

The Effectiveness Of The Teachings Of The Catholic Charismatic Renewal Movement In Evangelization: A Case Of The Vincentian Ministries In The Archdiocese Of Nairobi, Kenya

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Abstract: *The study examines the effectiveness of the teachings of Catholic Charismatic Renewal Movement in fostering new evangelization with reference to the Vincentian Ministry (VM) in the Archdiocese of Nairobi, Kenya. The study focused on two research questions: What are the main characteristics of the CCRM as manifested in the VM? The teachings of the Catholic Charismatic Renewal Movement (CCRM) as manifested in the VM? The study had one hypothesis: that the teaching of the VM as manifested in the VM significantly fostered evangelization in the Archdiocese of Nairobi. The research used the Market Choice Theory that emphasizes that conversion or recruitment is not something that merely happens to an individual. Rather it is something that the individual can deliberately achieve. To conduct the research, the study predominantly employed convergent mixed method research design using both quantitative and qualitative research approach. This entailed collection of primary data from a sample of 266 respondents selected through probability and non-probability sampling techniques.*

The specific research tools for generating the data were questionnaires, interview guides, focus group discussion (FGD) guides, and participant observation (PO) guide. Quantitative data streaming from this exercise was analyzed using descriptive statistics and were presented by way of frequencies. The qualitative data realized were analyzed inductively and thematically, results presented by way of quotations and narrations. The hypothesis was tested using Pearson's correlations and ANOVAs. The study found out that the VM is characterized by exuberance in worship, Pentecostal practices and diverse spiritual exercises geared towards addressing individualized devastating human estrangements. VM sessions were emphatic on miracles in every liturgical activity. The teachings of the VM were found not to contradict fundamentally the core teachings of the Catholic Church. Moreover, the findings revealed that the VM demonstrated solid or grounded treatment of the Scripture, pastoral care, catechetical instructions and witnessing.

Keywords: *CCRM is rediscovery of the catholic teachings, new Pentecost, renewal of faith, new evangelization*

I. INTRODUCTION

This study unveils the characteristics and interrogates the teachings of the Catholic Charismatic Renewal Movement against the Bible, Traditions and Magisterium. The three aspects are regarded as the yardstick, for determining communion with the traditional Church. The researcher intends to discover effectiveness of CCRM in evangelization within the Roman Catholic Church. Apparently, when the three pillars are not contravened it presupposes that the

movement is in communion with the Roman Catholic Church. As such it ought to be supported and integrating its teachings to the Magisterium.

The study is divided into three sections. The first section delves into the background of the problem CCRM. The second section is literature reviews that analyzing the core teaching of the CCRM that is; Baptism in the Spirit, speaking in tongues, healing and prophecy. The third section presents the methodology of research, presentation of research findings.

Lastly this study shall make summary of major findings, conclusions and recommendations.

A. BACKGROUND OF THE STUDY

There is no coherent agreement among scholars as to how the CCRM exactly began in the Catholic Church. However, since its inception in the United States (US) in 1967, the CCRM has rapidly made inroads into the Catholic Church affecting its conventional way of doing things (Zerr, 1986). Today, there are millions of Catholics who belong to CCRM, including many religious and clergy, and bishops. For many years, this movement has been led by one eminent cardinal, Suenens (Majawa, 2007).

It can no longer be dismissed as merely the isolated works of the few “over enthusiastic” Christians. This is a reality that is gradually taking shape. It is imperative that in the course of time, the CCRM could provide a new paradigm in the Church’s mission and evangelization. The Charismatic Renewal demands scholarly attention because of its peculiar appeal among the Catholic laity compared to the reluctance of approval by some episcopacies. According to Zerr (1986), the CCRM is an initiative of the lay people. However, today some clergy and religious are joining the movement hence strengthening its presence and enhancing acceptance. The pioneer members of the CCRM felt the need to live the Catholic faith more effectively, proclaiming the gospel with power, like the early Christians (O’ Conner, 1971). Byrne (1971, p. 14) sees the CCRM as concerned with issues of renewal in the Catholic Church. The movement’s adherents felt that something was lacking in their individual lives. It is as though their lives as Christians was more of their own inventions rather than depending on the convictions, faith and encounter with the loving mercy of God.

In order to become a member, one has to be “Baptized in the Spirit” (Sullivan, 1982, p. 60). Thereupon, one receives manifest spiritual gifts such as *glossolalia* (speaking in tongues), prophecy, healing and deliverance. According to Zerr (1986, p. 293), the CCRM can bring a Christian into a deeper relationship with Jesus Christ. It is a movement of prayer and personal conscious encounter with Jesus Christ that changes a person’s life.

On the other hand, not all Catholics appreciate the CCRM. Indeed some have expressed negative opinions about it. Some clergy are uneasy with the movement, accusing it of emotionalism, syncretism, elitism and fundamentalism. In this view, such factors mentioned above are detracting Catholic faithful from authentic church teachings, traditions and Catholic leadership (Martin & Mullen, 1984). Ishengoma (1987, p. 47) alleges that the CCRM has the potential to spur exclusive clubs within the Church. There are suggestions that the movement is euphoric, set to gradually dry up or form a splinter group in due course (Maurer, 2010). In this range of thinking, there is determination that an infiltration of Pentecostalism in the Catholic Church must be debunked by all means (Cox, 1996).

The CM’s arises when core values of the Catholic Church or religion are endangered. For example, when the first missionaries failed to capture the African world-view in the brand of Christianity they implanted in Africa, they created a

vacuum. This triggered some African charismatic personalities who were members of the mainline churches to found the African Independent Churches (AICs). Chestnut (2003, p. 103) argues that African faiths, however, were not even considered religions, but superstitious at best and witchcraft at worst. The Africans were stripped off their culture and dignity. According to Shorter (2003, p. 15), in Kenya, this led to emergence of *Legio Maria* church of the Luo, *Dini ya Msambwa* and the African Israel Church Nineveh, among the Abaluyia. Charismatic leaders who attracted a huge following were individuals behind the foundation of such religious groups.

Therefore, the current trend of the CCRM is an indicator that some core values of the Catholic Church are at stake. The researcher is of the opinion that the CCRM is not a destructive movement. It can spur revival if properly understood and groomed. This study sets out to investigate the role of one such movement, the VM in fostering new evangelization in the Archdiocese of Nairobi, Kenya. The study will be beneficial in the following ways.

B. THE CCRM IN THE ARCHDIOCESE OF NAIROBI

The CCRM is probably a great opportunity for the Catholic Church in Kenya. Since its inception in 1970, it has spread and scaled new horizons in the Catholic Church. Although there is no accurate and reliable data recently carried out in the Kenyan situation, one can observe from the mannerism of Christians during worship that the CCRM has grown in numbers and is acceptable among many Christians (Ojacor, 2000). Many Catholics have returned to serious prayer through CCRM, and indeed, been moved to the heights of the contemplative prayer (Shorter, 2001). There is an upsurge of life in the Church that is revitalizing the entire body from head to toe (Boff, 1981). However, the future of this renewal is unprecedented; no one can state with absolute certainty what form it will take.

The ambivalent attitude towards the CCRM among some Catholics illustrates that it is a movement that attracts diverse opinions. Besides, it has the potential to generate unprecedented challenges in the Catholic Church. O’ Connor (1971, p. 19) attributes this in part to the fact that the character of the movement also varies greatly from one place to another. Majority of Catholic bishops are observing the CCRM with caution, hesitant to make official pronouncement about it. A few Catholic bishops however, have placed some restrictions on the CCRM at least for a period of time. Others have been positive in encouraging the movement.

Some members of the CCRM are driven out of some Catholic churches by ridicule, persecution and excommunication (O’ Connor, 1971). Majawa (2007, p. 262) contends that in Africa, some church leaders are out-rightly against the movement and do everything possible to suppress it. The CCRM has indeed rubbed the authority against the grain. Karanja (2015) argues that in 2009, the local ordinary of the Archdiocese of Nairobi, His Eminence the Cardinal John Njue suspended the activity of the CCRM in the Archdiocese. He accused its members of extreme noise, disorder and late night prayers, likened to those of Pentecostals. In 2011, he later lifted the ban and issued pastoral guidelines for the

CCRM, with stringent rules meant to put them on check (Karanja, 2015).

The CCRM emerged at a moment when the Church had lost the spark that was the source of attraction (Cox, 1996). This is demonstrated by reduced number of people that attend church services and in-depth lack of congruence between the Church's teaching and the people's moral life. In other words, it is a time when the Church's methods of evangelization were inconsistent with the prevailing culture. This ushered the Church to a crisis of evangelization (Bosch, 2006). The common folk greatly yearn for a new method of approach in mission and evangelization evidenced by frequent denominational hopping among Christians. Much of focus on mission for many years has been ecclesialization, winning people to join the Church. This was by compelling people to receive various sacraments without of proper instructions of such undertaking. The presupposition in this paradigm is the mentality that once an individual joins the Church, he automatically on path of salvation. However, this has been debunked by a new paradigm; mission today is equated to the spread of the Kingdom of God, which transcends the Catholic Church. The pastoral statement on the CCRM (1984, pp. 4, 5) states:

We have seen the Charismatic Renewal mature in its grasps of the core of the Gospel and those realities, which belong constitutively to the inner nature of the Church. Many lives have been touched at the personal level, have undergone deep conversion, and have radically oriented themselves towards God and have been able to nourish themselves with bread of true doctrine which the Church offers to them in the name of Christ. For many people rediscovering the personal dimensions of faith has meant rediscovering the personal dimension of the Church.

The quality of religious change and renewal (*aggiornamento*), however, depends to a great extent upon the type of local leadership, preparation and ongoing education available (Martin, 1978, p. 100). We look into the geographical and socio-economic life in the Archdiocese of Nairobi for the interest of the study focus of the VM.

C. GEOGRAPHICAL, SOCIO-ECONOMIC LIFE IN THE ARCHDIOCESE OF NAIROBI

The Archdiocese of Nairobi is a huge metropolis. It is situated in Nairobi and Kiambu counties of Kenya. According to the demographic profile of 2014, the population of Nairobi was approximated at 3.36 million, and Kiambu County approximately 2.56 million. This makes the Archdiocese of Nairobi the most populated in Kenya.

The Archdiocese of Nairobi covers an area of 3,721 square kilometers. It is divided into eleven deaneries. There are 106 parishes with over 4000 Small Christian Communities (SCCs). It is estimated to have 1.6 million Catholics (10/12/2015 Nairobi Archdiocese website communications coordinator). Due to urbanization, there is an influx of people from rural areas, hence contributing to the daily swelling of the Archdiocese's population. Other urban centers within the Archdiocese of Nairobi include towns like Thika, Kiambu, Ruiru, Juja, Limuru (Nairobi Archdiocese website communications coordinator 10/12/2015).

Currently, the bishops of the Archdiocese of Nairobi are His Eminence, John Cardinal Njue assisted by Rt. Rev. David Kamau Ng'ang'a. It has 182 diocesan clergy, 230 religious institutes and congregations for women, 90 religious institutes and congregations for men, 8 university level institutions, 11 major seminaries, 30 Catholic lay movements and associations, 15 spiritual centers, and 9 catechetical pastoral centers (23/3/2015 by communications coordinator). The statistics that is provided gives a glimpse of a church that is vibrant amidst contemporary challenges.

Nairobi is a venue of many Pentecostal churches. Such groups have thronged cinema halls, play grounds and airwaves through radio and TV (Samita, 2004). From the researcher's general observation, Nairobians have constantly been saturated with all sorts of Christian ideologies. It is indeed confusing to a person who is not well grounded in a definite faith to decide on the right denomination. Church hopping then is a common practice while competition to win people to one faith or another is a common trend particularly among the mushrooming churches (Shorter, 2001).

Nairobi is a city where many religious innovations occur. There are many neo-Pentecostal churches, religious groupings and cults that spread in unprecedented levels. The challenges of living in the city of Nairobi have made many people to be disillusioned. To this extent, they throng churches hoping for consolation. Shorter (1991, p. 13) captures the reality of life in the city of Nairobi as follows:

... one contemplates all the morbid factors of African urban life, such as insane living conditions, rush hour traffic jams, overburdened communication networks, parking problems, extortionate rents, violent crimes, juvenile delinquency, prostitution, sexually transmitted diseases, drug trafficking and so forth.

Currently, frequent attacks on churches, institutions and social gatherings by terrorists and the infamous *Al-shabaab* have made Nairobians a most scared lot (Kioko, 2015). Huge investments in infrastructure have made Nairobi an economic hub for both East and Central African countries. However, besides glittering developments, there are huge disparities between the rich and the poor. Most wealthy Kenyans live in Nairobi. Majority of the Nairobians are average and poor, living in sub-human conditions in some sections of the city. Nairobi is the home of Kibera, the biggest informal settlement in Africa (Zemale, 1992). Half of the population is estimated to live in these settlements, which cover just 5% of the city area (website of global urban organization). This is basically the environment that the CCRM/ VM thrives in the Archdiocese of Nairobi.

D. THEORETICAL FRAMEWORK

The researcher finds the phenomenon of the CCRM a complex one. A theoretical framework demands probably more than one theory. It is complex because CCRM is not a sect/ cult nor a new denomination but an experience of Catholics who are already committed to faith. This is evidenced by their regular participation in the sacramental life. In other words, CCRM is an activation of faith to those who are already Catholics but willing to express it in a more profound way.

The researcher identified The Rational Choice Theory as better placed to explain the phenomenon of the CCRM. This theory is associated with sociologists such as Rodney Stark (1934) and William Sims Bainbridge (1940; Stark, 1996). The two scholars attempt to explain deductively when and how the phenomenon of religious occurs. The duo begins with a basic principle about the nature of a human being. They provide a flexible sociological theory on religion as well as a general sociological model.

The theory unearths the forces that are instrumental in the birth of religion, particularly in the culture of pluralistic denominations and multiple religions. However, care was exercised in this study, because CCRM is not a new religious outfit, but rather an addition to that which is already in existence, in the Catholic faith. According to Rationalistic Choice Theory, religion is a system of compensators with a human person who is a rational actor, making choices that he/she thinks best, calculating costs and benefit. Put differently, compensators are practices that compensate for some physical lack or frustrated goal (Stark, 1996).

The main position behind the theory is that compensators control choices. Bruce (1996, p. 188) argues that we all have desires that cannot be met. As such, we are in the market for 'compensators', which can be substituted for those things we really want or promise that we will get them in the next life. According to Dinges (1998, p. 53), participants are viewed as individuals actively seeking meaning and self-affirmation, new opportunities for growth and development and appropriate life styles. The Rational Choice Theory emphasizes that conversion/ recruitment is not something that merely happens to an individual. Rather it is something that the individual can deliberately achieve.

The theory rejects the views that recruits in religious movements are simply passive or manipulated by organizations or deterministic social forces. In other words, the choices which the "rational actor" makes are rational in the sense that they are not merely centered on satisfaction of wants. A similar reality is applicable to the members of CCRM. Although they are Catholics or belong to some other religious denomination, they decisively choose to participate in the CCRM. Some aspects that appeal to people to join CCRM include enthusiasm, liturgical renewal, new patterns of leadership, ecumenism, mass media, missionary orientation, home churches, personal conversion and inculturation. Apparently, they find such participation spiritually beneficial to their lives as human beings.

To appeal to the masses, they are pioneering in innovations, religious styles in response to therapeutic, individualistic and anti-established culture. In the context of the birth of the CCRM, it fills the gap left by the decline of the major churches (Bruce, 1996). In so doing, they are forging new paradigms of what it means to be a Church in the post-modern society. It is a counter-culture that rejects the overly cognitive religion in favour of a full bodied experiential Charismatic Christianity open to all. This theory was brought forth after the realization of the redundancy of the cognitive theories of enlightenment and Cartesian. Bilton (2002, p. 417) contends that all human beings require reassurance that the world is a safe and orderly place. They focus on the benefits of the Church for those who do the believing.

They believe in returning to the (NT), while promoting Christianity clothed in post-modern garb. This is through popular music, worship styles, informal dress and non-traditional church buildings. They also have a strong emphasis on religious experience. The appeal to this new form of Christianity is the ability to convey a powerful sense of life purpose in culturally appropriate ways uniting body and soul, cognitive and experiential (Nyaundi, 2003).

The theory however has some weakness, which must be considered. According to Bruce (1993), religious beliefs are matters of deep commitment to recognized cosmological realities; not articles selected from a shelf of competing goods. However, Bruce's criticism fails to top over the theory in the sense that his argument must weigh against the inherent nature of freedom imbued in every human person. The seriousness and the depth of human commitment can be measured in making choices that last. Apparently, making enduring choices calls for the exercise of individual freedom.

The tenets of Rational Choice theory relate well with CCRM. Despite the fact, the CCRM members are already practicing Catholics, they make choices that are dependent on the spiritual benefits of joining the CCRM. However, the CCRM members are not passive subjects lured into a certain faith. They are informed on the demand of the Catholic faith. However, they make deliberate decisions to belong that satisfy a spiritual longing and a new opportunity for spiritual growth.

However, such a process is not automatic. Apparently, the CCRM has embraced a new religious practice such as music, new forms of leadership and experience among others that resonate with the contemporary vision of religious life. In this sense, the individuals are self-determined in making choices.

E. STATEMENT OF THE PROBLEM

The form of piety at the CCRM is characterized by intense devotion to the Scripture, exuberant liturgical services, lifting of hands, frequent response of Amen/ alleluia, healing masses, prophecies and speaking in tongues among others. Undoubtedly, people from divergent walks of life through the CCRM meetings. This seems to spark a new reawakening in the Catholic Church that has not been witnessed in the recent times. The ministry is not only attracting Catholics, but also non-Catholics; both young and old stretching. To some extent, the phenomenon promotes harmony among different religions, but also regional integration.

Although the group is relatively new in Kenya, the multitudes, thronging the centers could be a pointer to something unique, warranting scholarly investigation. There are many testimonies of healing, transforming people's lives from tepid Christians to active Catholics. However, amidst apparent success of the CCRM, diverse and divergent opinions have been expressed by both the clergy and the laity. Some are endorsing the movement as a chance for the Catholic Church revival. Likewise, there is a perception that this is merely a Pentecostal intrusion in Catholic grounds.

This study seeks to investigate the influence of this form of renewal on Catholic Church which can translate to discovering a new method of evangelization suitable to the contemporary culture. The CCRM is seen by some as a potential new evangelization strategy in the Catholic Church,

particularly in the ordinary parish life; where there are enormous challenges of reduced morale and participation in the sacramental life among unmotivated Christians, reduced number of worshippers and break-down in Christian families among other threats. Can the CCRM teachings provoke new ideas in leadership and general organization of the Church? Can the teachings shed light on meeting the existential needs of the Church like in healing, prophecy speaking in tongue and general reawakening of the Church? Last but not least can the teachings be applicable in evangelization strategy to situations where young people have abandoned the Church or are facing the crisis of evangelization? New evangelization can rightly be described as making the Christian message appealing again (Cordes, 1991). Consequently, this work shows cases strategies used by the VM and how such strategies can be used to foster new evangelization.

F. OBJECTIVES OF THE STUDY

The study attempts to achieve the following objectives

- ✓ Interrogate the phenomenon of the CCRM teaching in view of establish if or not they contradict the core teachings of the Roman Catholic Church.
- ✓ Propose a method of integrating the CCRM teaching with the main teaching of the Roman Catholic Church in order to enrich further the already existing teachings.

G. RESEARCH QUESTIONS

The following questions guided the research:

- ✓ What are the main characteristics of CCRM?
- ✓ What are the teachings of the CCRM?

H. WORKING HYPOTHESES

Null hypothesis (H_0):

- ✓ The teaching of CCRM can foster evangelization in the Archdiocese of Nairobi.
- Alternative hypothesis (H_1):
- ✓ The teaching of CCRM cannot foster new evangelization in the Archdiocese of Nairobi.

II. LITERATURE REVIEW

A fundamental factor to put into consideration on expounding the teachings is the role of CCRM introducing of new paradigm in theology. This shift has made the CCRM teaching to predominantly oscillate around; baptism in the spirit, prophecy, speaking in tongues and healing. These teachings will be dealt with later in this section. However, the researcher will explain the new paradigm shift in theology which is regarded as additional insight to the traditional teachings of the Catholic Church. This forms the basis of discussing the basic teachings of CCRM.

CCRM has new insights in Catholic faith and theology (Lederle, 1988). This constitutes what has been termed as epistemological shift by scholars. This is a mental shift from the traditional theology. The insistence in the traditional theology is on theory or systems and intellectually refined

arguments with little concern on experience. CCRM has prioritized experience as fundamental in any theological reflection. Such a shift has resulted in protest among the traditional Catholic theologians that CCRM has forfeited important dimension of the Catholic theology (Congar, 1979; Fiddes, 1984; Sullivan, 1982). Muhlen (1980, p. 32) captures the prevailing mood among theologians and the hierarchy as follows:

Many theologians and office bearers persist in the attitude of Gamaliel: if the matter is of God, it will accomplish its aims even without help. As theologians we may heap up guilt upon ourselves if we do not recognize the *kairos* (moment of decision) and remain at a distance in a critical and external evaluator stance over against the charismatic awakening.

Apparently, in CCRM, experience is treated as primary and the theological interpretation as secondary. It has some parallels with the Liberation Theology. However, it lacks progressive expression of religious activism typically characteristic of Liberation Theology. Indeed, in some places, the two are interfused in a common search for freedom in every sense (Suenens, 1974).

Scholars that are accustomed with traditional theologies will find themselves in a familiar territory when dealing with CCRM. Cox (1996, p. 71) in support of such views writes:

As a theologian, I had grown accustomed to studying religious movements by reading what their theologians wrote and trying to grasp their central ideas and most salient doctrines. However, I soon found out that with Pentecostalism, this approach does not help much... the only theology that can give an account of this experience, is "a narrative theology whose central expression is the testimony." Any attempt to study Pentecostalism with already established Western Theological categories proves to be elusive.

Probably, the epistemological break is essentially important in paving way to new evangelization. It can inject new ideas, thus unraveling new evangelization. The challenges facing the Catholic Church are primarily based on continued usage of old theologies, devotions, models of administration and strategies of evangelization, which are no longer appealing to Catholics. This makes the Church repugnant to new converts and redundant to those who are already Catholic. The epistemological break propagated by CCRM is an antithesis of the old system, a dose for reenergizing the Church in the current stalemate in evangelization which has continued to inhibit her progress. It can fill the gap already experienced in Catholic Church hence making it appeal in the society again. Although this aspect is of fundamental importance, the scholars whose work is explored in this section do not give it ample consideration.

A. BAPTISM IN THE SPIRIT

The teachings of CCRM are hinged on an experience conferred through "laying of hands" called 'Baptism in the Spirit'. It is a new departure in one's Christian life; it involves openness to and a seeking of one or more of the charisms. It sets the experience of conversion and of "new departure" in the Christian growth (Montague & McDonnell, 1991). It is the center in which all other aspects such as healing, speaking

in tongues and prophecy are anchored. Sullivan (1982, p. 60) writes:

The remarkable growth of the Charismatic Renewal in the Catholic Church can be explained only in reference to the experience that so many people have had of their lives changed after they have been prayed over for a new outpouring of the Spirit, or as most of them will put it, after having been 'baptized in the Spirit'.

In the traditional Catholic Church, Baptism is anchored in Augustinian theology. Where, almost exclusive focus is on the remission of the stain of original sin (Luckman, 2005). Subsequently, baptism is theologically regarded as a sacrament of regeneration through water conferred to a Christian in entrance into the community of believers (CCC 1994, p. 1231).

In CCRM, 'Baptism in the Spirit' is distinguished from the sacramental Baptism. In this sense, 'Baptism in the Spirit' is an experience through which the grace within an individual received in the first baptism is conferred; it is manifested through enthusiasm and exuberance in an individual Christian (Zerr, 1986). It is an intensification of the graces already received in the water baptism, yielding to intensified commitment to one's Christian life (Schneider, 1982). Other terminologies fitting to the same expression include baptizing, filling, coming to an experience of the presence of the Holy Spirit.

Ranaghan (1969, p. 20) explains that it is a fraternal gesture of love and concern, a visible sign of human corporeality. CCRM members, and not necessarily ordained ministers as is traditionally practiced lay hands upon the members to receive 'Baptism in the Spirit'. Contrary to the traditional Catholicism where sacrament was exclusively for remission of sins, the CCRM concurs with the Vatican II Council's which is progressive understanding of Baptism. (here Baptism is not only associated with the ritual of emersion into water but rather the focus takes into account personal participation in the active life in the Church with enthusiasm and conviction). According to Luckman (2005, p. 81), 'Baptism in the Spirit' includes a commissioning for active contributions to the Body of Christ. This is accordance to individual gifts and opportunities. The often quoted scriptural portion in CCRM is Joel (2:28-29):

In addition, it shall come to pass afterward that I will pour out my Spirit on all flesh; your sons and daughters shall prophesy and your old men shall dream, and young men shall see visions. Even upon the menservants and maidservants in those days I will pour out my Spirit.

Further, John (1:33) states, "I have baptized you with water but he will baptize you in the Holy Spirit".

The two passages, among others, form the scriptural basis of CCRM's teaching on baptism in the Spirit. They demonstrate the fundamental difference between sacramental baptism and the 'Baptism in the Spirit'. The CCRM postulates that the two passages are indicators that the experience of Pentecost is an ongoing process rather than a one-off experience (Muhlen, 1980).

Through 'Baptism in the Spirit', the CCRM has enabled the Church to rethink the place of the Holy Spirit. Seemingly, if the discourse of some Catholic theologians for example Yves Congar (1979) and Walter Kasper (1982) is something to

go by, the Holy Spirit is forgotten. Since its inception, the Church saw herself as subject to the activity of the Spirit and filled with His gifts. This is the manner through which the glorified Lord exercised His authority over the Church (Congar, 1979). The Early Church scholars underlined this conviction in their wide discourses on the Holy Spirit. As time lapsed, the Church gradually degenerated into thinking of itself as an institution, thus relegating the power and the presence of the Spirit.

There was a great temptation among the Catholic theologians after the 3rd centuries to place emphasis on the two other Persons of the Trinity. However they neglected the work of the Spirit. The emergence of heresies such as Montanism, Pneumatichians, Sabbellianism, Rigidism and Free Spirit compounded a problem that was complex to resolve. Probably this would have made the scholars to desist engaging into a slippery slope in the scholarly investigation of the Spirit. In this respect, Kasper (1982, p. 198) argues that:

The statement about the Holy Spirit, of course presents intellectual difficulties. As a matter of fact, the Holy Spirit does not play an outstanding part in the average ecclesia and theological consciousness. The Holy Spirit is the most mysterious of the Three Divine Persons, for while the Son has shown himself to us in human form and we can form at least an image of the Father, we do not have a concrete grasp of the Spirit. Forgetfulness of the Spirit is a charge often levelled against the Western Tradition in particular, and it is true that the triad, Father- Christ - Spirit is replaced, in the minds of many by the triad God- Christ- Church.

Kasper (1982) captures the intrigues surrounding theological discourse on the Holy Spirit. They are based on the fear of the mystical presence of the Spirit who blows wherever he wills (John 3:8). It is not that the Spirit's work is not known but the intricacies of how the Spirit operates make it impossible for a theologian to speculate. This implies that if the CCRM is the work of the Spirit, the theologians and the hierarchy cannot stifle the progress.

The group of scholars presented in this section of work is overly concerned with discovering CCRM's understanding of baptism in the Spirit. How is baptism in the Holy Spirit of importance in enhancing the Church's agenda of evangelization? The whole experience of the baptism in the Spirit is not transposed on its role in evangelization by the scholars mentioned in this section. However, the rediscovery and reemphasize on the work of the Holy Spirit is a foundational reality to the work of evangelization. The role of the Holy Spirit cannot be overemphasized in the Church's life. However, the rediscovery of the Holy Spirit is a matter worth further investigation because it has not come out clearly in the works hitherto reviewed in this section. The present study is intended to link the role of baptism in the Spirit to evangelization. This is a link that is missing in the various scholarly works that were reviewed in this section.

B. SPEAKING IN TONGUES

Speaking in tongues is believed to be a gift received through 'Baptism in the Spirit'. According to the CCRM teachings, it has profound scriptural support. Through the scripture, we find evidence that the prophets would fall in

trance when about to make divine pronouncement. In that context, divine intervention often had somatic effects resulting to embryonic oracle upon the recipient (Von Rad, 1968; Scott, 1950). In the NT, speaking in tongues represents more than a supernatural capability to bear witness to God in an unlearned language (Wagner, 2010). Such language is interpreted as ability to spontaneously speak in foreign languages in new mission territories (Bosch, 2006). The Luke's Gospel and Acts of the Apostles, provide information about speaking in tongues in the Early Church. There is also a remarkable caution by Saint Paul in 1 Corinthians. 14:23: "So if the whole Church meets in one place and everyone speaks in tongues, and then uninstructed people or unbelievers should come in will they not say that you are out of mind?" Saint Paul indicates a possibility of abuse of tongues within the church. This checked excessive use of tongues (Sullivan, 1982).

Speaking in tongues is an intriguing dimension of CCRM. Various scholars when describing tongues have used negative expressions: insanity, strange, unacceptable, repugnant, dangerous, demonic, pitiable, suspicious (Cutten, 1961; Mickie, 1921; Gardner 1974; MacArthur, 1978; Lapsely & Simposon, 1981; Watson, 1981; Kelsey, 1981). Such descriptions of tongues render the church and its members cautious on the involvement of CCRM in tongues.

Sociologists and psychologists have opened a positive dimension to tongues speakers in their contemporary study. The reasons for intensified study of tongues, is because despite the hostility and discouragement encountered by tongues speakers particularly in the mainline churches, the phenomenon has refused to fade (Mills, 1986). It is a practice that is found increasingly among Episcopal, Lutheran, Presbyterian congregations and among the members of CCRM. Respectability of those who speak in tongues, as well as the quiet way in which they did it pointed to something deeper. This made the phenomenon difficult to dismiss as just another peculiar form of religious extremism (Kidahl, 1972). Such experiences predicated that tongues are not to be considered as a practice of mentally disturbed but rather a way of prayerful expression. In addition, Davies (1984, p. 221) writes; "Speaking in tongues may be considered first as using a language, and secondly as God using language through us in order to assist in prayers". As such tongues are modes of communication between humanity and God. It has deep reaching effect in this human dialogue with the creator.

Cox (1996, p. 87) confirms that ecstasy is neither an irrational state nor as a result of pathological or demonic inspiration.

It is a way of knowing that transcends everyday awareness, one in which "deep speaks to deep." At some level, it is only in dreams, nearly everyone longs for such an experience. But nearly everyone recognizes that lowering one's perceptual barriers is a perilous business. In order to take such risks, people need to feel they are in a secure setting. This is to say that the Pentecostalism or the Charismatic Movement provides an environment where people feel safe to release themselves temporarily from estrangement.

Tongues must be scrutinized rather than out-rightly dismissed as demonic possession. The researcher is of the opinion that more time could be provided to review aberrations in tongues. However, that could expose this

research to the risk of digressing from its scope. A fundamental area of investigation emphasized by scholars in this section is the role of tongues in the life of Christians. It is an indicator of deep-craving within a human person searching for God. At the same time, it is a way to vent out deep-seated sentiments that could be destructive if left within a human person. Could this be an indicator of some dimension that needs to be taken care of in new evangelization?

The group of scholars reviewed in the foregoing study on speaking in tongues is caught up in the context of analyzing why the tongues have refused to fade in the history of Christianity. The simple affirmation by some of the scholars is that tongues are not necessarily demonic. They have a bearing in God speaking to people; they form a platform in which challenges faced by Christians are vented. These ideas seem far removed from evangelization. However, the scholars did not deal with the significant aspect which forms the basis of our study, speaking in tongues. These are ways in which speaking in tongues as a fundamental dimension of CCRM, can be of use in evangelization.

It is difficult to think that speaking in tongues will make the Church more appealing than it was before. However, the reasons already highlighted by scholars are worth consideration. How the Church can create a conducive atmosphere for use of tongues need a further scholarly investigation in line with new evangelization. Creating a serene environment where the emotionally vulnerable acquire a venue to express their situation to God can probably be part of new evangelization.

C. HEALING IN CCRM

CCRM is involved in healing masses and exorcism services. This is based on a heightened awareness in the CCRM of proximity of the devil and evil juxtaposed with power of God to heal as attested in the Bible (Gifford, 2004). CCRM has recognized that healing is a needed component in our time. The study of CCRM in Latin America by Chestnut (2003) and Cimino (2001) reveals that men and women through the CCRM healing masses and exorcism services when faced with diverse life issues. They carry with them a conviction of divine intervention into their life challenges. Women have more immediate concerns. Such include health crises, alcoholic challenges with sons or husbands and gambling among other. To worry about than issues such as social justice that requires a long-term perspective is predominantly a preserve for men.

One may note that a crisis, often in the form of suffering that needs a solution, acts as a catalyst that makes some people to join CCRM. The strong support group and powerful network among the members are strong sources of attraction to new members (Cleary, 2007). Demand for divine healing is strong in a region plagued by the world's highest levels of socio-economic inequality and violent crime and relatively high indices of poverty, unemployment and inadequate housing. In the absence of adequate health care, both physical and mental, and a social safety net for large sectors of the population, tens of millions of people join religion to heal their earthly afflictions. Thus, the socio-economic context practically guarantees marginalization for any religious firm

that fails to prominently offer faith-healing in the popular market (Magesa, 2003; Chestnut, 2003). However, CCRM has capitalized in meeting the healing needs of the marginalized population.

There is a profound conviction among CCRM that healing is the inherent right of all Christians who call upon the Lord with genuine faith (Carson, 1987). There are claims for 'healing memories', healing bodies, 'deliverance' of lifting curses as a form of healing, psychological healing and leg lengthening among others. Some behaviors that have traditionally been thought as sin, such as homosexuality are also treated as sickness, which need to be healed (Middlemiss, 1996). The Church through the CCRM does more than just provide "ambulance services" (Bosch, 2006). God intends His people to be healthy, happy and wealthy. These assertions are important in this work, apparently, despite provision of health facilities the CCRM has brought forward the component of spiritual curative mechanism. In real sense the physical and spiritual dimension are both taken care in CCRM.

Kydd (2003, p. 699) observes that there are six models of healing that are practiced in the CCRM; confrontational, intercessory, reliquial, incubation, revelation and soteriological. These are also regarded as traditional Catholic healing models. They include; Confrontational: is an approach to healing is closely allied to the biblical picture of Jesus' ministry. The healer directly challenges evil or the sickness through the power of Jesus Christ. Intercessory, the work of Christ is most definitely assumed, but the attention shifts to special people who are commonly called saints (Kydd, 2003, 702). The healers invoke the names of saints also perceived to be intercessors. Reliquial: the name is derived from the word relics or remains of saints bodies, objects used by saints' (e.g. clothing) or anything that touched saints remains or even their tombs (Kydd, 2003, 704). The conviction of the healer is that when relics are used a person can get healed.

Incubational: Healing flows through agents of healing whether personally or posthumously, whether by touch, by extension of power to objects, or by intervention. Revelation: Practitioner of this approach expects that God would give them special knowledge. God reveals information upon which the healer can act. Soteriological: healing can miraculously occur through the same means by which they became Christian that is through the atoning work of Christ.

These models of healing are not entirely new, but have been revived in the Church since the inception of CCRM. This means that CCRM has brought on board the various models of healing which are acceptable in the Traditional Catholic Church. There would be no reason whatsoever to for contemporary Church to stifle a practice believed to be effective for Christian healing in the past. Actually the contemporary Church should encourage such a practice.

Maurer (2010, p. 67) observes that healing in CCRM is a gift of the Holy Spirit. She gives an account of some charismatic members who received the gift of healing after laying on hands by their fellow members. The charism of healing does not only bring about physical healing, but also true healing of the soul which in essence is holistic healing. This is a reordering of one's life and mind, to aligning one with the will of God. The healing that is propagated by the

CCRM addresses the totality of a human person, comprising the spiritual, emotional, psychological, social as well as physical. It is indeed, an encounter with God.

Cantalamesa (1989, p. 101) cautions members of CCRM against abuses such as those of fanaticism and fraudulent claims of healing. The latter claims of healing render believers vulnerable to imposters:

Unfortunately our world is overflowing with sorcerers and diviners. Most of the time, there are cases of charlatanism and nothing else. Thieves trade on the naïveté and credulity of people, and often on their desperation as well when they are faced with overwhelming health or financial problems. The godless intention of practicing this art and of resulting to occult arts is enough to make people fall into the snares of the evil one.

Analysis of healing in the CCRM brings into the fore some common elements within the traditional African understanding of healing in the past tradition and also in the present. In traditional African societies, diseases, are understood as not merely caused by germs, whether viral or bacterial infections as they are perceived today by modern science. Diseases are predominantly viewed as resulting from multiple factors linked to both the physical and the spiritual realms. Mununguri (1998, p. 45) speaks on this that:

An African identifies a whole range of these powers such as: all forms of illness, barrenness, parasites, the many natural calamities (drought, floods, landslides, volcanic eruptions, erosions, devastating locusts, lightning, earthquakes), social factions, such as jealousy, hatred, gossip, hateful words, malevolent spirits, sorcery, black magic, poison, in addition, suffering brought by modern civilization... exploitation of the poor by the rich, inequalities and social injustices, depersonalization of human beings.

Faced with many causes of afflictions, an African has to maintain harmony, by abiding with set societal rules and obligations. It is through such that he is sure of minimizing or halting any would-be calamities (Field, 1937). The traditional African belief is that the human being is to live in harmony with all the surrounding in order not to destroy the serenity in the spiritual and the physical order. This makes the understanding of an African well-being or salvation a very complex reality. Majawa (2007, p. 389) observes:

This is because for an African mind, salvation means the fulfillment of the life here which includes prosperity, wellbeing and liberation from disease and all misfortunes.

It follows that a religion entrenched in an African set up must take cognizance of these realms. If not, it will remain superficial without any profound effect to an African faith. It would be very easy for an African to revert to the traditional religious world view if the newly adopted faith does not give solutions to prevailing woes. According to Majawa (2007, p. 380), this condition of reverting back to the traditional African religions can be exacerbated because the reality of the faith and healing ministry in the African Church has not been fully supported and adequately explored by the authorities for deeper evangelization among the peoples. CCRM's quest for salvation or abundant life manifests continuity with the African concept of salvation as health, prosperity, fertility, security, vitality and equilibrium within the cosmos. Seemingly, CCRM can promote a renewed integration

between the African understanding of healing and Christianity. This could be a step forward in evangelizing Africa.

The scholars in this section offer indicators on the approach of healing in the CCRM. The predominant emphasis in this literature is to provide the foundation and the value of healing. Undoubtedly, the connection between healing in the CCRM and evangelization does not concretely emerge. It is a matter that required further scholarly investigation. The study at hand focuses on the CCRM's role of such healing in the context of fostering new evangelization with specific reference to VM in Nairobi Archdiocese.

D. PROPHECY IN CCRM

The charism of prophesying is not only identified with the vocation of a prophet but also a person can occasionally receive the charism without necessarily being called to be a prophet (Sullivan, 1982). According to Gelpi (1971, p. 148), prophesying is a sign that God has poured out His Spirit upon His people. In this sense, every Spirit-filled Christian is ideally a prophet unto himself. In a Spirit-filled community, each member will be able to discern with the help of the Spirit the will of God. It follows that every Christian is sent to bear public witness to Christ, has ability to interpret the Scripture and make spontaneous pronouncements in tandem with the will of God.

This understanding profoundly captures a fact that the Spirit of God is a dynamism that cannot be governed by institutional necessity. In the CCRM, all Christians exercise the common priesthood of all believers conferred at the reception of the Sacrament of Baptism. Robeck (2003, p. 1012) observes that the prophetic vocation is important for the ecumenical vision of the Church of the future. In so far as Christians listen to the voice of God, discern what that voice is saying, and act upon it, the prophetic charisma will profit the whole Church. The gift of prophecy is important to the Church as she faces the challenges of a new millennium. Prophecy is a significant aspect in a Christian community. It indicates the presence of God. Maurer (2010, p. 67) asserts that a prophecy is considered to flow out of a direct connection with God, who is believed to speak through the prophet. It is significant that very many Charismatic's claim to have had revelatory or prophetic experiences.

The scholars we have reviewed in this section capture the dimension of prophecy in CCRM. To some significant level, they give a background of the importance of prophecy in CCRM as a common prophetic call of all the believers. However, they have not transposed to the power of prophecy in evangelization. This leads to important questions. For instance, what is the importance of the common prophetic office of believers? Is the common prophetic office of all believers ignored at the expense of ordained ministries? How can the triple offices of priest, prophet and king be revived in the rediscovery of new evangelization as the Church faces new challenges and opportunities?

CONCLUSION

Two basic factors are considered in conclusion of this subsection namely; characteristics and teachings of CCRM. The study has demonstrated that primacy of experience rather than orthodoxy takes precedence in the CCRM. Praise of God has brought about the liturgical renewal and love of the scripture manifested in preaching. This is twinned with lay ministries such as preach and to lay hands that were traditionally perceived as a preserve of ordained ministers.

There is also in-depth awareness of the power of evil or demonology. This is characterized by increased practice of exorcism and deliverance. Apparently, the CCRM is pneumacentric which means that they are spirit centered. Personal conversion and devotion to Mary as the Mother of God forms the basic characteristics of the CCRM. Further on the teaching the study has discussed that; Baptism in the Spirit, prophecy, healing and speaking in tongues are the fundamental teachings. Apparently, there is nothing completely new that is propagated by the CCRM. Rather, it is a repackaging of the Catholic traditions and practices. The characteristics and teachings of the CCRM that are outlined in this section need to be scholarly investigated to further propel the Church towards new evangelization. This study therefore seeks to transcend describing the characteristics of CCRM to harnessing such traits for new evangelization in the contemporary world.

III. METHODOLOGY

The study utilized the convergent mixed method research design. This is a design that focuses on collecting, analyzing, and mixing both quantitative and qualitative data in a single study or series of studies. Its central premise is that the use of quantitative and qualitative approaches, in combination, provides a better understanding of research problems than either approach alone (Creswell 2014).

The purpose of mixing quantitative and qualitative data: triangulating where finding are compared; complementarity (where results are interpreted to enhance, expand, illustrate, or clarify findings derived from other strand); development (where data are collected sequentially and the findings from one analysis type are used to inform the data collected using other analysis type) initiation (where contradictions or paradoxes that might reframe the research question are identified), and expansion (i.e., quantitative and qualitative analyses are used to expand the study's scope and focus (Green, 2007, Onwuegbuzie, & Combs, 2011, Creswell & Clark, 2011).

In this work, qualitative method was important because aspect such feeling, moods effect of evangelizations among others, which the researcher would have missed through quantitative research are then captured. Wamahiu and Karuga (1995) laud the approach, arguing that human beings are not passive objects. Rather, they are active objects with thoughts, feelings, meanings, intentions and awareness on their being. The quantitative research paradigm was fundamental in this research, because it enabled the researcher to quantify the respondents' experiences with the VM.

Using the convergent mixed method research design, the researcher analyzed both qualitative and quantitative data and merged the two sets of data results into an overall interpretation of the findings (Creswell, 2014 ; Mvumbi & Ngumbi, 2015). According to Creswell (2014), the convergent mixed method research design helps corroborate quantitative and qualitative data, gives a comprehensive account, explains either data, provides diversity of views, augments or builds on each other, enhances integrity of the findings and clarifies each other throughout the study.

A. TARGET POPULATION

In this research, the target population comprised all the lay, clergy and religious individuals who participated in liturgical activities of the VM in the Archdiocese of Nairobi (Lavington and Thika). The priest in-charge of the VM on 18th August 2016, estimated about five thousand (5000) people attended and participated in VM activities in the two sites per visit in 2016.

B. SAMPLING PROCEDURE

Stratified random and non-probability sampling techniques were used to sample the participants in the study. Stratified random sampling technique is a method of sampling that involves the division of a population into smaller groups known as strata (Onwuegbuzie, & Combs, 2011). In stratified random sampling, the strata are formed based on members' shared attributes (Mvumbi & Ngumbi, 2015). In our study stratified random sampling involved dividing population into homogenous subgroups and then taking simple random sampling on each group. The importance of probability sampling was to ensure that the sample being studied was representative of the population of interest. This helped in minimizing the potential of sampling bias that would have reduced the researcher's ability to generalize the findings from the sample and inferences to the population.

C. QUESTIONNAIRE FOR THE VM LAITY

The questionnaire for the laity comprised five sections. The first section was on demographic information of participants. The second section was on VMs fostering evangelization in the Archdiocese of Nairobi while the third section addressed the main evangelization strategies used by the VM in liturgical activities. In the fourth and fifth sections, the questionnaire addressed the characteristics, teachings and strategies of evangelization of VM, and the challenges faced by the VM in the Archdiocese of Nairobi respectively. Out of four hundred questionnaires distributed two hundred and fifty was successfully filled in by respondents.

D. FOCUS GROUP DISCUSSION GUIDE

Semi-structured group interviews, moderated by the researcher were conducted. The discussion squarely focused on the four research questions. One focus discussion group, comprising of eight respondents was purposively sampled

from each VM center to generate data in view of the four research questions.

IV. DATA PRESENTATION AND DISCUSSION OF THE FINDINGS

A. DEMOGRAPHIC CHARACTERISTICS OF THE VM

The first question of the study targeted the main characteristics and teachings of the CCRM as manifested in the VM. Factors that determine the characteristics of a group are dependent on many dimensions. At one level the researcher sought for the demographic characteristics which dwell on gender, age, level of education, occupation and place of residence of all the respondents. On another level, the researcher envisaged other characteristics in the VM that were different from those found in the traditional Catholic Church, but similar to the CCRM.

Let us now discuss the data with respect to these variables.

B. GENDER OF PARTICIPANTS

Information about the gender of the VM members and leaders plays a key role in this research. Its aim was to answer the research question on the characteristics and teachings of VM. When gender participation in the VM is heterogeneous, it could reveal some characteristics and teachings of the VM that resonate or meet the spiritual needs of women as well men in the Church. All respondents in this study were asked to indicate their gender. Data obtained in their response is as summarized in Table 4.1.

Gender	VM members		VM leaders	
	Frequency	Percent	Frequency	Percent
Female	164	65.6	9	56
Male	86	34.4	7	44
Total	250	100.0	16	100

Table 4.1: Gender of Respondents

Table 4.1 clearly shows that majority of VM members who participated in the study were female (66%) while 34% were male. In the VM leadership, most of the participants were likewise female (56%); the remaining 44% were male. This means that females are numerically predominant in the VM. These findings dovetail with (Hockens, 2003; Maurer, 2010) which found out that female members and leaders formed the majority of those who participated in the CCRM activities. For instance, leadership in the CCRM has given women sizable roles that were predominantly occupied by men (Hockens, 2003; Maurer, 2010). This goes along with the (Mooney, 2004) vision of contemporary church gender participation. Scholars have lauded participation of women in VM they urge that their voices should be accorded respect at every level of church life - in parishes, dioceses, assemblies and conferences and in church councils for effectively building of the Church. Such recognition could compensate for centuries of apparent subordination and forced supervision of women by their male counterparts. In such a dispensation, women are equal partners to men in evangelization (Mooney, 2004).

The dominance of women in VM leadership is a valuable finding in this research. In terms of visitations to the VM, the data presented in Table 4.2 shows that most of the female participants made weekly and monthly visits while the male participants visited once in a while. The study demonstrates that women frequent the VM more times than men. The frequency and robust participation in VM could signify the availability of women to participate in the VM activities than men. Alternatively, it could reveal that women have more pressing spiritual needs than men, hence they are encouraged to participate more frequently because their needs are effectively met at the VM.

Gender	Frequency of Visits				Total
	Daily	Weekly	Monthly	Once a while	
Female	15	58	47	44	164
Male	2	9	19	56	86
Total	17	67	66	100	250

Table 4.2: Frequency of Visits of the Laity to VM by Gender

C. AGE OF PARTICIPANTS

The study was also interested in obtaining information about the age of the participants. The data on age of the respondents plays an important role in explaining the participation of the VM members and how they are affected by contemporary challenges of faith. Apparently, people from different age categories have varied spiritual and physical needs. Data obtained from all participants about their age is presented in Table 4.3.

Age	VM members		VM leaders	
	Frequency	Percent	Frequency	Percent
15-20	5	2.0	0	0
21-25	46	18.4	0	0
26-30	76	30.4	3	19
31-35	36	14.4	4	25
36-40	29	11.6	3	19
41-45	20	8.0	1	6
46-50	17	6.8	2	13
Above 50	21	8.4	3	19
Total	250	100.0	16	100

Table 4.3: Age Distribution of Participants

Table 4.3 demonstrates that majority of the VM members (76%) were aged between 21 and 40; 63% of the VM leaders were aged between 26 and 40. However, 32% of the VM leaders were aged 46 and above. This means that the VM was attracting mostly younger members in the society. Miller (2013), earlier found out that majority of the youth were frustrated and neglected in the society as well as in the Church. This was because their aspirations and resentments were not catered for or regularly voiced out in the traditional Catholic churches. Pope Francis who sadly felt that the youth failed to find responses to their concerns, needs, problems and hurts in the usual structures equally echoes this (EG, 104). The presence of the youth in majority in this study reveals their hope that their interests, aspirations and concerns are taken care of in the VM.

Further, the issue of age seems to influence the number of visits the members have made to VM. Most of the participants aged between 21 and 40 visited the VM sparingly as depicted

in Table 4.4. It is possible that the youth frequent the VM because of curiosity or adventure, to gain a new experience.

Age	Frequency of Visits				Total
	Daily	Weekly	Monthly	Once a while	
15-20	0	2	1	2	5
21-25	3	14	11	18	46
26-30	4	18	19	35	76
31-35	2	8	15	11	36
36-40	4	7	6	11	29
41-45	1	5	5	9	20
46-50	1	5	5	6	17
Above 50	2	8	4	8	21
Total	17	67	66	100	250

Table 4.4: Frequency of Visits of the Laity in VM

Further, the study was interested in establishing the relationship between age and gender of the participants in order to explore the gender dominance in the age brackets in the VM. The results of the analysis from the data obtained from the respondents are summarized in Table 4.5.

Age of Respondent		Gender of Respondents		Total
		Female	Male	
15-20	Frequency	3	2	5
	%	1.2	0.8	2.0
21-25	Frequency	25	21	46
	%	10.0	8.4	18.4
26-30	Frequency	40	36	76
	%	16.0	14.4	30.4
31-35	Frequency	28	8	36
	%	11.2	3.2	14.4
36-40	Frequency	23	6	29
	%	9.2	2.4	11.6
41-45	Frequency	13	7	20
	%	5.2	2.8	8.0
46-50	Frequency	15	2	17
	%	6.0	0.8	6.8
Above 50	Frequency	17	4	21
	%	6.8	1.6	8.4
Total	Frequency	164	86	250
	%	65.6	34.4	100.0

Table 4.5: Age of Respondent and Gender of Respondents

Table 4.5 reveals that despite the fact that VM attracted the youth, majority of the youth were from age 21 to 40. However, the numbers of the female VM members remained high while those of male dropped from age 36 onwards. The VM was attracting more female youth than male.

D. EDUCATION LEVEL AND OCCUPATION OF THE PARTICIPANTS

Data on the education and occupation of the participants plays an important role. This was sought to explain how the economic status affected participation in the VM. Data gathered in the study in this respect is summarized in Table 4.6.

Level of education	Church Leaders		VM Members	
	Frequency	Percent	Frequency	Percent
Primary	-	-	9	4
Secondary	-	-	32	13
College	-	-	98	39
University	13	81	109	44

Others	3	19	2	1
Total	16	100	250	100

Table 4.6: Education Level of the Participants

From Table 4.6, majority of the VM members (83%) who participated in this study were of college and university levels of education; 81% of VM leaders were university graduates. This means that VM attracted a majority members and leaders who had attained some education level of college and above. These study findings do not correlate (Shorter, 2003, p. 15; Chestnut, 2003) studies conducted on CMs in Africa. Most CMs in Africa are dominated by people who are considered down-trodden and whose aspirations and struggles are alien to the mainline churches (Omenyo, 2004). Thus, CMs are naively despised as belonging to the people that are disadvantaged in the society (Shorter, 2003, p. 15; Chestnut, 2003). There are some similarities between the birth of the CCRM and the establishment of VM. Apparently, (Gallagher, 2013) confirmed that the CCRM was borne from a university environment. The phenomenon of educated persons' participation in VM could as well indicate that even educated persons were interested in experiential faith. Further, the study reveals that increasingly, there are people with degrees equivalent to those earned by the ordained clergy (Mooney, 2004).

Further, the study looked into the relationship between the education level and occupation of the VM members and the results are as shown in Table 4.7.

Level of Education		Occupation				Total
		Employed	Unemployed	Self employed	Seminaria n	
Primary	Frequency	3	2	4	0	9
	%	1.2	0.8	1.6	0.0	3.6
Secondary	Frequency	9	8	12	3	32
	%	3.6	3.2	4.8	1.2	12.8
College	Frequency	33	25	31	4	98
	%	13.2	10.0	12.4	1.6	39.2
University	Frequency	54	21	16	7	109
	%	21.6	8.4	6.4	2.8	43.6
Others	Frequency	0	0	0	0	2
	%	0.0	0.0	0.0	0.0	0.8
Total	Frequency	99	56	63	14	250
	%	39.6	22.4	25.2	5.6	100.0

Table 4.7: Level of Education and Occupation of the Respondents

From Table 4.7, it can be deduced that most VM members (35%), of college and university levels were employed, 18% were unemployed, while 19% were self-employed. This means that 54% of the members were gainfully employed. The remaining 46% comprised seminarians and other levels of education. The research findings are buttressed by (Quebedeaux, 1983) study demonstrating that the CCRM was not only for the poor, but also all classes of people.

E. DENOMINATION AND RESIDENCE OF THE PARTICIPANTS

The influence of residence and the denomination of the participants in VM were important in this study. They could

help to reveal the cross denomination profile. A measure of the extent to which participants of various denominations from either rural or urban areas engage in VM activities can demonstrate the possibility of the promotion of ecumenism in the Archdiocese of Nairobi, which stretches in both urban and rural areas.

Denomination		Residence of the Respondent		Total
		Rural Area	Urban Area	
Catholic	Frequency	25	212	237
	%	10.0	84.8	94.8
Protestant	Frequency	1	8	9
	%	0.4	3.2	3.6
Pentecostal	Frequency	1	3	4
	%	0.4	1.2	1.6
Total	Frequency	27	223	250
	%	10.8	89.2	100.0

Table 4.8: Denomination and Residence of the Respondents

Table 4.9 shows that majority of VM members who participated in the study were Catholics (95%); the remaining 5% were Protestants, which included Pentecostals. The results apparently resonate with other studies where Pentecostals spurred the CCRM; making a hybrid of traditional Catholicism and Pentecostal tendencies, which attracted a small representation of the Pentecostals and Protestants in the VM (Cox, 1996). The presence of people from other denominations is an invaluable opportunity to initiate ecumenism. This could eradicate bitter rivalry that sometimes characterizes and inhibits healthy relationships among Christians.

The researcher also explored the effectiveness of the VM within the Archdiocese of Nairobi. Respondents were asked questions aimed at ranking the capacity of the VM in meeting the personal and communal spiritual/ religious quest of the attendants. The ranking of the effectiveness of the VM focused on the interior level of a human life, whereby the individual lives a life of virtue and authenticity. Personal conversion is a fundamental characteristic of CMs. Faith that leaves one uncommitted and unchanged for the better is not attractive. The data on personal transformation, gathered through questionnaire from both the VM leaders and VM members were analyzed. The results are as shown in Table 4.12.

Frequency	Church Leaders		Members	
	Frequency	Percent	Frequency	Percent
Effective	10	63	224	90
Ineffective	6	37	5	2
Moderate	-	-	18	7
Undecided	-	-	3	1
Total	16	100	250	100

Table 4.9: Ranking of Personal Transformation Through the VM

Table 4.12 demonstrates that majority of the VM members (90%) were in agreement that the VM was effective in transforming their personal lives; 63% of the church leaders shared the same opinion. From the findings, 37% of church leaders did not find VM effective. These findings demonstrate that a sizeable number of the church leaders were apprehensive of VM activities, because they perceived such activities as mere outer manifestation of religious piety

without inner personal transformation. In support to this view, one (Clergy respondent #01, Lavington community, 20th July 2016) noted:

VM has nothing to offer to the Catholic Church and what participants are doing is mainly aping the Pentecostal practices with the aim of attracting more members who are disillusioned by life, claiming that they are going through generation curses. When such terrifying claims are made, the Christians flock in the VM in large numbers due to fear rather than true liberation from their predicaments.

In the same breadth, another (clergy respondent # 07, Nairobi 12th July 2016) added, “VM has a questionable spirituality and cannot authentically transform people’s spiritual lives on the basis that their spirituality is questionable”. An attempt to ask for clarity of what aspect of the VM was questionable was rebuffed by a senior clergy who argued in the contrary. No substantive answer was provided. Such unsubstantiated assertions demonstrated a possibility of lack of knowledge or a looming friction between the local church leadership and VM in the study area.

F. THE VM TEACHINGS

The study also sought information about the teachings carried out in the VM. The key to understanding the teachings of interest to the researcher were the origin of the VM and its spirituality. Regarding the origin of the VM, the researcher sought to answer the question on whether or not the VM is a recognized entity of the Catholic fraternity as a religious institution. Further, the researcher interrogated the basic theological formation of VM ministers as reflected by what they propagate through public pronouncements, teachings, preaching and witnessing. The data to this fundamental question was obtained through, FGDs and observations.

Concerning to the origin of the VM and its recognition in the Catholic fraternity, a (VM clergy #04, Thika 11 October 2016) noted that:

VM is an international congregation whose priests are educated in Catholic accredited theological training institutes and seminaries and are validly ordained as ministers in the Catholic Church. However, they differ from the traditional Catholic by the way they follow the charism of their congregation which preaches about “Popular Mission” using the most simplest ways possible to make Christ known to people of all walks of life. The Christians in turn become missionaries to popularize Christ.

Besides the use of the “Popular Mission”, the VM priests are properly grounded on a solid training of the Catholic ordained ministry that prepared them well to propagate the Catholic theology and teachings. Data collected from the FGD, held on the 16th December 2016 in Lavington, most discussants shared a common view that the VM did not contradict the Catholic teachings and doctrines in any way. (Male respondent #02 Lavington community, 16th December 2016) noted that, “The VM teachings and doctrines revamp the Catholic doctrines, devotions for easy consumption to Christians who are not privileged to study theology”. In support to this view, (Female respondent #04 in Lavington on 16th December 2016) discussant stated, “if there is any discrepancy in theology, it is not in the content of theology but

due to insistent on some aspects that are seemingly neglected in the traditional Catholic theology”. The research findings reveal that such emphasis on the VM teachings and doctrines only confirms that the VM is within the parameters of authentic Catholic teachings such as the recognition of the presence of the Holy Spirit, forgiveness, inner healing, liturgical modifications and devotions.

VM (Clergy #02, Thika, 14 November 2016) noted that “The VM “Popular Mission” way of preaching only encourages more devotion to the Catholic teachings and doctrines without contradicting them. Similarly, (Female respondent #04, Lavington community 16th December 2016) confessed, “I have developed confidence in my Church because the teachings are insistent on authenticity and being accountable before God as an individual Christian”. Further, this opinion was shared by (Female respondent #02, Lavington community 16th December 2016) who opined that:

It is the height of hypocrisy to profess the Catholic faith yet one does not live according to the demands of faith. VM has demonstrated that it is null and void to claim that you are a Christian yet one lives without authentic and genuine commitment to faith. I think in the end many people will come to accept that it is not all about knowing Catholic practices and doctrines but truly practicing faith by living the teachings. VM has made it known that Catholic worship is real and it is not about “idle worship” as other denominations accuse them.

In addition, (Female respondent #04, Lavington community, 16th December 2016) remarked that, “Once a VM member receives the gifts of the Holy Spirit, the person can speak in tongues, prophecy and act appropriately in the building of the family of God”. Contrary to this view, (Clergy # 06 in Thika 10 October 2016) intimated that “VM has brought some oriental theology that is not compatible with the Roman Rite”. However, on further interrogation, the clergy could not substantiate his claims based on any written document. Instead he promised that a dossier would be published by the Archdiocese that would clarify to the public on the aspects that were not aligned to the Catholic Roman Rite. The same opinion was expressed by (Clergy #07 in Thika on 12 July 2016) who noted, “The VM is using a ‘suspicious theology and conduct that requires a thorough investigation by the Archdiocese of Nairobi”. In pursuit of this demand, a committee was set by the Archdiocese of Nairobi to investigate the VM activities in 2016. This committee prepared a document that was yet to be released to the public. Further probing on the issue revealed that the two senior clergy interviewed on the purported investigation had never participated in any of the activities. They were not able to point out any aspect of Catholic theology that was contradicted by the VM. This was an omission on the side of the investigators that would have shed more light prior to conducting the investigation. The researcher can further guess that probably the report was not meant for the public.

These research findings show that on one hand, the local clergy were suspicious of the VM activities. On the other hand ordinary Christians felt that the VM was not a sect or a heretical group propagating suspicious theology. Rather, it was a group that repackaged the basic Catholic teachings, doctrines and rituals in a manner that appealed to contemporary Christians. These research findings are in line

with (Zerr, 1986; Maurer, 2010; Majawa, 2007), that the CM or the CCRM are treated with suspicion from the leadership of established and traditional Catholics. The main teaching inculcated by the VM is that the Catholic Church has a deep heritage based on the Bible, traditions and Magesterium. This deep wealth of faith, however, is complex for palatability of ordinary Christians. They have therefore, repackaged the three pillars (Bible, traditions and Magesterium) of the Catholic faith for the use of ordinary Christians who have not studied philosophy and theology. These findings tally with aspects advocated in the Market Choice Theory where believers are not passive players. They are actively involved in making choices according to their prevalence even on matters of faith. When the Bible, traditions and teachings of the Church are simplified, the ordinary Christian makes a choice to attend the VM service, where his/ her needs are catered for. Further, these studies confirm that some Church reforms are brought about through the CM or the CCRM (Lerdlie, 1988; Ishengoma, 1987; Zerr, 1986; Maurer, 2010; Majawa, 2007).

G. TESTING THE HYPOTHESIS

The null hypothesis (H_0) for the study was that the strategies used by the VM do not foster evangelization in the Archdiocese of Nairobi. The alternative hypothesis (H_a) was that the strategies used by the VM foster new evangelization in the Archdiocese of Nairobi.

In order to test the null hypothesis stated above, correlation was used to relate the effectiveness of the evangelization strategies deployed by VM and the transformation experienced by individual Christians. The results obtained are shown in Table 4.21

Transformation through the Vincentian		
Effectiveness of evangelization strategies	Pearson Correlation	-.187**
	Sig. (2-tailed)	.003
	N	250

Table 4.10: Correlations Results

The data depicted in Table 4.21 demonstrates that there is a weak negative correlation ($r = -0.187$) between the two variables under investigation. However, since the p-value (0.003) is less than alpha (0.01), we reject the null hypothesis and conclude that there is a significant correlation between the effectiveness of the evangelization strategies used by the VM and the transformation experienced by individual Christians.

Further, the study looked into the effectiveness of the VM as determined by the indicative practices that attract people to the ministry. A regression analysis ($Y = A + BX + E$) was conducted and the results are summarized in Tables 4.22, 4.23 and 4.24 below.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.888 ^a	.788	.786	.242

a. Predictors: (Constant), Pentecostal practices of Vincentians

b. Which Attracts you

Table 4.22: Model Summary

Data in Table 4.22 shows an R-square value of 0.788, indicating that the two predictors: Pentecostal practices of

VM and what attracts the laity to the VM, explains about 79% (0.788x100) change in the effectiveness of the VM. The significance of the results of the regression model is shown in Table 4.23 below.

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	53.664	2	26.832	458.646	.000 ^b
Residual	14.450	247	.059		
Total	68.114	249			

a. Dependent Variable: Effectiveness

b. Predictors: (Constant), Pentecostal practices of Vincentians, Which Attracts you.

Table 4.23: ANOVA^a

The data displayed in ANOVA Table 4.23 shows a p-value of 0.000, which is less than 5% (0.05) alpha value; therefore we conclude that the Pentecostal practices and what attracts the laity to the VM had contributed positively towards the effectiveness of the VM. Table 4.23 confirms that the VM is highly effective in the promotion of evangelization in the Archdiocese Nairobi. Therefore, we endorse the null hypothesis (H_0) that: The strategies used by the VM can foster evangelization in the Archdiocese of Nairobi.

The measure of the effect of each predictor variable to the change in the effectiveness of the VM is shown alone is displayed in Table 4.24.

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.645	.064		25.685	.000
	Which Attracts you	.041	.018	.068	2.309	.022
	Pentecostal practices of Vincentians	.344	.011	.884	30.178	.000

a. Dependent Variable: Effectiveness

Table 4.24: Coefficients^a

Based on the results depicted in Table 4.24, the regression model is as completed below:

$Y = 1.65 + 0.068(\text{what attracts you}) + .884(\text{Pentecostal Practices of Vincentians}) + 0.064$

The coefficients for each predictor variable are shown in the regression model. The findings show that the effect of Pentecostal practices of the VM alone is 0.884, denoting 88%. This means that the greatest effect on the effectiveness of the VM is determined by the Pentecostal practices while what attracts the laity to the VM only contributes about 7%.

V. CONCLUSION

As an overview of the research findings, some remarks are critical. First the study revealed that the VM shares some common characteristics with other CMs. However, the VM is unique in that it has maintained linkages with the conventional Catholic Church. Apparently, the VM's basic teachings tally with the conventional Catholic traditions, Magisterium and the Scripture.

The VM deployed various evangelization strategies that were resoundingly in tune with the choices of the

contemporary culture. The findings support the strategies used by the VM, in line with Rational Choice Theory and followed the business model of evangelization. In such a model, the believer deliberately makes choices among the varieties of faith presented to him or her. In this context, the believer was persuaded to accept faith by the evangelizers through positive adaptation of contemporary styles and world views.

The first hypothesis test results revealed that there was a weak negative, but significant correlation between the effectiveness of the evangelization strategies used by the VM and the transformation experienced by individual Christians ($r = -.187$, $p = 0.003$). The second hypothesis test results in relation to effectiveness showed that Pentecostal practices attracted the laity to the VM and contributed positively towards its effectiveness.

A. SUMMARY OF MAJOR FINDINGS

The analyzed data revealed the major findings in relation to the four core research questions. We now proceed to summarize them.

The demographic findings outlined the gender, age, level of education, occupation and place of residence of the respondents. The study findings demonstrated that the majority of the VM participants were female (66%). Although almost all age brackets are represented, the youth formed the majority (76%) participants. People from diverse education levels were represented, but the majority had college and university level of education (83%). Further, those gainfully employed and residing in the urban centers (54%) surpassed the unemployed (46%). The major finding in the demographic characteristics is that VM is a spiritual home of choice to both genders and the educated and uneducated, and those with or without gainful employment.

The study has revealed that the VM is an officially recognized movement within the Catholic Church. It follows the mission and vision of its founder, Saint Vincent De Paul based on "Popular Mission" of evangelization. This is a charism that engenders evangelization of all people regardless of status, social background and religion. The VM is unique from the conventional Catholic Church, the CCRM and other consecrated religious institutions in that it appropriates Pentecostal practices such as healing, prophecy, and speaking in tongues among others. The findings however revealed that the VM does not conduct Baptism in the Spirit, a primary stage in the process of becoming a member of the CCRM.

The majority of the lay participants (90%) highly applauded personalized /individualized attention they received from the clergy. These were identified as avenues that the priests listen and guide individual participants who needed help during the sessions of retreats. These were seen as avenues for ordained ministers to interact with people undergoing various challenges. For instance, the priests would allocate sufficient time on one to one basis to meet with individuals seeking help. Depending on the nature of the problem, the priest could listen attentively, recommend apportion of Scripture and spiritual remedies to the needy Christian. Further reviews of progress could be recommended depending on the needs of the persons. Such encounters integrating Christian psychological counseling and spiritual

exhortation helped some Christians to discover the cause of their challenges and get breakthroughs in their predicaments. Apparently some spiritual and emotional challenges are interconnected. It is therefore necessary to deploy both psychological and spiritual counseling when helping a Christian who faces challenges. Such an exercise further promoted a discovery of community faith (*sensum fedelium*). Whereby both the ministers and the laity discern and define together the authentic faith.

There is tension between the VM and the local Magisterium based on suspicion that the VM embraced Pentecostal tendencies that were abhorred in the Catholic Church. VM members are considered as spiritual pilgrims, who are consistently searching for a new spiritual experience and bring relativism in the Catholic Church. However the tension experienced between the VM and the traditional Catholic Church can be something positive. It is natural to have opposing forces one that agitates for the status quo/ conservative and another for reforms/liberal.

The teachings of CCRM are basically Baptism in the Spirit, prophecy, healing and speaking in tongues. The study demonstrates that the four teaching origin is based in the Scriptures, and the traditions as captured by different theologian who have progressively advanced such teachings to attain a theological edge. To the extent that it is acceptable teachings within the wider scope of the Roman Catholic teachings.

B. RECOMMENDATIONS

Based on the findings of this study, the following recommendations are made:

The Catholic leadership in the Archdiocese of Nairobi should spearhead dialogue with the VM. This will serve the purpose of shedding light on the perceived abhorred Pentecostal tendencies and other discrepancies that bring tension between VM and the leadership of the Archdiocese. Apparently in the dialogue process the Archdiocese can issue guidelines which can enable the VM to understand areas that cause discomfort with the Diocesan administration. Care should be taken in the dialogue process so that the voice of the spirit is not silenced.

The current seminary curriculum for the priestly formation should incorporate compulsory subject on CMs, gifts or charisms in order to impart proper knowledge of the dynamics of CMs and evangelization to the ordained ministers.

The Catholic Church in Kenya should review various essential Catholic doctrines such as theologies, philosophy, spirituality and traditions. This process should be conducted by the church hierarchy and theologians. A commission can be set comprising all the pastoral agents of the Catholic Church in order to improve on inculturation. Further, serve adequately the changing needs of the society. The Catholic Archdiocese of Nairobi should construct renewal facilities. Such facilities are meant to address the needs for renewal by the laity through retreats, seminars and bible study among others. The Archdiocese must take into consideration the cost of individual participation order to make sure that such facilities

are affordable to the great number of Christians who are struggling with economic hardships.

The diocese pastoral council should encourage freedom to practice various devotions in the Catholic Church. This should go without suppressing movements within the Catholic Church that do not contravene the basics of the Roman Catholic Church.

C. SUGGESTIONS FOR FURTHER STUDY

The study suggests further research and in the following areas:

- ✓ The role of the laity and the clergy in the dynamics of discovering community faith (*sensus fidelium*): How can such roles be reinterpreted considering the empowerment of the laity in education and access to information in the contemporary society?
- ✓ The effect of evangelization paradigms on popular piety/religiosity as expressed in devotions, sacramental life and mysticism. What can the contemporary Church learn from the popular piety in the past without compromising the inspirations of the contemporary society?

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