

Full Length Research Paper

An assessment of the Catholic Charismatic Renewal towards peaceful co-existence in the Roman Catholic Church

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This study concerns the Catholic Charismatic Renewal, a movement within the Catholic Church that had direct influence from the Protestant Pentecostals. Subsequently, it spread through clearly defined, pre-existing social-metric network. A small number of lay people at Duquesne University earnestly and intensely prayed for a return of the type of Christian community akin to the first Christians in Acts of the Apostles. This group in 1967 is said to have experienced baptism in the Spirit in what was to eventually become known as the “Duquesne Weekend”, which was the official beginning of the Catholic Charismatic Renewal. From this nucleus of individuals, the movement spread initially through college campuses. From these institutions, it diffused to other parts of the United States, always following previously existing social networks. Many facts attest to this growth such as an establishment of a well equipped office, rise in the number of prayer groups, numerous seminars, rallies, retreats and the way people are becoming more charismatic in worship. The research intended to investigate why the Catholic Charismatic Renewal is gaining ground. It aimed at looking at the factors that have contributed to the rise of the movement. Today many people ask if it is a cult, sect, movement, denomination in the making or a schism. The article tried to answer some of these questions among others.

Key words: Catholic, charismatic, church, denomination, renewal, movement, sect.

INTRODUCTION

Since World War II and particularly the late 1960s and early 1970s, the world has witnessed the emergence of an enormous variety of sects, cults, denominations and movements. Various reasons, ranging from crises of values and norms to counter-cultural rebellion against the materialist individualism have been advanced. One of these many movements that arose at this time was the Catholic Charismatic Renewal (CCR), which began in the Catholic Church.

The Catholic Charismatic Movement, popularly referred to as the Charismatic Renewal, is a movement within the Catholic Church which puts great emphasis on the Holy Spirit and his gifts. It has enabled Catholics to have individualised expressions of their faith. In order to become a member, one has to be “baptized in the Spirit” whereupon the person receives manifest spiritual gifts such as glossolalia, prophecy, healing, deliverance and so on. Members have prayer groups that hold weekly

prayer meetings and most of the movement’s activities are carried out within the prayer group. This movement in the Catholic Church is on the increase in recent years and is attracting many people.

The study in Sociology of Religion encouraged the author to look at this movement from a scholarly point of view, putting into consideration its sociological underpinnings. The study is, therefore, in part a research, report, reflection or whatever one may call it. Its major objective is to help any reader to understand the dynamics of the movement and its impact on the Catholic Church.

OBJECTIVE OF THE STUDY

To assess the Catholic Charismatic movement in the Catholic Church.

Research questions

The paper was designed to answer the following questions:

Why do Catholics join the Charismatic Renewal?

What techniques are used by the movement to attract more membership?

What is the impact of the movement in the Catholic Church?

What has it contributed to the Church?

These questions were randomly asked when the author came in contact with as many members as he could in the time they interacted. Some of the findings were in the library, which have been duly acknowledged. The long-standing experience also helped to observe the many aspects of the movement to enable the researcher make objective conclusions.

It is hoped that by the end of this paper, the reader will be helped to appreciate from a socio-psychological point of view, what constitutes the Charismatic Renewal, why it is becoming popular and its effects on the institutional Catholic Church here in Kenya and elsewhere. It is also hoped that the reader will appreciate the interface between religion, psychology and sociology. This is what the paper labours to bring out in the following pages.

METHODOLOGY

The information contained here comes from two sources. First, library research and secondly, field research conducted between both January 2008 and 2009. Primary data was derived from first hand information through personal interviews, observation, questionnaire and document analysis methods. The core of the research data was primary, which was supplemented with secondary from relevant library data gathered from published and unpublished books, articles, government records, archival materials and local dailies.

The rise of the Charismatic Renewal

The Catholic Charismatic Movement, popularly referred to as the Charismatic Renewal, is a movement within the Catholic Church which puts great emphasis on the Holy Spirit and its gifts. It has enabled Catholics to have individualised expressions of their faith. In order to become a member, one has to be "baptized in the Spirit" whereupon the person receives manifest spiritual gifts such as glossolalia, prophecy, healing, deliverance and so on. Members have prayer groups that hold weekly prayer meetings. According to Turner and Killian (1972), most of the activities of the movement are carried out within the prayer group. This movement in the Catholic Church is on the increase in recent years and is attracting many people.

According to Edward O'Connor, (1975:171) the most obvious and perhaps the most important preparation for the Charismatic Renewal within the Catholic Church was the encyclical letter, "On the Holy Spirit", published by Pope Leo XIII in 1897 (*Acta Sanctae Sedis*, 27). In it, the Pope bemoaned the fact that the Holy Spirit was little known and appreciated and he summoned people to renew their devotion to Him. The Pope had realised that over the centuries, the Catholic Church had placed emphasis on sacraments, commandments and some particular doctrines. The

power of the Spirit and the exercise of his gifts in Christian life were not emphasised.

It was Pope John XXIII who brought new life and vitality in the church. He opened the "doors" and "windows" of the church so that "fresh air" would blow in. At the announcement of the Council, the first ecumenical council in nearly a century, the Pope suggested that Christians should read the Acts of the Apostles and relive the time when the disciples were in the upper room preparing to receive the Spirit (Acts 1:14). Pope John XXIII called an assembly of about two thousand bishops from all over the world in October 1962. This was the great second Vatican Council (*Daughters of St. Paul*, 1975: 216).

Historical foundations

The Charismatic movement according to Maurice Zerr (1986:293) traces its beginnings to the above announcement. He notes that the movement as is known today started in the Protestant Churches at the beginning of the last century (20th century). Small Bible sharing groups began to pray that what happened on Pentecost (the experience of the power of the Holy Spirit and the exercise of his gifts in one's Christian life) should happen to them. It is said that they did receive the Spirit and were rejected by their churches because of their strange behaviour of speaking in tongues, prophesying, praying for healing, spirit possession, etc. They, therefore, formed what came to be known as the "Pentecostal Independent Churches" (Zerr, 1986: 293).

There is no agreement among scholars as to how the movement exactly began in the Catholic Church. Zerr (1986: 294) in his article says that the movement started in 1967 at Duquesne University in the United States when four Catholic professors visited a Pentecostal prayer meeting. Later, two of them asked to be prayed over for the "baptism of the Spirit." He also said that after receiving the Holy Spirit, the two returned to their own Catholic group, prayed over them and they too received the Spirit (Zerr, 1986: 294-295).

The National Team of the Kenya Catholic Charismatic Renewal in the guidelines says that the movement started with a group of American University students who were on a retreat. On the programme, a birthday party for three participants had been planned, but instead of joining the party, one student after the other went to the chapel where they are said to have experienced "the presence of God, the love of Jesus and the outpouring of the Holy Spirit" (National Service Team, 1994: 2). To the Kenya National Team, this is regarded as the beginning of the Catholic Charismatic Renewal.

Kevin Ranaghan (1972: 121) attributes the beginning of the movement to a group of "earnest, prayerful and intelligent Catholic lay people" who felt they were lacking something in their lives. In the famous "Duquesne weekend" where they met for prayer and study, they were prayed over and they received the "baptism of the Holy Spirit." It is said that there was no urging and direction as to what had to be done. The individuals simply encountered the person of the Holy Spirit. Some praised God in "new languages," others quietly wept for joy and others prayed and sang. It is claimed that these people began living closer to Christ, shared the peace, joy, love and confident faith. Some turned from their lives of sin and others from intellectual doubt and embraced the Lord Jesus in mature acts of faith. It then spread to many Catholics in the University and has lasted. This is said to have happened in August 1966 (Lesser, 1996: 122).

Lesser concludes that although some of the founder members had contacts with non-Catholic classical Pentecostals, 'the group wherein strange phenomena began appearing' was entirely Catholic (Lesser, 1996: 121).

Fr. Ernest Sievers, the national co-ordinator of Uganda Catholic Charismatic Renewal (UCCR), in an interview said that the Charismatic Renewal began about two thousand years ago with the

outpouring of the Holy Spirit. He says the best record of this is found in the Acts of the Apostles. In these earlier times, the Church was not as institutionalised as today, but the power of the Holy Spirit was felt everywhere. "But the more the Church became institutionalised", notes Fr. Sievers, "the Holy Spirit became less significant." (Fr. Ernest Sievers interviewed by Stephen Langole in November, 1998, Kampala, Uganda). Later, he notes that in 1901, some poor black Americans of the Protestant Church from Los Angeles received the "outpouring of the Holy Spirit." However, because of their unique type of worshipping, they were labelled emotional believers and thrown out of their Church. He says this marked the birth of the Pentecostal denomination in America. Later in 1967, one Saturday evening in Pittsburgh and Pennsylvania, thirty Catholic students with two priests experienced the "outpouring of the Holy Spirit." (He is Alive, No. 2, October to November, 1998: 6).

It can be concluded in the final analysis of the above theories that the Pentecostal and Charismatic movement have very strong historical links. It is thus understandable why in the early stages of development, the movement within the Catholic Church was called "Catholic Pentecostal movement" (Zerr, 1986: 294).

It seems according to some historians, that the Pentecostal movement came in two waves. The first wave in the comprehensive Pentecostal – Charismatic movement began from about 1901 to 1906 with its earlier roots in religious awakening among black slaves in the 18 (1781, 1783) and 19th (1886) centuries (Maimela and König, 1998: 192).

The second wave of the Spirit or Charismatic movement broke on the scene in the early sixties and it began among mainland Protestants in about 1960 and within the Roman Catholic and Eastern Orthodox Churches in 1967 and 1971, respectively (Lederle, 1990: 283; Spitter, 1991: 292). The movement brought "Pentecost" to the established denominations.

In the Catholic Church, it is an indisputable fact that the movement with its extraordinary characteristics sprung up in 1967 in America at Duquesne University. It spread soon to Michigan and Indiana States, then to other parts of U.S.A. and on around the world. Several conferences took place in Notre Dame University in April 1967 with about 90 people, 1968 with 150 people, 1969 with 450 people, 1970 with 1,300 people, 1971 with 4,500 participants in St. Mary's college and in 1972 with over 12,000 Pentecostals. (Fuster, 1972: 123).

It is now clear that the movement is rapidly growing and it is not possible to give accurate figures. There are millions of Catholics who belong to the Charismatic movement including many religions, priests, a few bishops and at least one eminent cardinal, known as Cardinal Suenens. These figures have since then shot up very significantly and by 1999, there were millions of people involved especially with the advent of Fr. Joseph K. Bill's famous popular mission.

Is it a separate group?

The Charismatic members are often quick to mention that they are in no way a separate group from the Catholic Church. They insist that they are a renewal within the church, because renewal is a mandate for all in the church and is not something meant for only a certain category of Catholics. That is why they prefer to be called a renewal rather than a movement. Brown (1968), stated that If they are a movement, then they insist that it is a movement as far as it is something dynamic rather than as something that is separate as an entity. But as a student of sociology of religion, it is known that religious practices involve communities of believers, which have many different ways in which such communities are organised. These ways can be classified in what is called typologies of religion. Max Weber and his colleague Ernest Troeltsch distinguished between churches and sects. However, sociologists like Niebuhr,

Milton and Howard Becker added two other subtypes, namely; denominations and cults. Can we fit the Charismatic Renewal in any of these typologies?

Officially, in as far as the Charismatic Renewal is still within the church and treated as such, it qualifies to be a church. A church is a stable institutionalised organisation of religious believers which has an accepted administration, clerical hierarchy, a fixed body of doctrine or dogma and established rituals. It is an institution that administers religious sacraments and has power which enables it to maintain order.

The Charismatic Renewal fulfils all these since it is within the established Catholic Church that Kasomo (2004: lecture) says comes close to the typology of a church. However, the Charismatic Renewal does not exactly fit in the church typology. It was only granted an ecclesiastical status with juridical personality by the Holy See, through the Pontifical Council of the Laity under the name, "International Catholic Charismatic Renewal Services" on the 14th of September, 1993 in Assisi. Its goal is evangelisation; hence, the Renewal can not be referred to as a church although it is within the church. The Renewal is in the church, but the church is not the Renewal.

Could it be some kind of a sect in the making?

A sect is smaller and less formally organised than the Church. It is a voluntary association and one is not born into it. It makes no claim to regulate the religious lives and behaviour of those who do not wish to be considered members. This requires some test of religious or ethical eligibility such as proof of religious commitment (Hamilton, 1995: 194). A sect is a small grouping of people, which aspires to an inward perfection and aims at direct personal fellowship between its members. The Charismatic Renewal satisfies some of these characteristics. Right from the inception of the movement, it is said that it grew from a group of young people who felt there was something lacking in their Christian lives. They wanted to relive the type of early Christianity where the first Christians were united heart and soul. The movement tries to re-enact this type of Christianity in their daily lives. Like the sects, sometimes they are a sign of protest against the institutionalised Catholicism, although they may not officially articulate. That is why they have sometimes had clashes with the clergy and other Catholics.

Like the sects typology, the movement also offers a place of refuge and aid in times of stress, a sense of family and communal integration. However, unlike the sects, they do not comprise only underprivileged category of people. They neither refuse to do military service, take up offices, paying taxes and any other such deviant and anti social behaviour of sects. This distinguishes it from the sect.

Is it then some kind of cult?

Cults are very secretive. It refers to a group that is smaller and more remote from society than the sect. It consists of a group whose members gather to practice religion in ways that are secretive, non-traditional and sometimes deviant by the standards of the society in which they live (Lecture notes, 2004). The Charismatic Renewal may contain some aspects of the cult. Some groups meet exclusively in certain places and times and worship in ways that are sometimes suspicious to the established Catholic Church. The practice of healing, deliverance, agape, trans-night prayers and many other practices are also suspicious. However, the Renewal is quite different from the cult in that it is not rotating around an individual as does the cult. Besides, it is composed exclusively of people who are lonely, rootless and sometimes confused.

What is the Catholic Charismatic Renewal sociologically?

If the Catholic Charismatic Renewal does not fit in any of these typologies, what is it sociologically? To try and understand the sociology of group formation, it is necessary to look at both the internal and external dynamics of their development. These have been analysed in the latter section where we have categorised the reasons for the emergence of the movement in the Catholic Church. There are some background factors that enabled the movement to grow so fast. These can be called causative factors of the proliferation of the Charismatic Renewal. Here also, we cannot underestimate the importance of social stressors such as marginality, isolation and relative deprivation in driving people to join the Charismatic movement which seems to provide a renewed sense of identity, meaning and power in religious affairs. Other factors are the internal dynamics within the Renewal itself in its reward system that enables it to sustain the members while attracting new ones. This role is played by the gifts of the Holy Spirit which gives the members the sense of efficacy.

Dangers of the movement

As it is the case with anything good, there is always a danger emanating from its misuse. It has already been noted how the Charismatic movement rubs shoulders especially with the hierarchy and also non-members. Some church leaders are out rightly against the movement and do all things possible to suppress it. Some Christians too look at the movement negatively. It is then important to outline some of the movement's dangers so as to be able to see where the misunderstanding springs from. Some bishops have warned of the several dangers that the movement poses if it is not well directed. Below are some of the dangers that the writer came across.

Pentecostalism

Some cultural baggage has crept unwarrantedly from classical Pentecostalism into various Catholic groups of the Charismatic movement. It has come in the form of biblical fundamentalism and lack of proper perspective regarding the spiritual gifts. Classical Pentecostals insist on literal interpretation of scripture and this has crept in some of the groups of the Charismatic movement. It is of course an indisputable fact that the Charismatic Renewal has brought a tremendous resurgence in the reading of the Bible among Catholics. This is excellent, but it is important that Catholics do not descend to fundamentalism nor forget that the Bible needs interpretation which ultimately only the church can authoritatively interpret it. Catholics should be warned against the practice of opening the Bible at random and choosing a text and being guided by it. This tends towards divination and even magic. Connected with this fundamentalism, is the rashly seeking of spiritual gifts. It is assumed that anybody who receives the "baptism of the Spirit" must instantly recognise his/her spiritual gifts. In this way, some people have "forced" on themselves certain gifts. This can not be only deceptive, but also dangerous for one's faith and that of the community. There is a great need for discernment of spiritual gifts. Besides, there is a danger of insisting that tongues, prophecy and healing are necessary manifestations of the Spirit in each individual. Pettey (1977) calls this "Charismania"

All these are imports from classical Pentecostalism, which must be carefully and deftly sliced from the Catholic Charismatic package.

Elitism

This is the holier-than-thou attitude. This point 0 came up very

strongly from the research as one of the negative aspects of the Charismatic movement. It was noted that the Charismatic members tend to be proud and sometimes even think of themselves as holier than the priests. The elitist says: "I have got the Spirit; you do not."

It is true that Charismatic groups almost universally tend to germinate spiritual gifts which is only natural and expected and is only too natural for persons to express their joy about it. Not recognising the presence of the Spirit in the other organs of the Christian body is not only blind, but also sinfully snobbish and could lead to Gnostic schism.

These irrational and unreflective enthusiasts are normally too apt to dismiss every form of religious experience which is not identical to their own. Some of the movement's members regard the Charismatic Renewal as the only and exclusive locus to the activity of the Spirit. In this way, they disrupt the work of the Holy Spirit and begin to pass moral judgement on others. They begin to decide dogmatically that God demands of others exactly what He has demanded of the enthusiast himself.

Certitude

Another danger to be warned against is certitude that one is in the state of grace and that one is going to heaven. This incidentally has ruined so many evangelists and revivalists. Unfortunately, this certitude is finding itself in the Catholic Charismatics and usually features in testimonies, preaching and manifestation of spiritual gifts. Smelser (1963), one cannot fail to note a certain pride, self-congratulation and absolute certitude about their faith and relationship with God. To such people, salvation is already achieved.

A Catholic should know that even the presence of the extraordinary gifts of healing, tongues, prophecy, etc., does and should not give this certitude. The gifts are not necessarily a sign of the presence of the Holy Spirit. The assurance that they are from him can only be attested when we see their positive effects on the individual and the community at large. Magicians, sorcerers, wizards, nature and purely human abilities can manifest acts that are similar to the gifts of the Holy Spirit. So, the gifts do not necessarily prove one's holiness. Gelpi (1972) instead, it can be shown to be genuine only by the holiness of the person and the spiritual benefits to the community.

Emotionalism

The Charismatics have been accused of excessive or exclusive employment of emotions in religious expression. Not everybody is comfortable with clapping, shouting, crying, spirit possession, falling down, disorder in worship and so many other such behaviours. People who are not involved in the movement are often embarrassed and sometimes annoyed at frequent repetition of such phrases as: "Praise the Lord", "Alleluia" and "Amen."

It is understandable that one has to be him/herself when worshipping and therefore, it is free to express one's self physically, spiritually, psychologically, emotionally or otherwise. These are the intrinsic aspects of worship. However, it should not be over exaggerated because there is also the social dimension. Religion is individual but also communitarian. There should at least be some order especially in the communal liturgy. Saint Paul himself was aware of this and he often admonished his communities about orderliness in worship.

Paraclericalism

This should not be confused with anti-clericalism. Paraclericalism is a tendency by lay people to try and imitate functions proper to the ordained clergy. In fact, it seems that the Charismatics have

overlapped in some way the work of the catechists and probably this is why they are so much against the movement. Some over enthusiastic members of the movement tend to duplicate or replace the clergy in preaching, teaching, etc. Some even claim to be superior to the ordinary clergy in the task for which the latter are specifically trained. Catholic theology teaches us that a priest is a minister who has the power to speak and act in the name of Christ in a way that no lay person has. Lay persons can help, guide or even lead the priest, but they should not replace him. There is of course no reason why the Charismatic should not work in close union and co-operation with the ordained priest even in his specifically priestly ministry such as preaching, teaching, etc. Synan (1975), the danger arises if the priest considers the Charismatic as a competitor and the Charismatic considers the priest as a mere functionary. Healthy co-operation between them is vitally important for the growth of the community or parish.

Ecumenical Indifferentism

It is true as noted by Gilpi that there is only one Lord, faith, baptism, Father and Spirit who works in us all (Gilpi, 1972: 61-72) . The second Vatican Council sees this as a basis of all ecumenical unity, which will hopefully one day express itself in a common profession of faith and eucharistic celebration (Unitatis Reintegratio, 21 November, 1964). The circumstances of the day, however, show that we are not yet there and that we have differing traditions. To deny this fosters ecumenical indifferentism and a false unity can result in the destruction of all the beautiful traditions.

Sometimes, Charismatic groups include more people from other faiths than Catholics and so soft-pedal their differences in the name of false unity. There are dangers from such unreflective contact with non-Catholics and inter-faith prayer groups especially for emotionally disturbed and theologically uneducated Catholics. Williams (1978), a more proper goal to reach for would be the common respect of each other's traditions, rather than a denial of them.

It is an established fact that Protestants have been involved in this movement and have continued to be co-participants in many prayer groups and communities. Some prominent movement leaders were formally Protestants who converted. Basham (1977), it is through such principal lay leaders that inter denominational participation is strongly encouraged.

The Catholic Church always emphasises that ecumenical contacts require the guidance of those who know professionally what is proper to accept and reject (Petty, 1977: 41-42). Where all are ready, open and receptive to the Holy Spirit and where there is proper theological guidance, such encounters become productive. Middleston (1997), Classical Pentecostals and Catholics have much to learn from each other. Pentecostal fire and Catholic orthodoxy do not conflict but complement each other. However, for mutual benefit, humility is necessary on each side.

Others

Other dangers cited in various places are illuminism (that is, falsely claiming to be directed and enlightened by God), intellectualism (exclusion of the rational processes from genuine religious activity) and anti-institutionalism (that is, rejection of the institutional dimension of the church). However, if not well handled the Renewal is potentially divisive.

It has both the membership and resources to drift into another kind of sect or denomination. Thigpen (1995), care must therefore be taken to keep them within the confines of the church not by compulsion and threats, but through love and understanding. Hollenweger (1976), to take a confrontational approach may achieve what many Catholics have feared; which is division in the church and God forbid it!

RESULTS AND CONCLUSION

The following result and conclusions were reached.

Causative factors

There are some background factors that enabled the movement to grow so fast. We can call these causative factors of the proliferation of the Charismatic Renewal. Socio-political and religious background of people influences the way they respond to things. All these beliefs and practices were actively suppressed by the arrival of the colonialists and the missionaries whose system was highly centralised and hierarchical. Etzioni (1961), noted that such a people whose belief and practices are "democratic" will normally be more susceptible to movements that give the individual a feeling of efficacy. Fichter (1975), In the Charismatic movement, there is hardly any room for dominance. Individuals have unlimited participation in worship and in the day to day running of the movement affairs.

Precipitating factors

Here, the importance of social stressors such as marginality, isolation and relative deprivation in driving people to join the Charismatic movement which seems to provide a renewed sense of identity, meaning and power in religious affairs cannot be underestimated. The rapidity of social changes in the last two decades of Nairobi life has generally eroded perception of many people that they have control over important aspects of life. According to Davies (1994), there is poverty, all kinds of sicknesses especially the incurable ones, social inequalities, unemployment, crime, political intolerance and other such problems. According to Clark (1949), the Charismatic movement seems to restore control of the individual over important aspects of life through the various gifts of the Holy Spirit.

There are also sociological and psychological problems that drive the person to look for a solution. These are mostly strains. Most social movement theories point out the importance of strains as determinants for the rise of movements. Congar (1988), noted that such strains as the structure of the Catholic Church, loss of meaning in the church, meaninglessness in life, unstable interpersonal relationships, personal health problems, helplessness, alcoholic and drug addictions, lust, anger, and so on, provide members for the Charismatic movement. This is amply attested to by millions of testimonies of the members.

Expressive factors

Expressive factors refer to factors that were directly

mentioned by the members in answer to the research questions. Some of the responses have already been categorised in the causative and precipitating factors. There were specific research questions asked in order to meet certain objectives. Perrow (1979), many of these expressive factors that cause the proliferation of the Charismatic Renewal are within the movement and reward system. According to Byrene (1975), the Charismatic movement too has ways and means by which more members are attracted and those who are already in to find fulfilment. Ojera (1988), the way they lead their lives attracts more membership.

The first research question tried to investigate what some of these expressive factors are. The love and unity that exists among the members was cited as one of the major reasons why many people join the movement. The members call one another "brother" and "sister" and they assist each other socially, spiritually, economically or otherwise. Their relationships are not only limited to spiritual life. The individual thus stands out as and is not swallowed up in the group as is normally the case with mainline Catholicism. It is a place where everybody is somebody. This kind of life is naturally attractive to many people who feel marginalized, isolated and deprived. In such groups, they find identity and meaning in life. Moreover, there is always an atmosphere of joy and celebration. They are very flexible and involving in their prayer meeting. Bord (1983), stated that everybody will always have a chance to be an active participant in one way or the other. This contrasts greatly with monotonous, less involving and sometimes empty preaching in the Catholic liturgy.

The second research objective dealt with the evangelization techniques of the Charismatics. Results showed that a majority of the members said they were fully involved in preaching the word of God in any circumstances. They often encourage relatives and friends to come along with them. Since nearly every member is involved in bringing new members, it is understandable why the membership is expanding. They visit hospitals, schools, homes, organize rallies, music, drama, education, and so on. This is active evangelization, which again contrasts with mainline Catholicism where the active evangelizers are the official agents of the church such as the bishop, priests, religious and catechists. Falvo (1975) many times, these official agents of evangelization wait for people to come to them and also put emphasis on their rights as evangelizers. It would not be an over exaggeration to say it is "passive" evangelization.

The third research objective was to find out the effects of the movement. On the positive side, it was noted that the Charismatic movement has manifested good results. The Christians' faith as expressed in their day to day living is growing. The bishop, priests and catechists do agree that because of the work of the Charismatic Renewal, the number of people coming for sacraments has significantly increased. Some Christians who were

objectively "bad" people are now committed Christians. It was also noted that the movement has helped reduce the number of Catholics joining the sects, because they seem to have introduced in the Catholic Church, that which attracts people to sects.

These research objectives tried to find out the expressive or manifest factors of the movement that attract people to join it. It is also important to note that the gifts of the Holy Spirit are practically expressed and demonstrated in the Charismatic Renewal. Bellagamba (1993), the members expressively speak in tongues and interpret them, heal the sick and suffering, give prophecies and carry out the ministry of deliverance. These and other gifts of the Holy Spirit, which are so much stressed, are expressive factors that have helped the movement to rise.

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