers this gift as one of those gifts bestowed on the Church by Christ and he encourages Christians to desire and value it (Rom. 12.6, Eph.4.11-12, 1Cor. 14.1 and 1 Thess. 5.20). St. Paul also taught that the Church is built upon the foundation of the Apostles and prophets (Eph. 2.20) In the Old Testament prophets played a great role in the religious life of the Israelites.

In the Roman Catholic Church the prophetic ministry, like healing and glossalalia has all along been closely associated with the Ascetic Movements. In these movements prophecy does not occur as an isolated phenomenon but rather as an element of a broader
manifestation of charismatic power through healing, inspired teaching, miracles and speaking in tongues.

In the C.C.R. the prophetic gift has resurfaced, like in the Ascetic movements, in the context of a broader revival of charismatic gifts. This gift, like the others flourish in an atmosphere of deep prayer and expectant faith. Prophetic utterances are quite common in charismatic gatherings and are often spoken with apparent spontaneity oftenly by more women than men. This is probably because for a long time woman in the Roman Catholic Church were denied leadership roles. Hence through prophecy and spirit possession women seem to compensate for their lowly position in the church.

Several people in the C.C.R possess the gift of prophecy. Among the seventy-five respondents to the question which gift/s of the Holy Spirit do you possess 26% of them cited the gift of prophecy as one of them. The prophet is said to receive spontaneous impulse from God to deliver a message.49

Such a person senses that something is taking place within him/herself of which God is responsible such as a feeling of God's presence, of "being filled up" or special joy. The person then perceives certain words or phrases going through his/her mind or certain pictures seemingly out of nowhere come to mind. The prophetic message, in some cases is in a whole sentence while in others it is contained in just a word. If the same phrases or words continue in the mind during prayer then it reaches a point when the prophet feels that he/she should yield to the prophecy and then utters the phrases or the words to the group.50

Prophecies are tested by the rule of faith. If others in the group have received similar prophetic messages then the prophecy is seen as coming from God. A true prophecy is perceived as that which edifies and upbuilds the group hence when given all in the group receive a great sense of God's presence and it gives them a greater understanding of God's work among them. If a prophecy causes anxiety or drives the meeting away from a sense
of God's then it is perceived that such a prophecy is false. For example a prophecy, which discredits the Church's doctrines, is taken to be false prophecy as it is divisive.  

A prophecy is also taken to be true if the person who has delivered it has in the past been true in prophetic utterances. However if he/she has a questionable moral life, and has in the past uttered false prophecies it is assumed that the prophecy is false. Hence for a prophecy to be accepted as coming from God its content, the person's denominational background, his/her emotional state and the atmosphere in which the prophecy was uttered are considered.  

Prophecy helps the group and the individuals to know God's thoughts in many areas of their Christian lives and thus helps them to fulfil His will. For example a prophecy "open the doors for the Spirit of the Lord wants to enter, open the doors" uttered in a prayer meeting on 4th July 1995 was taken to mean that God was telling the group to be receptive to His Spirit. The leader of the meeting there spent fifteen minutes exhorting the participants on the importance of being open to the Holy Spirit and listening to what He was telling them. Prophets play a great role in the charismatic meetings. Sometimes their utterances provide a theme for the meeting, are a source of guidance to the leaders of the prayer group and also are a source of encouragement to the individuals. A prophecy may be in the form of an exhortation, inspired prayer, an oracle or a personal prophecy.  

Personal prophecy is given in personal prayer or during a prayer meeting. The person, who hears the prophecy, knowing that it fits his/her case or it speaks to him/her about a present opportunity or problem believes that God used the prophet to speak to him/her. For example in a healing prayer held at Uhuru Park on 6th September 1998, Fr. Linyuru gave a prophetic message meant for a woman among the crowd.

"There is a woman here who has been suffering from asthma for a long time. You have been sick for the last eight years. I tell you now Jesus is touching you. Just let Him touch you. You can feel His hands on your chest. Yes you are thirty-eight years old and you have had this problem for
a very long time. Jesus has healed you. Thank Him and go and confirm with your doctor.\textsuperscript{54}

In the same meeting a woman who was said to have separated from her husband was given a prophecy by Fr. Linyulu that they were going to reunite with the husband who was returning from Tsavo.

Sometimes personal prophetic messages are received in private either in dreams, visions or during prayer. This prophecy is usually more specific than that given in the meetings. The prophet knows whom the message is meant for. The recipient of the message knows its meaning while the prophet might not be aware of the meaning. In most cases if the prophet is someone who is unaware of the problems or the situation facing the person then such a person easily believes that the message is from God. Such a prophecy is more powerful and more decisive in a person's life than prophetic utterances in prayer meetings.

In conclusion in the C.C.R. there is a new appreciation of the role of the prophetic ministry in the Christian community. Generally many a catholic are not aware of this gift but there is great expectation of this gift in the C.C R. There is also great fear that this gift will be misused hence this ministry is exercised in collaboration with the gift of discernment. There is therefore great need for the prophetic ministry to be understood properly, surrounded with safeguards so as to avoid possible abuses of this ministry which can lead to anxiety and sometimes conflict within the prayer groups.
END NOTES

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7 Fr. Paul Njoroge of Riruta parish and Fr. Gachau of Rironi parish, interview 8.6.95 and 10.6.95 respectively.

8 Fr. Paul Njoroge, Interview, Nairobi, 8.6.95.

9 Pastoral letter of his Eminence Cardinal Otunga to the faithful of Archdiocese of Nairobi, "concerning salvation" of 25th April 1993.

10 Waweru John, interview, 24.2.95, Nairobi.

11 All the Charismatics interviewed


13 Ibid.


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36 Fr John Baptisa said that God had revealed to him that 617 people had got healed of various diseases after the healing mass.

37 testimony by Fr Joseph Bill in a healing crusade held at Uhuru Park on 6th September 1998.

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40 Teresia Wanjiru, interview, 7.9.98, Kiambu
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50 Ibid.
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53 Ibid.
54 This message was heard by the author in the said meeting.
CHAPTER FIVE
CONCLUSION AND RECOMMENDATIONS

This study had sought to identify the characteristic features of the C.C.R and the role it is playing in the Roman Catholic Church in Kenya. It has arrived at the following conclusion.

The C.C.R should be seen as a product of Vatican II which gave the Catholic faithful freedom to interact with non-Catholics and also which encouraged the use of Charismatic gifts in the Church by the faithful of all ranks. The teachings of Vatican II in a way paved the way for the acceptance, among Catholics, of charismatic gifts as manifested in the C.C.R and served considerably to reduce suspicion and hostility which might have resulted on several occasions in their suppression. They are also oftenly and consciously quoted, together with the Bible and the Papal speeches on the C.C.R, by the charismatics to justify their deeds and teachings.

The C.C.R as we have noted in chapter three is characterised by an understanding that the role of the Holy Spirit in the life of the Christian community has not changed since the first Pentecost. Like in Pentecostals there is a conviction that Catholics are also called to a full life in the Spirit with the accompanying gifts. The members of the C.C.R are essentially pneumatocentric. They generally manifest the power of the Holy Spirit by many activities such as healing, prophecy, glossalalia, exorcism and baptism in the Holy Spirit. Only recently have these practices been taken in by the Catholics. These practices have nothing unorthodox about them as they are rooted in
the Bible, the Catholic Tradition and the teachings of Vatican II. Charismatics maintain that there is nothing new about the gifts of the Holy Spirit as manifested in their prayer meetings, as they have been manifest among Christians since the first Pentecost.

Members of the C.C.R are recognised as prophetic extraordinarily, Spirit-filled people who are distinguishable from other Catholics. Ordinarily Catholics keep to normal catholic religious practices and forms and make no claim to unusual and extraordinary gifts of the Holy Spirit. They simply follow the sacred traditions of the Church in a patterned and routine manner. Charismatics also pledge loyalty to the institutionalised Church but also combine this with some worship and behaviour patterns borrowed from the Pentecostal movement. Majority of Catholic charismatics, as this study has established, receive the Holy communion and affirm the actual presence of the risen Christ in the Eucharist (80%), attend the Mass on Sundays (90%), go for confession (45%), recognise the Pope as the visible leader of the Catholic Church, and recite the rosary. There is however some distinct behaviour among the Charismatics, which are sectarian in nature. They refer to one another as brothers and sisters- in- Christ and when they meet they openly display affection for one another by kissing, warm smiles or embracing. Their conversations mostly begin with the phrase "praise the Lord" and even when two or more charismatics meet this phrase serves as their way of greeting. They also say that they are saved, hold healing crusades and organise Bible study groups. These practises are commonly found among the Protestant -Pentecostal groups and can be said to be sectarian. This borrowing of external mannerism, attitudes and language creates an atmosphere of strangeness, which quickly irritates members of the church and provokes suspicion.
There are however, as we observed in chapter four, some unorthodox Catholic practices among some charismatics such as rejection of the hierarchical priesthood, devotion to Mary and the veneration of Saints being viewed as idolatry. Some charismatics as we noted in chapter four frequently attend fellowships and prayer meetings organised by other Pentecostal Christians and as such they are liable to influence and prejudices that these Christians have about the Catholics which might sometime make them doubt their faith. This is the reason why charismatics are discouraged from attending non-Catholic meetings oftenly.

However, the C.C.R. can hardly be said to be sectarian. Members, as earlier noted, are actively involved in the life of the Church. They avoid holding their meetings on Sundays so as to fulfil their obligation to attend the Sunday mass and there is general feeling that the local priests are suspicious of the C.C.R. and hence they need the prayer of the faithful to change. There is also a strong feeling that the members should not leave the Church as they feel that they have a duty to share their spiritual experience with the others in the Church and hence bring the desired spiritual renewal among all the faithful. They are also obedient to those in the hierarchy, asking bishops and priests for pastoral guidance and supporting them in their prayers, seeking approval or informing the parish priest about their activities and conforming to restrictions imposed on them until more understanding is achieved. It is this aspect of obedience to authorities and accountability that has helped the C.C.R. gain acceptance in the Catholic Church especially from those in the hierarchy. It has also helped the C.C.R. to be tolerated even in parishes where the priest is opposed to it.
At this point let us look at how the findings of this study correlate with the hypotheses, which were set out at the beginning of the study. The findings support the first hypothesis that the C.C.R. has been greatly influenced by the Pentecostal movement. The fact that the C.C.R. is sometimes referred to as Catholic Pentecostalism implies that there are some Pentecostal elements in the C.C.R. From the history of the C.C.R., in chapter two it is clear that the C.C.R. both in Kenya and in U.S.A. got its inspiration from Protestant-Pentecostals and also from Pentecostal literature. The first Catholic Charismatics Ralph Keifer and Patrick Bourgeois got their experience of baptism in the Spirit in Protestant-Pentecostal prayer meeting.

Pentecostalism as noted in chapter two is characterised by the experience of baptism in the Holy Spirit and the outward manifestation of this experience in speaking in tongues. The adherents of Pentecostalism are essentially pneumatocentric. They manifest the power of the Holy Spirit by many activities such as glossalalia, faith healing, exorcism, prophecy and witnessing. The C.C.R. has copied these practices that are not common in the Catholic Church. The members of the C.C.R. also openly say that they are saved. Ordinarily Catholics accept Jesus as their saviour, but they realise that eternal salvation cannot be guaranteed unconditionally on the basis of this acceptance alone. However more than half of the Charismatics who responded to the question "Do you openly say you are saved and if yes why?" attest a genuine conviction of "I am already saved"

The most notable influence of Pentecostalism in the C.C.R. is however in the external patterns of prayer groups and the prayer meetings which characterise the C.C.R. As noted in chapter three, the worship pattern in charismatic prayer meetings is
spontaneous. An ordinary Catholic, used to formalism in worship, mass and structured prayers, therefore encounters new practices at Charismatic gatherings: people raising their hands, dancing, clapping, jumping while singing hymns, giving of testimonies on their personal religious experiences, spontaneous reading of scriptures or proclamations of a prophecy, murmuring ejaculations of "praise the Lord" and "thank You Jesus" and also praying and praising in tongues. These practices are closely associated with Pentecostals and the C.C.R has taken after them.

Secondly the hypothesis that the C.C.R. is playing a vital role of renewing the Catholic Church from within is supported by the findings of this study. In chapter three we observed that the goals and aims of the C.C.R. are one and the same as those of the Church, the conversion, sanctification and salvation of every single human being. The difference between the C.C.R. and the Church in this work of saving people is an understanding that the Holy Spirit plays a significant role in it. As noted in chapter three, the role of the Holy Spirit in the Catholic Church teaching has been peripheral before Vatican II as the Church used to emphasis more on the Church and the sacraments in the salvation of its faithful. Today, thanks to the C.C.R. and the teachings of Vatican II, the Catholic Church is reawakening to a fresh awareness of the presence of the Holy Spirit in all the faithful rather than confining His work to guiding the hierarchy and inspiring the saints.

As earlier observed the C.C.R. is not sectarian. As such all the activities of the C.C.R. are done in the context of the Catholic Church's practices and teachings. The charismatics seek to relate their experience to the whole body of Catholic tradition and practice and they very consciously try to keep the charismatic emphasis within the
broader perspective of the whole Church. Hence the experience of baptism in the Spirit, as discussed in chapter three, is presented as a renewal of the Sacrament of Baptism rather than an initiation rite. The members also tend to play down the newness of the movement refusing to claim that the charismatic manifestations within the life of the Church begun with the current C.C.R. Instead they claim that charismatic manifestations have always been there in the history of the church. The movement has proved itself to be a means for Spiritual renewal within the life of the Church. There is a strong emphasis on community life, which is in line with the Church's emphasis on community as expressed in the formation of the Small Christian Communities.

The introduction of charismatic prayer meetings in the Catholic Church is playing an important role of offering the Catholics who are involved a chance for informal group worship, which is spontaneous in nature. Spontaneity in charismatics' prayer meetings has an authentic African character, which appeals to people who are spiritually and psychologically alienated from the mainline church. This is very important at this time when the Catholic Church is stressing on inculturation. Charismatics are able to express their spiritual experience in a way that is natural and compatible with the indigenous people. As noted in chapter three the Church has little room for spontaneous worship in the Sunday liturgy as everything is structured. In charismatic gatherings on the other hand everything that takes place is spontaneous. There is freedom of expression. This is very appealing to the Africans, as feelings, emotions and healings are important aspects in their religious expression. Hence the spontaneous worship offered by the C.C.R.'s prayer meetings is very relevant to the Africans as it is in line with their traditional expressions of religion. In particular
healing is central to the African Spirituality especially in the face of fear of witchcraft and superstition. Healing rituals are an important part of the various African instituted Pentecostal Churches and these evidences how important healing is for the Africans. It includes a restoration to the physical, psychological and spiritual health leading to a return to wholeness. Hence as noted in chapter four the message of healing and deliverance from evil spirits is the strongest asset of charismatic evangelisation in Africa as it addresses a need that is central in the lives of many Africans.

Also set forms of prayers were very rare in Africa. African prayers were spontaneous, prompted by the needs of the time. They were never stylised but flowed spontaneously from the innermost depths of the heart expressing emotions and feelings in clear idiom.¹ This is one of the reasons, among others, we see people flocking in thousands to healing and miracle crusades organised by the evangelical Pentecostal Churches and fellowships. It is also one of the main reasons why these Churches, such as the Faith Church, CHRISCO, Maximum Miracle Centre, Ms. Wairimu Nelson and Gilbert Deya Ministries are appealing to many people, including some Catholics, in Kenya today. The C.C.R is therefore playing a great role in reviving the healing ministry in the Catholic Church thereby responding to a need (healing and deliverance), which is central in the Kenyan peoples' traditional religious outlook and also responding to the contemporary needs and frustrations which modern humanity faces. By addressing the need for healing and offering spontaneous worship the C.C.R. is making the Catholic Church appealing and relevant to the Kenyans.
Another area where the role of the C.C.R. is commendable is in the Catholic Church's renewed interest in the Bible. In recent years there are efforts to encourage the faithful to read the Bible. Nevertheless the notion that the Bible is a reserve of the priests and the Protestants is still there among some Catholics (3%) who practically never read any part of the Bible. Much is yet to be done here. There is need for a new mentality and more initiatives need to be seen especially among the lay people. This attitude of the faithful toward the Bible is gradually changing, thanks to the C.C.R. and the Biblical Movement. In the charismatic Movement, as noted in chapter three, great value is placed in acquiring familiarity with the Bible. Christian fellowship, prayers and the scriptures are stressed as the means through which ones faith is evoked nourished and strengthened. One of the benefits of the experience of Baptism in the Spirit is that there is an increase in the desire to read the Scriptures. Also Bible study is a common practice among the Charismatics. Through the C.C.R. more and more Catholics are rediscovering the Bible not on the level of exegetical research but on that of daily life. This is a very positive development in the Catholic Church as in the religious climate of Kenya today emphasis on the Bible is widely accepted as a test of serious Christian Commitment. There is need for the Church therefore to be sensitive to the consequences of appearing to downplay the Bible.

The C.C.R. can also be commended for its role in bringing to focus the role played by laypersons in the Church. The renewal has been able to rekindle the dormant faith of many a Catholic into an active faith life. There are many indications that participation in the C.C.R. leads to a better understanding of the role a Christian play in Church. Many, as we noted in chapters three and four, have experienced progress in their spiritual lives. Through it many have come to realise their spiritual gifts and they are
enthusiastically and readily using them in the service of the Church hence encouraging lay ministry. More and more Catholics are getting involved in activities such as evangelisation, which is, in the minds of many a Catholic, a reserve of the priests. We also witness active participation of all charismatics in the exercise of spiritual gifts in prayer meetings without the inhibitions and passivity that usually characterise laypersons' behaviour in most Catholic gatherings. This is very significant especially at this time when the Catholic Church is encouraging all the faithful to be active in the service of the Church.

The C.C.R. is also notable in fostering ecumenical relations among Catholics, Pentecostals and Protestants. From the very beginning the charismatics have displayed a willingness to learn from the Protestants. Kevin Ranaghan who is among the very first charismatics recalls "we depended heavily not only on friendship and prayer, but also on encouragement, pastoral guidance and seasoned experience of Protestants." The initial inspiration and encouragement among the charismatics, as earlier observed, came from reading Protestant literature. In recent years in the Catholic Church in Kenya and worldwide, the common experience shared by the Catholic charismatics, Pentecostals and Protestants has brought them into fellowship on a person-to-person basis. They are encountering each other for the first time, as noted in chapter four, not in a funeral, marriage or any other social gathering, as is usually the case, but in shared experience of love for Jesus. We are now seeing Catholics and Protestants sitting down together around the Word of God in the common experience of salvation, to praise God with one voice, in unity (in faith in Jesus, praise of Jesus and life in the Holy Spirit) and also in Bible studying.
Among the charismatics we interviewed there was a general feeling of acceptance as far as Protestants and Pentecostal Christians are concerned. Of the seventy-five charismatics who responded to the question "do you attend prayer meetings organised by non-Catholics?" 66% of them answered in the affirmative. This is as opposed to the 17% of the other Catholics that felt that they would freely attend non-Catholic prayer meetings. This shows that charismatics are interacting with non-Catholic Christians as they feel a Spiritual oneness with them.

We ought to stress here that Catholics, as observed in chapter four, were decidedly not leaders in the ecumenical movement before Vatican II. They used to view themselves as living in the one true Church of Christ and hence other Christians were seen as "children who had run away from their fathers". This attitude was however changed by the Vatican II which not only recognised that "the Holy Spirit is working in the hearts of individual Christians of whatever denomination, but also uses these Churches themselves as channels of grace." With this new attitude towards other Christian Churches the door for closer relationships among the Catholic faithful and other Christians were opened. The first charismatics took advantage of this teaching and sought help from the Protestants on how they could receive baptism in the Holy Spirit. At this time when the Catholic Church has got involved in the Ecumenical Movement the C.C.R. can serve as an effective tool for cementing the relationship between the Catholics and other Christians. Non-Catholic charismatics and Pentecostals would feel quite at home in Catholic charismatic prayer meetings as they have a lot in common.
The third hypothesis that the C.C.R. is meeting some needs of its members, which the Church had earlier on neglected, is supported by the findings of this study. This study established that even committed Catholics admit that there is spiritual aridity in the Catholic Church. The reasons they felt this way was because to them the priests do not preach with power, there is no concrete experience of the Holy Spirit and Jesus in the Church hence, prophecies, healings and miracles do not take place. As one lay person said "the Church gives us all good things, education, hospitals, food and medicines but she does not give us Jesus. Hence many are leaving the Church to "feed on", to experience Jesus and His Spirit whom they are not experiencing in the Catholic Church."

In the C.C.R. on the other hand, as discussed, in chapter three, there is a lot of emphasis on personal experience of Jesus and the Holy Spirit and the adherents are helped to get this experience through the life in the Spirit seminars. The C.C.R is therefore helping many a Catholic enter a deep Spirituality that they may have been craving for. It is also helping in restoring faith in the Church to those who may be tempted to go elsewhere and "feed on Jesus" by offering this experience in charismatic prayer groups.

Through the C.C.R. the Catholic Church has been able to meet several needs of her faithful, which are not met in the ordinary Catholic prayer services. In chapter four we noted that those in the C.C.R. bear witness to the fact that in the prayer groups and meetings their social, physical and spiritual needs are met. There is a feeling of warmth in the prayer meetings and fellowships and their worship is spontaneous.
There is freedom for all to participate. Anyone who feels so led has an opportunity to give a testimony, lead in prayer, speak a word of prophecy, minister to the others by praying for the sick or praise the Lord in heartfelt songs. Feelings and emotions are freely expressed as praise, joy and love are emphasised. Hands can be raised or clapped, dancing and jumping are allowed, they can express love to one another and to God in prayers, and they can say hallelujah or praise the Lord without fear of being regarded as disruptive. For many people whose every day existence is hard, unexciting and stressing this kind of worship can be extremely cathartic. It must be stressed here that Catholic worship with its rich symbolism and element of mystery has helped many people in their Christian lives. However this worship can also be very formalised and stylised. Charismatic worship, which is thoroughly experiential and highly participatory, supplements the ordinary Catholic worship.

One of the human factors that attract people to the C.C.R. is the close family-like and friendly relationship that exists within prayer groups and their members. From the very beginning, as we noted in chapter three, a new member is showered with affection and concern by the older members until he/she is fully integrated into the prayer group. If warm embraces, joyful smiles, friendly greetings and mutual encouragement exhibit human love, then we can rightly conclude that love exists among charismatics. Prayer groups foster friendships, openness and sharing among their members. They frequently express their willingness to share an experience, an idea, a prayer or a teaching with one another. Most dedicated charismatics enthusiastically encourage their friends to attend prayer meetings and anyone with a problem that needs to be prayed for is free to open up to those in the group and ask for their support in prayers. Hence those who participate in the C.C.R. have an avenue
through which most of their emotional and social needs, which are not met by the Church in ordinary liturgical services, are addressed.

From the outset the C.C.R. has no major problems as it has continued to grow numerically, has gained acceptance in the Church, has not been a subject of any major schism and it maintains a remarkable unity with the Church. There is a high degree of tolerance for the C.C.R. in the Catholic Church in Kenya. This is due to the fact that the members of the C.C.R. seek to demonstrate by word, deed and attitude that they are not a foreign body within the Church but they are loyal Catholics. They insist that they are not out to destroy or leave the Church but rather desire to enrich what the Church already has to offer by offering an internal, optional form of religious experience and worship. It is the opinion of the author that the period of conflict is lessening in the Church among charismatics and the other Catholics. The general trend towards the future seems to be an accommodation between them. Bishops participating in the crusades and prayer meetings organised by the charismatics evidence this. In the past the Catholic bishops in Kenya were very much opposed to charismatics holding healing crusades.

The Pentecostal elements in the C.C.R. can erode the use and belief in other elements of the Church especially Church leadership (that is the hierarchy) and the sacramental life. This is due to the fact that some of the Christians after the experience of the baptism in the Spirit, as noted in chapter four, feel that the Holy Spirit is all they need in their Christian life. They therefore tend to disregard the priests and the sacraments. This is a cause of conflict between some charismatics and the priests. In fact from our findings most of the Charismatics who have left the Church to go elsewhere are those
who feel that the Holy Spirit is the sole authority in the Church. There is therefore need to integrate these elements into the totality of the life of the Church. It is significant that the members are trained to think of obedience to God as being expressed through recognised Church authorities. This has helped in minimising conflict between the C.C.R. and the Church hierarchy.

There is therefore need for the priest and the charismatics to collaborate in their ministry to the Church. Such collaboration is mutually beneficial for all. The priest assists the charismatics by ministering to them, assisting them in their discernment and counselling them in their moments of difficulty as a group and as individuals by providing appropriate spiritual direction and the kind of scriptural study and theological reflection that deepen faith. Charismatics in turn use their spiritual gifts to minister in the Church.

Careful and informed spiritual direction is essential if the C.C.R is to make progress. The movement needs to create within it a network of spiritual guides who can help individuals through peak experiences and enable them to cope with the inevitable experiences of suspicion and scepticism for which traditional Pentecostals are subjected by Catholics and also which make some of them feel sceptical about the Church's teachings.

In regard to the C.C.R., as Suenens avers "direct experience is needed if one is to make a balanced judgement- there must be an understanding of this reality from the inside". Hence the need for the priests and the bishops to be present in the charismatic activities for it to make a healthy orientation and integration in the Church.
Despite frequent protests by the Charismatics that the C.C.R. is not an organisation or a movement the original enthusiastic spontaneity is slowly evolving into institutionalised behaviour and patterned structure. For example techniques for conducting successful prayer meetings, Life in the Spirit Seminars and guidelines to the movement have been worked out. We recommend that further research be conducted on this development so as to identify the direction that this movement is heading.

With regard to the significance of this study the following observations are important. This study is important in enriching our knowledge on the changes that are taking place in the Catholic Church. It is therefore important to those interested in studying modern trends in the Catholic Church.

It has also identified a close link between many of the charismatic manifestations, such as prophecy, healing, vision, emphasis on fellowship and community and sharing of responsibilities, and the African traditional religious culture especially with reference to the African values of community, joint sharing of responsibility and spontaneous worship. It would therefore be of interest to those concerned with the inculturation of the Catholic Church and Christianity in general.

This study is also important in enriching our knowledge on how Christians from the various denominations can be united by common experiences and a willingness to learn from one another. It is therefore important to those concerned with the
Ecumenical Movement. We recommend that further study be done on the contribution of the C.C.R in the Ecumenical movement in general.

This study has identified the ascendancy of faith healing in the C.C.R. It has identified how people, having failed to be helped by hospital medicine turn to the C.C.R. Here they receive healing in its entirety. That is physical, psychological, moral, social and spiritual. It would therefore be of interest to the medics and the general public at large.

In conclusion this study does not claim to be conclusive. We recommend that further study be done on other new religious movements in Kenya, their main attractions and their method of recruitment for comparative purposes. Also the new developments in the C.C.R. such as the formation of communities need to be studied in detail. There is also evidence that C.C.R. attracts more women than men. There is need to study this phenomenon more closely.
ENDNOTES


3. By Protestant literature we mean David Wilkerson's *The Cross and the Switchblade* and John Sherrill's *They Speak with Other Tongues*.

4. Among the reasons given by the respondents on what attracted them to the C.C.R. the friendly and warm atmosphere that exists in the prayer groups dominated.

ANDERSON ALLAN: 

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- Build with the Lord: Ann Arbor, Word of Life, 1976

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- Prophecy: Exercising the prophetic gift in the church today, Michigan, Servant Books, 1976

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The Church and Ecumenism (Concilium) Vol.4 (1965)

DORR, DONAL:


DUNN JAMES D.G.


FITCHER, JOSEPH, H.

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<td></td>
<td>The Pentecostal experience</td>
<td>Paramus, Paulist Press</td>
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<td>GELPI, DONALD L.</td>
<td>Pentecostalism: A Theological View</td>
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<td>GLOCK, Y. CHARLES (ed.)</td>
<td>Religion in Sociological perspective</td>
<td>Belmont, California, Wadsworth</td>
<td>1973</td>
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<td>HAAR GAT</td>
<td>Spirit of Africa: The Healing Ministry of Archbishop Milingo of Zambia</td>
<td>C. Hurst and co.</td>
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<td>HOLLENWEGER, W.J.</td>
<td>The Pentecostals</td>
<td>London, SCM Press</td>
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<td>A Catholic Approach to the Charismatic Renewal</td>
<td>Asaba, Nigeria, His Joys Books</td>
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<td>KILLIAN MCDONNELL;</td>
<td>Charismatic Renewal and the Churches</td>
<td>New York, NY</td>
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<td>The religions of the Oppressed. London, Macgibbon &amp; Kee, 1963</td>
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<td>MACNUTT FRANCIS OP</td>
<td>The power to Heal Notre Dame, Ave Maria Press, 1977</td>
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<td>MCMANUS JAMES</td>
<td>The ministry of Deliverance in the Catholic tradition. London, The Reflections on Renewal II</td>
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<td>The Christian healing ministry, SPCK, 1981</td>
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<td>MANUS U CHRIS (et al.)</td>
<td>Healing and exorcism: The Nigerian Experience, Enugu, Spiritual International School of Theology, 1992</td>
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<td><strong>The Church of the Spirits- Is it to Blame?</strong>, Lusaka, Teresianum press, 1978</td>
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<td><strong>The world in between: Christian Healing and the struggle for spiritual survival.</strong>, London, C. Hurst and co Ltd., 1984</td>
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<td>NICHOI J.T.</td>
<td><strong>Pentecostalism</strong>, New York, Herper and Row, 1966</td>
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</table>
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The Elementary Forms of the New Religious Life: London, Routledge and

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A Key to Charismatic Renewal in the Catholic Church, St. Meinrad, Ind.

WHEELER, ROBINSON H.
Plate 1:

Father Joseph Bill at the altar during the healing mass held at Uhuru park on 6th September 1998.
Plate 2

Note the holding of hands by all during prayers as sign of solidarity and unity.
Note the raising of hands by all the participants
QUESTIONNAIRE FOR MEMBERS OF THE CATHOLIC CHARISMATIC RENEWAL MOVEMENT.

PERSONAL DATA.

1.
   a. NAME:
   b. SEX:
   c. AGE:
   d. YEAR OF BAPTISM:
   e. MARITAL STATUS:
   f. OCCUPATION:

2. (a) When did you join the charismatic renewal movement and for how long have you been an active member?
   b) How did you come to know about the Charismatic renewal movement?
   c) What attracted you to this movement?
     (d) How does one become a member and what are the requirements?

3.(a) What is your understanding of the term “baptism in the Spirit”?
   (b) Have you received baptism in the Spirit?
   © If yes, how did you feel when you received it?
   (d) What are the effects of baptism in the Spirit?

4. How has your involvement in the charismatic renewal movement helped you in your understanding of the following:
   (a) Eucharist
   (b) Baptism
   (c) Penance
   (d) Confirmation
   (e) Marriage

5. Do you know of some members of the charismatic movement who have left the catholic church to join another church? if yes, why in your opinion did they leave?
What problems/challenges do you face,
(a) as a member of the catholic church?
(b) as a member of the charismatic renewal movement?

6. (a) What are charisms?
(b) What charisms are exercised in your prayer meetings?

7. (a) Do you openly say that you are saved?
(b) If yes, what do you mean when you say, “I am saved”?
(c) Do you think the other Catholics who are not members of the charismatic renewal movement are saved?

8. (a) What are prayer meetings?
(b) How often do you attend these meetings and why?
(c) Do these meetings have a leader?
(d) If yes, what role does he/she play?
(e) What criterion is used for selecting a leader?
(f) What appeals to you most in the prayer meetings?
(g) What are your suggestions to those who do not attend these meetings?

9. (a) What are Life in the Spirit Seminars?
(b) Who are the targets for these seminars?

10. (a) What problems do you face in your prayer groups and how do you solve them?
(b) How often do you consult your priest for spiritual guidance?

11. (a) What do you understand by the term ministry?
(b) How many ministries are there in your prayer group?
(c) In what ministry are you most active and why?

12. (a) What would you say are the major problems which a member of the charismatic renewal movement faces in:
   (1) The church?
   (2) The prayer group?
   (3) Social life?
   (4) In the relationship with other non-Catholic Christians?

13. (a) Do you have a Bible?
(b) If yes, how often do you read it?

14. (a) How often do you pray:
   (1) Alone
   (2) With other members of your family?
(b) in your prayers what kind of prayers dominate; praise, intercessory or petition?

15. Other than the charismatic renewal movement, are you a member of any other organisation in the church such as

(a) The choir
(b) Legio Maria
(c) Youth Group
(d) Catholic Women Association
(e) Others (specify)

16. (a) Do you attend fellowships or prayer meetings organised by Christians of the Protestant or Pentecostal churches?

(b) What is your opinion about non-Catholic Christians?
APPENDIX 3

QUESTIONNAIRE FOR OTHER CATHOLICS

1. PERSONAL DATA
   a. Name:
   b. Sex:
   c. Age:
   d. Marital status:
   e. Occupation:
   f. Year of Baptism:

2. (a) What are in your opinion are charisms?
   (b) Do you possess any and if yes, when did you receive them?
   (c) In your opinion what is the purpose of charisms?

3. How often do you;
   (a) Pray (1) alone and (2) with others in your family?
   (b) Attend mass?
   (c) Go for penance?
   (d) Receive the Holy Communion?
   (e) Read the Bible?

4. (a) Do you know some members of the Catholic Church who have left to join other churches?
(b) If yes what in your opinion made them leave?

5. What challenges do you face as a member of the Catholic Church?

6. Are you saved? If yes what is your understanding of the phrase "I am saved?"

7. In what organisations are you involved in, in your church;
   
   (a) Sacred Heart of Jesus 
   
   (b) Legion of Mary 
   
   (c) Catholic Women or Men Association 
   
   (d) Youth group 
   
   (e) The choir 
   
   (f) other (specify) 

8. (a) What do you understand by the term ministry?

   (b). In what ministry are you actively involved in the church?
## APPENDIX 4 LIST OF INFORMANTS

### A: OTHER CATHOLICS

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<thead>
<tr>
<th>NAME</th>
<th>PARISH</th>
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<td>3. SUSAN NDUTA</td>
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<td>4. JOHN MUCHENE</td>
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<td>5. PETER NJAU</td>
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<td>6. ANN MUIRU</td>
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<td>7. ROBERT OKAYO</td>
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<td>8. MARY KIMEMIA</td>
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