

TANGAZA COLLEGE

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

FRED JENGA, CSC

**IMPACT OF THE RADIO AND TELEVISION IN PENTECOSTAL
MOVEMENTS ON THE CATHOLIC YOUTH: A Case study of Nsambya**

Youth Sharing Hall Kampala.

Moderator

REV. WILFRED D'SOUZA, SDB

**A Long Essay Submitted in Partial Fulfillment of the Requirements for The
Bachelor's Degree in Sacred Theology**

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DEDICATION

This work is dedicated to all to all young people, and to all Catholic Youth Chaplains who daily work to make Christ known and loved by young people.

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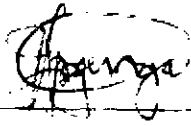
I extend gratitude too, to my Congregation of Holy Cross for facilitating my education and more particularly this work. I thank particularly McCauley House community Nairobi for their support and encouragement, and McCauley House Community Kampala where I stayed while researching this work.

Finally I thank everyone who has helped me with proof reading this work, or has assisted me in some way but has not been mentioned. God bless you all abundantly.

STUDENT'S DECLARATION

I hereby declare that this is my original work and has never been submitted to any college or University for academic credit. I have fully acknowledged all my sources of information.

Signed



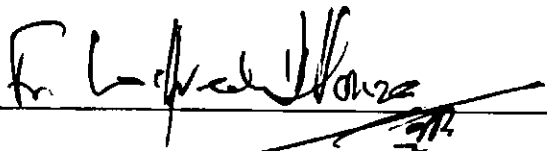
Fred Jenga , csc

Date

24/01/05

This essay has been submitted for examination with my approval as the College Supervisor:

Signed



Rev. Fr Wilfred D'Souza, sdb

Date

24/01/05

GENERAL INTRODUCTION

1. Background and Significance of the Study

The permanent bureau of the Symposium of Episcopal Conferences of Africa and Madagascar meeting in Accra Ghana in 1993, issued a document *New Christian Movements in Africa and Madagascar*¹ in which it observed that contemporary Africa is witnessing an explosion of new religious movements. Mainline Churches such as the Catholic Church have been greatly affected, losing substantial numbers of the youth to these new groups. The new movements are promising quick happiness, contentment and purpose in life to the hundreds of thousands of young people they are attracting into their ranks. This constitutes an urgent pastoral challenge to the Catholic Church.

2. Statement of the Problem

The challenge is to understand what these movements are, what is making them so successful in attracting the Catholic youth into their ranks, and what needs these groups are meeting which the Catholic Church is failing to answer.

By far, the brand of these new Christian movements that is proving so attractive to the Catholic youth, is Pentecostalism. It is the type that largely dominates the African landscape, and it is the type that is spreading rapidly through crusades, revivals and workshops that have become a feature in many African cities.

Pentecostalism is vigorously being spread through radio and television because Pentecostal movements see the modern media as a prime source of recruitment of youth and a means of spreading the word of God. Several radio and television stations have been set up by different Pentecostal groups, and other groups that cannot afford to

¹SECAM (Symposium of Episcopal Conferences of Africa and Madagascar), *New Christian Movements in Africa and Madagascar*. Paulines Publications Africa, Nairobi 1993.

set up their own stations, have huge budgets for purchase of airtime. They put to shame many Catholic groups in this regard. To examine the appeal of Pentecostalism to the Catholic youth, this essay explores where many youth first get introduced to Pentecostalism, the Pentecostal radio and television stations. Many young people find the electronic media of Pentecostal movements more appealing than the Catholic electronic media. The reasons that explain the attraction of young people to the radio and televisions of Pentecostal groups, are the very reasons that explain the appeal of Pentecostalism to the Catholic youth.

Since these new religious movements are largely an urban phenomenon and place much importance on evangelization through extensive use of the electronic media as priest-anthropologist Aylward Shorter observes, Uganda's capital Kampala was an ideal place in which to situate our research. Uganda's current president, Yoweri Kaguta Museveni on coming to power in 1986, stressed freedom of worship laying the ground for the rapid growth of Pentecostal movements that had been outlawed by Idd Amin's regime. Museveni has liberalized Uganda's airwaves leading to the setting up of many privately owned FM radio and television stations. Several of these FM radio and television stations belong to different Pentecostal groups.

3. Description of the study site

The research for this essay particularly sampled the urban youth of Nsambya Youth Sharing Hall in Kampala city. 'Sharing' as the youth center is popularly known among youth circles, is a large youth center that was begun by the Missionaries of Africa (White Fathers) in 1986 to reach out to the urban youth. It is believed by many youth chaplains across Uganda to be a model youth program.

4. Hypotheses and Research Methods

This research was based on three main hypotheses; the First being that the electronic media used by Pentecostal movements has a stronghold on the Catholic youth, Secondary that there are some needs of the Catholic youth which the Catholic electronic media is not adequately addressing, and Thirdly that there are some features of the Kampala situation which have favored more the development of the electronic media of Pentecostal churches than the Catholic media.

The research methods employed, included administering a questionnaire to Catholic youth, interviews with the youth, youth chaplains and those engaged in the running of the Catholic and Pentecostal electronic media, and lastly listening and viewing both the Catholic and Pentecostal electronic media.

5. Organization of the Study

This work is divided into four chapters. Chapter One gives a presentation of the origins of Pentecostalism in the world and in Uganda, its general characteristics and main groupings in Kampala, Chapter Two examines the message spread by these movements, analyzed against the socio-economic and psycho-religious needs of the Kampala youth. Chapter Three restates the Church's call to a serious media ministry because that is where most Catholic youth are being introduced and eventually recruited into Pentecostalism. This work closes with proposals on how to do an effective youth ministry especially through the mass media.

CHAPTER 1

PENTECOSTAL MOVEMENTS

1. Introduction and definition of terms

In Uganda, the term '*Pentecostal*' refers to the older churches (dating from the 1930s and often of Western origin), and the locally generated movements and ministries of the 1980s whose focus is healing, prosperity and experience. The term '*charismatic*' on the other hand describes those renewal movements within the mainline Churches especially the Catholic Church and the Anglican Church of Uganda. This paper examines the media use of those movements, ministries and churches that Ugandans refer to as '*Pentecostal*', excluding the renewal movements within the mainline churches.

Since all Pentecostal related groups and churches are represented legally in Uganda under the National Fellowship of Born Again Churches (NFBC), the term 'church' and 'movement' are used synonymously throughout this paper when referring to them.

2. Background to Pentecostalism in Uganda

Pentecostalism has her remote roots in the 1870s Keswick Holiness, Evangelical and Biblical revival movements of England, and her immediate roots in the 20th century Pentecostal events of 1901 (at Bethel Bible College in Topeka, Kansas USA) led by the former Pastor in the Methodist Episcopal Church, Charles Parham, and of 1906 (at Azusa Street Revival in Los Angeles, USA), led by African-American preacher William Seymour, a disciple of Parham. The pioneers of the Pentecostal movement in the strict sense are Charles Fox Parham and William J. Seymour, both former Methodists.²

²A. SHORTER and J.N. NJIRU, *New Religious Movements in Africa*, 27.

Long before the American brand of Pentecostalism appeared on the Ugandan religious scene, Anglican Church Missionary Society (CMS) missionary George Pilkington sowed elements of Pentecostalism in the 1870s under the Revival Movement. The Revival Movement began as '...a Holiness movement within the Evangelical wing of the Anglican Church in England. The movement carried a powerful message of personal and spiritual witness.'³ In the 1920s and 30s, the Revival Movement spread throughout Uganda and East Africa, but it operated almost entirely within the Anglican Church of Uganda.

Even though the Revival movement ran out of steam in the 1970s, it provided a fertile backdrop upon which Pentecostal churches and movements were to build. It had features of the current Pentecostal churches such as intense '...prayer and fellowship, uncompromisingly rejecting any assimilation between Christianity and African custom that it deemed to be happening among the mass of lukewarm Christians.'⁴ Members of the Revival movements were called '*Balokole*'⁵ the same local name maintained in referring to members of all the Pentecostal movements and churches.

The rise of Pentecostalism in Uganda coincided with the appearance of charismatic movements within the mainline churches including the Catholic Church, and this has also helped to '...predispose their members favorably towards Pentecostals and to borrow many features of their Spirituality and worship.'⁶ These charismatic movements within the mainline churches are however outside the scope of this study.

³A. SHORTER and J.N. NJIRU, *New Religious Movements in Africa*, 17.

⁴P.GIFFORD, *African Christianity-Its Public Role*, 152.

⁵ Ugandan word for 'the Saved' 'the born again'.

⁶ A.SHORTER and J.N NJIRU., *New Religious Movements in Africa*, 19.

3. General Characteristics

Besides the above characteristics in belief and practice, there are some characteristics that deserve mention.

The typical worship style is often characterized by speaking/praying in tongues, prophesying, hand clapping, dancing, and loud spontaneous prayers. Sometimes there is public confession of sins, invitations for personal conversion, repentance and forgiveness, also characterized by testimonies of healings.

Pentecostal movements in Kampala exhibit religious enthusiasm. They have fervor in their out-reach activities and are ready to share their testimony and experience with anyone.

Unlike older existing religious groups like the Catholic Church, which stress more on dogma and rituals, Pentecostal churches/movements ‘...emphasize experience.’ This may be in terms of “...becoming spiritually ‘high’...”⁷ calling for higher moral standards. or receiving a vision, revelation, or new insight or wisdom.

The movements also encourage the practice of spiritual discipline. Some of their teachings aim at ‘...betterment of human life.’⁸ For instance pre-marital and extra-marital relationships, and consumption of alcohol/drugs are shunned. The health reasons embedded in such abstinence are of great benefit to the practitioners and to their families especially the spouses and the children who see an unimaginable change in lifestyle of the family member.

⁷J.A SALIBA, *Perspectives on New Religious Movements*, 19.

There is in some cases an ‘...allegiance to an all-powerful leader.’⁹ This is the Charismatic leader, prophet-founder who determines the life of the movement and its members.

Some of these Pentecostal movements discourage rational thought, all that one needs is ‘...consent to the teachings and practices of an all-powerful leader.’¹⁰ There is little questioning of authority and holding leaders accountable in any way.

Other Pentecostal movements use ‘...manipulative psychological techniques in their recruitment.’¹¹ They emphasize guilt, being a sinner, belonging to a wrong group. Sometimes initiation into these movements is done through socially accepted methods such as seminars, conferences, workshops or even voluntary services in the name of helping humanity.

In these movements too, there is an accent put on dedicating one’s resources to the group. This may include human and financial resources. Sometimes a tithe or quota system is used, or individuals may serve the movement for no pay.

4. Main Groupings in Kampala

The Pentecostal sector of Ugandan Christianity has had a most artificial existence, for under the British Protectorate such churches were discouraged. With such an attitude towards the Pentecostal movements for a long time, it was unthinkable until the 1980s to have a Pentecostal movement air a religious program over the then state controlled Radio Uganda and Uganda Television(UTV). Even so, some Pentecostal denominations did take root without employing the electronic media.

⁹ J.A SALIBA, *Perspectives on New Religious Movements*, 12.

¹⁰ S.KABAZZI-KISIRINYA (ed.), *Kanungu Cult-Saga: Suicide, Murder or Salvation?* ,69.

¹¹ S.KABAZZI-KISIRINYA, *The Kanungu Cult-Saga: Suicide, Murder, or Salvation?* , 69.

The biggest and by far the largest is the Pentecostal Assemblies of God, a fellowship of autonomous Churches ‘...founded in Uganda in 1935 by missionaries of the Canadian Assemblies of God.’¹² Another of these denominations is the Elim Church, an offshoot of Elim of New York. This was founded in East Africa by two brothers-in-law Bud Sickler, who stayed in Kenya, and Arthur Dodzeit who moved to Uganda in 1962. They established a system whereby American Pastors like T.L Osborn and David Nunn provided a salary for two years for local pastors while they were establishing their own Church. Understandably, the number of Elim Congregations increased in Uganda enormously. It almost died out when Idi Amin Dada outlawed any religious movements other than the three main faiths of the Anglican, Catholic, Islam and the much smaller Greek Orthodox. The Elim Church went underground and surfaced in the 1980 under the son of Arthur Dodzeit as Pastor to the flagship Church in Kampala.

The other major Pentecostal denomination is the Full Gospel Church ‘...founded in 1962 by a missionary from Vancouver.’¹³ He too was deported in the reign of Amin. There were about 200 churches when the missionaries left, but these had grown to about 400 when the missionaries were allowed back in the mid-1980s.

The Deliverance Church is another church that should be mentioned. Like the Full Gospel, it can also be considered to be an offshoot of the Elim Church.

All these above denominations were founded under overseas influence, and are still assisted with overseas funds and personnel. They have a fairly long history in Uganda, even if this has been somewhat checkered, given the opposition from the British authorities and open persecution from Amin.

¹² P.GIFFORD, *African Christianity-Its Public Role*, 155.

¹³ P.GIFFORD, *African Christianity-Its Public Role*.156.

There are other Pentecostal organizations, which have arrived since the stabilization effected by Yoweri Museveni. One of these is the Chrisco Church, founded by Harry Dass an Indian based in the USA. Then there are the New Life Churches founded by Victory Christian Church, an Assemblies of God church in Auckland.

By far the most interesting of the Pentecostal churches are the homegrown ones. These are mushrooming in luxuriant fashion and are the biggest users of the electronic media in evangelism. Alongside running their churches, some pastors have built huge media empires. A good example is Pastor Jackson Senyonga the proprietor of Top TV and three radio stations among which include Top radio.

Pastors of some of these churches were trained in the American Bible belt and still maintain contact and receive support from churches in the USA. Their exposure and training in American radio and television evangelism is what has been translated onto the Ugandan scene. A good case is Pastor Robert Kayanja who set up the twenty-four hour run Lighthouse television (LTV) station with funds from the American Christian Broadcasting Network (CBN) of Pat Robertson.¹⁴

Kampala's locally grown churches carry names such as Namirembe Christian Fellowship founded by Pastor Simeon Kayiwa, the Rubaga Miracle Centre of Pastor Robert Kayanja, Liberty Worship Centre of Pastor Imelda Namutebi, the Kampala Pentecostal Church of Canadian born Pastor Gary Skinner, the Prayer Palace Kibuye of the late Apostle Deo Balabyekubo, Victory Christian Centre of Pastor Joseph Serwada, and Abundant Life Church of Jamaican born Pastor Handel Leslie.

¹⁴

J.NAMAYANJA, Public Relations Officer LTV, interview with author, 22nd June 2004

The Holy Church of Christ under Pastor Samuel Kakande looks back to Ghanaian prophet John ObiriYeboah who lived in Uganda in the 1970s but returned to Ghana when Amin moved against Pentecostal churches.

As noted above, most of these locally generated churches either own a radio station, television station, or run broadcast programs over one of the already established stations.

In this chapter, we have explored the distant origins of Pentecostalism in England through the 'Holiness' movement, the explosion of Pentecostalism in the USA and the appearance of Pentecostalism on the Ugandan landscape first through the Revival movement and later through Pentecostal denominations such as the Assemblies of God. We have examined briefly some of the practices of Pentecostalism, and some characteristics of Pentecostalism.

CHAPTER 2

PENTECOSTAL USE OF THE ELECTRONIC MEDIA

1. Introduction

This Chapter explores the presence of the Pentecostal movements in the sphere of the electronic media; the message that it sells to the Catholic youth, and the underlying needs of young people that make the message irresistible.

2. Presence in the electronic media of Pentecostal movements

The Pentecostal movements in Kampala see the modern media as a prime source of recruitment of young people and a means for spreading the word of God. Their budgets for the purchase of airtime are quite large in comparison to their total budgets, and they do put Catholic groups to shame in this regard. Their media budgets are so large that as a consequence ‘...names of some pastors are larger than their real life churches.’¹⁵ Of the four television stations in Kampala, two (Lighthouse and Top TV) are sponsored by Pentecostal movements. There are eleven radio stations that are run by these Pentecostal movements compared to the two struggling Catholic radio stations (Radio Sapientia and Radio Maria). And of the remaining thirty-one stations that compete for the Kampala airwaves, twenty have religious programs that are sponsored by a Pentecostal movement.¹⁶ This is no ignoble presence in the electronic media by any standards. Some of these stations include Impact FM connected to Victory Christian Center of Pastor Joseph Serwada, Lighthouse TV connected to Rubaga Miracle Center of Pastor Kyanja Robert, and Family FM associated with Namirembe Christian Fellowship of Ps Simeon Kayiwa.

¹⁵ J. KAKOOZA- youth at Nsambya Youth Sharing Hall, interview on 22nd July 2004.

¹⁶ R.M KEMIGISHA (Editor), *The State of the Media in Uganda*, 113.

As the author observed in the course of this research, it is becoming fashionable even for secular radio stations to have a pastor moderate the early morning Sunday gospel show.

The national television station (Uganda Television) runs programs sponsored by Gilbert Deya (of the Gilbert Deya Ministries) and an American Pastor with a local church in his care. Miracle woman Pastor Imelda Namutebi broadcasts her recorded healing services on the privately run Wavah Broadcasting Services (WBS) television station.

In the course of this research, we observed that Pentecostal evangelism in Kampala makes extensive use of the electronic media in advertising their healing ministry, the 'anointed' healing ministers, the 'spirit-filled' healing services, and the post-healing testimonies. Through their electronic media, by employing highly emotional and exciting advertising techniques, the preachers/healers are able to reach a very large number of young people, thereby attracting thousands to their healing services, crusades or conventions. In this way they have remarkably increased the awareness of, and the desire by young people to obtain healing through prayer.

A majority of the youth interviewed expressed that they were first exposed to the phenomenon of Christian healing through the electronic media of these Pentecostal churches. The electronic media of these Pentecostal movements has greatly boosted the healing and deliverance ministries. In recent years in Kampala, there has been an increasing proliferation of vigorously advertised crusades to promote the healing ministry. The most outstanding of these crusades in the memory of those interviewed were those that were led by German evangelist Reinhardt Bonnke, and American pastors Joyce Meyer and Ernest Angley from Lakewood Ohio.

Usually in all the propaganda, attention is focused on a particular 'man of God' or 'minister' through whom God is said to minister his miracles, or a particular Church or group where God is revealing his powers.

Big name Pentecostal personalities over the Kampala airwaves are; Americans John Hagee, Creflo Dollar, Pat Robertson, Ray Brubaker, Rod Parsley, Kenneth Copeland, Benny Hinn, Marilyn Hickey, Joyce Meyer, Kenyans Pius Muiro, Gilbert Deya, Margarate Wanjiru, Jamaican Handel Leslie, and Ugandans Simeon Kayiwa, Imelda Namutebi, Robert Kayanja, Jackson Senyonga, Joseph Sserwada, Isaac Kiwewesi, Jamada Kikomeko, Alex Mitala, and Ghanians Mensah Otabil and Mathew Ashimolowo.

3. **Message of the electronic media of Pentecostal movements**

According to Gordon J. Melton Pentecostal Christians are '...those whose religious life revolves around the experience of seeking and receiving the gift of speaking in tongues (*glossolalia*) as a sign of baptism in the Spirit, just as it was on the Pentecost day in the days of the Apostles (Acts 2:1-4). Other gifts such as healing, prophecy, wisdom and the discernment of spirits are said to flow from the presence of the Spirit.'¹⁷

The message of the electronic media of the Pentecostal movements can be better studied clustered under six categories of Experience, the Holy Spirit, Healing, Prosperity, Deliverance, Warfare between Satan and God, and the Bible.

The author in observing these churches over their television stations in Kampala such as Lighthouse, there is great emphasis placed on **experience**, on ecstatic worship, visions, healing, dreams, and joyous bodily movement. Their members would perhaps not claim to have any 'theology.' Most will not have a written theology. It is through

¹⁷ G.J MELTON, *The Encyclopedia of American Religions 4th Edition*, 78.

their songs and prayers, sermons and testimonies that we draw on to establish their 'belief' or theology.

The Holy Spirit has a central place in the life, message and activities of all the broadcasts of the Pentecostal movements. As Mubiru notes in his book, most believe that '...the Holy Spirit is available to all and therefore they encourage members to invoke him frequently and to exercise the gifts of the Holy Spirit.'¹⁸ For some, 'speaking in tongues' is the 'Bible evidence' of the 'baptism in the Holy Spirit.'

Most of the radio and television stations of these churches give great importance to **healing** and there are numerous claims over their electronic media, to healing taking place through their prayers. Some of their stations such as Lighthouse have specific healing services conducted by reknown healing ministers such as Benny Hinn and Bishop T.D Jakes of the Pottershouse Church.

The 'healing gospel' teaches that Jesus has redeemed us from all sickness-its proponents quote Isaiah 53:4-5. They say, no true Christian should ever be ill; to be ill is to have sinned, or to lack faith. This is the healing expounded at many of Africa's healing crusades. The effect of this insistence that health is a consequence of belief, or that healing is to be obtained through God's miraculous intervention, diverts attention from the immediate causes of Africa's health problems such as inadequate access to safe water, deficiency of diet, lack of medical care and drugs.¹⁹

The minister of healing believed to have the charism of healing reads and preaches the Word of God, which is believed to have the power to heal. He/she invokes

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P.B MUBIRU, *Mission an Healing Ministry- a missiological approach to the healing ministry in Africa*, 157.

¹⁹ SECAM, *New Christian Movements in Africa and Madagascar*, number 2.

the name of Jesus and the blood of Jesus to heal those present in his Church and those watching or listening to the program. The healing minister usually asks the listener or viewer to place the hand over the radio or television, or simply to stretch out the hand towards the radio or Television set. The Holy Spirit is also invoked several times within the same service because it is believed that it is the Spirit who effects the healing and the deliverance from the evil spirits. Generally during the exercise of the healing ministry, there is a great emphasis placed on external signs referred to as 'manifestations of the Spirit' or 'experience of power' which may include; shaking, falling down ('being slain in the Spirit'), shivering, coldness, sweating, trembling, crying, and screaming.²⁰

The teaching behind the healing ministry of these movements is referred to as 'Faith-healing.' The 'Faith-Healing' gospel refers to the '...belief that God always heals those who have faith, that Jesus wants to heal all now, and what is required is to have faith and claim for the healing.'²¹ The insistence on the necessity of faith for healing is based on a literal interpretation of Jesus' insistence on faith for those who came to him for healing and his frequent use of the phrase: 'Your faith has healed you' (cf Mt 9:27-29, Lk 8:43-48).

Alongside the healing ministry, a number of these movements observed over the radio and television are involved in what they call the **deliverance** ministry. Casting out demons has been a characteristic element of Pentecostalism right from the beginning and continues on in the various movements in Kampala. The deliverance ministry of these churches and movements strikes a chord in the minds of the African youth who generally have a worldview that embraces and believes in the world of the spirits, ancestors, and

²⁰ I. NAMUTEBI, *Hour of Victory*. Wahah Broadcasting Services (WBS), 18th June 2004.

²¹ P.B MUBIRU, *Mission and Healing Ministry*, 161

the living dead. It is not uncommon to find well-educated young people arguing that their misfortunes in life are a result of the displeasure of the spirits of their ancestors who were never given a decent burial.

To the 'healing' gospel is added the '**prosperity** gospel.' The basic idea of this gospel is that '...poverty can be overcome by faith through prayer, fasting and generous donations to God in the person and mission of the preacher.'²² The Faith gospel teaches that by his death on the cross, Jesus redeemed us from sin and from all the curses of the law, among which is poverty. They cite numerous texts to support this teaching, prominent among them being Deuteronomy Chapters 28 to 30 and Galatians 3:13-14.

To them, no true Christian will be poor; to be poor is to have sinned or to lack faith. As one of the founders of this doctrine Kenneth Copeland taught, God wants his children to have the best, to wear the best clothing, to drive the best cars, to have the best of everything. A Christian prospers by merely confessing his or her faith, or alternatively by giving to God first in the person of the preacher, and God will repay abundantly for he has promised. Here they cite Malachi 3:8-11; Mark 11:24 or Mark 10:30. The problem of this form of Christianity is that it ignores all the political and economic causes, and reduces everything to a question of faith. It diverts attention from the economic order, and leads to no political activity at all.²³

A number of these Pentecostal movements have a dualistic presentation of the world. They present everything in terms of **warfare between God and Satan**.²⁴ This is evident for instance in their Christian conservative interpretation of world news on *World*

²² P.B MUBIRU, *Mission and Healing Ministry*, 164.

²³ SECAM, *New Christian Movements in Africa and Madagascar*, number 2.

²⁴ M.D GUINAN, *Fundamentalism: Perspectives on the Problem*, 32.

Intelligence Report over LTV every Friday and Sunday. In that program for instance, the current crisis between the Israelis and the Arabs is presented in terms of a war between God's children (Israel) and Satan's people (Arabs). Satan and his demons are said to be everywhere. A favorite text is: ' We are not contending against flesh and blood, but with the spiritual hosts of wickedness in the heavenly places' (Ephesians 6:12) Again this explanation can be used in such a way as to divert attention from the immediate causes of a political or economic nature. For example, there is no need to find Satan behind food shortages in Uganda when a country is mismanaged that there is famine. This approach suggests a spiritual remedy like prayer in place of a more mundane strategy like working for proper management.

In observing the Pentecostal movements over their electronic media, the author noted a **rigorous view and use of the Bible**. All the preachers and the audiences shown over these media, quote the Bible continuously, or are shown with their Bibles in front of them and taking notes of the verses being quoted by the preacher. The Bible is considered to be '...the code of conduct for all, and the most powerful weapon of defense against the powers of darkness.'²⁵ The Bible is the '...only source of faith; they ignore the Church, and the Apostolic Tradition.'²⁶

In connection to the **primacy and the power of the Bible** in the electronic media of these movements, is the fundamentalist and **literal interpretation of the Bible**. Biblical fundamentalism holds that '...the Bible as the inspired and inerrant Word of God is the final authority in all matters pertaining to Christian life.'²⁷ In Kampala, the

²⁵ P.GIFFORD, 'Gospel for Champions' *Tablet*, 1256.

²⁶ S.GALILEA, *Catholics and the Sects*, 22.

²⁷ P.B MUBIRU, *Mission and Healing Ministry*, 159

preachers and presenters over the electronic media of these movements are inclined to this view of the Bible and approach it as a factual and literal Word of God.

4. Attraction of the Youth to the electronic media of Pentecostal Movements

The electronic media of Pentecostal movements has been successful in getting a stronghold of the Catholic youth because it has 'problem solving' approach contained in its health and wealth protection message to life. However, as we look at the needs and aspirations of young people that attract them to the electronic media of these movements, one must also take into account the recruitment practices and indoctrination techniques of these Pentecostal movements.

The youth are attracted to the electronic media of these movements because of '...a search for belonging, or a sense of community.'²⁸ The fabric of many communities has been destroyed; traditional lifestyles have been disrupted; homes are broken up; people feel uprooted and lonely, thus the need to belong. The electronic media of Pentecostal movements constantly promises to deliver '...human warmth, care and support in small and close knit communities; sharing of purpose and fellowship.'²⁹ The constant reference to each caller or the people being addressed as 'Brother' or 'Sister' makes many young people feel welcomed, accepted and part of the 'electronic church' of that particular radio or television.

In complex and confused situations the youth naturally are '...searching for answers and solutions.'³⁰ The electronic media of these movements appear to offer: '...simple, ready-made answers to complicated questions and situations; simplified and partial versions of traditional truths and values, a pragmatic theology, a theology of

²⁸J.J LEBAR, *Cults, Sects and the New Age*, 235.

²⁹ J.J LEBAR, *Cults, Sects and the New Age*, 235.

success.’³¹ For instance youth who are struggling with drugs or alcoholism are promised instant kicking of the habit by simply ‘accepting Jesus as your personal savior’. ‘Christ is the Answer’ is a catch phrase of some Pentecostal churches.

Other youth are also attracted to the electronic media of these churches out of a search for wholeness. As the statistics from the questionnaires show, many youth feel that they are out of touch with themselves, with others, with their culture and environment. They experience brokenness. They feel left out. They want ‘...a religious view that can harmonize everything...’³² and everybody; worship that leaves room for body and soul, for participation, spontaneity and creativity. The electronic media of these Pentecostal movements offer a version of this. Christ is presented strongly as the harmony of everything.

Some of the youth who give audience to these movements are in need of recognition, to be recognized as special. Young people feel a need to rise out of anonymity, to build an identity, to feel that they are in some way special and not just a number or a faceless member of a crowd. The electronic media of these churches promises affirmation, relevance, and participation. Young people with talents in music and drama for instance rise out of obscurity almost overnight to become pop stars through exposure given to them by these media that encourage their talents through cheap recording of their songs and plays and airing them. This explains the growing gospel music industry in Kampala with names such as *First Love*, *Limit X*, *Wipolo*, and *Ambassadors of Love*.

³⁰ J.J LEBAR, *Cults, Sects and the New Age*, 235.

³¹ J.J LEBAR, *Cults, Sects and the New Age*, 235.

³² J.J LEBAR, *Cults, Sects and the New Age*, 236.

There is also the search for spiritual guidance. There may be a lack of parental support or lack of leadership, patience, and personal commitment on the part of mainline Church leaders. The electronic media of Pentecostal churches appears to offer guidance and orientation through strong, charismatic leadership, by inspirational preachers such as Mensah Otabil or Robert Kayanja of Lighthouse.

There are some youth who get attracted to the electronic media of these churches because of a ‘...search for a vision.’³³ The Kampala of today is a world of hostility and conflict, violence and fear of destruction. For instance armed robbery in Kampala had become so bad that the government in 2003 decided to institute an independent anti-crime crack unit with personnel drawn from the different security forces such as the army, police, and spy organizations. The Police had failed to ensure the security of Kampala residents. This crack unit code-named ‘Operation Wembley’ led by Colonel Elly Kayanja (no relation to Pastor Robert Kayanja) literally yanked Kampala from the hands of the thugs who used to rule the city at night. It is such situations of Kampala that make the youth feel worried, desperate, helpless and powerless. The electronic media of Pentecostal churches appears to offer a new vision of oneself, of humanity, of history. There is a promise of the beginning of a new age, a new era.

In this Chapter we have examined the use of the electronic media by the Pentecostal movements in Kampala, the message being propounded, and its appeal to young people.

³³ J.J LEBAR, *Cults, Sects and the New Age*, 238.

CHAPTER 3

ASSESSMENT OF THE MESSAGE IN THE KAMPALA SITUATION

1. Introduction

In this Chapter we assess the effectiveness of the message basing on the explosive socio-economic situation of Kampala, and the psycho-religious needs of the Catholic youth. The important point to note in this chapter is how the life situation of the youth plays a big part in predisposing young people to message of the Pentecostal movements.

2. The Volatile Socio-economic situation of Kampala

Kampala youth are living in a volatile socio-economic situation. Socially, many of the Kampala youth are living in broken families; they are faced with the challenges of urbanization, high immorality, and injustices by law enforcement officers, theft, armed robbery, and murders. This situation has predisposed the minds and hearts of young people to receive the message of the Pentecostal media.

Health conditions are not the best. Many young people are physically sick, the rapid spread of AIDS especially among the youth, lack of medicine, fake drugs, understaffing in health institutions, poor health care delivery, lack of accessibility to health services, and the many youth who do not have medical options. Uganda for long has been the country with the highest percentage of HIV/AIDS prevalence until recently when the country embarked on a roll-back AIDS campaign which has yielded a lot of results. A mixture of all these factors has made the health situation of many young people difficult since like many other Ugandans, they do not have medical insurance. Divine intervention through Pentecostal healing ministers is such an appealing easy option.

The electronic media of Pentecostal movements often seem to provide solutions to many of these problems or at least give hope to many of the desperate youth. It is to be

noted however that many who listen to the electronic media and later join these movements are not only from the poor who cannot afford to pay their medical bills.

Economically, the majority of the Kampala youth live in abject poverty, experience unemployment, low wages and a high cost of living, job insecurity, tragic mismanagement of available scarce resources, social disorientation, misery, low education facilities, lack of school fees, poor housing, the burden of international debt and currency devaluation. The United Nations Organization rates Uganda among the twenty poorest countries of the world, countries where people live on less than a dollar each day.

All these factors lead to frustration, desperation and resignation. The temptation to run to God for miraculous solutions becomes an easy way out. The message of 'faith healing' 'prosperity' or the 'success' gospel finds a fertile ground as young people are attracted by the promises of healing, security, holiness, success and wealth. This message given by the electronic media of these movements gives hope to the many desperate young men and women.

Again we have to point out that much as the above situation is helpful in explaining the growing audience of the electronic media of the Pentecostal movements, it must be noted that a cross section of this audience is not only the poor, hopeless, desperate persons, but there also many stable, rich, highly employed, healthy, highly learned youth who listen and view these programs. It is also not true that all who listen and view the programs over the electronic media of Pentecostal movements do so because they are sick or because they want to pray for someone they know who is sick.

This shows that besides the desire for healing and alleviation of misery, there are other elements that attract Catholic youth to the electronic media of the Pentecostal churches.

3. Psycho-religious factors

Alongside the healing offered over the media of these movements, there are other many subjective factors that lead people to provide audience to the electronic media of Pentecostal movements. These include personal, economic, religious and social motivations.

From the subjective point of view, in a context of increasing family conflicts, alcoholism, and emotional problems as the questionnaires revealed, the Pentecostal media offers hope and relief to the individual youths.

From the Social and Psychological perspective, in Kampala today, there is increasing lack of family support to the youth with marriages breaking down and families disintegrating due to the rapidly changing social and cultural patterns. The Pentecostal media with its styles and message claims to provide an 'instant community' where members feel welcome, receive affirmation and fulfillment. Thus in the Pentecostal media members claim to acquire a sense of worth, find real intimacy with one another and feel a strong sense of identity through activities that make them fully incorporated into the community.

The high level of motivation and participation over the electronic media of Pentecostal movements enhances the high sense of personal dignity and worth. Opportunities are available over the electronic media of these movements for all to give testimonies, to narrate their 'miracle' stories to tell tales of their encounter with God and to give prophecies. In this way ordinary people who otherwise would have no audience

are listened to with love and respect. In this way, the electronic media of Pentecostal movements claims to value the weak and the poor of society.

From the religious angle, the Pentecostal media claims to make their members feel that they have a direct experience of God, an experience of rebirth and change of life. Members are encouraged to put complete trust in God, in their pastors and in other members of the church. They also claim to use a method in which the proclamation of the Word of God is inseparable from the healing ministry. In so doing, they claim to offer their members a life similar to that of the New Testament times.

Through their methods of praying, the Pentecostal media offers psychological and emotional fulfillments, attained by music, simple repetitive songs, dancing (a kind of religious disco) and continuous responses to phrases such as 'Alleluia' 'Amen' and 'Praise the Lord.'

The debates about the Islamic faith such as those that appear on Impact FM every day at 1:00pm seem not to be appealing to the Catholic youth. This could be perhaps due to the fact that the Islamic faith has not been so much a threat to the Catholic faith. There are good working relations between the Muslims and Catholics save for the religious wars between the Christians and Muslims in the 1890s. Catholic youth interviewed who listen to these attacks on Muslims by the Pentecostals do so out of polemical interest.

Testimonies are an important part of the Pentecostal media. There are particularly four motives for this: the first is the very theology of healing that lies behind these testimonies. There is a common belief that testifying that one is healed guarantees the healing and enhances it. Secondly, testimonies of healing or attained success attributed to the prayer increase the fame and boost the healing minister, the church or healing center.

Public testimonies are therefore strong publicity stunts that make known and attract more people in need of healing or those having similar problems both to the minister and to his Church. Such testimonies create an image of a 'specially anointed Church' and of a 'specially anointed minister', 'man of God.' Thirdly for many churches, the evidence of healing is a mark of divine mission and approval by God. If healing is taking place, no one should doubt the authenticity of the minister and the church. And finally, sometimes there is an economic motive. The bigger the number of attendants of a Church, the bigger the collection and pledges to support the minister and the church. Testimonies therefore may serve as bait for the needy that may frequent a given church with the hope of one day solving their problems through the powerful prayers of the minister or the community.

There is no doubt that testimonies can be a useful tool in mission. According to the New Testament, testimonies of healing reveal the infinite love and mercy of God (cf Mk 5:19-20). They help to spread the message of the reign of God (cf Mk3: 8b-10) and they also lead many people to believe in Jesus (cf John 4:36-47), therefore testimonies are good and ought to be encouraged. But they should not be used with the intention of creating the credibility of the preacher, or manipulated just to attract members to a given church or be used for economic motives.

In this Chapter we have looked at the message of the electronic media of Pentecostal churches analyzed in the socio-economic and psycho-religious situation of Kampala.

CHAPTER 4

THE CATHOLIC CHURCH AND THE MASS MEDIA

1. Introduction

Chapter four gives an overview of the Catholic electronic media ministry in Kampala, restates the Church's call to a serious media ministry because it is through the electronic media that most Catholic youth are being introduced to and subsequently recruited into Pentecostalism. It closes with proposals on how to do an effective youth ministry especially through the mass media.

2. The Problem with the Catholic electronic media

In his book *Who are Stealing Our Sheep?* Maryknoll priest Quinn Richard observes that there is a great defection of the Catholic youth into the Pentecostal movements because '...we have surrendered the airwaves to the others who are daily attacking our sacred beliefs.'³⁴ This statement bears truth when we judge it against the state of the Catholic electronic media in Kampala.

The Catholic electronic media in Kampala is presently very weak and stands no competition to the Pentecostal sponsored electronic media. The two Catholic radio stations (Radio Maria and Radio Sapientia) are poorly financed, lack professional standards, and therefore have serious problems in their programming. That situation gives little advantage to the Catholic media in the heavily competitive world of the mass media.

It should be noted here that, whoever wants to enter the arena of the electronic media and get the attention of the huge audience of the youth out there with their radio or television sets, has to compete with a vast multitude of very competent and professional operators. And if he wants to keep relevant and in business, he had better make sure he

can speak their language and has a grasp of the values that underpin their operations, be a professional that is. As the author found out in the course of this research, Radio Maria for instance heavily relies on untrained volunteers whose programs capture less the imagination of the Catholic youth. This explains why Radio Maria largely appeals to elderly Catholics, with little effect on the Catholic youth.

On the other hand, the background and training of our clergy and bishops was geared toward theology and pastoral activity, rather than the electronic media. The media is somewhat unfamiliar territory, and in the absence of competent people whom they can trust, they are wary of sinking money into it. As a matter of fact, the two Catholic stations are run on '...very small budgets, and consequently employ only a few underpaid personnel, have inadequate equipment at their disposal, and cannot dream of making an impact in the world of the media.'³⁵

This situation is corroborated with evidence the author found out in the course of this research that Radio Sapientia narrowly folded up two years ago due to financial constraints. Communication work is costly and quality productions very much depend on how much one is prepared to spend on them. What makes the Pentecostal stations stand tall is that these churches are ready to spend big on their stations. Quality media work requires well-trained, well-remunerated and well-motivated personnel, which the Catholic electronic media falls way short of.

The programming at the two Catholic radio stations also leaves a lot to desire. Over Radio Maria for instance, the programming revolves around praying traditional Catholic prayers such as the Angelus with little attention given to the deep-seated needs

³⁴ R.J. QUINN, *Who are Stealing our Sheep?*, 8

and aspirations of young people. This approach to media use is noble, but to maintain the sympathy of the Catholic youth for the Catholic radios, the programs must be relevant and tailored to fit the socio-economic and religious experiences of young people. As the 'Uses and Gratification theory' in the psychology of Communication teaches, people are attracted to a particular station because it answers a particular need in their lives.

3. The Call by the Church to a Serious Media Ministry in Local Churches

Modern media technologies present a blessing and a challenge to the Catholic Church in Kampala as she tries to communicate Christ to the youth in the face of the Pentecostal movements.

Forty years ago the Second Vatican Council referred to the media as gifts of God, which if properly used can be of considerable benefit especially to the youth. 'They contribute greatly to the enlargement and enrichment of men's minds and to the propagation and consolidation of the Kingdom of God.'³⁶

In another document *Communio et Progressio* the Council exhorted all the Church members to make sure the modern means of communication are put at the service of the apostolate without delay and as energetically as possible. In the apostolate to the youth, media use is something the Catholic Church seems to give little attention.

Pope Paul VI in his encyclical *Evangelii Nuntiandi* warned that: 'The Church would feel guilty before the Lord if she did not utilize these powerful means of communication that human skill is daily rendering more perfect. It is through them that she proclaims from the house tops the message of which she is the depository.'³⁷ The half-hearted approach to the use of the electronic media in the apostolate to the youth

³⁵ J.M NKEERA., 'Catholic Media in Uganda' *Leadership*, number 404

³⁶ Vatican II., *Inter Mirifica*, number 2

partly explains why the Catholic youth are drifting to the Pentecostal electronic media where they feel taken seriously.

The Council Fathers also observed the opportunities communication technology affords pastoral agents, and therefore the need for seminarians to be well grounded in this technology: 'Future priests should know how the media works on the fabric of society and the technique of their use. Indeed without this knowledge, an effective apostolate is impossible in a society which is increasingly conditioned by the media.'³⁸ The point to be taken here is that the world of the youth especially, is increasingly being conditioned by the mass media, therefore losing the battle for the air waves to the Pentecostal movements, is losing the youth to the Pentecostal movements.

The General Directory for Catechesis on one hand stresses that: 'The first areopagus of the modern age is the world of communication. The means of communication have become so important as to be for many the chief means of information and education, of guidance and inspiration in their behavior as individuals...for this reason the media has become an essential tool for evangelization and catechesis.'³⁹ Here the media is not only presented as the modern version of the ancient Greek public forum where all the teachings and public discourses happened, but the Directory stresses the important role the media plays in shaping the values and beliefs of people in the modern world. For that matter, any one engaged in the work of passing on the faith to the youth cannot underestimate the power of the mass media in that work.

By way of conclusion, the Directory exhorts catechists who want to benefit from the mass media to be knowledgeable, competent and receive adequate training in media

³⁷ J. PAUL VI., *Evangelii Nuntiandi*, number 35

³⁸ Vatican II., *Communio et Progressio*, number 111

use. It is such preparation that can allow catechists to integrate the gospel message into the 'new culture.' This points to the necessity of teachers of the faith to young people over the electronic media, to teach it to them in a language they understand- *the youth culture*, without watering down anything.

The post-synodal Apostolic Exhortation of John Paul II, *Ecclesia in Africa* noted how the mass media can be abused and therefore is very much in need to be evangelized itself. The Holy Father called that : 'In terms of the message they transmit, it is necessary to ensure that they propagate the good, the true and the beautiful.'⁴⁰ This deviation from the propagation of the good, the true and the beautiful is well reflected in the Pentecostal use of the electronic media to daily attack the sacred beliefs of Catholics, leaving the Catholic youth confused. The Catholic electronic media should once in a while be used to challenge such uncharitable attacks.

3. Pastoral Recommendations

- a) The Catholic youth should be taught to critically use the electronic media. Not everything religious broadcast over the radio or television is the truth as the Catholic Church teaches.
- b) Pastoral agents should constantly examine the kind of religious material Catholic youth within their area receive from the local or national radio or television. What is the local Church's pastoral social-communication response ?
- c) Catholic youth should be involved in the production of radio or television programs that address issues that affect them. The youth can be involved as guests or as co-presenters. This helps young people to own the radio and identify with the programs.

³⁹ Congregation for the Clergy, *The General Directory for Catechesis*, number 160.

⁴⁰ J. PAUL II., *Ecclesia in Africa*, number 124.

- d)** We should reflect on how to assimilate the Gospel message and express it over the Catholic electronic media in the cultural pattern of young people.
- e)** The Catholic presentation of Christianity over the electronic media should be that of the Good News, of divine wisdom, of unity and harmony with God and all creation, and of that peace which the world cannot give (Jn.14: 27). The dimension of religious experience should not be forgotten in our presentation of Christianity. It is not enough to supply young people with intellectual information over the electronic media. Christianity is neither a set of doctrines nor an ethical system, it is a life in Christ, which can be lived at ever-deeper levels.
- f)** The electronic media of Pentecostal movements often attracts Catholic young people who are hungry for something deeper in their religious lives. It is therefore important for the Catholic electronic media to ask herself searching questions such as : What Pentecostal sponsored electronic media are we competing with in our area? What are their methods of operation ? What weak points in the Catholic electronic media are the Pentecostal electronic media exploiting? What practical helps in spirituality and personal prayer are young people receiving over the Catholic electronic media ?
- g)** There is urgent need for greater financial commitment by local Churches to the Catholic electronic media projects. Half-hearted financial commitment only leaves the Catholic media at a disadvantage in its ministry to young people, compared to the heavily funded Pentecostal electronic media.
- h)** An adequate Catechesis and Bible Initiation experience should be promoted over the Catholic electronic media for the youth. The Catholic faith of young people is less shaken in the face of Pentecostalism when it is grounded on an adequate and solid Catechesis.

The youth should be introduced to the Bible, the Christian life, and the various rites, gestures and symbols of the Catholic faith explained to them over the electronic media.

In this chapter we have examined the problems that bedevil the Catholic electronic media such as poor programming, lack of professional standards, and poor funding. We have explored some of the Church's official documents that call for an extensive use of the mass media in the apostolate, and ended with pastoral recommendations such as the urgent need to teach the Catholic youth to approach the mass media critically.

GENERAL CONCLUSION

This essay flows from a reflection on the 1993 document of SECAM that observed the growing proliferation of new Christian movements on the continent of Africa, and its pastoral implications for the Catholic Church. The Roman Catholic Church is losing substantial numbers especially of young people to these movements that are promising instant happiness, contentment and purpose in life.

One of the main purposes of this long essay has been to throw light on the origin of these groups, their general characteristics, their main beliefs, the main groupings in Kampala, their message, and examine critically their exploitation of the electronic media in their work.

Ignorance about what the new Pentecostal movements are, what they do, and how they do it, is a big hindrance to coming up with effective pastoral plans to deal with the challenge. We have tried to handle some of these issues at some depth.

The essay focuses particularly on the youth because they fall easy prey to the new Pentecostal churches armed with their powerful radio and television stations. We have looked at the needs of young people, and how the Pentecostal movements apparently seem to be attending to them through the electronic media. One mitigating factor for the success among the Catholic youth of the message of the Pentecostal electronic media, has been the difficult socio-economic situation in urban centers in which many youth find themselves. This is alongside the genuine religious longings, and psycho-socio factors that young people often have to deal with.

Since the new Pentecostal movements heavily rely on the electronic media to run their work of proselytizing, it has been interesting to study how they operate their radio and television stations.

In the last chapter we have examined the local Catholic Church's failure to fully employ the Mass media in their evangelization effort especially of the youth, and have restated the Church's call to a serious media ministry. This is because young people are being introduced to Pentecostalism and subsequently recruited into the new Pentecostal churches through the heavily funded Pentecostal electronic media. We have offered pastoral recommendations on what can be done to minister better to young Catholics especially through the electronic media. We hope the Church acts on some of these recommendations.

ABBREVIATIONS USED

AIDS - Acquired Immuno Deficiency Syndrome

AMECEA - Association of Member Episcopal Conferences of Eastern Africa

CBN - Christian Broadcasting Network

CMS - Church Missionary Society

FM - Frequency Modulation

HIV - Human Immuno Virus

LTV - Lighthouse Television

NFBC - National Fellowship of Born Again Churches

SECAM - Symposium of Episcopal Conferences of Africa and Madagascar

USA - United States of America

UTV - Uganda Television

WBS - Wavah Broadcasting Services

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QUESTIONNAIRE

Hello Friend!

I am carrying out a study on the use of the Christian radio and Television stations by the Catholic youth. I would like to ask you some questions. When answering the questions, notice there are no wrong or right answers. I am solely interested in your opinions.

I kindly request you to be **TRUTHFUL** in your answers so as to help me get a better picture.

FOR CONFIDENTIALITY SAKE, PLEASE DO NOT WRITE YOUR NAME on this questionnaire.

(Please in the following questions, tick what applies to you)

A) RADIO

- 1) At home there is a radio set. Yes ___ No ___
- 2) Do you listen to any Christian radio station? Yes ___ No ___
- 3) Which Christian radio station has programs that appeal to you? (tick one only)
Radio Maria ___ Impact FM ___ Radio Sapientia ___ Top Radio ___
Other(specify) ___
- 4) I listen to Christian Radio stations 'mainly' for? (You may tick more than one)
Prayer ___ Christian Music ___ Spiritual Guidance/Inspiration ___ Bible lessons ___
To be Prayed for ___ Other(specify) ___
- 5) On average, how many hours 'per week' do you spend listening to Christian radio stations?
Less than 6hrs ___ 7-12hrs ___ 13-18hrs ___ Over 18hrs ___
- 6) When do you listen to Christian radio stations? (You can tick more than one choice)
5am-8am ___ 9am-4pm ___ 4pm-7pm ___ 7pm-10pm ___ Beyond 10pm ___
- 7) Which is your best Christian radio station? (Tick one)
Radio Maria ___ Impact FM ___ Radio Sapientia ___ Top Radio ___ Other(Specify) ___
- 8) List 3 programs on any Christian radio station that you listen to regularly in order of priority. In the brackets name the Christian radio that gives the program.

Program

Radio Station

a) _____ (_____)

b) _____ (_____)

c) _____ (_____)

9) Specify three reasons why you like listening to a particular Christian radio station, and not the others.

a) _____

b) _____

c) _____

B) TELEVISION

- 1) At home there is a TV set. YES ___ NO ___
- 2) I have access to a TV set (at friends, neighbors, relatives, social center). YES ___ NO ___
- 3) Do you watch any Christian TV station ?
- 4) Which Christian TV station has programs that appeal to you ? (tick only one)
 Top TV ___ LTV ___ other (specify) ___
- 5) I watch Christian TV stations mainly for ?
 Prayer ___ Christian Music ___ Spiritual Guidance/Inspiration ___ Bible lessons ___ To be prayed for ___ Other (specify) ___
- 7) On average, how many hours 'per-week' do you spend watching Christian TV stations ?
 Less than 6hrs ___ 7-12hrs ___ 13-18hrs ___ Over 18hrs ___
- 8) When do you watch Christian TV stations ?
 5am-8am ___ 9am-4pm ___ 4pm-7pm ___ 7am-10pm ___ Beyond 10pm
- 10) Which is your best Christian TV station ?
 LTV ___ Top TV ___ Other (Specify) ___
- 11) List 3 programs on any Christian TV station you regularly watch in order of priority. In the brackets name the Christian TV station that gives the program.

Program	TV Station
a) _____	(_____)
b) _____	(_____)
c) _____	(_____)

- 12) Specify three reasons why you like watching a particular Christian TV Station.

- a)
b)
c)

Please CIRCLE the suitable number for you. Remember 1= I strongly disagree, 2= I disagree, 3= Undecided, 4= I agree, 5= I strongly agree

Social needs:

- Our neighbors are concerned about me when I have a problem. 1 2 3 4 5
- I stay with both my parents in the city. 1 2 3 4 5
- My parents drink a lot. 1 2 3 4 5
- I have friends who help me out in difficult times. 1 2 3 4 5
- We have a youth group I attend. 1 2 3 4 5

Economic needs:

- It is easy for me to get three meals everyday. 1 2 3 4 5
- I struggle to get school fees. 1 2 3 4 5
- I have a well paying job. 1 2 3 4 5
- I have failed to get a job. 1 2 3 4 5
- The house we are living in is decent enough. 1 2 3 4 5
- I lost my job. 1 2 3 4
- I attend (attended) a boarding school. 1 2 3 4 5
- I can afford to go to a good hospital when sick. 1 2 3 4 5

Psychological needs:

- Sometimes I feel overwhelmed by the demands of city life. 1 2 3 4 5

I do not cope well with my parents. 1 2 3 4 5
 My friends are a bother. 1 2 3 4 5
 I always receive compliments for what I do. 1 2 3 4 5
 My job/studies are too demanding. 1 2 3 4 5
 I have achieved my goals. 1 2 3 4 5
 My parents and friends spend time with me. 1 2 3 4 5
 My efforts are hardly appreciated. 1 2 3 4 5

Religious needs:

I like finding God's word for me in the Bible. 1 2 3 4 5
 I like experiencing something I cannot put in words. 1 2 3 4 5
 I like listening/watching others witness about God's financial blessings in their lives. 1 2 3 4 5
 I like feeling God's Spirit within me. 1 2 3 4 5
 I like feeling forgiven for Sin. 1 2 3 4 5
 I like hearing/Seeing the Bible explained. 1 2 3 4 5
 I like being prayed over. 1 2 3 4 5
 I like seeing people laid on hands in prayer for insight. 1 2 3 4 5
 I like feeling at one with the universe. 1 2 3 4 5
 We should have translators at Mass. 1 2 3 4 5
 I like feeling moved by a power beyond description. 1 2 3 4 5
 Praise and worship music appeals. 1 2 3 4 5
 Statues should be removed from the Church. 1 2 3 4 5
 I like listening to an inspiring sermon. 1 2 3 4 5
 I like seeing healing happen. 1 2 3 4 5
 I like seeing or listening to people pray in tongues. 1 2 3 4 5
 I like listening/watching spiritual songs. 1 2 3 4 5
 I think praying through the Saints is irrelevant. 1 2 3 4 5
 I feel a desire to worship God throughout the week. 1 2 3 4 5
 Bible should be the only source of answers. 1 2 3 4 5

PERSONAL INFORMATION: (Please tick what is suitable for you)

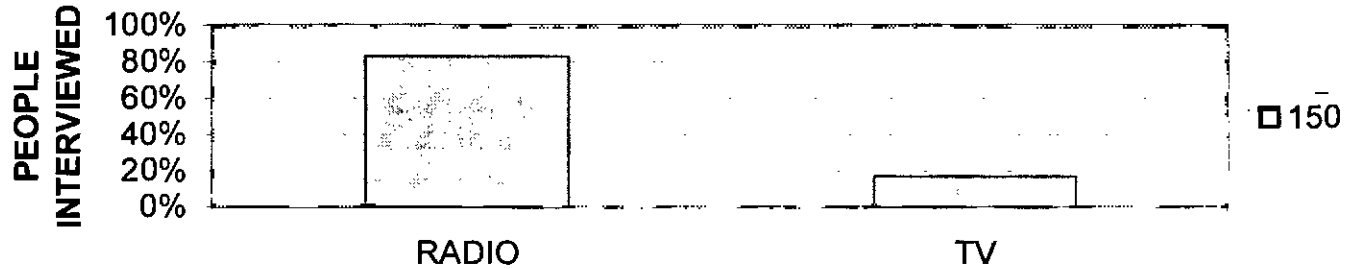
- 1) My gender is : Male__ Female__
- 2) My age group is : 13-20years__ 20-27years__
- 3) Presently I am : Working__ Looking for a Job__ Idle__ Studying__
- 4) My level of education is: Primary__ Secondary__ College__ Univerisity__
- 5) I live : Alone__ With my parents__ Relatives__ Friends__
- 6) (Tick if applicable) My Father is: Permanently employed__ Not Permanently employed__
 Self-employed__ Not employed__
- 7) (Tick if applicable) My Mother is: Permanently employed__ Not Permanently employed__
 Self-employed__ Not employed__

THANK YOU VERY MUCH !!!

YOUTH ACCESS TO RADIO & TV

PEOPLE INTERVIEWED	RADIO	TV
150	83%	17%

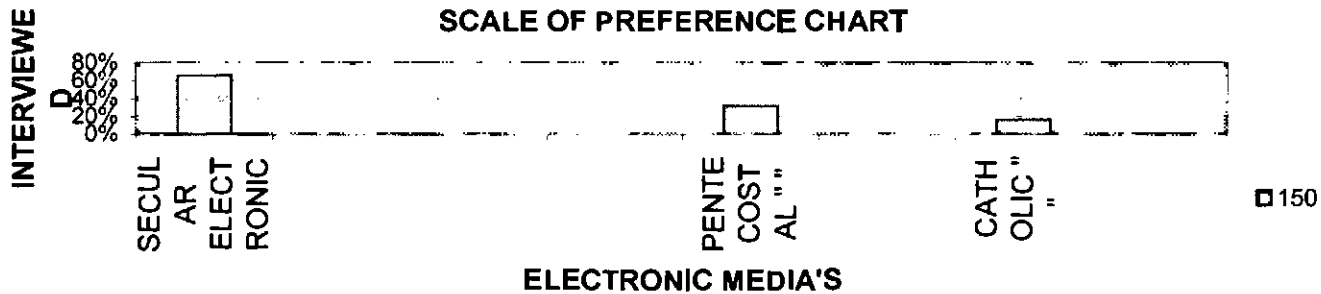
YOUTH ACCESS TO RADIO & TV GRAPH



PERCENTAGE OF LISTENERS ON BOTH RADIO & TV

SCALE OF PREFERENCE

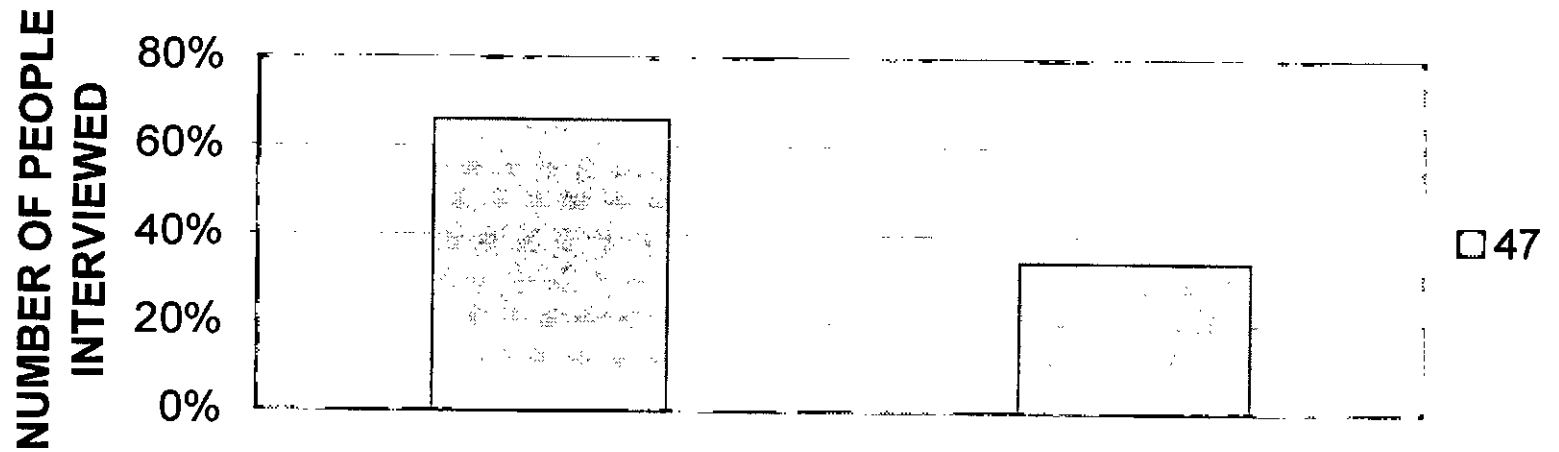
INTERVIEWED	SECULAR ELECTRONIC MEDIA	PENTECOSTAL " "	CATHOLIC " "
150	66%	31%	16%



SCALE OF PREFERENCE AMONG YOUTHS BTW CATHOLIC & PENTECOSTAL MEDIA

INTERVIEWED	PENTECOSTAL	CATHOLIC		
47	66%	34%		

CATHOLIC & PENTECOSTAL GRAPH



NEEDS OF THE CATHOLIC YOUTH IN KAMPALA

SENSE OF COMMUNITY	SEARCH FOR ANSWERS	SEARCH FOR WHOLENESS (HOLISM)	SEARCH FOR CULTURAL IDENTITY	NEED TO BE RECOGNISED	SEARCH FOR TRANSCENDENCE	NEED OF SPIRITUAL GUIDANCE	NEED OF VISION	NEED OF PARTICIPATION & INVOLVEMENT
<ul style="list-style-type: none"> - Solidarity - Affection - Fellowship - Security - Safety - Sharing - Mutuality - Fraternity - Belonging - Love - Understanding - Togetherness 	<ul style="list-style-type: none"> - Revels - Truth - Values - Directive 	<ul style="list-style-type: none"> - Healing - Harmony - Peace - Reconciliation 	<ul style="list-style-type: none"> - Participation - Spontaneity - Heritage 	<ul style="list-style-type: none"> - Self esteem - Affirmation - Chances - Relevance - Participation 	<ul style="list-style-type: none"> - Sacred mystery - Mystical - Celebration - Worship - Symbols - Faith - Spirituality - Awakening - Prayer - Conviction 	<ul style="list-style-type: none"> - Guidance - Devotion - Commitment - Affirmation - Leadership 	<ul style="list-style-type: none"> - Newness - A way out - Hope - New order - Alternatives 	<ul style="list-style-type: none"> - Participation - Active witness - Social involvement - Concrete mission



*Radio broadcaster at Kampala's
Mutungo Hill.*



Photo: Yvonne James

