

# The Historical Background and Development of Catholic Charismatic Renewal Movement in Kenya: A Case of Catholic Diocese of Meru.

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## ABSTRACT

The emergence and widespread of the Catholic Charismatic Renewal Movement (CCRM) is clad with opportunities and challenges, attracting admirers and facing resistance from parish priests accusing them of defiance, divisions, confusion, and suspicion among the faithful. This article is an extraction of Mutua's thesis (2023). The article sought to survey the historical development and characteristics of the CCRM in the Catholic Diocese of Meru (CDM). The study employed the Rational Choice Theory. This theory argues that religion and its systems compensate humans while human beings themselves are viewed as actors who act rationally as they make their best choices they calculate costs and gained benefits. A descriptive survey design was used whereby opinions of the CCRM members across the CDM were sought on its origins. A sample size was 352. Comprising of CCRM members and leaders. Priest and a bishop were used in data collection. The findings revealed that CCRM started in the CDM in 1996 and since then it has continued to spread and grow. Further, the findings indicated that despite facing initial resistance. The hierarchy of the Church across the CDM has embraced the movement in a bid to counter pressure and break away to other Charismatic/Pentecostal churches.

**Key words:** Catholic Charismatic Renewal Movement, Charisma, Charismatic.

## INTRODUCTION

The Charismatic movements (CMs) are a common phenomenon in Christianity today, especially in the mainline Churches. They are distinct from other New Religious Movements (NRMs) in that they do not secede from the original churches (Nkonge, 2013). With their irreplaceable characteristics of faith healing and deliverance, speaking in tongues, prayer and fasting, dancing and hands aloft, bible study, and so on, they remain in their mother Churches. This has been the source of conflict between them and their mother churches (Nkonge, 2015). A believe firmly held by the charismatics is that the indwelling Holy Spirit is outwardly manifested in the nine gifts mentioned by Saint Paul in 1 Corinthians 12:8-11. These are the so called spiritual gifts or charisms (Shorter & Njiru, 2001). Their stand has mainly not gone very well with their mother churches where they have sometimes been ridiculed and disregarded (Nkonge, 2013).

As CMs, it is believed that the Catholic Charismatic Renewal Movement (CCRM) was started in 1967 by a group of graduate students belonging to Duquesne University, Pittsburgh. These were men who were very prayerful. They prayed for their renewal, the gracing of their baptism and confirmation by the Holy Spirit. From these small beginnings, the CCRM spread throughout the world Catholic Churches (Shorter & Njiru, 2001). Since then, the CMs gained foothold practically in every major denomination in Africa, causing intrinsic changes and serious challenges alike (Cox, 1996). This was because it was impossible to ignore their impacts, including loss of church members, suspension of clergies/ministers, seminarians, catechists, and division among the church members. Several denominations, the Catholic Church included were unclear on how to deal with the consequences of such movements within (Leslie et al., 2013).

CMs were a sporadic phenomenon in the milestone of the Catholic Church (Orlandis, 1993). According to Cartledge (2006, p. 33), in historical epochs, CMs were highly evident whereby the Church had witnessed Montanism, Pneumatichianism, Sabellianism, Rigorist, Free Spirit, Docetism, Marcionism, Jansenism, Anabaptists, and Gnosticism. Some of these CMs were perceived as threatening the existing unity within the Catholic Church. As a result, they were ruthlessly suppressed (Chervin, 1978). Others grew to the extent of becoming part of the institutional Churches after immense scrutiny, consultation, disputation, and reintegration by Church authorities (Middlemiss, 1996). Despite such incidences, CMs have remarkably influenced and even continued to shape the life of the Catholic Church in general liturgy, evangelization, religious life, spirituality, and theology (Wambugu, 2018, p. 2). CMs came to being at a time when the Catholic Church's core values or any other denominations were endangered and compromised. Since the egression of the CCRM, the movement has permeated and spread in the Catholic Church worldwide. The CCRM emphasizes the role of the Holy Spirit in the growth of church and her members. It is characterized by lively prayer meetings with exuberance expressive of charisms and often emotional praise and worship. CCRM shares similar ecstatic spirituality with Pentecostals. Like Pentecostals, members of CCRM are pneumatics. Put differently, the Holy Spirit pre-occupies center stage in their religious practice. CCRM adherents explicitly live out the doctrines and manifestation of the Holy Spirit. CCRM members are distinguished by the fact that they have experienced being "baptized by the Holy Spirit." This is characterized by underlining spiritual gifts such as the ability to speak in tongues, interpretation of tongues, wisdom, and knowledge, performing miracles, discernment of spirits, prophecy, and healing. Charismatics talk of having a personal relationship with God, a prayerful life characterized by spiritual experience and energetic worship. Members of CCRM form prayer groups with regular weekly meetings. The prayer groups, better referred to as communities, are akin to the extended families. They serve to instruct, encourage, and challenge members to more incredible spiritual growth. Members help one another to grow in holiness and to build stronger relationships. Although CCRM shares several traits with classical Pentecostalism and Neo-Pentecostals the movement has remained faithful in following the core traditions within the Catholic Church.

Church leaders, theologians, sociologists, psychologists, scholars, and laity positions are split concerning the CCRM, with some in support and others in opposition. Those supporting the movement suggest the observation that "charismata" which is a Greek word referring to "gifts" are given today by the Holy Spirit just as they were given during the early Church as delineated in the Scripture. The detractors who advocate for members to renew have also been accused of misinterpreting and in some instances enhancing beliefs that violate the Church doctrine on liturgy. Further, the Catholic leadership argues that CCRM shifts the church worship from that of communing with Jesus Christ in the Holy Communion to that of non-liturgical experiences and emotions. The movement has spread despite the debates and now in the uttermost parts of the world, covering both cities and villages on all continents of the world.

Since the 1960s, the CCRM has widely spread throughout the world and it has become the most popular renewal movement in Europe, Australia, Asia, Latin America and Africa. Several popes, including Benedict XVI, John XXIII, Leo XIII, Paul VI, John Paul II and Pope Francis, several cardinals, theologians, various religious social movements, and the Second Vatican Council (1962 – 1965) are the antecedent of the renewal movement (Swanson, 2009). The Vatican II Council (1962-1965) opened the Catholic Church radically to ecumenical relationships. It did address the connection between the contemporary world and the Catholic Church (Kibue, 2002). This initiated CCRM in the Catholic Church, which by 1976 included 300,000 Catholics across the globe (Anderson, 2004). The CCRM spread rapidly into other parts of the world. In this 21<sup>st</sup> century, CCRM is a significant wave in the Catholic Church, with an estimated 720 million adherents (Anderson, 2004). In North America, by 1973, merely six years after the emergence of the CCRM, there were close to 8,000 prayer groups, including nearly 23,500 more internationally (Michael,

2003). Some 950,876 Catholics were thought to be seriously involved in the movement (Kasomo, 2010, p. 174). In Latin America, they made up 86% of the entire Catholic population, probably numbering between 450 and 557 million. This accounted for nearly two-thirds of total global population (Kibue, 2002), with a CCRM membership ranging between 80 and 100 million. The Catholic Church has become more open to the secular world and other faiths in the ethos ecumenism embraced by the Vatican II Council (Siekierski, 2012).

Furthermore, in search of unity, the Catholic Church has become more welcoming to CMs especially after the Vatican II Council (1962-65). CCRM is one of the elaborate initiatives enhanced by the Vatican II Council (Obiefuna, 2008). According to Meyer (2004), the leadership in the Catholic Church has previously claimed that the wave of defection from the Catholic Church to Protestant and Pentecostal churches can only be checked with radical changes and propagation of the CCRM. The CCRM stands as a beacon of hope to the Catholic Church that has continued to lose members. Clover (2018) noted that over 13% of Catholic Church members have defected to other denominations. CCRM is a formidable force, fending off the competition of Pentecostal and Protestant churches as it raises the morale among the Catholic faithful (Rausch, 2010, p. 17).

The CCRM in the United States of America (USA) is believed to have emerged from a prayer meeting. Out of some concerned Catholics at Duquesne University in Pittsburg- Pennsylvania, the USA met and prayed regularly (Kibue, 2002; Mallyo, 2012). The group was not pleased with the apparent decrease of religious practices witnessed in the campus and generally in the Catholic Church throughout the USA. These Catholics believed firmly that a true renewal for the Church lay only in a new Pentecost (Obiefuna, 2008, p. 43; Majawa 2007, p. 32). Since the Vatican II Council had indicated that the Catholic Church could borrow a leaf from the other churches on the role of the Holy Spirit and its actions, the Catholic faithful held a prayer in Pittsburgh – Pennsylvania, USA with a Pentecostal group. Eventually, they requested prayers and received a Baptism by the Holy Spirit. After this, they began to manifest the Holy Spirit's gifts and possess within themselves a new Pentecost and prayerful relationship with Jesus Christ. This initial opening by Catholics to Pentecostalism was the beginning of widespread CCRM (Majawa, 2007; Burasa, 2016; Wambugu, 2018)

In Japan, although Christians were the minority, CCRM has been upheld among the Catholic Church members in the country. The spread of CCRM in Japan was majorly enhanced by the space of shamans' also known as spiritual therapists. These founders of NRMs claimed that the Holy Spirit gave them the gift of healing. Thus they gave it to the adherents making it very popular. This saw the Catholic Church members seek healing from the few CCRM members from where they also became members. Since members of the CCRM in Japan also prayed for healing, it had run the risk of being misunderstood as a form of spiritual therapy.

In Brazil, the CCRM dates to 1968 when a Jesuit priest from the Congregation of Society of Jesus formed the first CCRM prayer groups in Campinas, Sao Paulo- Brazil (Fernandes 2019, p. 122). Since then, the movement had diffused across Brazil, with the country being among those with the highest number of CCRM members. According to Randoll (2005), Rio de Janeiro City had especially witnessed a process of "charismatization" since the 1960s to date, which had lured thousands of people to the Church. They had administered CCRM practices such as Life in Spirit Seminar (LISS) deliverance from evil spirit and the power to speak in tongues. In the late 1980s and early 1990s, weekly meetings in prayer groups featured the movement in Rio de Janeiro. Mid-90s onwards saw the massive involvement in the CCRM. So many young people who were eager and in search of more revitalized charismatic spirituality, started to establish prayer groups in the community. This originated from Campinas, Sao Paulo in Brazil, and it spread to the entire country. The groups that congregated mainly for prayers which were the core of the CCRM began to coexist along others and, eventually they, coalesced with the new emerging communities which eventually led to what today can be thought of as communities of CCRM (Fernandes, 2019, p. 221).

In Africa, the emergence of the CCRM in the Catholic Church was not devoid of resistance. The ambivalent attitudes directed at the CCRM from some Catholics just illustrated that varied opinions were held in regard to the movement. Moreover, the movement was perceived as having the potential to create many upheavals within the Catholic Church. O'Connor (1971:19) attributed this partly to the nature of the movement which keeps varying from one place to another. Most bishops in the Catholic Church approached the issue of CCRM with hesitation and great caution and they were non-committal on making any official pronouncements. However, a few Catholic bishops put in place measures aimed at curbing the CCRM, but this was still temporal. Others were positive and they encouraged the movement in their respective dioceses. In other Catholic dioceses the restrictions were extreme; CCRM members were thrown from the church due persecution, ridicule and excommunication. For instance, in Nigeria in the early 1970s, the movement caused manifest conflicts that some of their prayer groups, especially in Igbo land Diocese, were closed completely. Francis Cardinal Arinze ordered diocesan chaplains (priests) to "monitor" the renewal activities: he issued guidelines for the renewal's operation. Quinn (2007:8) contends that leaders of the church openly opposed the movement, as a result they did everything they could to completely suppress it. Indeed, the authority had been rubbed the wrong way by the CCRM. Quinn (2007:8) further notes that Bishop Urbanus Kioko had refused the establishment of CCRM in the Catholic Diocese of Machakos until 1990. Even in the Archdiocese of Nairobi, in 2009, the then Archbishop of Nairobi, John Cardinal Njue, suspended all the activities carried out by CCRM in the Archdiocese. He accused its membership of being noisy, disorderly, and holding late-night prayer meetings typical to those of Pentecostal churches. He lifted the ban in 2011; nonetheless, he issued a raft of measures and pastoral guidelines to be adhered to by CCRM <http://catholicnewsagency>.

The Kenya Conference of the Catholic Bishops (KCCB) accepted the CCRM in December 1987. The sub-committee of the KCCB held a meeting with the Kenya Charismatic National Service Team (KCNST). After the meeting, the bishops assured CCRM members of their support for the movement and ensured its full recognition. After this, the servant of God, Maurice Cardinal Otunga had sent a pastoral letter to all parish priests and the religious leaders in the Archdiocese of Nairobi to acknowledge that he supported the CCRM within Catholic Church in Kenya (CCK). The KCCB appointed Bishop Collin Davies of the Catholic Diocese of Ngong as the KCCB representative to the CCRM in Kenya. This was significant support and assurance to the CCRM members that the Church hierarchy was supporting them. In 1994, the KCNST issued a document, "Catholic Charismatic Renewal Kenya National Guidelines." This aimed to provide guidelines to be used by pastoral workers, the religious heads of parish councils, and catechists in their CCRM activities. Bishop Davies, on behalf of the KCCB, endorsed the document. This was a great move towards strengthening the acceptance of CCRM in Kenya. The paper also provided a framework on what was required from the Church and the members, enabling the parish priests to make clear decisions regarding the movement's support in their respective parishes (Kibue, 2002, p. 61).

The inception of CCRM in CDM gained a solid grip during the Jubilee year in 2011 when CDM celebrated 100 years of the Catholic faith in Meru and Tharaka-Nithi parishes. The CDM Synod was formed to renew Christian life and make the Church of Meru diocese more firmly established in religion. The Synod's theme was "Renewal towards new evangelization, seeking to come up with the new ways of renewal under the guidance of the Holy Spirit". All priests, religious catechists, members of the parish councils, Catholic institutions, Small Christian Communities (SCCs), groups, and other spiritual movements were notified to participate actively in encouraging the church membership to renewal (Njiru & Mugambi, 2011, p. 11). Consequently, there followed rapid expansion and growth of the CCRM in the CDM. Substantial evidence in history helps explain the modern renewal in the Catholic Church as advocated by the CCRM. The emergence of the CCRM could probably be an antidote to the Catholic Church's predicaments including loss of her members and secularization among others in the present dispensation. Interestingly although CCRM is an irresistible phenomenon with immense effect on the Catholic Church's life in Kenya, there is little scholarly attention given to it. The need, thus, arose to study and documents the historical origins, development of the CCRM in Kenya focusing on the CDM where the movement seems to have gained roots.

## RESEARCH METHODOLOGY

This article is an extraction of Mutua's Masters' Thesis (2023). In the main study, a descriptive survey research design was used. The design according to Kothari (2003) involves a description of a phenomenon as it exists at present without much manipulation and the researcher has no control over the variable and only reports what is happening. This study was carried out among members of CCRM in the CDM. This diocese spans Meru and Tharaka-Nithi counties on the slopes of Mount Kenya. The targeted study population comprised of 4,091 members of CCRM in the CDM, drawn from the nine geographical deaneries within Tharaka-Nithi and Meru counties. The sample for this study comprised of 352 respondents. Three parishes from each deanery were selected using simple random sampling technique. This entailed writing the names of the parishes in every deanery-using piece of paper folded and then randomly picking three parishes without replacement. With the parishes forming strata, the study selected nine CCRM members from each of the parishes chosen using a simple random sampling method, resulting in 243 members. The researcher then purposively sampled three CCRM leaders from each of the sampled parishes leading to 81 leaders. The reason for choosing them purposively was that they had information on the history and characteristics of CCRM. Similarly, the researcher purposively sampled one priest from each of the sampled parishes, resulting in 27 priests and the CDM bishop. This brought the sample size to 352 respondents who yielded data that was analysed to deduce the background and development of CCRM in Kenya and particularly in the Catholic Diocese of Meru. Further, the data was analysed using the tenets of the Rational Choice Theory as proposed by Rodney Stark and William Sims Brainbridge (1987). According to the theory, religious systems are viewed as "compensators" while human beings are seen as rational actors who make their best choices once they have calculated the costs and benefits. Thus, the theory tries to understand human behaviour and in this case the CCRM in CDM.

## DATA PRESENTATION AND DISCUSSION OF THE FINDING

### Historical Origins and Development of CCRM in the Catholic Diocese of Meru

The present article established the genesis of the CCRM in the CDM through the respondents. Respondents of the study were asked as to whether that they were aware of how and where CCRM began in the CDM and how it had developed. 283 (81.8%) of the respondents confirmed that they knew how and when this movement started. They noted that the movement began at Kibirichia Parish in 1996. That CCRM was first initiated in the CDM at Kibirichia Parish by Fr. Charles Omagwa and Fr. Bartholomew Michubu from 1996. Fr. Omagwa was a missionary priest from the Apostles of Jesus working from 1991 to 1995 as a Parish Priest of Nakaseke Parish in the Catholic Archdiocese of Kampala- Uganda. In 1996 he was transferred to evangelize Kibirichia Parish of CDM in Catholic Church in Kenya (CCK). Fr. Omagwa requested permission from the Bishop of CDM, Bishop Silas S. Njiru to revive the parish through CCRM. The bishop allowed him. Fr. Omagwa started organizing CCRM prayer meetings and LISS, which saw a high turnout, and Christians started enrolling even from other parishes of CDM. Fr. Omagwa got support from Fr. Bartholomew Michubu, a diocesan clergy who worked as a Parish Priest of Riiji Parish in CDM. Fr. Omagwa (2018, OI) reports how Bishop Njiru had challenged his colleague, Fr. Michubu:

You have been in Rome for ten years, and you have experienced the CCRM there; you mean you are not courageous enough to support and uphold CCRM enthusiasm more than your counterpart (Fr. Omagwa), a missionary priest from Uganda?

This was the rapid turning point for Fr. Michubu, who actively took part in CCRM evangelization in CDM (Omagwa, OI, 2018).

It was revealed by Kithinji P (2018, OI) that Michael Ndubi and his family who were stark adherents of CCRM at Holy Cross Parish in the Catholic Diocese of Nakuru (CDN), visited the Kibirichia Parish of CDM on 20<sup>th</sup> January 1996 at the official invitation of the Parish Priest, Fr. Charles. This family, accompanied by a team of Holy Cross CCRM core group evangelizing from CDN, was invited to teach the youth, all church members and church leaders at Kibirichia Parish. This made the members to understand the CCRM doctrines and practice. Most of the Church members embraced the movement enthusiastically until Kibirichia Parish became the primary reference Parish for CCRM in CDM. Kamau (2018, OI) avers that:

Through his testimony of how he became a CCRM member, Ndubi influenced several of his listeners. He told the congregation in Kibirichia how he once lived recklessly and was a drunkard and a chain smoker. However, while attending a mass at the Holy Cross Parish where they were members, Ndubi was attracted and amazed by the preaching of a lay Christian well-versed with the Bible teachings. Ndubi told the congregation that he viewed these people as extra-ordinary gifted Catholic. When he got home, he shared with his wife Dorothy Ndubi, who had previously participated in activities of CCRM. Ndubi started attending the CCRM prayer meetings and quit his drinking and smoking habit. Later he was introduced to the LISS at Holy Cross Parish in the CDN.

Several people were much eager to hear the testimony of Ndubi and his family (Kithinji, P 2018, OI) a strange thing happened which has to this day amazed many people in Kibirichia, including conservative Catholics. A boy by the name Nicholas who was suffering from cancer disease decided to consult Fr. Omagwa and other CCRM members for healing in one of the CCRM's prayer meetings. Nicholas was a candidate and was to sit for the Kenya Certificate of Primary Examination (KCPE) in 1996 at Kibirichia Boarding Primary School. Nicholas' classmates had refused to sit for the KCPE, until he was brought to the school. Fr. Omagwa and some CCRM leaders laid hands on Nicholas and prayed for him. The following day, Nicholas had an appointment with his doctor for his routine chemotherapy. Upon examination by the doctor, and to the doctor's amazement, Nicholas was already healed. He was allowed to go back to school and sit for his KCPE examination. His fellow pupils were very delighted. Later, he had several doctor's appointments and in all these instances, the doctor confirmed that he was completely healed. He performed well in his KCPE by scoring a mean grade of A- (Minus). This testimony moved everyone, and most of those who heard it joined CCRM (Munene, 2018, OI).

Mwiti, P (2018, OI) supported the above argument by remarking that on 20<sup>th</sup> January 1996, the Priest of Kibirichia Parish of the CDM, Fr. Omagwa requested the Mr. and Mrs. Ndubi to come and speak to the Parish choir regarding the CCRM. Ndubi organized a team core group of CCRM from the Holy Cross Parish of the CDN for a seminar at Kibirichia Parish. The priest was very impressed with the teachings of CCRM and exclaimed that this was what he wanted. The couple organized a CCRM seminar where they invited the Parish Council leaders, who endorsed CCRM to be taught and practiced in Kibirichia Parish. The first CCRM seminar in the CDM was introduced in this Parish. According to Nyaga (2018, OI), other members of the team of the core group from Holy Cross who accompanied Ndubi and his wife to Kibirichia on 20<sup>th</sup> January 1996, included: James Makori, Phyllis Belinda, Nobert Shayo, Felista Njeri, Maurice Otieno, Daniel Kung'u, Joseph Kago, Monicah Kamau, Jacob Onyango and Stephen Juma. Nobert Livio, Maurice Otieno, Phyllis Kibe, Patrick Ngesa, Peter Karuga, John Karuga, Alice Munene, Jane Marigwa, Peter Mulinge and Joseph Ogema, Joseph Kago, Eunice Mokaya, Mary Chege, David Kamau, Teresa Njeri, Dorothy Ndubi, James Ondiek, Peter Kitiku, and Zachary Keana.

The Committee organizers were Gabriel Otiato, Peter Kitiku, David Kamau, Dorothy Ndubi, Zachary Keana, Peter Karuga, Alice Kamau, and Benjamin Rotich (a former County Commissioner of Busia- Kenya (Kithinji, P, 2018, OI). The priest evangelizer part of this team of evangelizers included: Rev. Fr. Charles

Omagwa (Father- In-Charge, Kibirichia Parish), Fr. Anthony Kinuthia, Fr. Alfred Kiprotich from CDN and Fr. George Onor of Apostles of Jesus, Uthiru novitiate Nairobi (Mwiti, P, 2018 OI). These priests convened several consultations with Church authorities seeking official permission from both the dioceses. Bishop Silas Njiru, the bishop of the CDM, permitted them to start CCRM in the CDM. To affirm the rapid spread of CCRM after its establishment at Kibirichia, Karambu B, (2018, OI), said that,

The news about the CCRM prayers conducted at Kibirichia Parish spread like bush fire in other Parishes of the CDM. People started flocking in large numbers to be part of the movement in Kibirichia Parish, and soon, the venue at Kibirichia became small. Another forum had to be created, and that is how Ntugi sub-Parish was born. The testimonies of the healings taking place in the CCRM meetings drew more and more people to attend the CCRM meetings.

Kamau (2018, OI) informed that some of those who came to the meetings believed that their marital and financial problems would be solved. Others claimed that they had come to seek the Lord Jesus. They experienced God's love. With the interview Fr. Bartholomew Michubu, he confirmed that he had known the operations of CCRM for ten years while in Rome. The priest was pursuing medical studies in Italy- Rome. He expressed his amazement about introducing the CCRM in the CDM and, notably, by the Holy Cross CCRM core-group team from the CDN. Fr. Michubu responded through a surprise "Wow! You mean this "CCRM" also exists in CDM!" (Michubu, 2018, OI). Kamau (2018, OI) in reference to Fr. Michubu's work in CCRM, remarked that

Fr. Michubu joined the prayer meetings, and LISS conducted at Kibirichia Parish. His joining the movement intensified the movement's activities in Kibirichia and Rijji Parish, where he had served as a Parish Priest. Another center was founded in Ntirimiti, a sub- Parish of Timau Catholic Parish. To the astonishment of the Timau Parish Priest Fr. Simon Kithinji, the celebration of the mass became vibrant, and the offerings increased by 90%. The Fr. Kithinji went to find out what was happening at Kibirichia Parish where he got involved in the movement's activities. Within no time, the Holy Spirit's manifestation was experienced in the entire CDM.

Back to the LISS organized at Kibirichia Parish, Omagwa (2018, OI) informed that those in attendance were everybody in the society, including teachers, School administrators, youths, catechists, and provincial administration. He noted that once the participants' fears were cleared regarding Protestantism, especially from the neo-Pentecostalism, everyone was eager to join the movement. The climax was the open crusade where the speaker, Alice Kamau's sermon during an open-air campaign at Kibirichia market, left all the participants from the diocese yearning for the Holy Spirit. 27<sup>th</sup> January 1996 to May, 1998 can be termed to as the first phase of the CCRM in the CDM (Kithinji, P, 2018, OI).

The second phase of the development of CCRM in CDM was from June 1998 to July 1998. According to Kathambi (2018, OI) this phase was initiated who was the Priest in charge of Nkabune Parish in the CDM. On 10<sup>th</sup> June 1998, Peter Kithinji, a Catholic High School teacher, and a former chairman of Kenya National Union of Teachers (KNUT), Meru County branch from Kibirichia Parish, met Fr. Dionysius Kaburu in charge of Nkabune Catholic Parish and explained to him about the activities and new experiences of CCRM from his parish Kibirichia. Fr. Kaburu got so interested in CCRM activities that he needed his parishioners to be introduced to these experiences of CCRM. Fr. Kaburu responded on 24<sup>th</sup> June, 1998, by writing a letter to the coordinator of the Holy Cross Parish of CDN inviting the CCRM core group evangelizers to come to Nkabune Parish and introduce the Christians to the activities of CCRM. Other members were co-opted from the CDM to join the group. There were Sarah Njagi from Chuka Parish, Dorothy Ndubi of Ronogone Parish, Peter Kithinji from Kibirichia Parish (Ndubi, D, 2018, OI). Other members of the evangelization team who were at Nkabune parish were Fr. Linus Kinyua, Fr. Protassio Nyaga, Fr. James Gikunda, Fr. Simon Kithinji, and Fr. Dionysius Kaburu (Kithinji, P, 2018, OI). There was also a team of core group lay leaders comprising of Sr. Catherine Nkima, Sarah Ntarara, Peter Muthuri,

Silas Kirai and Martin Lobo. Other members were Isaiah Ndereva, Andrew Muita, Cyprian Mutuma, Benson Maota, Patrick Kithunu and John Murithi alias Mpeepe of Mikumbune Parish. In addition, there was Ephantus Mpuko, Colombina Nthure, Agnes Gatobu, Arthur Muthuri, Felix Nteere, Lawrence Kimathi, Cyrus Kirai, Ignatius Mbaabu, Ntaugu Thurairia, Elizabeth Kathambi, Liberata Karimi, Patrick Iraku, Casty Karimi, Ann Muthoni and Godfrey Kathia (Kithinji, S, 2018, OI).

They formed core group ministries in CCRM comprising Hospitality, Music, Healing, Deliverance, Intercessory, Out-reach, and Finance ministries. They held a retreat of one week at Nkabune Technical Training Institute on July 24, 1998. The climax of the LISS commissioning was an open-air crusade, which was held at Kairune Market at Nkabune on July 28, 1998 (Murungi (2018, OI)).

The third phase of CCRM in the CDM was between 1998 and 2010 (Kithinji, P, 2018, OI) It was started by Fr. Simon Kithinji and Fr. Vincent Lee in August 1998. Fr. Vincent Lee was invited by Fr. Thomas Matenjwa to the Catholic Archdiocese of Nyeri from Singapore to introduce CCRM in Karima Parish of Archdiocese of Nyeri. Later, Fr. Kithinji also requested Fr. Lee to come to CDM to continue with his mission of CCRM there (Kinyua, 2018, OI). On August 23, 1998, Fr. Simon Kithinji invited Fr. Lee in his Parish of Mitunguu in the CDM. A team of priests consisting of Frs. Linus Kinyua, Protasio Nyaga, James Gikunda, Fr. Simon Kithinji, and Deacon Matthew Kaimenyi had a LISS in this parish (Kithinji, S., 2018, OI). The attendee formed the CCRM prayer meeting known as the St. Clare Prayer Group after being commissioned. They included David Kinyua, Neman Nkonge, Jane Machiwa, Lydia Muthoni, Beatrice Ogembo, and Wilson Maina (Kinyua, 2018, OI).

The second CCRM St. Paul prayer group was formed at Rwopo, an out-station of Mitunguu Parish. The members included Polly Kinya Mucoki, Cyprian Kinana, Dolphina Muugute, Inyasia Miriko, Rosia David, Dyana Karwirwa, Doreen Makena, Dominic Murithi, Carolina Nkirote, Margret Muthoni, Jane Gatiiria, and Scholastica Kagendo. They were commissioned so that they could continue with the work of CCRM in the CDM (Nyaga, P, 2018, OI; Kinyua, 2018, OI). Fr. Lee and his team featured, Holy Spirit, perseverance in prayers, forgiveness, and reconciliation. Fr. Lee's teaching's left several with a deep longing for the Holy Spirit. Murungi (2018, OI), reported what was happening. He said that,

Praising and worshipping of the Lord Jesus Christ all hands aloft, deep heartfelt expression was displayed on the participants' faces as they sang jubilantly. They clapped, danced, shouted, and jumped. All sadness disappeared; joy was in their hearts. The awesomeness of the presence of God filled the atmosphere. With the conviction of the Holy Spirit, several felt remorseful and sought reconciliation with the Lord Jesus Christ. It was heart-rending to see Fr. Simon Kithinji, Fr. Fredrick Kaburu, Fr. Nicasio Njue sacrificed their meals to hear private confessions to the participants. Kinana (2018, OI) who was one of the participants asserted that, I prayed that such retreats would be conducted every year. I never knew that the Holy Spirit is accurate, and He can do all that for me. I had a big problem with forgiveness, but now, I have decided to forgive all my enemies. I am giving up smoking, a habit that I acquired more than ten years ago. I prayed like never before. I have never experienced a retreat like this. My present will not be the same as my past from now on thanks to CCRM.

The respondents acknowledged that indeed, our God is good. Suicidal instincts brought about by; educational pressure from the young students, job-related issues, drug abuse, and family issues ranging from marriages that are abusive with higher rates of divorce that rob the African value of the family as really faded away. Pains and aches left the bodies. Repentant sinners returned to the Lord Jesus; lives were changed, families were reconciled, relationships were restored. Fetishes were burnt after being disowned by those whose lives were touched by Jesus Christ and satanic bondages were broken. Evil strongholds were also shaken as well as the influence of the enemy was paralyzed and defeated. Ndubi, D, (2018, OI) commented on Pope John Paul II's Apostolic Letter of 1984 on the meaning of Christian suffering where the



Pope had asserted that, the suffering of human had reached its peak in the culmination Jesus Christ's passion. He added that it had also entered into a dimension that was completely new whereby it was new order. That beyond the passion seen on Good Friday, the message of Easter is seen as a new order of being (John Paul II, 1984, p.5).

Fr. Matthew Kaimenyi gave a testimony of how he received a real-life transformation as a priest. He said that,

In 1998, after my ordination as a Deacon, I was appointed to work in Mitunguu Parish. Fr. Vincent Lee and his team from Singapore visited the Parish at the invitation of the then Parish Priest, Fr. Simon Kithinji. I watched with doubt, and several questions surfaced as they conducted a healing mass; little did I know then that God was already planning some good things for me.

In 1999, Fr. Lee and his team visited again to conduct a CCRM retreat in the CDM at the St. Pius X Minor Seminary Nkubu. I was lucky to have a place at this retreat because it was here that several of my questions were answered. During this retreat, Fr. Lee invited me to Singapore for a more profound spiritual experience, which I gladly accepted. In February 2000, I made my trip to Singapore to attend CCRM Sabah Retreat. I must confess that this is the retreat that changed my whole life. I experienced the power and illuminating truth of the Holy Spirit. My prayer life was deepened. I experienced deep joy and peace, which I had not experienced before. I gained inner strength to love and to dedicate myself wholeheartedly as God's priest-son. To this day, the gift of this inner strength is still influential in me. The CCRM Sabah retreat also made me understand a new the power and the Holy Spirit's role. I can bear testimony, and I am very much convinced of the Holy Spirit's presence, power and His workings. In the past, I could not pray for more than an hour, but now I can be absorbed and immersed in prayer for more than two hours. This newfound experience has helped me to be more effective in my pastoral work as a priest in CDM.

Another beautiful thing happened to me during the CCRM retreat. In the past, I could not eat paw paws or papayas, as you call them, in Singapore. I had stayed away from them for more than ten years, but after Fr. Lee prayed over me, I began to eat them, and to date, I have no problem when I eat paw paws.

I can only stand in awe and give glory and thanks to Almighty God as I look back at my life before and after the Retreat. It makes me wonder what kind of a priest I would be if I had not gone through LISS through this Spirit-filled retreat experience. God has been good to me. I would like to encourage my fellow priests not to despise this spiritual renewal but learn from it so that we can guide our Christian brothers and sisters on the path to holiness. I have come to know and understand the power and the role of the Holy Spirit, who is the third person of the Holy Trinity. I am now aware that I must be docile to the Holy Spirit if I want to be a good Priest. The Holy Spirit teaches everything to the one who allows Him to do so. Thank you, Lord Jesus (Kaimenyi, OI, 2018).

In an interview with one of the pioneers of CCRM in the CDM, Fr. Simon Kithinji, he informed that on 13<sup>th</sup> August 2000, about 1,500 Christians from the diocese converged at Kanyakine Parish in Imenti South Deanery, for a CCRM healing Mass. The mass was celebrated by Fr. Vincent Lee. Several participants had walked for about four hours and more than 120 Kilometers to reach the venue. As it was on a Sunday, only six priests could be available for the healing mass. Others, who had to come, had to stay behind to attend to their Parish requirements on Lord's Day. The CCRM members were greatly inspired by the priests who attended. Lee's empowered preaching on the need for ongoing conversion, forgiveness, love, and the meaning of true discipleship moved the entire congregation. Fr. Lee also spoke of the respect that Christians should accord their priests. Indeed, this aspect was appreciated by the priests who were present as there was much debate in the community as to the extent on which Christians should support their priests. In view of this, a priest made this comment: "I had never heard such a sermon before." (Nkando, 2018, OI). Another priest was aroused to new life and fresh joy and promptly requested Fr. Lee to hold a one-week retreat for

his Parishioners at a suitable time. The service moved several hearts to realize how close they were to the source of Grace. Despite the differences between the Priests and Christians, CCRM brought them much-needed comfort, unity, and reconciliation. People came to realize that anger in whatever form was ungodly culture (Kithinji, S, 2018, OI).

Several participants acknowledged that the healing remedy lay in forgiveness. Physical well-ness came to them only after they had extended total forgiveness to their rivals. It was reported later that some claimed that they had been relieved of long-standing headaches, knee, elbow, and even other joint pains that disappeared. Some claimed that they had better hearing and improved vision. God's word was revealed to His people not by might but through the power of the Holy Spirit. The Holy Spirit was manifested within the congregation to those who had come to Kanyakine Parish to be filled with expectant faith (Kithinji S, 2018, OI).

The CDM, the Catholic Archdiocese of Nyeri, and perhaps even CCK at large were blessed indeed by the Holy Spirit's power that worked through Fr. Vincent Lee, who had shown by word and deed that no work for Jesus Christ can be a too significant undertaking (Nyamu, 2018, OI). By the end of 2005, CCRM had been established in 143 CCRM prayer groups in different Parishes in the CDM. Some of these Parishes included Mikinduri, Kianjai, Igoji, Tigania, Nkubu, Mujwa Kanyakine, Kionyo, Muthambi, Mitunguu, Laare, Timau, and Mikumbune. The respondents gave the above testimonies on how the movement has helped them to overcome sufferings. This concurs with Ong'ong'a & Akaranga (2013) view that religion at a personal level can be of benefit to a person because it offers moral supportive. Besides, religion can act as source of harmony and social identity as well as a symbol of hope and self-confidence.

The fourth phase of CCRM in the CDM was from 2011 to 2015 in the CDM. Murithi (2018, OI), avers that in 2004, Fr. John Batista Mbaabu, while undertaking theological formation at the Pontifical University of Urbanian in Rome, was attached for pastoral experience at Agrigento Parish of Catholic Diocese of Sicily in Italy. In this Parish, there was CCRM. Fr. John Batista and members of CCRM, who included Fr. Luigi, the Priest- in-charge and a lay Parish council leader, LinoPierra, organized LISS at St. Francis Xavier Retreat Centre in Singapore. Fr. John Batista Mbaabu returned to the CDM in 2011, where he managed LISS with a Priest team in the CDM. Together with this team of priests, they went to Emmaus Katikamo Retreat Center at Namugongo in Uganda. This was to deepen their spirituality. This team of priests comprised of; Fr. Lawrence Mwenda, Fr. Michael Mbaabu, Fr. Moses Muriera, Fr. Henry Kiambati, and the late Fr. Nicholas Ndege. They were trained in the School of Discipleship for Priests, Praise and Worship, "Course Paul" and LISS. The facilitators were Fr. Rufus Perrier from Society of Jesus- India, Fr. James Burasa from the congregation of Holy Cross, Sr. Miriam Duggan of Uganda, Sr. Bridge Mckenna, Joseph Alumni, Fr. Alex Ojarcor (National coordinator of UCCRM), Emmanuel Tusiime, Sr. Louise Tindimutuma, Sr. Magdalene Kyamunyugonya, Monica Ahimbisibwe, Catherine Kunihiro, Fr. Ernest Sievers (UCCRM Spiritual Director) and Jose Pepe Prado. After attending these LISS, the team was recharged such that, in return, they began CCRM open-air crusades, conferences, retreats, and LISS in various Parishes of the CDM.

The fifth phase of CCRM in the CDM was from 2012 to 2017. Kirinya (2018, OI), informed that the spread of the renewal movement was enhanced by the Young Christian Students (YCS) especially, the University students who had an experience of CCRM in their Campuses. They were encouraged to go and spread the CCRM teachings in their local churches. This saw most of the Parishes across CDM embrace new worship methods. A case in point was at Laare Parish, where the first YCS, LISS, was held in December 2017.

Through the aid of the Parish Priest Fr. Nicholas Mwirigi, the YCS invited National CCRM evangelizers to preach and provide mentorship to the YCS. Since then, the LISS has been an annual rotational LISS event in the parishes of CDM, every December. In May 2017, Pope Francis invited CCRM to ICCRS, Rome to celebrate Golden Jubilee (1967-2017). 250 CCRM delegates from Kenya with four CCRM representatives from the CDM, Phyllis Belinda, Zachary Keana from CDN, the pioneers of CCRM in the CDM, and the

bishop of Catholic Diocese of Murang'a, James Maria Wainaina, were among those represented KCCRS. Those from the CDM were Fr. Peter Mutethia, Dorothy Ndubi, Benson Maota, and Florence N. Ruuri (Kithinji, S, 2018, OI).

The sixth phase of CCRM in the CDM started in 2018 and is continuing (Muriera, 2018, OI). The movement is under Diocesan Service Team (DST), with Fr. Moses Muriera being the chaplain of CCRM in CDM. The Diocese Service Team (DST) comprises of Samson Kabiuthiri, KNCCRS President, Cyprian Mutuma as its Secretary, Martin Lobo, the Treasurer, Godfrey Kithia, the vice Coordinator, Patrick Iraku, the vice secretary and Casty Karimi, and Ann Muthoni who are Committee members. The DST members are the CCRM officials. They were elected on 7<sup>th</sup> April 2018 and tasked with the mandate of executing the daily activities of the movement in the CDM (Murungi, 2018, OI). The CCRM campaign has diffused to Parishes with 1,230 prayer groups spread within the CDM. The campaign also holds an annual event of celebrations of the Pentecost Day in the Catholic liturgical calendar, which comes on the seventh Sunday after Easter. The Bishop Graces this yearly feast, held at St. Michael retreat Centre in the CDM. (Kabiuthiri, P. 2018, OI).

Kithinji, S (2018, OI) and Muriera (2018, OI) revealed that the CCRM in the CDM has an elaborate mission, core values and vision statement. This includes: To fulfill on call to bring the Christian through LISS into a full understanding of the love of God forgiveness, and God's plan for mankind's salvation. Moreover, CCRM are committed to help in the development of a wise lay apostleship model on the basis of growth and knowledge in the charism or Holy Spirit's gifts. Besides, CCRM endeavors to help the people of God to understand the Holy Spirit's Charisms, their use and how all people ought to live their daily lives with the empowerment of the gifts of the Holy Spirit through anointing. The CCRM as a movement is also committed to lead people into conversion that is deep profound and personal with their saviour Jesus through the Holy Spirit's anointing power and charisms and the Grace of Pentecost, as well as drawing people to commit to holiness that is personal which will lead to building up of Christian community that encourages and fosters religious vocations that lead people to Baptism in Spirit.

CCRM in the CDM is anchored on the following core values: Joy, excitement, boldness, and vigilance in our mission to bring the God's Word and the Grace of Pentecost into the lives of all those that God has sent to us. Create awareness among the people on the dangers of evil in today's world and prepare God's people to battle with the Kingdom of darkness where necessary with the help of God's armor. Offer mutual support and in-service to each other by encouraging one another that we join hands so as to make a significant impact on our church that can mend the brokenhearted and bring joyful witness of loyalty and submission to our Bishop and the magisterium of the Holy Apostolic Catholic Church, especially the Holy Father and radical witness to holiness. CCRM also envisions that the parishes of our diocese would become communities of worship with liturgy that is vibrant and has been put together by the Holy Spirit. To serve each other, to reach out to the inactive, the poor communities and the unchurched through the Charisms of the Holy Spirit. Finally to identify and welcome Communities on fire with Zeal for the Lord Jesus (CDM, Communication Office, 2018).

Pope Benedict XVI (2011) notes that the Church stands to benefit from an opportunity that offers listening and engaging in discussion, which ensures high level of discernment, is employed in the activity of evangelization that the Church has been called upon to undertake. For this article a focus on CCRM involvement in the renewal of the faithful, giving hope to the sufferings, and evangelization was embraced.

In the contemporary society, new evangelization is the norm whereby listening and taking part in the laity in the preliminary decision and teaching of the church are vital factors in bringing Jesus Christ into our endeavors.

The participants were further asked to indicate their level of agreement on the statements regarding the emergence and development of CCRM in the diocese. The respondents were required to use a Likert's Scale

of 1-5, where one was Strongly Disagree, two was Disagree, three was Neutral, and four was simply Agree while five was Strongly Agree. The responses are shown in Table 2 below.

**Table 1 Emergence and development of CCRM in CDM**

Statement	Mean	Std. Dev.
Members from other dioceses first converted the CCRM followers in our Parish. Failure to appreciate the traditional practice of the Catholic Church	3.54	1.27
Led to the birth of CCRM in our congregation	3.57	1.31
Failure to conform to the norms of the Church has led to the growth of CCRM in our congregation.	3.43	1.44
The zeal to exercise individual spiritual gifts by the members has led to the passion and growth of the CCRM in our congregation	3.69	1.20
The Holy Spirit's manifestations from the activities of the members of CCRM have led to the conversion of more new members into the movement	3.54	1.26

The findings revealed that most of the participants agreed that the CCRM followers in the parish were evangelized by CCRM members from other dioceses, as indicated by a mean of 3.54 and 1.27 as the standard deviation. Moreover, the respondents agreed that failure to appreciate the traditional practice of the Catholic Church led to the egression of the CCRM in the CDM. This was indicated by a mean of 3.57 and a standard deviation of 1.31. On the statement that failure to conform to the norms of the Church led to the growth of CCRM in the congregation, the respondents agreed with a mean of 3.43 and a standard deviation of 1.44. The study participants further decided that the zeal to exercise individual spiritual gifts by the members led to the passion and growth of the CCRM in the congregation, as evidenced by a mean score of 3.69 and a standard deviation of 1.20. On the last statement that the manifestations of the Holy Spirit from the converted members' the activities of CCRM led to the conversion of more new members into the movement, the respondents agreed with a mean of 3.54 and a standard deviation of 1.26.

The findings imply that these aspects influenced the emergence of the CCRM across the church. Hence, these same aspects were in different ways manifested in the spread of the movement in the CDM. The findings herein are consistent with those by Strømsnes (2008), who established that the members were influenced to follow or not to because of the features of a movement in any religion. Strømsnes (2008) contended that through the outlined mainstreams in a religious group of activities such as the CCRM, Christians established whether they were ready to embrace the movement through the perceptions created by the outlined features.

## CONCLUSION

The article concludes that CCRM was first introduced in the CDM on January 27, 1996 by a couple Mr. and Mrs. Ndubi. Among the reasons for the movement's emergence was the need for freedom of worship in the Catholic Church, propagated by the wave of the revival from other dioceses in Kenya. As much as the movement has taken root in the CDM, only about half of the members clearly understood its doctrines and historical development.

This ascertains that worship cannot be formalized. Worship is an integral process with intellectual, emotional, psychological, and rational aspects. This compound spectrum of worship corresponds to the conceptual framework. This is the outpouring of the Holy Spirit that was evident in the exuberance worship which marked the beginning of Christianity. Worship ought not to be a dull activity. Instead, it should be exciting, comprising intellectual, psychological, and emotional orientation. This, subsequently, makes the CCRM a choice for many Christians especially in the CDM.

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