

**TANGAZA COLLEGE
CATHOLIC UNIVERSITY OF EASTERN AFRICA**

**THE HOLY SPIRIT AND THE CONTEMPORARY
PENTECOSTAL CHURCHES IN TANZANIA AND
KENYA**

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STUDENT'S DECLARATION

I hereby declare that the material used herein has not been submitted
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Signed: Mzee Willifred Kwayu

Willifred Kwayu
.....

DEDICATION

I dedicate my Long Essay to my uncle Dennis M.Kwayu whose mother died as she was serving the people of God at Mawenzi Hospital in Moshi, Kilimanjaro region in Tanzania. To all the people who have been praying for me always and to the Passionist members throughout the world.

Mzee Willifred Kwayu C.P.

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GENERAL INTRODUCTION

As the people of God, we strive for renewal in Christ, to be the community Christ wanted and to show forth Christ effectively in the modern world. Pentecostalism is seen as a genuine movement of Christ in His Church renewing His mystical Body. It is essentially a movement of faith and prayer which moves the Christian to experience the closeness of God in their daily walks of life. My present essay will address the Pentecostal Movement, which is a great force of renewal in our contemporary Christian world.

My first encounter with the Pentecostal Christian goes back as far as 1974. As a small boy, I used to see some people coming to our home and they would read the Bible and explain some things to my parents, brothers and sisters. As time went on, Pentecostalism took root in my home town area of Moshi in the Kilimanjaro region in Tanzania.

Today, as you go through the streets of big towns like Kilimanjaro, Dodoma, Dar Es- Salaam in Tanzania etc., this is what you will hear from the loud speakers: "Bwana Asifiwe Alleluya... (Praise the Lord Alleluia...). Likewise, when you come to the streets of Nairobi in Kenya you will hear the same thing; "Praise the Lord Alleluia..." If you simply, take time to approach or to go near the group which is listening to the preacher and experience the way the Spirit of God is moving the people you will be moved. It is the aim of my essay to show the way the Spirit is so strongly experienced in the present century. As we are going to see in this paper, the Spirit is steering so many people and as a matter of fact, the Catholic Church has dedicated the year 1998 to the Holy Spirit, so as to create an awareness of the importance of this Third Person of the Trinity in our daily Christian lives. The arrangement of my paper is as follows:

1. The Purpose of my Essay

The desire to know more about the Holy Spirit has been in me since the time I was introduced to the doctrine of the Holy Trinity in class in Tangaza College, the Theological Centre for Religious studies in 1995. I was flabbergasted by the fact that the Third Person of the Trinity was so neglected or not lived by the Christians as is the case with the Father and the Son. I want to deepen the

knowledge of the Holy Spirit and to know why He is very active in our world today.

We have many Pentecostal preachers and charismatic groups in our current time and situation. These preachers and Charismatics have experienced a lot of humiliation, so, I want to indicate the fact that before passing any immature judgement on these people, we should learn something about them. It is my wish to share with my reader what I have found in my research so that we may respect the Pentecostal Churches and other groups which are experiencing the supernatural gifts of the Holy Spirit.

2. General Plan

A. Research Method

The title of the present essay reads like this;

“THE HOLY SPIRIT AND THE CONTEMPORARY PENTECOSTAL CHURCHES IN TANZANIA AND KENYA.”

As the title explains, I am basing my research on the two Eastern African countries I have mentioned above and in which I have been living, and particularly in Tanzania where I was born.

In the process of collecting materials, I have read the books about Pentecostalism and conducted face to face interviews with the Pentecostal pastors and regular Christians together with the Charismatic people in both countries. So, as you will notice, my research is done in Africa specifically in East Africa, though some of the books I have used are written in Western countries, e.g. in America.

Being a Catholic Christian, I have put a special emphasis on the section which deals with the Charismatic Movement because this is the Pentecostal Movement in the Catholic Church. It has been a great challenge to the church in question and it has awakened the church to embark on a serious renewal of the Catholic faith. Currently, I will treat Pentecostalism as a denomination and its radiation in the Catholic Church.

B. Divisions of Topics

The work is divided into three chapters which are subdivided into several sections.

The first chapter will deal with Pentecostalism in general where I give an overview of the origin, growth and the contents of Pentecostalism.

In the second chapter, we will examine the way of living in Tanzania and Kenya to find out the factors which have enhanced the acceptance of Pentecostalism. We find that Christianity has been in East Africa about a century now, so Pentecostalism has a well prepared foundation. Generally, contemporary Pentecostals do not claim to possess a new set of beliefs originated by the twentieth century, rather they maintain that their beliefs point back to the early church and its exercise of the supernatural gifts of the Holy Spirit.

The third chapter will close the essay with an evaluation, suggestions and self criticism. There are things to be learned in Pentecostalism and others are to be questioned critically, i.e. the baptism in the Holy Spirit literally by immersion in water. Being a denomination, Pentecostalism needs a recognition, to be in the sphere of ecumenism. It is an appreciation to see that the Charismatic Movement in the Catholic Church is slowly being understood and has been absorbed as an instrument of the renewal in the church.

Chapter One

PENTECOSTALISM

In these recent decades, we are experiencing the manifestations of the Spirit in the various groups of Christian denominations. It is good now to find out why and how Pentecostalism is so strong today and why is it attracting thousands of followers. The following section will lead us to the origin of Pentecostalism.

Section One: Historical Background

A. The Origin

John Wesley, the founder of Methodism (1703- 1791 AD) had an idea that perfect holiness is not only possible, but also necessary if one is to be a Christian in the fullest sense. Being holy is quite possible through the Holy Spirit, and this is what J. Wesley called a "Second Blessing". So the idea of 'holiness' was taken to America, incorporated into Revivalism and produced the "Holiness Movement". He didn't referred to this second blessing as Baptism in the Spirit, but it was at Oberlin College, Ohio, where this second blessing began to be called Baptism of the Spirit, a distinct Pentecostal phenomenon and the companions began to be drawn to the phenomena which occurred on Pentecost Day.

After the preaching of William J. Seymour in the revival meeting in Azusa Street, Los Angeles around 1906. Pentecostalism was born. At this meeting, a Negro boy started speaking in tongues. Although some Pentecostal churches seem to predate this event, 1906 is regarded as the birth year of the Pentecostal Movement. From this time many Pentecostal churches came into being and the Spirit was their central focus.

The activities of the Spirit were an attractive area and as time went on, Pentecostalism developed its own divisions and different opinions. Some opted for three events. Conversion, Sanctification and Baptism in the Spirit. Others for only two events: Conversion and Sanctification.

The Pentecostal churches which sprang up at the beginning of this century have been the fundamental groups of cults, sects, and denominations that form the more radical branch of the holiness movement. They are characterised by a distinctive emphasis on sanctification that includes a conversion process in which an adult makes a decision or has a conversion experience, a cleansing from sin, or

justification and baptism in the Holy Spirit as an instantaneous spiritual transformation separate from and following justification as a specific characteristic.

At this point, we can ask ourselves a question: What is meant by Pentecostalism?

The term refers to certain elements of the Christian life, usually associated with the feast of Pentecost and Christ's gift of the Spirit. These elements would include;

- "A prayer experience whereby the Holy Spirit becomes not just an object of faith but also of experience. This is associated with consolations in prayer, a sense of God's presence, or what traditional teaching would call fervour
- This prayer experience is called the 'Baptism in the Spirit' and is intimately connected to a personal commitment to Jesus as the Lord
- The gift of praying in tongues is described in Acts 2:4 and 11:46
- The charismatic ministries of the Spirit manifested in the Acts of the Apostles and were outlined by St Paul in 1Cor12, 14." ¹

As I was collecting material for this paper, I interviewed some Pentecostal and Catholic Charismatic groups. According to their common view, this is the century of the Holy Spirit. The Charismatic gifts which were poured out to the first early Christian Community are now getting poured on our contemporary society and this is the fulfilment of the prophecy of Joel 2:28 that the Spirit would be poured forth on all flesh.

We find that immediately after the experience of 1906 as I have explained above, many branches of Pentecostalism were born, some are United Pentecostal Churches, Assemblies of God, Pentecostal Fire-Baptised Holiness Church, etc. These groups were mixed and had both Afro-Americans and Whites. There was no racism but it came later on; A.A . Boddy commenting in 1912 upon this phenomenon, wrote:

Walsh, Vincent M. *A Key to Charismatic Renewal In the Catholic Church*, Indiana: Abbey Press, 1975, p. 3.

“It was something very extraordinary, that white pastors from the South were eagerly prepared to go to Los Angeles to the Negroes, to have fellowship with them and to receive through their prayer and intercessions the blessings of the Spirit. And it is still more wonderful that these white pastors went back to the South and reported to the members of their congregations that they had been together with Negroes, that they had prayed in one Spirit and received the same blessings as they.”²

Around the year 1914, a convention was called in Hot Springs, Arkansas, in order to institutionalise the movement and the result was the establishment of the Assembly of God as one big Pentecostal Body.

Pentecostalism began in the non-Catholic group. It has become so strong that its churches are now seen as the Third Force in Christianity, the First being Catholicism and the Second is Protestantism. The influence of Pentecostalism has been experienced in the Catholic Church under the Charismatic movement

“In 1967, concerned Catholic students at Duquesne University-Pittsburgh met and prayed regularly. They were upset by the obvious decline of religious practices both on the campus and throughout the whole church, and were led to the conclusion that a true renewal in the church depended upon a new Pentecost.”³

Already Vatican II had mentioned that we Catholics could learn the works of the Spirit from the other churches. So these students went to the Protestant Pentecostal meeting and they received a special experience of the Holy Spirit and Catholic Pentecostalism, which later came to be known as Charismatic Renewal, was born.

² Hamilton, Michael P., *The Charismatic Movement*, Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1975, p. 147.

³ Walsh, *Ibid.*, p. 6.

B. The Spread of Pentecostalism

Historians tell us that the Pentecostal churches we have today can trace their line to the Azusa Street event of 1906. C F. Parham was the preacher of the Holiness Movement in Kansas, America. He might have prepared the ground for William J Seymour, a Black Holiness preacher, who received the Holy Spirit and his preaching at Azusa manifested the power of God in his listeners when a Negro boy started speaking in tongues instantly. We are told by these historians that the students of Parham had first discovered this fact of speaking in tongues as far back as 1901 at Topeka Bible College in Kansas.

The nucleus of those persons who continued to meet in Azusa Street, in an African Methodist Episcopal Church building, called themselves the Apostolic Faith Gospel Mission and began to publish a modest newspaper called Apostolic Faith. For three years this group continued intensely and were undisturbed and the mission went on very well. Thousands of people from the United States and abroad flooded the services seeking the baptism of the Holy Spirit and hoping to be graced by the gift of speaking in tongues. Many of these men and women became world wide missionaries of this new movement.

Just two years after the Azusa Street event, Pentecostalism had reached to more than fifty nations in the world. Azusa Street became an international centre;

“At Azusa Street people of all races and social backgrounds achieved a new sense of dignity and community in fully integrated Pentecostal services.”⁴

The American Holiness Movement might have been brought to South Africa very early at the beginning of the present century. Before the arrival of Pentecostal missionaries in South Africa, we had already Pentecostal - oriented churches (Zionists) in South Africa which facilitated the absorption of Pentecostalism.

According to W. J. Hollenweger's survey done in the Black Pentecostal bodies in the United States, five categories of the Pentecostal doctrine can be distinguished:

⁴ Anderson, Allan. *BIZALWANE: African Pentecostals in South Africa*, Pretoria: University of South Africa, 1992, p. 23.

- (i) those teaching the three-crisis experience, i.e. Conversion, regeneration or justification, Sanctification and Baptism of the Spirit with tongue - speaking
- (ii) those teaching the two-crisis experience, i.e. Sanctification is a life long process which only begins at Conversion
- (iii) the Oneness of "Jesus only" groups following the baptismal formula "in the Name of Jesus and in the Jesus Statement, "I and my Father are One"
- (iv) the "Father Only" organisation, baptised in the "Name of the Father"
- (v) those groups which do not fit neatly into any of the above categories.

We find, especially in Southern Africa, such a great variety of these Pentecostal Churches which Allan Anderson in his book "BAZALWANE" has grouped into three bodies. The first three groups and the fourth are the ones we have in East Africa particularly in Tanzania and Kenya where my research is based.

The church of Azusa Street revival became the one to which people flocked, received the Spirit and then went carrying the message of 'Pentecost' all over the world. This first 'crude' Pentecostal Church's Doctrine of Azusa was called "Classical Pentecostal Church" had a very strong emphasis on speaking in tongues and baptism in the Spirit.

What happened with the Catholic Church in the Reformation time (in 16th) would also enter Pentecostalism. As I have mentioned above (Hollenweger's survey) the movement would split but the common central pole remains, i.e., reference to the Spirit as their power.

The Pentecostal Assemblies of God was organised in 1914. Up to this time the movement was non-racial, the Blacks and Whites were together. In 1924, the White members withdrew and formed their own Pentecostal Church which in turn merged as the Pentecostal Assemblies of Jesus Christ in 1945. What Allan has found in South Africa has an extension in East Africa. Let us now see the common groups which are now in most African countries:

- (i) Pentecostal Mission Churches, which are connected to 'White' Pentecostal Churches. These are original and older churches (classical ones) and have become neo-Pentecostal churches. They are the

Assemblies of God today, Charismatic and Full Gospel churches of God, some are found in Tanzania and others, majority, in Kenya

- (ii) International Assemblies of God, are recent did probably formed around the eighties They have broken away from the above churches. They are small independent churches which are growing very fast
- (iii) Indigenous Pentecostal type Churches; have their root in the Classical Pentecostal Movement They are the biggest grouping of Black Churches in Southern Africa.

In my observation and research, what I find predominant are the Assemblies of God Pentecostal Churches in Tanzania and Kenya. Since Azusa, the Pentecostal Churches have grown and many people in the world today especially in Africa are comfortable in these Churches, and we will discuss some factors which enable the growth in the coming chapters.

“In 1982, David Barret, a Pentecostal historian in South Africa, estimated that Pentecostalism was the largest Protestant group in the world; and in 1988 he estimated the number of Pentecostals and Charismatics at 332 million.”⁵

We are now in the New Pentecostalism which is different from the Classical Pentecostalism. Take the example of the Catholic Charismatic Movement which is reforming the church, it is a new Pentecostalism in the sense that the charismatic members have discovered the power of the Spirit in the church, they don't separate from the church, they remain inside and are reviving the Catholic church.

At the beginning, Pentecostalism went to the rural area (the poor Black people in the South of America) but later it came to the city. As well, we find in Africa today that the impact of these churches is in cities and slowly, they are going in the villages or rural areas. In the following section we are going to find out what makes Pentecostalism.

⁵ *Ibid.*, p. 6

C. The Contents of Pentecostalism

It seems that Pentecostalism has been always in the mind of God. He created man and breathed in him or her the Breath of life. This action of 'breathing in' has been a great symbol of inspiration of the Holy Spirit into mankind so that human beings could live in intimate communication with God (Genesis 2)

The Holy Spirit doesn't interfere with the freedom of a person. He is there to be welcomed and He needs a conducive environment, i.e. a clean heart, that's why the sin of man always quenches the Spirit. He comes to us very rarely unasked. Perhaps the first person to receive the Holy Spirit warmly was the mother of Jesus, The Blessed Virgin Mary, during the manifestation of an angel. "Behold the handmaid of the Lord, be done unto me according to your word (Lk 1:38)"

The experience in Pentecostalism is that many can speak instantly in languages they had not known before, others find the power to heal mental and physical illnesses. still others find the resources to perform other miracles. In a strict sense, the appearance of Pentecostalism was there from the day of 'Pentecost' which took place in the "Upper Room" in Jerusalem. But the historians tell us that the very active Pentecostal movement was first manifested in America about the beginning of the twentieth - century. Today, some people are trying to know more about the historical Jesus and imitate His life by the guidance of the Holy Spirit. And each one is given the Spirit for the common good.

From the church of Corinth where the gifts of the Spirit (1Cor 12) were strongly experienced, the exercise of cultivating these gifts has been decreasing till the beginning of the present century. The clear sign of the renewed interest in what would become 'Pentecostalism' emerged out of Methodism (the idea of 'holiness') associated with John Wesley in England in the eighteenth - century. It is possible to lead a holy life in this world by undergoing a second transforming experience, i.e. the "Baptism in the Holy Spirit." The Release of the Holy Spirit in somebody's life, prepares him or her to receive more gifts which continue the growth in holiness.. In Acts, 2:4 we read: "All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability". "When the Spirit of truth comes, He will guide you into all the truth (Jn. 16:13). Let us now see the particular aspects found in Pentecostalism.

(i) Baptism in the Holy Spirit

This is a unique feature in Pentecostalism. It signifies the Pentecostals who have the power to work miracles. The faith of Pentecostalism flows from this fact. The Pentecostals have organised the nine gifts of the holy Spirit given in 1Cor 12 in the following three categories:

Gifts of Inspiration: Tongues

Interpretation of tongues

Prophecy

Gifts of Revelation: Word of Knowledge

Word of Wisdom

Discerning of Spirit

Gifts of Power: Faith

Healing

Miracles.⁵

We have two types of baptism and Mt. 3:11, John the Baptist says,

I baptise you in water for repentance but he who is coming after me is mightier than I... He (Jesus) will baptise you with the holy Spirit and fire.

In Acts 1:4-5, Jesus says; 'For John baptised with water but before many days you shall be baptised with the Holy Spirit.

In his first sermon, preached on the Day of Pentecost, Peter tells the multitude:

Repent and be baptised (water baptism) for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit (Acts 2:28).

The first baptism leads to conversion, a sinner who receives baptism starts a new life of following Christ through incorporation. Through baptism, our sins are wiped away and we become the children of God through Jesus. Let us ask ourselves a question: 'What is the baptism in the holy Spirit'?

⁵ Jorstand, Erling, *The Holy Spirit in Today's Church*, New York: Abingdon Press, 1973, p. 58

"It is a 'Second encounter with God' in which the Christian begins to receive the supernatural power of the Holy Spirit into his or her life."

A Christian is equipped for service by God's power. It is Jesus who uses a person through the Holy Spirit. We have seen that the Apostles were filled with the Spirit of God after the Resurrection and Ascension of Christ into heaven. They experienced Christ for the second time and moved into the mission with great enthusiasm. The disciples couldn't have carried on or exercised their mission without this baptism (Acts 1:4-5). This baptism takes us closer to Christ. It is through the Spirit that we are guided into all the truth and shown the things to come and given power to overcome (Jn 16: 13). For Catholics, baptism in the Spirit is the "Release of the Spirit," a release of the powers of the Spirit already present within the believer - given to the believer in the Sacraments of Initiation (Baptism, Confirmation, and Holy Eucharist). In this second baptism, an individual experiences the very personal presence of God, usually Jesus Christ and perhaps also the mysterious prayer gift, the gift of tongues - speaking to God in a language which has not been learned in a human way but is suddenly given. There is an establishment of an 'I - Thou' relationship.

We find that in Classical Pentecostalism, people were rebaptised through immersion. As time went on, those who experienced the 'second blessing' were free for rebaptism (to remain with their first baptism or to be baptised again). As I interviewed the pastors, they told me that those who join them are quite free to ask for the baptism. In the Catholic Church there is no second baptism for those to whom the Holy Spirit has been releasing His gifts. Another aspect I discovered in my research is that infants are not baptised in the Pentecostal Churches unlike in the Catholic Church where infant baptism is practised (this point is more explained further in the latter chapters). We are now in a position to see what speaking in tongues means as another aspect of Pentecostalism.

(ii) Speaking In Tongues

This is unquestionably a supernatural gift from God through the Holy Spirit. Speaking in tongues is closely associated with the Pentecostal Movement.

phenomenon of glossolalia, but just something similar to glossolalia; e.g. among the prophets who were commonly known as nabi, there were some incidents when the Spirit of Yahweh seized them and they fell into ecstasy (1Sam. 10:5-13; 19:18-24, 2Sam. 6:13-17; 1Kings 20:35-37). The explicit glossolalia has its roots in Acts. 2. during the Pentecostal experience, and in 1Cor. 12-14, among the Christians of Corinth. The Apostles in Jerusalem after receiving the Holy Spirit started speaking in other tongues. St Paul wrote: "I will pray with the spirit (i.e. in tongues) and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also" (1Cor. 14:15)

Speaking in tongues has not attracted extensive notice in the usual sources and narrative of church history. Paul in his letters to the Corinthians distinguishes tongues and prophecies and gives priority to prophesy over glossolalia (1Cor. 12: 10-11, 29- 30; 13: 1- 2, 14. 1- 6, 22). He sees glossolalia as a threat to the unity of the church in Corinth, saying that it must be controlled even though it is a gift or charism from the Holy Spirit.

The New Testament views glossolalia as an ability to speak in a foreign language without having learned it; an ecstatic utterance coming from a supernatural working of the Holy Spirit which is nothing more than psychological explained in human terms. Speaking in tongues is not necessary for the baptism in the Spirit but is the outcome of being filled with the Spirit. It shows that a person is so close to God that he or she receives the gift of tongues in order to communicate with the Master more closely. There is a very great possibility of receiving this gift after accepting the Holy Spirit.

What is speaking in tongues?

"It is a form of prayer in which the Christian yields himself or herself to the Holy Spirit and receives from the Spirit a supernatural language with which to praise God."⁸

It is a miraculous manifestation of God's power, the real co-operation between a Christian and the Holy Spirit. This aspect is well represented in the holy scripture especially in the New Testament, i.e. in Acts 2:4. The use of tongues should be for

⁸ *Ibid.* p. 80.

of the Holy Spirit. We read in 1Cor 14:27-28... that it is good for the tongues to be interpreted and there must be a control so that the worshipers may not be disturbed. If there is no interpretation, then let this gift be used silently. Let this gift be used at the private prayer times for those who have received it.

In Mk 16:17, we read, "And these signs will accompany those who believe.. they will speak with new tongues...."

Why speak in tongues?

"Because it grants the Christian a freedom in prayer which enables him or her to praise God extravagantly, beyond the limiting confines of known speech. There are more than twenty citations in the Bible which give reasons why one speaks in tongues (Rom 8:15-16, 26-27; 1Cor 14:14-15, etc.)"

Speaking in tongues is a sign of the believer (Jn 7:38-39; Mk 16:17) and a sign to the unbeliever (1Cor 14:22). This is one of the Spirit's gifts, and has been ordained by God and is an appointed manner (by God Himself) of praying which can bypass the limitations of the intellect. The great intense overshadowing of the human spirit by Jesus' Spirit compel a man to pour out his or her praises to God in tongues, an over-joy because of the feeling of being filled with the Holy Spirit.

(iii) The Gift of Healing

He bore our sins on the cross, and that He bore our sickness on the cross (1Pet 2:24; Mt 8:17). The condition to receive these gifts is only to have faith (Eph 2:8; Mk 11:22-24, etc.). In the Pentecostal and Charismatic prayer meetings, many are healed. Some diseases which are taken away include diabetes, heart diseases and even cancer. As we are told in the Scripture that a little faith can move a mountain, it is when we will have this faith that all diseases will be cured.

There are many demons which manifest themselves in the presence of the Holy Spirit (Mk 1:23-26). I believe that demons exist and I should be aware of how to combat them, (Eph 6:10-18);

To fasten the Belt of Truth around my waist

To put on the Breastplate of Righteousness

To proclaim the Gospel of Truth

To take the Shield of Faith

To take the Helmet of Salvation

The Sword of the Spirit which is the word of God

No Christian can be completely controlled by the evil spirit. However certain areas of a Christian's life may be strongly influenced and controlled by demon's forces. The body and mind are not instantly redeemed and there must be a constant renewal of both (Eph. 4:23; Rom. 12:1-3). All the truth, learned or revealed comes from God and every lie, learned or revealed comes from Satan. The truth will set you free (Jn 8:32). What will make people free is to renounce all evil and make a total commitment of body and soul and spirit to the Lord Jesus Christ (1Cor 12:10). This is what Pentecostalism has brought to the people; an evangelisation which invites people to renew their lives by abiding to the Sanctifier. When there is a removal of the Bible and the ceasing of prayers in our society, schools etc. we should expect a lot of devilish activities. The main reason for today's Pentecostal Movement is to restore the body of Christ to the supernatural power of its early days so as to raise up a standard against the flood of the enemy (Is. 59:19).

As a matter of fact, all believers have the power or authority over demons, but not all have discernment and many fear this ministry (Mt. 17:20-21).

(iv) Faith

All the gifts of the Spirit carry the same weight and that is why they are given to individuals. What enables us to respond, listen and accept the word of God is faith. It is a gift from God, a quiet "Amen" to the call of God. This is the faith of Job, unshakeable in the midst of adversity, and Abraham, in the face of absurdity, and Peter; setting his feet on the water. The faith that dares to believe that God will be true to His word, no matter how impossible the situation, is a gift of great power. the mountain- moving faith (Mt 17: 20; 1Cor 13:2).

Through my encounter with the Pentecostals, I have come to experience those individuals who are really trying to possess this faith in question. The people are healed due to the response to this kind of faith. It is there, God is waiting for us to ask for it

(v) Prophesy

This is the utterance of an appropriate needed word for a current situation. It is a word of up-liftment, encouragement and consolation (1Cor 14:3). I have attended several charismatic meetings, which I found very much dominated by the

concepts of encouragement and consolation that it is possible to lead a good life with the help of the Lord in a particular situation in order to edify, encourage, console, teach and always ignite - it adds fire and enkindles.

(vi) Wisdom

The Pentecostal preachers have an extra attractive power in their preaching. A preacher who has this gift has the word which pierces, penetrates and touches the core of every listener. In his or her preaching, there is a new dynamism, penetration, and conviction. This wisdom carries the peace, will and the authority of the Lord. It is related to the gifts of preaching, leadership and counsel. It is more than a permanent human talent.

(vii) The Bible

It is the sole doctrinal authority in the Pentecostal churches. Good works are urged, i.e. visiting the sick, strengthening the weak, encouraging the faint-hearted. Generally speaking, good works are common in the groups which are influenced by the Spirit i.e. the charismatic groups.

These are the main aspects which dominate in Pentecostalism. There are others which are not manifested much but are important just like those I have discussed above and they will be mentioned in the coming chapters.

We are now going to examine and discuss the essence of Pentecostalism to look at the relationship between The Holy Trinity and Pentecostalism.

Section Two: Pentecostalism and God the Father, the Son and the Holy Spirit

Pentecostalism is a religious and revolutionary movement which demands abiding in Jesus Christ. Revolutionary in this sense means that a person who is filled with the Spirit is subjected to a change, because the Spirit works for the good of a person. Personal conversion will lead to the creation of good homes, societies, etc. This is the promise of 'power from on high' (Lk 24: 49) that God grants to whoever asks for it.

A. God the Father

He is the initiator of our Salvation and in these days it is being fulfilled in Pentecostalism. In the Holy Spirit we are brought into an actual union with and an immediate presence of God. The ultimate source of energy is the Spirit of God, so the Spirit we are talking about is from God. All the people I have interviewed

(from Pentecostal Churches and Charismatic groups) have a very strong respect for the Holy Trinity, that the Holy Spirit comes from the Father and the Son. The Spirit dominates in their services, meetings, etc. but He is invoked from the Father and the Son.

God initiated the people of Israel to the three main components of their Salvation. Priests, Prophets and Kings. Salvation through the Priests - mediators between God and the world by their sacrifices and commitments. The offerings of the priests were the means to reconciliation, atoned by God and consequently to receive Salvation. The Spirit was behind all this.

Salvation through the Prophets reminded the people of the message, the word and its urgency and relevance. In certain times, the call to conversion came to be obeyed, followed and saved the Israelites from some disasters and destruction. The activity of the prophets, under the impulse of the Spirit is another Salvific activity.

Salvation through the Kings, rulers and sovereignties was in acting with justice and equity. The kings were anointed and received the Spirit with His gifts. A good ruler or king saves and spares his people from disaster. From the very beginning God has been experienced as effective by those who open up to Him through the Holy Spirit. He is experienced as the one who acts now, this is what is taking place in the Pentecostal Churches and Charismatic groups. This real presence is the one which compels a subject to praise, pray, sing and dance unceasingly daily. God is here and now. This is something which is not seen very much in the Catholic Church though now Charismatic people are working hard to bring this awareness to others about the greatness of God and His real experienced presence.

The most typical act of the Pentecostal is a response in the form of prayer.

"The invasion from above becomes the fountain of living water springing up from within and thus becomes internalised and is manifested by a great love of prayer".⁹

⁹ Spittler, Russell P: *Perspective on The New Pentecostalism*. Grand Rapids, Michigan:1976. p.260.

B. *The Son*

What is happening today is quite special and many people are opening up to the Lord. They are receiving the Holy Spirit and life is changing tremendously. The Spirit is revealing the Lord to many people today. What is taking place in many Christian churches, is the reality of our ancient Liturgical refrain: "Rejoice in the Lord always, again I say, rejoice (Phil 4:4)." That Christians everywhere are growing in their capacity to sing a continuous hymn of praise and thanksgiving.

There is no Pentecostalism without Christ and vice versa. There is a deep relationship, an inner bond between the Spirit and Jesus Christ. The tie is ontological and it concerns the very being of Jesus and it is a mutual one; the Spirit depends on Jesus just as Jesus depends on the Spirit. "Praise the Lord Alleluya", "Bwana Asifiwe Amina." are the exchanges which show that the Pentecostals and charismatics are deeply in relation with the Son of God, through the Holy Spirit.

There is a lot of healing taking place in the Pentecostals and with the power of the Spirit, Christ could heal the sick, raise the dead, read the heart, preach with divine efficacy, send the Spirit from the Father and impart Him to the disciples. Some of these actions of Christ are present in the Charismatic groups and Pentecostal churches

C. *The Holy Spirit*

The Spirit is the hand of God accomplishing the works of the Father and the Son. The continuous existence of the world is enhanced by Him. It is the Spirit who unites people to Christ in the closest imaginable way, so closely that we are slowly but surely transformed into the image of Christ. Today the sense of "Community" is felt and the Pentecostal Churches are struggling for the image of Christ and that is why their greetings wherever they meet is "Praise the Lord" or "Bwana Asifiwe Sana."

"Humanity is the special work of the Spirit. Despite its fall we can see something of the gifts of the Spirit to its social, cultural and political achievements."¹¹

"The Spirit is the Spirit of the pre-existing Word of God who spoke through the prophets as well as the Spirit of Christ, working in the

¹¹ Gaybba, Brian. *The Spirit of Love*. London: Cassel Publishers Limited, 1987. p. 101.

incarnate Jesus At Pentecost, Christ sent the Spirit from His Father to His Church, or to 'all flesh' according to the prophecy of Joel."¹¹

It is this Spirit who is also the physician of the soul, strengthening the spirit in man and weakening the 'flesh' because we are born to the Spirit by dying to the flesh - we hear a lot today in the streets about 'being - born again' as the result of Pentecostalism.

Pentecostal spirituality brings a note of confidence and joy, a lively awareness of the presence of God, a sense of a contact with Him and a deep conviction of His omnipotence. Its strangeness is nothing other than the freshness of new life. It is the newness of the return of the Holy spirit or of a breath of fresh air or of an engine that has been cleaned of grime that had accumulated during long use.

When a person is filled with or by the Spirit of Jesus, these are the effects:

"Pre-eminently, there is an effect of a heightened sense of the reality of Jesus in and over one's life

One's spiritual sensitivity is revitalised so as to facilitate the whole process of being constantly led by the Spirit

The written word of God glows within one's heart with anew intensity of illumination as the Teacher opens it to us

Prayer may now be made in the Spirit as well as in the ordinary manner

This new edifying manner is not limited by the contradictions of the believers' knowledge and oral competence

The whole process of Sanctification is intensified in one's life in the world

One so clothed by the Lord in the power of the holy Spirit is enabled to a dynamic testimony in the world to the central truth of Christianity namely Jesus is alive and is drawing all to Himself."¹²

In this section I have been trying to show the closeness of Pentecostalism to the Trinity. It is God who is the engineer of the whole movement and that the

¹¹ O'Connor, Edward D., *Perspective on Charismatic Renewal*. London: University of Notre Dame Press, 1975, p. 61.

¹² *Ibid.* p. 66.

history of our Salvation is well processed and I think this is the era of God the Holy Spirit to take us ahead.

Chapter Two

TANZANIA AND KENYA, THE GROUND OF THE HOLY SPIRIT

Many African anthropological writers have unanimously written that an African is notoriously religious. With the introduction of Christianity in Africa, we have received the light which has given us a glimpse of who our Creator is.

On the other hand, an African is so tied to nature that this concentration takes him or her to the invisible world. An African is aware of a certain supernatural power which has created this wonderful nature he or she is wondering about or pondering on. It is interesting to find out that Pentecostalism was brought to the surface by an Afro - American son. William Seymour (a Black Holiness preacher) was a son of African slaves. The 'so called' notorious religiosity is seen here as it appeared in America at Azusa Street in 1906.

Pentecostalism is flourishing in Africa and it is struggling to wear the African skin just as the Catholic church is fighting for inculturation. Pentecostals are committed people but there are some human weaknesses which hinder their authentic growth, i.e. the racism (in South Africa, America, etc.), tribalism and so on. Christianity has been in Africa for a century, but it hasn't really penetrated very deep in the hearts of the people and to some extent Pentecostalism is trying.

As far as my research is concerned, we will now study these two countries in East Africa and see the growth of Pentecostalism. Not much has been written about Pentecostalism in East Africa but efforts are being made and slowly we are going to see what is taking place in this part of Africa. These churches are well established in South Africa where they entered only two years (1908) after their beginning in Azusa Street. Let us now analyse the way of life in Tanzania.

Section One: Life in Tanzania

There are some aspects in Tanzania which make Pentecostalism flourish well. In this section, we will discuss only the main ones.

Tanzania got her independence from British colonial rule in 1961. Under the leadership of this wise man, Mwalimu Julius Kambarage Nyerere, the founding father and the first president, the people of Tanzania struggled to form an egalitarian society. This country was under one party rule until 1992 when it adopted the multi-party system. The present president Benjamin Mkapa, who was

elected in 1995, is the third one and after the term of Mwalimu Nyerere, Ali Hasan Mwinyi was the president from 1985 - 1995, so these former two are now retired and are living peacefully in the country.

The political atmosphere has been stable in Tanzania, only that there was a war between Uganda and Tanzania from 1978-79, otherwise the country is peaceful. It has been following the 'African Socialism'(Ujamaa) which was engineered by the first president. This type of socialism created a strong human dignity in Tanzania which is still experienced and espoused.

Good leadership and respect of humanity are already the channels for welcoming the Holy Spirit. For instance, the leader with the gift of wisdom can prepare the people for the acceptance of good things like religion. In Tanzania, people have freedom of worship and so there is room for Pentecostalism.

There are about one hundred and twenty tribal societies in Tanzania which Mwalimu Nyerere tried hard to unite from the beginning. When you are in Tanzania, you can hear the mention of these societies but they are all mixed up and free to marry each other, live in the regions they want and do all things together. There is no segregation in any walk of life in Tanzania, wherever you go, i.e. in the offices, you can easily find people from different tribes working together peacefully. What I want to say here is that tribalism is not a negative aspect in Tanzania.

The system of education is able to bring together the students from all over the country, which also helps to blend these societies and enhance the growth of human dignity among them. The freedom of movement is well respected in Tanzania and due to this fact, the country is divided into regions so people are free to live and work in whichever region they want.

Tanzania is among the poorest countries in the world but Ujamaa (African Socialism) has enabled the citizens to share whatever resources she has and in this way, the country has cultivated the spirit of sharing. Socialism is slowly getting mixed with Capitalism and some changes are taking place in order to improve the living standard. The majority of the people live in the villages where agriculture is the main activity. Small-scale farming is more practised than the intensive machinery farming. There is a spirit of sharing in the villages as well as in the cities and people carry their joys and problems together and life becomes a bit easier to

bear. The sharing aspect of life among the Tanzanians is another factor which enables Pentecostalism to grow.

People are free to worship in any religion they want and there are the main churches which are dominant (Catholicism, Lutheranism and Islam) while Pentecostalism is on the way up. The latter movement has found a ground conducive to grow. The peaceful atmosphere, unity and freedom which exist in Tanzania has attracted Pentecostalism in a significant way. During my research I was thrilled when I found that many people are becoming aware of the presence and power of the Holy Spirit in their daily lives. Some are trying to shun what is hindering the growth in their lives, i.e. too much drinking, believing in witchcraft, etc. and embark on a new way of living.

Section Two: Life in Kenya

Pentecostalism is doing well in Kenya and especially in the main cities like Nairobi, Kisumu, etc. Life in Kenya is slightly different from the one lived in Tanzania. Let us see what I found in Kenya, where my survey was more or less confined to Nairobi as I have been living there for seven years and I will dwell on the things which have paved the way for the growing of Pentecostalism in this country.

Kenya became independent in 1963 from British domination. She adopted a multi-party system around the nineties and she has been relatively peaceful though there have been some tribal clashes in some provinces. The country is divided into provinces and people are free to move from one province to another. Pentecostal preachers are able to move from one place to another without any interference. This peaceful atmosphere is good soil for Pentecostalism.

Slightly different from Tanzania, tribalism is a problematic issue in Kenya, where you find a significant division among the societies. But what I have realised is that in the Pentecostal churches I went to for worship and experience in Nairobi, there is a mixture of people from different societies. There is a tendency of 'mind your own business' which doesn't allow the growth of human dignity in Kenya, but the Pentecostals in the cities are inter-tribal and they seem to do well even though individualism is present at an alarming level.

Capitalism, which came from the colonial masters, i.e. the British, is the system opted for by the people. This system has created a big gap between the poor and the rich and the living standard of the workers is not good at all. We have some slums around Nairobi in which Pentecostalism is prospering.

At the beginning, Pentecostalism was received by the people who were not rich, i.e. the Blacks from the Southern part of America. It has been associated with the poor, oppressed and so on but history is proving differently, that the poor and the rich are today joining the Pentecostals in large numbers. The economic situation can stir the people to search for God and here I am trying to analyse what is taking place around the slums of Nairobi and I can see the way God is mindful of the poor people.

Among the East African countries, Kenya has the highest number of different denominations apart from the main-line religions. This shows that the freedom of worship is not interfered with and this is good for the acceptance of Pentecostalism.

Section Three: The Input of the people I interviewed

As I have explained in the general introduction, my research work included personal interviews in Pentecostal churches and Charismatic groups. I interviewed thirty Christians and eight of them were pastors from Pentecostal churches and I have done this in the two countries. In fact, they told me more or less the same things so I will just discuss some people from Tanzania and Kenya. I would like us now to see some of the people I interviewed when I was collecting the material for my paper, and we will start in Tanzania.

A. Evangelist Lucas Stuart

Stuart is from the Pentecostal Evangelistic Fellowship of Africa (P.E.F.A.) and was baptised in his childhood in the Anglican church. His conversion and change of life came around 1986 when somebody preached to him boldly about the Son of God. For him the word of God doesn't leave a person untouched if well presented and preached and he was touched and his deep attraction to God was increased by the verses of Romans 3:10-18. This is the time to live according to the instructions or the rules of God. The past time was for the world (1Pet 4: 1-6).

Before the baptism in the Spirit, he argues that he was still in the state of original sin. He continued by saying that baptism as a sacrament should be conferred to a person who has heard the word of God - the Gospel and has accepted Christ. Immersion is compulsory in their church and he gave the following chapters to justify his stand (Jn 3:22-23; Matt 3:13-17,28:16-20; Mk 10:13-16; Lk 2:27-34, Acts 2:37-38; 8:36-39; Rom 6:4; Col 2:12).

A person is filled with power from heaven when he or she accepts Jesus Christ as his or her saviour. The following are the signs of a person who is filled with the Spirit or the Power from God:

- Speaking in different language (tongues)
- Preaching boldly without fear and attracting others to Christ (Eph 5:18-21)
- He or she becomes the witness of Christ (Acts 6:8)

Joel 2:28 is prophesying for the contemporary world. This is the age in which we should believe firmly in the Son of God who is the truth. This evangelist says that the 'saved' person must be seen clearly in spiritual and bodily actions. In other words, the behaviour and character of such a person is to be good always.

Speaking in tongues is the sign of being a child of God. This is a crown as a symbol given to a Christian for the work of God, i.e. preaching Mk 16:17; Acts 2:4; 10:44-46). This language builds a person in the Holy Spirit (1 Cor 14:1-4) and it is the Holy Spirit who gives us what to speak out. It reminds me of the presence of God (Jn 14:1-17). It helps me to speak according to the wish of God; that the Holy Spirit knows what I want, the need of the church, etc. Then the Holy Spirit helps us to pray (Rom 8:26).

This short, stout, young evangelist who is charming and full of the Spirit is very attracted to Jesus through the Holy Spirit. He continued saying that the name of Jesus Christ is well used by the Pentecostals as their weapon. As well, the word of God (the Bible) is called the Sword (Panga), the Club (Rungu), then the Fire (Moto). When the name of Jesus is mentioned, the result is easily seen and whatever they will ask they will receive (Jn 14:13-14). What struck me in this point are those attributes of the word of God in the brackets which carry the Spirit of God.

The works of the Spirit are many and he explained them to me through various quotations from the Bible. That the Holy Spirit is our helper, witness of our lives, helps us to fight against sins, for human rights and He leads us to the whole truth -(Jn 16: 7-16). The Holy Spirit will remind and teach us about the Father and He is our great Teacher (Jn 14:26-27).

About the gifts of the Holy Spirit, he explained them clearly and he used the analogy of our human body with its different parts working differently but for the same goal - to build that one body. The church is the Body of Christ and the human body is the image of Christ's body. So, we are given the gifts differently because of the works of Christ in the same church. They are given by the Holy Spirit to those who have accepted Christ and are filled with Him.

B. Titus Julius Nassary

Titus is From the Evangelistic Assemblies of God in Tanzania (E.A.G.T.). His parents were pagans and he later was baptised in the Lutheran church in 1970 as an adult man. Before his conversion, his life was very worldly - full of pleasures, i.e. drinking heavily, full of pride, causing chaos wherever he was going to socialise with the people. His conversion (Kuokoka) took place in 1992 when he started questioning or meditating about the whole of his life; 'Who am I?, One day I will die and where will I go?' Then he resumed going to the church but later he was attracted to the Assemblies of God. This is the comment he gave as his first encounter when he attended the service in this church for the first time;

"The way they (Assemblies of God) were celebrating their Liturgy was so free and personal, i.e. dancing, jumping, singing, praising, etc. This is the place I may find the God I am looking for, so I decided to abandon the Lutheran church"

Baptism should be administered through immersion, so let all Christians be baptised in this way. We talked a lot about baptism and I tried to enlighten him about infant baptism in the Catholic church and why we pour only some water on the fore-head without full immersion and we reached a little compromise.

We have to follow the path of Christ (Matt 3:13) "I am the Way, the Truth and the Life".... According to his experience, for the conversion to take place, seven things must be there:

- To accept Jesus (Rom 10:9)
- To be filled by the Holy Spirit (Acts 8:1)
- To be baptised in plenty of water- immersion
- The Table of the Lord (though for them is only a 'memorial' with no actual presence of Jesus Christ as in the holy Eucharist)
- To attend all the liturgical services according to the arrangement of the church (Heb 10:25)
- To give to God your tithes (Mal 3: 10)
- To lead a holy life (1Pet 1:15-16)

The baptism of water is of John and Jesus baptised by the Spirit (Mk 16:16... he who believes will be saved). The Holy Spirit gives the 'Second Birth' (Jn 3:3-6). God has put a spark in us in order to search for Him, but we need the Holy Spirit to occupy the space in our hearts.

The members of this church cry while they are praying and I asked why they do so and the answer was given to me straight from Romans 8:26: that the Holy Spirit is praying for us to an extent which we cannot know or say. We don't have the programmed liturgies because the Holy Spirit can move the people the way He wants. The crying can extend for even one hour then followed by a word. In this discussion, we dwelt more on baptism and the issue of crying in the church.

Let us now get some input from Kenya (Nairobi) where I interviewed some Pentecostals.

C. Rev. Pastor Denis White

He is from the Nairobi Pentecostal Church (N.P.C.) and was born in the Caribbean Islands in an Anglican family and was introduced to the Holy Spirit when he was 15 years of age and now he is in his early 60's.

The Holy Spirit individualises God the Father and the Son in us. The Holy Spirit who led Jesus on the cross is with us today. All the fruits of the Spirit we receive grow through spiritual cultivation. As well, the Holy Spirit is present in our liturgy to speak, guide, and to help.

Jesus is the total Mediator, Man and God that's why our church (N.P.C.) doesn't pray through Mary or Saints etc., All the prayers of these holy people have

been summarised in Jesus Christ. It is Jesus who experiences all my feelings - good or bad and so is the right person to take as my refuge.

D. Mr. Muturi

He is From the Christ is the Answer Church (Valley Road in Nairobi) and was born in Kenya in the early 60's. He says that he got out of the material world in 1986/7. The Kingdom of God is in our hearts and our task is only to realise, accept and live accordingly. The Holy Spirit is a Person though we can't see Him physically. Somebody preached to him about the Holy Spirit and the power came to him which turned him to the word of God, leaving the world aside. Baptism in the Spirit is done by Jesus Himself.

“Let the preaching in our churches come from our inner experience of God and not from the air. We Pentecostals preach from our deep experience of God in our daily walks of life that's why many people are listening to us.”

When I asked him about the Table of the Lord (The holy Eucharist), he said that it is just the remembrance which we do every first Sunday of the month and we simply use normal bread and wine or juice.

Section Four: General Liturgical Time-Table

A. Sundays: Services done from morning to evening;

- Sunday-school for children
- Worship in singing
- Quiet moment - meditation
- Praises- to God for His greatness, caring for His people, etc.
- Collective praise, i.e. all the congregation praising God loudly
- Reading of the Scripture
- Worship in the giving, i.e. collection (offerings)
- Ministry of the word
- Ministry of the people in need, i.e. laying on of hands
- The end.

This time-table is also used on the weekdays with some few alterations.

B. The structure of the leadership

- The bishops
- The advisers
- The evangelists and pastors
- The secretaries
- The treasurers
- The elders of the church

C. Different groups in the church

- Sunday school children.
- Youth groups
- Men groups
- Ladies groups

I attended the services in these churches in order to experience the power of the Holy Spirit. I discovered that the participants are very committed and very active, so it is very easy to notice how the Spirit of God is working.

The following chapter is the product of the steering power of Pentecostalism in the Catholic church. My research covers also the movement of the Charismatic group as part of Pentecostalism.

Chapter Three

PENTECOSTALISM IN CHURCH HISTORY

As I was going around in Tanzania and Kenya to gain the experience of Pentecostalism, I was not comfortable with some of the pastors and other members of the Pentecostal churches. The reason is that these people are not informed about the works of the Spirit in the Catholic church. They simply conclude that the Catholic church has no Holy Spirit and my reply is that how then could this church have survived from the beginning up to the present time without the support of the Holy Spirit?

Pentecostalism has been in the Catholic church from the very beginning but we have been sitting on the Charisma of the Holy Spirit (1Cor 12-14). The event of Azusa Street has also awakened the Catholic church to recognise the vigorous presence of the Spirit.

The martyrs are Christ's witnesses per excellence, they underwent a special experience of the Spirit, e.g. Ignatius of Antioch († 102 AD). As we look back we find that there have been some movements which have a bigger claim to the Holy Spirit. These movements are found in the Catholic and non-Catholic churches. It is good to observe some of these movements in order to make the point clear.

Section One: Related Pentecostal Movements in the Catholic Church

A. Montanism

Church historians tell us that Montanism might have been the first Pentecostal movement in the church. Along this line we have to remember that the first Christian community was Charismatic. This movement came about in the second century A.D. and its pioneers claimed to have the gifts of the Holy Spirit. Their expectation was that the 'Second Coming' of our Lord was to be very soon. As well, the Pentecostals I am meeting today are saying that the time is very short so we all have to be ready all the time.

The movement was so aggressive that it excluded others who didn't have the same experience as themselves and this is why they were condemned by church authority. Are we not experiencing something of the sort today in Pentecostalism?

B. Monasticism

This was a lay movement of the fourth century A.D. which opted to follow Christ by observing the charism of poverty and to shun the world (*fuga- mundi*). What compelled these people to follow Christ in a particular way was the Spirit of God. St Athanasius (296 - 373 A.D.) used this movement to form a better clergy and St Basil of the Cappadocian Church (330 - 379) made monasticism the principle and focus of the renewal of church life. As Catholics (especially the informed priests), we know the importance of monasticism in the Catholic church right until the present.

C. Messalianism & Euchism

The movement of the Praying People, taught that prayer is the only requirement of a monk or spiritual man. The only true prayer is the one which is accompanied by sensible gifts of the Spirit. It is the Spirit which prays for us.

D. Pseudo-Macarius

A prayer cannot be separated from useful work, a prayer worth its name will normally produce a sensible experience of the Spirit, filling the soul of a Christian with light and joy.

These are just a few groups which emerged in the Catholic church in the early centuries and had the force of the Spirit of God. In the twelfth century, we find some groups which renewed Christianity and they will re-appear again in the seventeenth century.

Section Two: Outside the Catholic Church

It is widely held that Martin Luther (1483-1546) was filled with the Spirit of God which led him in the movement of the Reformation in the Middle Ages. He argued that it is the Spirit who gives us the gift of faith, interprets the Scriptures, sanctifies us and maintains the unity of the church. In his time there were also groups which had the characteristics of Pentecostalism.

A. Enthusiasts

The Enthusiasts blamed the structure of the Catholic Church saying that for the Holy Spirit only Bible and people are enough.

B. Quakers

This 'Society of Friends' was a highly spiritualistic movement with little liturgy or form. Quakers stressed deep union with Christ and were against institutionalism and formalism. All the Christians should participate fully in the church because all are possessing the Holy Spirit. It originated in England (in the Mid- 17th century) and was founded by George Fox.

C. Pietism

This is another movement of the Holy Spirit which was born in Germany and the stress was on the works of the Spirit in the hearts of individuals. The first Pietists didn't reject the church but the later ones were anti- church structures.

Section Three: From the Azusa Street to the present

When the Pentecostal movement started in America, some people thought that it was because of psychology, sociology or the economy of the time. It was thought to be the consolation of the poor but later it attracted Episcopalians, Lutherans, Presbyterians and it entered in the Catholic University of Notre Dame, Michigan State.

"It germinated not out of an idea, but out of experience of the action of the Holy Spirit in loving fellowship, and this continue to be the source of its vigour"¹³

Pope Leo XIII, wrote an encyclical letter on the Holy Spirit (Divinum Illud Munus) in the nineteenth century. He saw that Christians were growing cold toward the holy Spirit . In this letter, he discusses the gifts of the holy Spirit and he is the one who called for nine days novena before the feast of 'Pentecost'. We see today that the gifts which are listed in 1Cor 12: 8-10, have raised as great an interest as it had in the thirteenth century A.D.

The pope wrote in this letter that the longing for spiritual life is in the heart of every Christian. Love's first hunger is for more love;

"Thus the personality of the Father is most prominent in the operations of God's omnipotence: the personality of the Son in the

¹³ *Ibid* p.3.

manifestation of Divine Wisdom, the personality of the Holy Spirit in the works of Divine Love (encyclical, p.2)"

We have seen that before the coming of Pentecostalism, which is the third big force in Christianity, there were several groups both in the Catholic and Protestant Churches which had the experience of the Holy Spirit. Why then did Pentecostalism appear at the beginning of the twentieth century? The one to answer this question should know the ways of God. But as we look in this century we find a lot of development in various spheres of life, i.e. politically, socially, economically, scientifically, etc. then within these aspects of our lives, man is still longing for something; to know the ways of God and so the longing for God especially in our contemporary times is acute.

Pentecostalism has steered the Catholic Church to the extent that she has to reflect on herself and question her ways of living in today's world. This has been the longing of our contemporary great pope John XXIII. This new Pentecostalism has come to be known as the Charismatic Movement in the Catholic Church. The experience of the Azusa Street had reached the church but the real power of the moving Spirit was fully experienced in 1967 (51 years after the Azusa event) . Since then the charismatic movement has been renewing the lives of Catholic Christians and attracting others to live their faith seriously. Today, Catholic Christians who have this experience are not leaving the church but their love for the church is increasing and growing day after day. This is how the Charismatic Renewal came to the Catholic church having being born from Pentecostalism - outside the so called 'Mother Church.'

"In 1967, some concerned Catholics at Duquesne University (Pittsburgh- in United States) met and prayed regularly. They were upset by the obvious decline of religious practice, both in the campus and throughout the whole church, and were led to the conclusion that a true renewal in the church was depending upon a new Pentecost."¹

¹ Walsh, Vincem M., *A Key to Charismatic Renewal In the Catholic Church*, Indiana: Abbey Press, 1975, p. 14.

Those concerned students of Duquesne university decided to attend a Protestant Pentecostal prayer meeting. They were prayed over, had hands laid on them and they experienced baptism in the Holy Spirit (something they were looking for whole heartedly) and started speaking in tongues (ref. the Negro boy in Azusa) As usual, a person shares always any new experience and striking event with others and these students did so and soon the Catholic Charismatic Movement came into being, with its first centre at Notre Dame University.

According to the Catholic Charismatic Renewal, baptism in the Spirit is the 'Release of the Holy Spirit,' a release of powers of the Spirit already present within the believer, given to the believer through the Sacraments of Initiation.

This movement has enriched not only the lives of countless Catholics but also our common theological heritage. St Gregory of Nazianzus says;

"The Old Testament proclaimed the Father clearly but the Son more obscurely. The New Testament revealed the Son, and gave us a glimpse of divinity of the Spirit. Now the Spirit dwells among us and grants us a clearer vision of Himself."¹⁵

"But in these 'end times' ushered in by the Son's redeeming Incarnation, the Spirit is revealed and given, recognised and welcomed as a person."¹⁶

The renewal movement is composed of parish prayer groups, monasteries, communities, healing teams and ministries of all types and kinds. So just as Pentecostalism did, Charismatic renewal started in America then went to other parts of the world.

As Pentecostalism came to Africa through South Africa, so too, the Charismatic Renewal and spread to other African countries. In East Africa, Pentecostalism came around the seventies and the Charismatic Renewal in the early nineties

Most of the Charismatic activities take place through the prayer group meetings. Let us now see the organisation of a simple prayer meeting; the group can meet according to their suitable times. In the city of Nairobi we have a group

¹⁵ *The Catechism of the Catholic Church*, Nairobi: Paulist Press, 1994, p. 180.

¹⁶ *Ibid.* p. 15.

which meet every Friday at six p.m. to seven p.m. in the Cathedral-Holy Family Basilica in Nairobi, (I had the chance to be in Botswana for one year and they used to meet around eight p.m. to nine p.m. on every Monday). What takes place in these meetings?

- They start with songs of praise which are accompanied by drums, clapping of hands, guitars, piano, raising hands high in the air, etc.
- A reading of the holy Scripture and teaching. The teaching is given by a person who has experienced the Lord in a particular way in the course of the week
- Singing in between
- Collections; for the poor, the needs of the group, etc.
- Testimonies
- Announcements together with the purpose of the prayers in the coming week, etc.
- Closing.

These are just the main items and there are many other small things which take place in those meetings. The prayer meeting doesn't replace the liturgy of the holy Eucharist. Sacraments or other traditional parts of the Catholic faith. It is coming together to know Jesus in a deeper way and to receive grace, to be uplifted and to be encouraged.

Before coming to the meetings, the individuals must be prepared inwardly by reflecting on their lives every moment of their existence. The meetings are alive and the warmth received in the meetings extends to the family, the places of work, etc. The encounter with the power and the presence of the Spirit is really creating a new sense of Community.

Section Four : Acceptance and Rejection of Pentecostalism

A. Acceptance

Pentecostalism reached more than fifty nations within a period of only two years (1906-1908) after its manifestation in America. In 1908 it came to South

By the fact above we can say that Pentecostalism hasn't received much resistance or rejection. What I have realised is that the Classical Pentecostal Church (the first church at Azusa) put more emphasis on the baptism in the Spirit and speaking in tongues in order to be a real member of this new Movement. Among the Pentecostal churches I have visited, not many people have the gift of tongues, but they experience the strong power of the Spirit which is working among them. So, speaking in tongues as one of the conditions to be a member of a Pentecostal church is not advocated today. In fact, from 1960, Pentecostalism adopted the following aspects;

- (i) The new movement almost unanimously chooses to have denominational membership rather than joining established Pentecostal bodies or starting a new group
- (ii) With some exceptions, most new Pentecostals do not require public speaking in tongues as proof of being baptised in the holy Spirit
- (iii) A considerable number of the new groups come from different social, economic and educational groupings than the old
- (iv) The mid-week prayer meeting is enthusiastically open to any one who wants to attend, regardless of any prior denominational affiliation
- (v) The level of emotional expression is one of joy and celebration, but firmly controlled against excess display
- (vi) It makes a more vigorous outreach to teen-agers and young adult
- (vii) In today's movement many women are actively involved as leaders.

The growth of Pentecostalism since it started has been going up the ladder because the acceptance is so high

B. Rejection

The emotional part of worshipping in these churches has been criticised all along but this fact has its anthropological and theological explanation. In the Classical Pentecostalism, many activities were associated with the Spirit. For instance taking the verses of the Bible literally, i.e. holding the snakes, fire, etc.

“When Charles Parham visited Azusa Street in 1906, he rejected what he considered to be 'Unintelligent, Crude negroism' and 'animalism' that were being practised there. Parham reported that 'whites' were engaging in the same motor behaviour as blacks,

shaking, jerking, dancing, falling down and speaking in tongues "under the power" of the Holy Spirit (in Mac Robert 1988:6)."¹⁷

As I was interviewing people in Tanzania, some were amazed to hear or see an aspiring candidate of the Catholic priesthood asking about Pentecostalism. It dawned on me that the Catholic church in Tanzania is not getting on well with them (the Pentecostals). This is the same thing which faced the Catholic church when the Renewal movement came in (as Pentecostalism - which was there at the beginning of the church). Up to now, some bishops, priests and even some Christians don't appreciate what the Charismatic people and Pentecostals are doing. Let us hear what the Bishops' Committee of the U.S. pronounced as their observation:

On January 22, 1975, the U.S. Bishops' Committee for Pastoral Research and Practices published its "Statement on Catholic Charismatic Renewal... We encourage those who already belong and we support the positive and desirable directions of the Charismatic Renewal."¹⁸

Pope John XXIII had already said that we Catholic church should learn and accept what the Holy Spirit is doing in the other churches. Rejection of these sectarian Pentecostal and Charismatic movements is relative but contemporary theologians should think and give some explanations of what we are experiencing today: the dynamic manifestation of the Holy Spirit.

¹⁷ Allan. *Ibid.*, p. 31.

¹⁸ Healey, John. *The Charismatic Renewal*. New York: Paulist Press, 1976, p.8.

Chapter Four

GENERAL OVERVIEW

According to my observation, many people attend the services and prayer meetings. There is a new awareness of the presence and action of Jesus in our daily life, deeper insight into Scripture with a desire to read it, more desire to spend time in prayer, a sense of joy and peace, enthusiasm for the things of the Lord and a greater love for the Eucharist and for the church. In 1Thes 5:19, we read; "Do not restrain the holy Spirit; do not despise inspired messages." The emotions and imagination are integral and essential parts of the human psyche and should be recognised in prayer and worship.

A. My Findings

The style of living of the Catholic Church, particularly in the Middle Ages, has presented God as an alienated Being. For instance, the priests celebrated the holy Eucharist by facing the wall instead of facing the people and this contributed to keeping our Creator very far from us (though there were some significant devotions). Pentecostal churches are showing how God is very close to us and that He is walking with us every day. The Charismatic Renewal (which is Pentecostalism) in the Catholic church is a contemporary reality that is challenging widely held Christian attitudes and practices. The Pentecostal churches are attracting many people to embrace another way of experiencing God.

Ecumenism is going on well in Kenya and I have seen several times different churches including Pentecostals working together to fight the evil structures of the current political leadership. I think that the Tanzanian church has to learn something from her counterpart- Kenya.

It is true that the gifts and charisma of the Spirit should be used for the common good, they should be observed through discernment and to be controlled. In my research in Tanzania, the Pentecostal churches and Catholic members are lacking information about each other and I didn't see any effort to learn and get understand what is taking place in each church. For instance, one pastor in Tanzania told me; 'Your priests have alcohol on the table at every meal (ref. To Italian custom), you drink all the time and in that way you are chasing away the Spirit of God'. This pastor has no knowledge of Italian culture of taking a bit of

wine at meal times, and he doesn't know that a few drops taken at meal time cannot make an Italian stagger. My appeal is that let one party take a move and try to know another party. I would say that let a priest study a bit about Pentecostalism and a pastor study Catholicism and other denominations so that each may be in touch with the truth.

Living with a grain of faith is very important. I have encountered people in my research - Pentecostals and Charismatics who are a good example in the society. These people are not educated but they are hold firm on what they have experienced- the presence of God- the Holy Spirit in their daily walk of life. They have stopped all the things which can bring unnecessary pains in life, i.e. hatred, jealousy, stealing, drinking, etc. The argument goes this way; most Catholic church leaders are highly educated but they can't recognise the presence and the works of the Spirit. I was strongly challenged by the Pentecostal brothers and sisters, sometimes agreeing with them plainly, i.e. that there are very few catholic Christians who will take some moments sit down and read the word of God - the holy Bible

B. Evaluation

It is the part of human nature to share a new experience with another especially when it is something beneficial. As we know, charisma are given to build up the body of Christ. So, the Christians who are experience the Holy Spirit are coming together (i.e. Charismatics) for prayer and other Christian activities in groups. The creation of the groups come after the baptism in the Spirit (closer experience of God). Try to walk into any office either in Moshi, Dar- Es- Salaam or Nairobi and greet a group taking a tea break; "Praise the Lord or Bwana Asifiwe". You might get the response like this; 'Alleluya' or 'Amina' from two to three people in a group of about ten people. What am I trying to draw here is that God is really revealing Himself in our contemporary days in a more dynamic way through the holy Spirit. Pope John Paul VI in his address of 1975 said;

"The church in the world need more than ever that the miracle of Pentecost should continue in history How!... could this 'Spiritual Renewal' not be a chance for the church and the world?.... We are pleased to see the signs of this renewal; a taste for prayerpraising

God, attentiveness to the grace of the Holy Spirit, and more assiduous reading of the Sacred Scriptures.”¹⁹

Pope John Paul II in his address to the members of International Catholic Charismatic renewal Office (I.C.C.R.O.) in 1981:

“The church has seen the fruits of your devotion to prayer in a deepened commitment to holiness of life and love for the word of God. We have noted with particular joy the way in which leaders of the renewal have more and more developed a broadened ecclesial vision, and have made efforts to make the vision increasingly a reality for those who depend on them for guidance.”²⁰

It is necessary for the Holy Spirit to be allowed to work in a particular African way. The African Pentecostal Churches have gone a long way towards meeting the physical, emotional and spiritual needs of an African, offering a solution to life's problems and a way to cope in a threatening and hostile world.

The historical facts show that the spiritual reform movements have often been suppressed by the hierarchy as dangerous or forced out of the church because they sprang up unofficially among the people rather than being handed to the people from the hierarchy. We know that the Catholic Church's hierarchy is enhanced by the Spirit to exist but a thorough discernment is needed in passing any judgement or decision. So, the Religious Institutions and Denominations should be ready and open to the genuine spiritual reform. I accept what some Pentecostals are living and the existence of the Charismatic Renewal in the Catholic church. Why should we bother a group of faithful who are manifesting a good standard of living without breaking the law? I was told in Tanzania by a pastor that when they go in the remote villages to preach, people throw stones at them and some priests keep on saying that the Pentecostals are confused as well as the Charismatics. Who has the clearest understanding of God's ways? In case of misconduct then let there be guidance. Still, I find many committed Charismatics who should be imitated as well as Pentecostals.

¹⁹ Ranaghan Kevin & Dorothy, *Catholic Pentecostal Today*, New York: Charismatic Renewal Services, 1983, p. 53.

²⁰ *Ibid.* p. 53.

Another pastor in Tanzania made a joke by saying that there are very few graves of the Pentecostal members. I asked him , 'Why'? Because they love the Lord and one another so much that they cannot commit sin which is the main cause of many deaths. So, if there is no sin death is delayed and they die a natural death. The psychologist would say that 85% of our human sickness is caused by sin and the rest 15% is caused by germs. The holy Spirit helps me to fight the sin and living in the Spirit creates a suitable, peaceful and enjoyable living.

The main goal of any religion in the world is to achieve a deeper and deeper relationship with God who is our Father, with Jesus who is our Lord and Ultimate Saviour, and with the holy Spirit who is God's power and God's love in our lives. I wonder when I hear some people saying that Pentecostalism is only on the level of emotion. The reality is that this church is making many people to come closer to God and Jesus through the holy Spirit and the Bible. It is so good to see a group of people respecting each other, have peace in themselves and in their families. This is the conviction of the Pentecostals, that in the long run they will transform the whole society, i.e. through their prayers majority are going to receive the holy Spirit.

Pentecostalism doesn't have many Sacraments like the Catholic church and it is very easy to find a Christian, who has the opportunity to receive the sacraments which confer the Holy Spirit, is living an unworthy life. A devoted Pentecostal is doing better in life due to the immersion in the Holy Spirit.

It is the strive of the prayer group members to reach the deeper relationship with another. Ultimately they aim at becoming more and more a "Christian Family," a "Christian Community." The sense of community has been awakened again by the Pentecostals and the Charismatic people. The Gospel is something real, 'the word of God,' applying it in our life situation is an appropriate aspect which is taking place in our contemporary time. God's Kingdom is with us, it is so good see that some Christians are discovering this fact now in a very dynamic way. The U.S. bishops' Committee on Doctrine observed the following in 1969:

"It will be difficult to inhibit the working of the Spirit which manifested itself so abundantly in the early Church."²

We should be grateful to God for pouring out in our time those gifts and graces with which He blessed the church at its very beginning.

As I was interviewing some Pentecostals, we tried to share about the role of their church in the society. I was amazed to hear that for them, the word of God is the yardstick, when the few Christians are really committed in their faith, this will permeate the society and so the changing of their lives from not good to a better position.

"We don't engage in building big schools or hospitals, etc only through the way we live our Pentecostal commitments will teach others."

The healing which is taking place in the Pentecostal churches and Charismatic groups is of great significance. It may be spiritual, psychological, or physical, or a combination of these and often occur in conjunction with natural means, such as the works of physicians or rehabilitative groups. Healing can extend even to memories anchored in traumatic experiences which keep one from full freedom and maturity.

Pentecostalism has been criticised for being too much fundamentalist. Not every thing which is called fundamentalism merits that label. Those who believe that Christ really worked miracles, performed exorcism, and was Himself raised from the dead is not guilty of fundamentalism. This is what I find some Pentecostals doing, quiet, loveable and peaceful people leading their decent lives in the Lord by the help of the Spirit.

"Renew your wonders
 In this our day
 As by a new Pentecost
 Pope John XXIII
 Father, pour out your Spirit
 Upon your people
 and grant us

² Introduction to *The Guidelines on The Catholic Charismatic Renewal By The National Services Team*. Nairobi: 1994. p. 8.

a new vision of your glory
 a new faithfulness to your word, and
 a new consecration to your service,
 that your love may grow among us
 and your Kingdom come:
 through Christ our Lord. Amen." ²²

Today we have the 'Saved' and 'Pentecostals' who have been baptised in the Spirit. I don't know why there is a feeling of an uneasiness when another Christian is faced by a so-called 'saved one?' Some Christians hide their 'Identity' - of being Christians while their fellow Pentecostals are witnessing Christ in public, i.e. through the simple Christian greeting "Praise the Lord." It is the experience of the Spirit which is forcing them to do so. You find a Pentecostal preacher shouting while preaching, at the centre of a city in the noon time when the sun is so hot and piercing. When God possesses a person and he or she responds freely, then He uses them, gives them courage to go on and it is not easy for him or her to go back to the unworthy living.

The martyrs experienced the risen Lord more than their own lives and that's why they died for Him. The criticism against the genuine Pentecostals and Charismatic members is not fair in my opinion. The physicist or chemist who is really determined to find out about his subject is nearly always open to the experiences and ideas of other seekers. Christians from other denominations are flocking to the Pentecostal churches in order to experience what they are living - the power of the living and present God in the Holy Spirit. So the 'saved' are seeking to know more and to hold Jesus more closely. I would say that a serious theology is needed to explain all these things or experiences which are taking place in today's Pentecostalism and Charismatic movement. We are living the "experiential- theology" whereby, people are experiencing God in a deeper way through the Sanctifier - the Holy Spirit. This being the era or the century of the Holy Spirit, the Catholic church has dedicated the year 1998 for the Holy Spirit.

The people of these two movements (Pentecostalism and Charismatic) which dominate my paper are living the 'image' of God in which we are created.

²² *Ibid* p 15.

They are happy, full of life, find it easy to mix with others, etc. despite the hardship of life in the world today.

Pentecostalism is a big spiritual force in our society today. An attention to take it seriously and in turn it should be respected and incorporated in the ecumenical circle. It has brought a challenge to the main line churches, even to Islam, which for me is a 'call' to self-examination and then openness to the Holy Spirit. The passing of immature judgement about the Pentecostals and Charismatic group should be meditated upon in order to benefit from each other. It is the work of all the Christians and especially the priests and pastors to prove that the Holy Spirit is really moving among us now and it is the time to challenge the following quotation:

“Many of the earlier Missionaries that came to Africa from Europe and America failed to understand the African world - view, in trying to impose a form of Western Christianity on African Converts. The Gospel proclaimed by White Missionaries was often superficial and impoverished; it didn't even touch on many facets of the life or struggle of the African. A large number of African Christians believe that the church is not interested in their daily misfortunes, illness, encounter with evil, and witchcraft, bad luck, poverty, bareness, in short all their concrete social problems... most Africans often do not know what to do with their new, attractive Christian religion and yet one which dismally fails to meet their emotional and spiritual needs.”²¹

Pentecostalism will flourish as the will of God till the moment each individual will receive His Spirit

²¹ Allan *Ibid* p 19

C. Personal Criticism

God has created everything in perfect order so it is good to keep this order even in our social gatherings, i.e. liturgical celebrations, prayer meetings, etc. Some of the Pentecostal churches I attended do not have clear directives which can help and lead a person to experience the presence of the Holy Spirit, particularly in Tanzania

The Church is called today to read and respond to the signs of time. I was disappointed by some Pentecostals I interviewed when they told me that they are not involved in the building of schools, clinics, conscientising their members about human rights, etc. For them, the word of God is enough to satisfy all the other needs. Some Pentecostal preachers attack the Catholic Church without any knowledge of how this church is organised. They don't know the meaning of the Rosary, the position of the Pope and the way the Catholics pray through the intercessions of the saints and angels.

There is a prevailing weak point among some of the Pentecostals and the Charismatics whereby they despise other Christians and even call them the 'unsaved ones'. So, my reaction is that if I am filled with the Holy Spirit, my attitude towards others should be: "I don't feel that I am better than you are; but I know I am better than I was." The focus has been too much on the baptism in the Spirit and the gifts so forgetting the other rich facets of Christian community life.

My appeal to my Pentecostal and Charismatic brothers and sisters is that we should dialogue, study something from each other and respect our experiences of the Holy Spirit.

GENERAL CONCLUSION

History has a way of repeating itself, it is said. Surely the action of the Holy Spirit cannot be tied to one age; today, He is evidently at work in the Church.

In this study we have been looking at Pentecostalism in our contemporary world and particularly, in East Africa. It was good to start by finding out how Pentecostalism sprang up and created so many Pentecostal denominations we have today throughout the world.

One of the most universally experienced consequences of the baptism in the Holy Spirit is the spontaneous turning to the word of God. In chapter two, we have seen the facts or reasons for the acceptance of the Pentecostalism in Tanzania and Kenya, the lay people who are the members of Pentecostal and Charismatic groups have discovered that they are the 'Church'. The hierarchy, particularly in the Catholic Church is so actively promoting the growth of authentic spiritual values among the people. Today, a believer is emphasised or encouraged to struggle in order to know God personally.

Since 1900, Pentecostalism has been the fastest growing form of Christianity in the world. The Charismatic life has grown among Episcopalians, Lutherans, Presbyterians, and Methodists. In chapter three, I have treated Pentecostalism in the Catholic Church because its impact and challenge in this Church has been very significant. The Charismatic Movement is the product of the stirring force of Pentecostalism in the Catholic Church. Pentecostalism as we know it today has come a long way but its real formation came about in 1906 at Azusa Street manifestation in America.

In this new era of the Holy Spirit, the new Pentecostal Movement seeks to do through faithful prayer, and by trusting in the word of God, to ask the Lord to actualise in a concrete way what the Christian people have already received. For the Catholics, the experience is an important element in the whole life of worship, sacramental celebration, rich dogmatic traditions and apostolic work.

We now see some Catholics and Evangelicals sitting together around the word, with the common experience of salvation, to praise our Father with one voice in unity and love. Pentecostal Churches seem to bring to the fore the very qualities which will mark most Christians in years to come: deep personal love of

Christ, reliance on the Holy Spirit, a desire to share one's faith, love and prayer with other Christians, convictions, spontaneity and joy.

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