

**THE INFLUENCE OF THE CATHOLIC CHARISMATIC RENEWAL ON THE
FAITH OF THE PEOPLE OF KAHUNGE CATHOLIC PARISH, FORT-PORTAL
DIOCESE, UGANDA.**

B.A PHIL (MAKERERE UNIVERSITY)

BY

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SEPTEMBER 2005

KAMPALA.

DECLARATION

I declare that this is my original work and to the best of my knowledge, it has never been presented to any University by anybody else for an academic purpose.

Signed Date.....

Musiimenta Samuel

This Thesis has been submitted for examination with my approval as a University Supervisor.

Sign Date.....

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First Supervisor.

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Rev. Dr. Twinomugisha Silverio

Second Supervisor.

DEDICATION

This work is dedicated to my parents, who were the first members of small Christian community to introduce me to the Christian faith.

ABSTRACT

The study on the Catholic Charismatic Renewal elaborates humanity's desire to lower God through prayer so that his or her prayers may be answered. This is because man and

woman are always aware of their finite situation and long for the infinite. The words of St. Augustine that God has made us for Himself and our hearts are restless until they rest in Him, express its powerlessness in mankind and always urge them to seek God's power in everything they do.

The community of Kahunge expresses this powerlessness through the Catholic Charismatic Renewal. The community has attempted to integrate this in the prayer life of man and woman in the community. The purpose of this study is to assess the influence of CCR on faith of the members of this Parish community.

In examining the influence of Catholic Charismatic Renewal in Kahunge Parish, only six Church centres where the movement is active were sampled both males and females were randomly selected. The researcher used three instruments for data collection, questionnaire, observation schedule and interview schedule.

After testing the hypotheses, the results showed that the influence of CCR on faith is of great significance. The movement has changed the lives of the people. It has also made them more committed to their call.

With this discovery therefore, the recommendations pointed out that the church should incorporate the renewal movement in the Christian life and liturgical celebrations.

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My gratitude to all the people of goodwill who have made me pass through thick and thin bushes of life. To you my fellow students, parents, Bishop, my professors, my moderators, allow me to say thank you for your untiring support and advice.

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CHAPTER ONE

1.0 GENERAL INTRODUCTION

1.1 Background

Kahunge Parish is found in Eastern part of Fort-portal Diocese. It was created a parish in 1963. It has a great number of Catholic Charismatic Renewal members. The Catholic Charismatic renewal popularly referred to as the Charismatic renewal is a movement in the Catholic Church. It puts great emphasis on the Holy Spirit and His gifts.

The Charismatic movement has enabled the Catholics to individualise expressions of their faith. In order to become a member, one has to be baptised in the spirit where upon the person receives, manifests spiritual gifts like glossolalia, prophecy, healing and deliverance among others. Members have prayer groups and hold weekly prayer meetings. Most of the activities of the movement are carried out within the prayer group. This movement in the Catholic Church is on the increase and attracts many people. It has helped many people to express their faith through prayer meetings, O'Connor (1975; 171) quotes the encyclical letter of Pope Leo XIII, in 1879 (*Acta Sancta Sedis*, 27), the pope encourages people to renew their devotion to the Holy spirit because Catholics were putting much emphasis on other sacraments, commandments and some particular doctrines.

Pope John XXIII "opened the doors and windows" of the church to allow in fresh air, to blow and he encouraged people to read the acts of Apostles "Acts 1:14". He further

called an assembly of about 2,000 bishops worldwide in October 1962 and he admonished them for the same doctrine.

The Holy Spirit is the third person. He has been active in the life of Jesus and the Church. There is a need of a renewed appreciation of the presence of the Spirit and His activity and appreciation of signs of hope in Catholic church that will include greater attention to the voice of the spirit through the acceptance of Christians. The research therefore aimed at examining the influence of CCR on faith in Kahunge catholic Parish.

Sheldrake (1987) states that the way we pray or think about prayers manifest deeper attitude about God. The intention of a person at prayer is mainly to persuade God to take his or her side and must make sure that he or she keeps God in right mood. However, the question remains whether God intervenes to change the things normally as they are and extend favours to our requests.

1.2 RESEARCH PROBLEM

Following the activities taking place among the CCR members in Kahunge Parish, the following motivated the researcher.

Why is it that many matrimonial sacraments are taking place in the Catholic Church especially where the CCR members are active?

Why are many members including non-Catholics joining CCR and why is there an increase in modern methods of evangelisation through different modern methods of communication?

Why are many members giving testimonies about the wonders of God?

How has the CCR influenced the life of Christians in Kahunge Parish through liturgical worship? Prayers, singing, receiving Eucharistic Sacraments, increased Church attendance and finally why are people in the Parish very active liturgically.

1.3 GENERAL OBJECTIVE

The Researcher's general objective was to examine the influence of CCR on faith in Kahunge Catholic Parish; variables were the priests, Catechists, Christians, participation of the people, means of communication like giving testimonies and evangelisation. The target population was the Church centres of Kahunge Catholic Parish where the renewal is very active.

1.4 RESEARCH QUESTIONS

The central question included the following:

1. What are the evangelisation techniques the Catholic Charismatic Renewal members are using?
2. What category of people that are being attracted by the CCR when categorised by sex, age, level of education and social economic status?
3. Has CCR had an influence in the Church?
4. Were the official Diocesan agents of evangelisation involved in the spread of this movement?
5. Have the CCR members made any contribution specifically to the Catholics of Kahunge Parish?

1.5 RESEARCH HYPOTHESES

The probable answers or assumptions which the researcher intended to state for the research questions were the following:

- a) The influence of CCR on faith is attributed to evangelisation techniques that members use.
- b) Charismatic movement has influenced people positively hence there is a brighter future for this CCR movement.

- c) There is no significant relationship between the marital status and attraction to the Charismatic movement.
- d) There is no significant relationship between gender and attraction towards the CCR movement.
- e) There is no significant relationship between being a member of the CCR and the level of commitment to Christian faith.

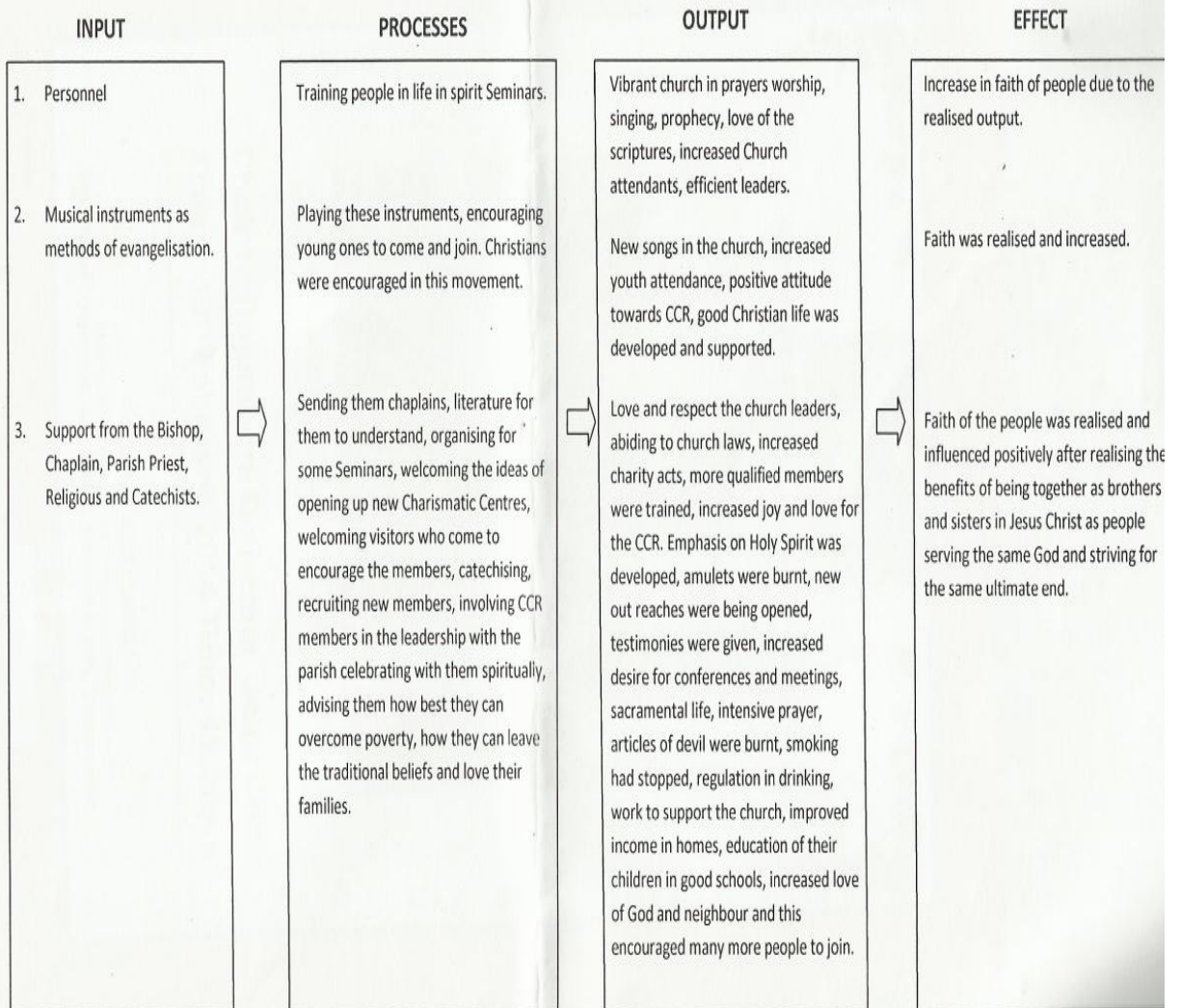
1.6 JUSTIFICATION

The aim of this investigation was to throw more light on the phenomenon of Catholic Charismatic Renewal so that the members are enlightened about this Catholic movement.

1.7 CONCEPTUAL FRAMEWORK

In this, the investigator described the concept that underlie the study of and their relationships among the variables. The word variable in the study means something or an entity that takes different value. These variables were the best tools in evaluating CCR on faith in Kahunge Catholic Parish. These variables helped in locating elements that needed to be evaluated hence they helped to translate them into indicators.

In this conceptual framework, the researcher assumed that there were relationships among these elements: input, process, output, influence or effect to come up with clear conceptual framework. The researcher so as to realise the expected results used these elements. The table bellow clearly demonstrated this:



This conceptual framework helped the researcher to reach the expected goals, having seen the variables which were independent like evangelisation methods, personnel, Christians, participation of people, the participation of the church in sending the priests to these members, showed a clear sign of input.

The expected results of CCR were the output like sacramental life, emphasis on the holy spirit, defending the faith of the Catholic teaching, driving away the evil spirits, prayer life was encouraged, and new centres of CCR, increased love for God and neighbour, singing in the Church, education programme on family life and high standards of living, preaching charity and paying tithe to the Church, efficient leaders who know what to do, bringing back the strayed, then reconciliation and testimonies. All were the results hence the output.

Dependent variable was faith which could increase or reduce because of the independent variables.

The variable was measured by using the observation, projection techniques, and Chi-square critic so as to get the main objective of the research.

1.8 OPERATION DEFINITIONS

In carrying out the research, the following terms appeared many time:

Charismatic: as that term which is taken to mean the emphasis put on the Holy Spirit and his gifts like speaking in tongues, spirit of possession, healing prophesying.

St. Paul also mentions the three gifts of the Holy Spirit as in 1 Cor. 12.8-20, Gal 5.22-23, these are Charismatic gifts.

Holy Spirit: This is the third person of the Blessed Trinity.

Renewal: A time of re-awakening the faith. The overall spirit regeneration of a dying institutional Church suffering a crisis of faith. The members prefer to call it Renewal, than Movement because of the definition, it negates separation.

Glossolalia: means speaking tongues.

Laying on of hands: this consists of supplicant either standing, sitting or kneeling while others place their hands on shoulders or head and intensely pray for supplicant for conversion, healing, reception of the Holy Spirit or some other solution to the problem the individual the individual may be having. The Holy Spirit flows from the faithful to the supplicant.

Influence: To have an effect on somebody's behaviour or character, the power to affect somebody's action especially by providing an example, winning ones admiration.

Baptism of the spirit originates from Acts 1. 5, where Jesus told the apostles that they would be baptised with the Holy Spirit. The baptism gives one a new relationship with God. Before becoming a full member of CCR, one must receive baptism of the spirit.

Parish: Sub-division of Diocese whose care is entrusted to a Priest as a proper pastor

(Canon 515)

Empathetic interpolation: the ability to enter or get the experience of believing community.

Enculturation: attempt to make Christ and the message of salvation even more understood by people according to their locality.

Life in the spirit seminar: The session in which members prepare to receive the outpouring of the spirit.

Renewal: Repair of awakening or revival.

Symbol: something that stands for something else but not identical with what it represents.

Faith: The act of the intellect assenting to a divine truth owing to the movement of the will which itself is moved by the grace of God (Thomas Aquinas 11-11 Qiva.2) it is an act of spiritual and intellectual assent truth of God with the assistance of divine grace.

Parish priest: The proper pastor of the parish entrusted to him by the Bishop. The parish priest carries out the office of teaching, sanctifying and ruling in co-operation with other priests or Deacons and assistance of lay members of Christ's faithful.

Renewal Confusion: Ralph (1976 p.29) quotes it as where a person looks at Christianity as he or she knows it and finds it bewildering. One listens to a variety of opinions and finds conflicting confusing.

Cursillo Movement: This is a unique approach to the formation of Christians, based on a fresh analysis of pastoral realities, and devised by a group of prayerful, dedicated men in an almost original manner.

1.9 SCOPE

The research exercise was carried out in Kahunge catholic Parish; which is made up of (38) thirty-eight Church centres out of these, the research was carried out in six (6) Church centres where the movement is very active and lively. These Church centres include: Kippucu, Kyakagungu, Bigodi, Nyarurembo, Bunoga and Kahunge. The evaluation covered the period from 2004- 2005. Some other activities which concern other aspects of the movement were left out such as the origin of CCR and its impacts on the faith of the people then the psychological outlook of CCR.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

There has not been any work written on Catholic Charismatic renewal in Kahunge Parish even in the whole Diocese of Fort-portal. A few researches have been carried out elsewhere on the related subject. This chapter will try to focus on some of these prior research studies that are relevant to our study. It is hoped that this will enrich this study.

Kahangire (1998) wrote his Master's Thesis: "The impact of CCR in Ibanda Parish, Mbarara Diocese- Uganda." He used the survey design and his central question of investigation was the extent to which the Catholic charismatic Renewal has made an impact on Christians of Ibanda Parish, Mbarara Diocese. He administered a 31- item questionnaire to 100 Christian's men and women of different occupation ranging from 25-70 years. He sampled them from 18 centres out of 28 where the movement was active. His sample included The Bishop, priests, religious, catechists and other Christians. He analysed the data using frequencies percentages and sample analysis of variance.

2.2 RESEARCH AND FINDINGS

2.2.1 RESEARCH ONE

Results showed that the CCR had made a significant impact on the Christians of Ibanda Parish. He concluded that the movement had a future. The scientific study of Kahangire had an interesting finding, the research design and methodology that Kahangire used influenced the researcher in designing his research strategies and instruments especially those that seemed effective.

As kahangire limited his research on one Parish of Ibanda so was the researcher. The Researcher limited his research on only one Parish of Kahunge. These parishes are in separate Dioceses although some aspects of the movement concurred with the researchers but they are not the same.

2.2.2 RESEARCH TWO

A research carried out by Zerr Maurice (1986), which was reported in AFER. He researched on the meaning, historical origin and growth of CCR in Nairobi. He tried to explain what takes place in life in the spirit Seminar that every member who becomes a Charismatic should undergo.

FINDINGS

He talks of people who testify that they have experienced a renewed love for prayer and received the sacraments. People claimed to have received many gifts (Zerr 1986, P.295). He found out dangers of the movement like merging of new movement sects in the Church eliticism stretching ecumenism too far, fundamentalism, being too protestant and religious do not join so much like the laity. He concluded by affirming the goodness of the movement through his personal experience like how one becomes a member of CCR, its dangers and how hierarchy seems not so much involved. His scientific method is not clear how he came to a conclusion. Thus it only seemed a description. The researcher criticised the findings of Maurice because Maurice wrote as an insider, which would greatly influence objectivity. Despite criticisms of his methodology, Maurice's conclusions greatly assisted the Researcher. There is no agreement among scholars as regards the beginning of this movement though Maurice attributes the beginning to the Catholic Church (Zerr 1986, P.294) as having begun at Duquesne University in United States of America

where four Catholic Professors visited a Pentecostal Prayer meeting and were prayed over and received the spirit. (Zerr 1986, PP.294-295).

2.2.3 RESEARCH THREE

Rev. Dr. Ojacor (1998-1999) wrote his Thesis on catholic Charismatic Renewal in Soroti Diocese with the topic: “The reasons for the rise of the Charismatic Movement and its effects on the Institutional Church in Soroti Diocese.” He used scientific techniques of the sample, Questionnaire, oral, interviews, participation observation, Chi-square test hypothesis, and his study was limited to four Parishes of Soroti Diocese where the movement was active. The study involved the Bishop, priests and catechists as the official agents of evangelisation.

FINDINGS

The official agents of evangelisation were aware of the presence of the movement in the Diocese a wealth of information was got from the rituals, symbols, actions, gestures, songs words and behaviours, Eucharistic celebration is lively, the movement has a lay origin, defending Christian principles, help in different Christian apostolate.

He however noted from the official evangelisers that some members of CCR go astray due to insufficient doctrinal knowledge, tendency of being proud, they have holier than though attitude and some think that they are better than the ministers. That scientific research of Dr. Ojacor, his research design and methodology have interesting finding and influenced the researcher in designing his research strategies and instruments especially those that seemed effective. Dr. Ojacor limited his research on Soroti Diocese Eastern Uganda; there was a meaningful inference in the researcher’s findings to apply equally to another Parish of a different like Kahunge in Western Uganda Fort-Portal Diocese. The focus of Dr. Ojacor was on the reasons for the rise of

the movement and its impacts on the institutionalised church in Soroti Diocese. This research was on the influence of Catholic Charismatic Renewal on faith in Kahunge Parish Fort-Portal Diocese.

2.2.4 RESEARCH FOUR

Kelvin Renagan (1972 P.121) attributes the beginning of the movement to a group of earnest prayerful intelligent lay people who felt were lacking something in their lives. This was at the famous Duquesne University. It happened in August 1966 (lesser 1996, 122). The scientific methods Kelvin used are in question, therefore one cannot wholly rely on such findings but this research helps the researcher to know how the movement started.

2.2.5 RESEARCH FIVE

Clark and George (Ralph 1976, 21-41) wrote about the beginning of the movement which they called the renewal confusion. The movement originated in the improbable locale of post-world war two fascist Spain among the group of Clerics and lay intellectuals these formed a movement called ‘cursillo movement’ these intellectuals included Bishop Juan Hervaseduardo Bonnin “ a psychologist” and Juan Capo “ a theologian” progressive European thinkers like Cardinal Suenes, Abbe Michonneau and Yves Congar influenced them. The aim of the movement was to form a body of mature Christian lives, to know the out pouring of the Holy Spirit and the miracles of Pentecost. This study helped one to know the intentions of the founders of this movement. But Clark and George should not go without being criticised about their Cursillo movement. This seems emotional and not theology. (There seems not to be basic theology in their movement) the follow up of this movement among Christians is less dramatic and hard to sustain.

2.2.6 RESEARCH SIX

Fr. Valgaudet Ralph (1976, 42-47). He attributes the beginning to Sr. Helena Guerra (1872). She (Sr. Helena) is the founder of the Oblate sisters of the Holy Spirit. She wrote to Pope Leo XIII and urged him to renew the Church by means of a return to the Holy Spirit. On 15th October 1900 she wrote another letter to Pope Leo XIII to begin the new century by singing “*come Holy Spirit*” which the Pope did in the name of the Church. (Ralph 1976, 45) Pope John XXIII called Sr. Helena the apostle of the Holy spirit (Ralph 1976, 47) and her vision was further promoted by Pope Paul VI. Fr. Valgaudet helped the researcher to deepen more the knowledge about the Charismatic movement. However his scientific methodology and conclusions are not clear. This called on the researcher to research more on the foundation of the movement.

2.2.7 RESEARCH SEVEN

Fr. Eanest Sievers the national co-ordinator of Uganda Catholic Charismatic Renewal (UCCR) in an interview of 1998 by Stephen Langole in Uganda Kampala, Fr. Ernest said that the movement began some 2000 years ago in 1901 some poor black Americans of a protestant Church from Los Angelos received the outpouring of the Holy Spirit. In 1967 a Saturday evening in Pittsburgh 30 Catholic students with two priests experienced the “*outpouring of the Holy Spirit*” He is Alive, Oct- Nov 1998, 6).

The researcher was motivated by the insights of Fr. Ernest and there is need to research more on what Fr. Ernest says as regards the beginning of the CCR and how it has come up to our local Churches.

From all these theories, the researcher concluded that Pentecostal and Charismatic movement have very strong historical links and that is why it was in its beginning among Catholics called “Catholic Pentecostal movement” (Zerr 1986, 294).

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter outlines the methods that were used in the study. It includes research design, description of the sample, research instruments, data collection and analysis.

3.2 RESEARCH DESIGN

Research shows the whole plan how the data was collected from the intended informants of Kahunge Parish and the category of informants and how they were selected.

There are two methods that the researcher used. They are:

Survey design The information was gathered systematically using the questionnaire. This helped to find out the characteristics, practices and perceptions of people regarding the movement.

Naturalistic design The researcher personally attended meetings, and conferences of CCR, he talked to leaders, other members who are both Charismatic and non-charismatic. He also attended seminars like “life in the spirit” seminar at Katikamu, plus other seminars, conferences, talks that were held from his home diocese.

The target population from which the sample was drawn consisted of six centres in Kahunge Parish where the movement is active and organised.

The subjects of the study included the following:

The Parish priest of Kahunge Parish, Chaplain and Religious Sisters.

Some catechists of Kahunge Parish.

Members of CCR

Christians living in these six centres.

The chaplain for Lay Apostolate in the Diocese of Fort-Portal.

The Diocesan Bishop of Fort-Portal Catholic Diocese.

3.3 DESCRIPTION OF THE SAMPLES AND SAMPLING PROCEDURES.

There are thirty- eight (38) Church centres in Kahunge Parish. Out of these, the CCR movement is active in six (6) Church centres. These are Bigodi, Bunoga, Nyarurembo, Kahunge, Kyakagunga and Kippucu.

Four (4) out of six were sampled out for intensive study. These four centres were stratified to ensure that the different groups of population were represented. Random sampling was also drawn.

Eighty (80) Christians both males and females of different occupations, ranging from the age of 10 to 60 and above were involved in the study. Twenty (20) people came from each of these Church centres. The respondents were drawn from all categories of Populations as to achieve all round information. The researcher used a systematic random sampling in determining these respondents.

Other people in the study included the official agents of evangelisation namely: Bishop Robert Muhiirwa, the Bishop of Fort-Portal, the Parish priest of Kahunge, the Chaplain of Lay apostolate Fort-Portal Diocese, the chaplain of Kahunge Parish, two (2) religious sisters, three (3) trained catechists; giving the number of the official agents to nine (9).

3.4 RESEARCH INSTRUMENTS

The researcher used three (3) instruments notably: the questionnaire, interview and observational schedule.

QUESTIONNAIRE

These questionnaires were used as tools for collecting data from the sample population. For them (Questionnaires), there was an introductory letter introducing the study, the importance of the respondent's contribution to it and the assurance that the information was to be handled with utmost confidentiality. Filling-in the name was left optional so as not to make any respondent shy-off since some people do not want to have their names published as sources of information especially the sensitive type of information.

Four main parts of questionnaires were used. They included the following:

PART I: CATHOLIC CHRISTIANS

The questions were administered to the Christians both Charismatic and non charismatic members. These questions were both closed and open-ended. For instance; why is it that the CCR movement is growing so fast and what influence has it brought on the faith of the people?

In this, the researcher was helped to know the reasons why the movement was growing; its influence on the Christians and the people's perception of the movement.

PART II: PRIESTS OF KAHUNGE PARISH (PARISH PREIST AND CURATE), CATECHISTS AND RELIGIOUS.

These were the official agents of evangelisation. Some of these were Charismatic while others not. They were asked whether the movement favoured both members and non-Charismatic members and why the movement was growing fast.

The researcher was helped by these officers to know the reasons why CCR in Kahunge Parish is growing rather at a highest speed. Why non-Charismatic members seem not be in favour of the movement, the awareness of the movement in Kahunge Parish, its influence on the lives of Christians and their attitudes towards the movement.

PART III: THE BISHOP

The Bishop as the head of the local Church was given a questionnaire. Four questions were asked him:

Whether he knows the presence of CCR in Kahunge Parish.

Whether he get reports from there,

Whether he has ever issued an official diocesan policy,

His attitude towards CCR in the whole diocese.

PART IV: THE CHAPLAIN OF LAY APOSTOLATE

Closed-ended questions were sent him. Questions included:

Whether he knows about the presence of CCR in Kahunge Parish

Whether he gets reports from Kahunge about CCR.

Whether CCR does a recommendable work.

INTERVIEW SCHEDULE

Among the researcher's respondents, some never knew how to read and write. This made the researcher to conduct oral interview to elicit responses. Interview guides were used. The interviews were carried out after services, prayer meetings and at their homes.

The researcher picked the interview guide questions to form the questionnaire. The open-ended questions were used. More questions were anticipated during the interview sessions especially

those that would arise from spontaneous answers of informants. Some answers provoked more questions, seeking either clarifications on some points or deeper information. There were introductory formalities observed to create a report and set the whole dialogue in motion.

OBSERVATION SCHEDULE

Since 2001, the researcher has been having an inquisitive mind about the proliferation of CCR. This inquiry has stimulated his professional interest the more. In 2001, 2002, 2003 and 2004, the researcher attended meetings, conferences and seminars both within and outside the diocese. He has been able to interact with the Charismatic leaders, other charismatic members and non-members; he has also read literature of the movement. He used key informant technique in carrying out research.

Various unarticulated aspects of the movement were known and the researcher and the research itself were enriched. This data was interpreted accordingly in Chapter Four.

3.5 DATA COLLECTION AND PROCEDURE

In collecting primary data, the researcher used the questionnaires. He collected questionnaires with the help of six (6) catechists from the church centres where the movement is very active. These catechists are thus referred to as research assistance and these were recruited, all 80 (eighty) questionnaires were sent out.

The researcher himself carried out oral interviews. The researcher in his notebook wrote out the information. This was also information got through participant observation.

3.6 DATA ANALYSIS

Statistical procedures were used to analyse the data. All answered questionnaire items, answers from interview schedules and all data collected from the field was arranged orderly and accurately. Categorisation, processing and quantification record the data.

It is tabulated using both quantitative and qualitative methods. Tables of frequency distribution are used to show the different patterns of data categories. These frequencies were also translated into percentages. The data was then tabulated using frequencies, percentages and mean scores of variables. It should be noted however that other theories also assisted a lot in the discussion of the findings.

CHAPTER FOUR

PRESENTATION OF DATA FINDINGS

4.1 INTRODUCTION

In this chapter, the data was presented using statistical procedures. It was then categorised, quantified and processed, tabulated using both quantitative and qualitative methods. Tables of frequency distributions were used to show the different patterns of data categories. Then, the data was analysed using frequencies, percentages and mean scores of variables. The null hypothesis was tested using the chi-square. The findings were thus interpreted using some existing sociological and psychological theories. This chapter also deals with the danger of CCR and its influence on the faith of people.

4.2 CLOSED-ENDED QUESTIONNAIRE FINDINGS

Here the main concern was to look at the short responses of the six categories of people notably; Bishop, Priests, catechists and Christians. Therefore, the following information was procured:

4.2.1 BISHOP'S DATA

A three-item questionnaire was presented to the Bishop of the Diocese Rt. Rev.Dr Robert Muhiirwa as the pastoral leader of the Diocese. Asking him whether he was aware of the presence of Charismatic movement in the diocese, then whether the movement is growing or not, and whether he gets reports from the movement.

FINDINGS:

The Bishop was very much aware of the CCR in the Diocese and that it has become stronger and stronger, then, he gets very many positive reports about the movement only a few negatives.

Among the positive reports of the movement he gets were the following:

They always gather for prayer meetings, read the Bible and expound it

They have been able to pay for some of their catechists who go for training at St. Adolph on-going Formation Centre (Fort-Portal).

They have been able to strengthen small Christian communities.

They have been able to become good and exemplary leaders of the Church.

They carry out integral development, pray for the sick, self-help projects, apostolate, sex education, et cetera.

Many who had strayed are coming back.

They assist the elderly.

Many now are receiving the sacraments.

They have restored the devotion to the Holy Spirit and they boost the importance of the Holy Spirit in the life of the Church.

On the official Diocesan policy concerning evangelisation by the Charismatics, the Bishop said that the Diocese allows them to operate throughout the Diocese even before he was appointed the Ordinary of Fort-Portal.

He however noted with a strong appeal that the CCR members ought to work together with the priests and other agents of evangelisation. They must be guided by the official teaching of the Church. They (CCR members) should be under the watch and guidance of diocesan authority.

4.2.2 PRIEST'S DATA

There are two priests in Kahunge Parish. A three-item questionnaire was given them. They filled all questionnaire. They were asked about the awareness of the movement and they all accepted that there is a strong presence of CCR members in the Parish.

FINDINGS

The two priests never knew the number of CCR members in their parish, reason being that the movement is growing like fire burning in the Sannah grassland during dry season. They all answered on the influence of CCR on faith and they gave both negative and positive influence thus:

Positively;

Members have been dedicated to Christian life, are attending seminars, have shown seriousness in receiving sacraments, are bringing back the strayed, helping people to have love towards prayer, they are paying tithe promptly, they are carrying out apostolate; they have gone ahead to work hard for community development, promotion of vocation of the young, and above all, the movement is against bad, un-Christian habits or practices consequently, the once 'dormant' Church is becoming jubilant.

Negatively;

The two priests noted with concern that the CCR members are ignorant about the teaching of the Catholic Church. The CCR members are proud of saying that they are holier than ordained ministers and this is expressed in their testimonies, their refusal to attend mass when it is a priest who drinks or attending mass in full number when a Charismatic Priest presides over mass.

They are full of self-congregations, the chaplain on the sad note said that in some outstations, there CCR members are segregative; they segregate themselves from ordinary Christians. They have their own way of greeting their fellow members that is “ijura Mutima Orikwera” Meaning “Be filled with the Holy Spirit”; failure to respond to this greeting, one is taken as a separated brother or sister. They have longer testimonies criticising other people as sinners (ordinary Christians) who merit eternal damnation unless they repent.

When asked whether the movement should be encouraged, the priests accepted. However they added that it must be in conjunction with the official agents of evangelisation. They (Priests) unanimously agreed that the movement has something to contribute to the church.

4.2.3 CATECHISTS’DATA

Six questionnaires were given to the catechists. Three (3) or 50% were fully trained, two (2) or 33% had been for on-going formation for three months at St. Adolph’s on-going Formation Centre and one (1) or 17% had not been trained at any institution. All the six questionnaires were returned.

Of these six (6) respondents, four (4) or 66% were between the age of 31 and 45, one (1) or 17% were between the age of 46 and 59 and finally the other one (1) or 17% was between 60 years plus.

Table 4.1: The age Distribution of catechists:

Age	Respondents	Percentage
31-45	4	66%
46-59	1	17%
60-	1	17%
Total	6	100%

When asked whether CCR is active in their Church centres, all of them agreed. Differences in responses came in when they were asked whether they knew the number of CCR members in their Church Centres. Five (5) or 83% knew the number while one (1) or 17% did not know the number for he was a new person.

When answering the question whether according to them the movement is active in their Church centres, five (5) or 83% unanimously accepted but one (1) or 17% said that he did not know.

Asked whether CCR movement helps both members of Charismatic and non Charismatics to pray well, four (4) or 66%, one (1) or 17% said no because they opposed ordinary Christians and took them as sinners whereas one (1) or 17% never knew.

Asked whether CCR members encourage people (Christians) to go for sacraments, five (5) or 83% and one (1) was not sure.

Asked whether these catechists were Charismatics, two (2) or 33% were members, two (2) said No and then other two (2) or 33% said that they were still waiting.

When asked about challenges, all of them or 100% said Yes.

When asked whether there are some members who have come from sects like Bisaka's and Savedees, five (5) or 83% accepted and one (1) did not know.

Relatedly, asked if these new members from Bisaka or savedees had posts of leadership, five (5) or 83% said not yet while one (17%) did not know.

Asked whether CCR members assist at the Church, four (4) or 66% accepted one (1) or 17% said no and one (1) or 17% did not know.

Asked about positive and negative influence, three (3) or 50% said that the movement has negative and positive, two (20 or 33% were quick to mention only negatives while one (1) 17% was still learning their behaviours.

Negatives points are summarised bellow:

Five (5) or 83%- no respect for the Church leaders.

Three (3) or 50%- not attending Church services; only come after Church services for praise and worship.

Four (4) or 66% have negative feelings towards sacrament of penance being administered by a priest who is not a Charismatic member. They say that they cannot go before their fellow sinner.

Five (5) or 83% despite those who drink and smoke.

Four (4) or 66%- full of testimonies and miracles that are at times not pleasant to the ears and eyes of ordinary Christians.

The following were commonly shared:

The CCR members discourage the paying of Church dues thinking that Church leaders are misusing their money.

The CCR members are segregative, they have created hatred, segregation, and divisions in the Church and many seem to have abandoned the recitation of the Holy Rosary.

The two (2) catechists out of six (6) said that the movement has both negative and positive influence.

Positive influence:

Encourage Eucharistic celebration

Encourage other Christians to come for church wedding

Bring back the strayed

Improve singing in the Church

Encourage community development at the church

Discourage misbehaviour

Very courageous in preaching and defending the Church

Encourage integral education

Home visitations have been conducted.

Miracles like healing the sick have been performed.

Bible sharing and expounding on what is read.

Catechists were asked whether the movement should be recommended to continue in the church.

Three (3) or 50% accepted but added a clause; “should work with Church leaders”, two (2) or 33% were indifferent and one (1) or 17% said no because of the negative impact it has caused in the Church.

Table 4.2 Frequencies, percentages and Mean Distribution of Catechists' Major Questions.

QUESTION	Alternative response	Sample Size	Frequency	Percentage	Mean
Number of CCR In the Church Centres	YES	6	5	83%	
	NO	6	1	17%	2
	I DON'T KNOW	6	0	0%	
Is the movement active In the Church centres?	YES	6	5	83%	
	NO	6	0	0%	2
	I DON'T KNOW	6	1	17%	
Is the number of CCR Increasing?	YES	6	4	66%	
	NO	6	1	17%	2
	I DON'T KNOW	6	1	17%	
Does it help both CCR Members and non- Members to pray well?	YES	6	4	66%	
	NO	6	1	17%	2
	I DON'T KNOW	6	1	17%	
Does CCR movement Encourage people to go For Sacraments?	YES	6	5	83%	
	NO	6	0	0%	
	I DON'T KNOW	6	1	17%	
Are you Catechists also Charismatic members?	YES	6	2	33%	
	NO	6	2	33%	2
	STILL WAITING	6	2	33%	
Do you catechists meet Challenges with this CCR movement?	YES	6	6	100%	
	NO	6	0	0%	3
Are there new members From Bisaka or savedees?	YES	6	5	83%	
	NO	6	0	0%	2
	I DON'T KNOW	6	1	17%	
Do they assist at The Church?	YES	6	4	66%	
	NO	6	1	17%	
	I DON'T KNOW	6	1	17%	
Does the movement Have positive or Negative influence On the faith of the People?	NEGATIVE	6	2	33%	
	POSTIVE	6	3	50%	2
	I DON'T KNOW	6	1	17%	
Do you recommend The movement to Continue?	YES	6	3	50%	
	NO	6	1	17%	2
	INDIFFERENT	6	2	33%	

4.2.4 CHRISTIANS' DATA

64 (sixty-four) questionnaires were sent out to the Church to be answered by Christians. Out of them, 56 (fifty six) questionnaire were returned, 3 (three) of them were not answered probably

because the respondents never understood well what to do with them or they never understood the language; so, 53 (fifty-three) questionnaires were fully answered.

Out of 53 respondents, 7 (seven) or 34 (thirty-four) or 64% were females, 19(nineteen) or 36% were males. Still, 26 (twenty-six) were single, 23 (twenty-three) were married and 4(four) did not state their marital status.

As regards the level of education, 17 (seventeen) were Primary School leavers, 29 (twenty) were Secondary school (ordinary) leavers. 8 (eight) had completed Higher Education (HSC) while 5 (five) had attained Tertiary Training but 3 (Three) never stated their level of Education.

Table 4.3 Frequencies, Percentages, Mean, Distribution of Age, Marital staus, Gender and Education Status.

QUESTION	Sample Size	Alternative Response	Frequency	Percentage	Mean
Age	53	10-20	07	13%	09
		20-30	12	22%	
		30-40	18	34%	
		40-50	09	17%	
		50-60	05	11%	
		60-+	01	02%	
Marital status	53	Single	26	49%	18
		Married	23	43%	
		Not stated	04	8%	
Gender	53	Male	19	36%	26
		Female	32	64%	
Education Status	53	Primary	17	32%	09
		Secondary	20	38%	
		Higher level	08	15%	
		Institutional level	05	09%	
		Degree level	0	0%	
Never stated	03	6%			

4.3 REASONS FOR JOINING THE MOVEMENT

Trying to get answers from CCR why they are attracted to the Charismatic movement, the following were responses.

22 (twenty-two) or 41% said that they wanted to know the living God as their saviour, 13 (thirteen) or 24% joined to share on the type of happiness that Charismatic Renewal members showed, 8 (eight) or 15% said that they wanted to renew their life in Jesus Christ and become committed members, 9 (nine) or 17% joined because of examples that they got from CCR movement and 1 (one) or 2% reserved the comment probably because either she was not knowing why she joined or she was shy to answer.

The following were shared by a small percentage, that is, about 10% bellow:

10% joined because they wanted to get healed.

05% joined because one of the partners was already a member.

06% joined because they wanted to get gifts of the Holy Spirit.

08% joined because of the miracles that they experienced when Fr. Bashobora healed them during the healing mass conducted in March 2003 at Kahunge Parish.

02% wanted to change their behaviours and have as renewed life.

Respondents were asked if the renewal improved their faith and the following answers were got:

65% said that they had grown spiritually.

12% had received the gifts of the Holy Spirit.

30% did participate in the work of evangelisation.

48% had had their lives improved after joining the movement and there was also an improvement in prayer life: Rosary, morning and evening prayers otherwise called “Ekyisinde kyÓmwebazyo nÁkasheshe”

4.4 METHODS OF EVANGELISATION

A question was asked about methods the CCR members use in attracting other members to join the movement. The following methods were pointed out:

89% preach through their testimonies and do the sharing with people after giving testimonies.

72% talked of preaching and expounding the Gospel.

69% said that many are attracted because of the gifts of healing.

61% talked of the generosity and way of behaviour the CCR members were manifesting.

Their relatives attract 48%, husbands encourage wives who may be non-members to join and vice versa.

66% attributed their joining to Fr. Bashobora when he held a crusade at Kahunge in March, 2003.

Others talked of music, active involved in the church, the counselling given by already existing members, et cetera.

4.5 EFFECTS OF THE MOVEMENT ON THE CHURCH

Respondents were asked whether the movement has resulted in negative or positive effects on their faith:

87% agreed that the movement has gained ground and people's faith has increased. These had many reasons to attribute. Evidently, crusades, seminars, retreats, talks et cetera, were taking place in and outside the Parish; the, the examples shown by leaders and the presence of agents of evangelisation like Religious Sisters, guidance got from the Chaplain of CCR which helped so much.

13% however said that they were not sure, also, they had their serious reasons that they based on. They were quoted saying that the movement is against the culture, undermine the hierarchy, CCR members take themselves as holier than clerics and other ordinary Christians.

4.6 CONTRIBUTIONS

Respondents were interviewed if the movement at stake had brought benefits or not to the church. 92% said that the movement had brought something positive where as 08% retorted that the movement had brought nothing to benefit the Church.

To elaborate on the former side or camp, we have the following thus:

Evangelisation through popular mission like seminars, crusades and rallies others through family apostolate, this was shared by 74% of sample population.

Members contribute positively at the Church, pay tithes contribute towards education of catechists, and others support spirituality.

Power of the ministry, helping and praying for the poor, participates actively in the Church liturgy.

Gift of expounding on the scriptures.

Encourage prayer groups and do counselling.

Unity among members.

4.7 OBSERVATION DATA

The researcher had an interest in CCR movement since 2001 after observing and attending several meetings, seminars, crusades, et cetera. The climax was July 2002 when the researcher attended “life in the Spirit” seminar at Emmaus Centre, Katikamu.

A keen interest was taken at the researcher's home Parish whether the Church was full of handshaking, hugging and greeting as people were entering the Church and sat on pews. The phrases; "praise God, may you be filled with the Holy Spirit..."punctuated the conversation throughout the Church.

A visitor experiences new Pentecost. As a researcher observed, visitors who came were welcomed warmly and introduced to whoever was within the Church. Singing, clapping, facial expressions clearly showed that people experienced the true Living God. Within a few minutes, the singing slows down and prayer continues the person praying is surely having the power of the Holy Spirit.

Before beginning the prayer, all people present stretch out their hands, begin praying aloud, and in unison, some like praise you God, thank you Jesus, Jesus I love you, alleluia, et cetera are heard. Everyone speaks slightly above the ordinary conventional amplitude.

With continuous praying the following phrases are always heard by the researcher:

Shi.....rarararararararararara

Kuu.....rarararararararararara

Pii.....rarararararararararara

Tuu.....rarararararararararara

Simaa.....rarararararararararara

A bigger group spoke in tongues. They were very quick in speaking which first terrified the researcher thinking that they had gone out of their minds. As they kept on singing, a rough harmony was formed. The sound increased in intensity and then faded. Tongue singing became tongue speaking and phrases;

"Thank you Lord.....Praise God.....

Alleluia, amen, A—mm. ee.n....., God is Goo.ood!!..."The researcher heard all this.

In their sharing, they could first pray over the person to preach so as to be filled with the power of the Holy Spirit. In his or sharing, whenever there was any point made, the congregation could clap saying strongly ‘Amen, Jesus, Thank you Lord, Alleluia or some could say, Praise God.

The researcher was surprised at the way the preacher was quoting the Scriptures from the Bible and to his amazement, all the quotations were correct! An indicator that the power of God was working.

After preaching, the leader calls a person to thank the preacher. Some phrases similar or different were always heard like:

My brothers and sisters, I have been touched by my brother’s or sister’s sharing, we clap for the Lord for the Lord, for the preacher’s acceptance to be used by the Holy Spirit; then he or she would also invite the entire congregation to clap for itself for listening well.

Different testimonies were always followed which put the researcher into searching for more about them. Testimonies like: God spoke to me in the previous week, He touched on my husband’s life of my wife’s tongue or God healed me, I expected a miracle of not becoming angry with anybody...and so forth. Many other testimonies heard were connected with money, healing and some gave testimonies how God touched their tongues and so were able to speak in tongues. The researcher noted that when such testimonies were over, the leader always called sisters and brothers to praise God for such. More songs and praises followed.

There proceeded another session of healing. Those who needed to be prayed over were invited to come in the middle or centre or rightly in front and the members stretched their hands on the sick person(s). Some intercessors and or other people touched on the head; others on the shoulders and prayers went on.

Often times, the leaders requested the visitors to introduce themselves before the congregation and these visitors were encouraged to keep on coming.

Always collections followed. This was in monetary terms or some were giving things like beans, pineapples, eggs, sugarcane, some gave small bottles of milk and some gave oranges among others. These were offered as the song was going on. The researcher in this case often heard a common song almost every prayer meeting he visited.

There was a song in Runyankole-Rukiga; “Ndyakuhaki Mukama...Ndyakuhaki...”Literary meaning “What return can I make to God for the good that He has done in our midst”.

There was always selling of properties, which were offered, then counting of the money and announcing the results to the members and then followed handover of the money to the treasurer.

This was always concluded with a number of announcements and communications. The group dispersed and many went to their homes sharing about what they had heard and seen. Everyone was always happy though tired.

4.8 FINDING BASED ON EACH RESEARCH QUESTION AND HYPOTHESIS

The purpose of this study was to investigate the factors that have influenced CCR on the faith of the people in Kahunge catholic Parish, Fort-Portal Diocese -Uganda.

The analysis of the data and presentations of the results were therefore structured according to the specific research objectives and hypothesis.

4.8.1 Research Objective One.

This was to find what type of evangelisation technique that CCR members use. Various answers were given from different respondents. The following are some of the methods used by CCR members to attract other non-Charismatic members to join: they preach to people, give

testimonies, Bible sharing, assist the sick and pray with them, use seminars, conferences, counselling, examples manifested by the CCR members. All this is done in collaboration with the Father Chaplain, catechists and Religious Sister who is in charge of the apostolate in the Parish. These keep on advising them.

4.8.2 Research Objective Two

This was to find out the type of people that are attracted most to CCR movement when categorised by sex, age, level of education and socio-economic status. In answering this, the following were noted:

On the issue of gender, both males and females were involved and attracted though according to table...percentage of females seemed to be higher than that of males that is, 64% and 36% respectively, a difference of 28%

Coming to the age distribution, all were presented according to designing. The researcher noted that a big group fell under the age of 30 and 40, a percentage difference of 32.

With the level of education, all respondents were involved. Secondary education had the highest (38%) while the degree level had nil.

In socio= economic status, businessmen and women, social workers, agents of evangelisation, peasants and students were all involved.

4.8.3 Research Objective Three.

This was about the inquiry if the movement had an influence on the faith of the people in Kahunge catholic Parish. The following thus showed that the influence as both positive and negative:

On the positive side, the following deserve to be mentioned:

Catholics have become more dedicated to Christian faith

The Holy Spirit is playing a significant role.

Christians' problems are a concern of the whole community.

Healing ministry in the Catholic Church is a reality.

Bad habits have been abandoned.

The number of Catholics joining other religions has reduced.

Reception of sacraments has increased.

Payment of Church dues has increased.

The strayed have been brought back to the Christian faith.

On the negative side, the researcher noted the following;

CCR members tend to be proud, they have 'holier-than-others' attitude, hence, no respect for priests.

To CCR members, one who drinks alcohol is typically a sinner thus, the teaching of CCR has evangelical thrust.

Respondents still were quoted saying that CCR members are segregative, they tend to associate and assist their fellow CCR members only.

Some CCR members clash with each other in competing for leadership and when they become leaders, some misuse Charismatic funds.

4.8.4 Research Objective Four.

This dealt with the official Diocesan agents of evangelisation towards the movement. The results showed that the movement is popular; the diocesan Bishop was recommending its spread even in the remotest Church centres of the Diocese.

The Bishop further said that these Charismatic members must work in collaboration with the Priest; they should be under watch and guidance of the diocesan authority other than doing their own programmes that are not known by Parish administrators', he commented.

The Chaplain for the lay apostolate in the diocese, Parish priests in Kahunge, the chaplain for movements in Kahunge had almost the same trend of thought like the Bishops.

The Catechists also expressed their desire like the Religious sisters that the movement would be very good and would attract very many ordinary Christians if the CCR members are well guided and helped by priests in the Parish.

A greater percentage showed that they view the movement positively and recommended it to continue.

4.8.5 Research objective Five

Views were solicited from respondents as to what contribution the CCR members can make to the Church. The greatest was devotion to the Holy Spirit, spirit of Prayer, lively liturgy, and practical love among Christians, ministering to the needy and new methods of evangelisation.

4.8.6 Testing the Hypotheses.

4.8.6.1 A Chi-Square Test of the Relationship between Gender Attractions and Charismatic Movement.

A relationship between gender and attraction to the Charismatic renewal was sought. Table 4.2 reveals that 64% of the respondents were females while 36% were males. This gave the mean score of 27. The researcher found out whether the difference was significant.

Table 4.4: relationship between Gender attractions and Charismatic Movement.

	MALES	FEMALES
OBSERVED	19	34
EXPECTED	26	26
(O-E)	07	07
(O-E)	56	56
	02	02

Then put (E) on mean thus, the mean is 26%. Formula for testing hypothesis- using Chi-square.

$$= X^2 = \sum \frac{(O-E)^2}{E}$$

E

Where \sum =the sum of

O= observed frequency

E= Expected frequency

$$= X^2 = \sum \frac{(O-E)^2}{E}$$

$$= X^2 = \frac{\sum (-7+7)^2}{26}$$

$$= X^2 = 0$$

26

$\chi^2 = 0$

Degree of freedom = 1

Is $(c-1)(r-1)$

Where e = Number of Columns = 2

r = Number of rows = 2

The level of significance = 0-05

Critical value = 1.96

Conclusion: There is a relationship between gender and the attraction to the Christian movement.

Null Hypothesis

There is significant relationship between the religious status and the attitudes towards CCR movement. The Catechist's data was used for testing this hypothesis. In the table, the researcher noted in percentages the attitudes of catechists towards CCR movement. (Confer, Table 4.2)

4.8.6.2 A Chi-square to test the significance of Catechists' attitude towards Charismatic Movement.

In a similar manner (as above), significance between catechists' attitude towards the Charismatic movement was sought. The following response was obtained as summarised in the table bellow.

Table 4.5: the significance of catechists' attitude towards Charismatic Movement

	NEGATIVE	POSTIVE	DON'T KNOW
Observed Frequency	2	3	1
Expected Frequency	6	6	6
(O-E)	-4	-3	-5
	16	9	25
	3	1	4

$$X^2 = \sum \frac{(O-E)^2}{E}$$

E

Where \sum = the sum of

O = Observed frequency

E = Expected frequency

$$= X^2 = \sum \frac{(O-E)^2}{E}$$

E

$$X^2 = \sum \frac{(O-E)^2}{E}$$

E

$$X^2 = \frac{(1+3+4)^2}{6}$$

6

$$X^2 = \frac{(8)^2}{6}$$

6

$$X^2 = \frac{64}{6}$$

6

$$\chi^2 = 11$$

$$\text{Degree of freedom} = (3-1)(2-1)$$

$$df = (c-1)(r-1)$$

$$df = (2)(1)$$

$$df = 2$$

Where c = Number of columns = 3

r = Number of rows = 2

The level of significance = 0.05

Critical value = 1.96

Since 11, the level of significance is above 1.96, we reject the hypothesis. The conclusion will be there is no significant relationship between religious status and attitudes towards CCR movement.

Null hypothesis

There is no significant relationship between marital status and attraction towards CCR.

A relationship between marital status and attraction was sought. Table 4.3 reveals that 49% are single and 7% never stated their marital status.

4.8.6.3 A Chi-Square to test the significant relationship between marital status and attraction towards CCR movement.

Marital status and attraction toward the Charismatic renewal movement was another important aspect of consideration as a hypothesis. Fortunately, the data as given here under in the table was successfully got:

Table 4.6 Significant Relationship between Marital status and attraction towards CCR Movement.

	SINGLE	MARRIED	NOT STATED
Observed frequency (O)	26	23	4
Expected frequency (E)	26	26	26
(O-E)	-0.5	-3	-22
	0.25	12	506
	0.01	0.5	19

Formula for testing hypothesis – using Chi- Square is

$$X^2 = \sum \frac{(O-E)^2}{E}$$

Where \sum = the sum of

O= Observed frequency

E= Expected frequency

$$= X^2 = \sum \frac{(O-E)^2}{E}$$

$$X^2 = \sum (0.01+0+19)2$$

26

$$X^2 = \frac{\sum (19)^2}{26}$$

26

$$X^2 = \frac{361}{26}$$

26

$$X^2 = 14$$

Degree of freedom = (3-1) (2-1)

df = (c-1) (r-1)

df = (2) (1)

df = 2

Where e = Number of Columns = 3

r = Number of rows = 2

The levels of significance = 0,05

Critical Value = 1.96

In conclusion, there is no significant level between marital status and attraction towards CCR.

We reject the hypothesis.

4.9 DISCUSSION OF FINDINGS

From the introduction, we find that this Charismatic movement has lay origin. Till now much of the movement leadership is composed of lay people. The rise of this movement in the Catholic Church world-wide must be placed within the wider context of the new religious movement that have increased in our societies within recent decades. We should note that there is a very link that has been established between this movement and Pentecostalism of the Protestant Churches (Lederle, 1990: 283). Even today, there are many similarities between the Charismatic

movement and the many Pentecostal movements but according to some respondents: the members do not easily accept this.

New Religious Movements (NRMs) have been important aspects of religious history in all the great religious traditions of the world. They have a fascination of their own right: that is why Malcolm (1995) observed that, the new religious movement offer us an opportunity to study religiosity in its purest forms uncontaminated by the complexities of motive, organisation and doctrine that the long established Churches entail. That is why it has been significant to study the new ideas and beliefs, styles of organisation and life and background against which the Charismatic movement has emerged in the Catholic Church.

Underlying the emergence of many New Religious Movements with new expressions of faith seems to be the fact that today's materialistic society has squeezed out the sense of the mystical and the sacred. There seems to be a spiritual vacuum left by the mainstream Churches that many NRMs have rushed to fill.

A reality as complex as the Catholic Charismatic Renewal can be approached from many different perspectives. To that reality will distort it in some manner like Joseph Fichter (1975) a sociologist of Religion who saw the CCR as a Church sect typology and approached it from a definitive point of view in an attempt to answer the questions of what it is.

A personality psychologist might view the movement from the point of view of personality factors that promote attraction to groups. Psycho-analytically oriented researches will relate it to the interaction of conscious and unconscious elements in mind. The political theorist might want to examine it in the context of a challenge to the power of the conventional Church hierarchy. The social movement by examining various social- environmental events that promoted the

development of a religion collectivity seriously challenging dominant secular and Church values (Smelser, 1963). A believer will see the work of God at play.

Our analytical framework would be incomplete if we do not introduce sociological and social psychological theorising about the determinants of social movements in the developments of the Charismatic movement.

4.10 THEORIES ABOUT SOCIAL MOVEMENTS LINKED WITH THE INFLUENCE OF THE CHARISMATIC MOVEMENT

Turner and Killiam (1972) proposed the theory of collective behaviour to explain the rise of social movements. This theory stresses the importance of various social stressors such as marginality, isolation and relative deprivation in cognitively and emotionally 'setting up' people to become involved in a social movement that promises to provide a renewed sense of identity, pride, meaning and possibly a tool to wrest concessions from those in power. The collective behaviour approach tends to emphasize the social psychological states of individual. It pictures people as primarily emotional creatures.

The proponents of resource mobilisation approach to formation of social movements differ from the theory of collective behaviour. Resource mobilisation advocates or emphasizes the availability of organisational resources such as leadership, control of information networks and the ability to manipulate society as the keys to successful social movement development (Perrow, 1979). From this perspective, successful social movement cultivation is largely a rational process deliberately engaged in to achieve victory in the arena of conflict over scarce or valued social resources such as money or power (Bord and Faulkner, 1983:23). Resource

mobilisation approach then focuses on social structural conditions that favour movement formation.

Social scientists generally seem to view religious behaviour as emotional in nature. Because of this, there have been a few attempts to apply resource mobilisation theory to religious movements. However, we can also argue that what appears primarily emotion driven behaviour can have some very rational, goal directed purposes. It is for this very reason that Bord and Faulkner (1983) in their researcher tried to demonstrate the applicability of resource mobilisation theory to the Charismatic movements and other modern religious movements.

However, we also view certain aspects of human motivation as crucial to understanding participation in modern religious movements. The rapidity of social change characterising the last two decades of Kahunge people's life and Uganda generally has eroded perception of many people that have control over important aspects of their lives. People's traditional way of socio-political and religious life has been disturbed by modern changes; the rebel war from 1981 to 1986 that devastated the area. As people were recovering from these wounds, famine struck and poverty following the enclosure of western Uganda Railway and there was departure of the Rwandese to democratic Republic of Rwanda (DRR). All this has interfered so much with important aspects of their lives. In such a situation, social movements such as the Charismatic movement, which restore their perception of control, will probably be successful in attracting and holding members.

Pentecostalism can realistically be defined as a set of practices that increase the probability of attribution of control. Its whole emphasis on the Holy Spirit and the gifts of the same are set in

the context of a newly granted power, which permits individuals to better control of their environment, including the self. Healing, prophesying, speaking in unknown tongues, interpreting these unknown tongues, wisdom and so on, all exemplify extended powers and more efficacious behaviour. Not many Charismatic members would agree with this. They often state that it is God working through the individual. He is the source of power, which provides the ability to heal all sorts of physical and psychical ailments, to reorder spoiled relationships, and to provide renewed energy to set new goals and successfully pursue them. The crucial point however is that this power is exercised by and through the individuals and is definitely perceived as extending individual's control over all aspects of their socio-physical environment. Does not this in itself provide a sense of renewed efficacy? Bord answers this with a big affirmative (Bord, 1983:33).

4.10.1 APPLICATION OF PSYCHOLOGICAL THEORIES TO THE INFLUENCE OF CHARISMATIC MOVEMENT

In many of their testimonies, Charismatic members will most often point out a fact that belonging to the movement has helped them to solve a host of problems. It is common to hear of persons, who were lame or disabled but are now healed; another one was immoral but the Lord delivered him/her; the other was healed of abnormal pains, and so on. Most social movement and social change theories point out the importance of certain kinds of strains such as determination of the rise of new movements. Right from the initial stages of the Charismatic movement Renagan (1972:121) points out that the movement began with a group of lay people 'who felt they were lacking something in their lives'. Historically, we know that the 1960s was time of social instability, a post second World war era.

Strain is a phenomenon of all life forms. It is part and parcel of our society today. Strains of various types have already been alluded to. These strains are a dominant feature of being reactive creature in a responsive environment. Psychologists, especially psychoanalysts like Freud, state that strains can be simply endured; they may lead to apathy, depression, or other forms of withdrawal; or they can lead to 'search behaviour', which may take many possible forms. In discussing the social strains that proliferate the Charismatic movement, we can identify a few general sets of problems.

The very first problem emanates from the very structure of the Catholic Church. This primarily concerns the relationship between the church and its members, the Church and non-Catholic Christians, and the Church and the secular society in general. Looking at the organisational structure of the Church, there still persist the perennial problems of centralised authority. The Church seems to be identified with the hierarchy, yet this same hierarchy doesn't seem to answer the deep rooted religious aspirations of its followers. No wonder the greatest percentage of members said they joined the Charismatic Movement because they wanted to renew their faith. There was a certain emptiness that mainline Catholicism could not fill which an involving movement such as the Charismatic movement seemed to answer.

There is also the question of moral obligation centred on the reluctance of the official Church to take activist stand on issues of modern society such as oppression, poverty, injustice and so on. Psychologists define religion as those aspects of human behaviour and action that have a direct link with the otherworldly, supreme, God. If faith doesn't answer people's needs and aspirations, it becomes irrelevant and people look elsewhere to satisfy those aspirations. That is why the love and Unity that exists among the Charismatic members, mutual assistance, acceptance and

referring to one another as 'brother' or 'sister' is one of the major reasons that attract membership.

Another factor leading to the rise of the movement already alluded to, are the tensions generated by problems in living that appear chronic in our modern society. There are psychological feelings of meaninglessness, unstable interpersonal relationship, and other factors that aggravate a sense of inefficacy which is reflected in the testimonies of many members. Some have personal health problems not easily dealt with given existing knowledge base. There are problems that Chapple (1970) has called 'the fundamental crises of existence.' The outstanding characteristic of this class of strain is intense feeling of helplessness. The list of specific include; long standing marital difficulties, a lack of ability to control one's children, problems of drugs and alcohol, acute debilitating health problems, lust, inability to form meaningful friendships, anger, and so on.

The thousands of testimonies we have either read or heard amply attest to the importance of these personal strains in providing members for the Charismatic movements.

Bellow are some of the testimonies:

The Lord enabled them to recover their soul, mind and body. Through the Love of Jesus Christ, they were healed of many sicknesses like cancer of the throat (gullet). High blood pressure, et cetera and each day brings them more closely to the loving hand of Jesus Christ (Christians interviewed at Kahunge Church Centre 17th June 2004).

When they joined secondary school, they tried everything: drugs, sex, and the whole bit. After a while nothing seemed worth anything. They did not have any real friends and they were healed

nowhere until they accepted the Lord in their lives. Now they feel happy (Oral Interview carried out from St. Michael S.S.S, Kahunge Church Centre).

I left school in obedience to my parents. I began dealing in illegal trade with waragi, Marijuana, selling roasted groundnuts and other things. At first, business was booming and I got a lot of money. When things began going wrong I lost all my money and was reduced to nothing. I thought of suicide. Then the Lord met me in a special way. Now I have devoted my whole life to preaching his word. (Catechist Nyarurembo Church centre).

These are the types of testimonies one often hears. It is these kinds of people who comprise the bulk of the membership of the movement. Their primary concern was relief from personal problem that rendered them powerless in the western world.

4.10.2 SPEAKING IN TONGUES AND INTERPRETATION

Charismatic Renewal members regard speaking in tongues, as, at least, the normal sign that one has been, as they say, “baptised in the spirit.” An outburst of tongues, they point out, was an immediate result of the descent of the Holy Spirit at Pentecost, and they expected something similar to happen today when people receive the Holy Spirit. According to Basham (1977) and Williams (1978), tongue-speaking is stressed as invaluable armour in the battle with Satan, self and the world. Forrest (1974) in New Covenant goes as far as suggesting that “those in a body who don’t receive the gift of the tongues suffer as a result.”

Tongue-speaking has attracted the attention of Anthropologists, Sociologists, Psychologists, Theologians and Journalists.

CHAPTER FIVE

SUMMARY BASED ON RESEARCH QUESTIONS

5.1 SUMMARY

The researcher felt that there are ways that Catholic Charismatic Renewal may help to acculturate prayer life and Eucharistic celebration. This is a view of strengthening the mission of the Holy Spirit, which was emphasised until after Vatican council II. There is no doubt therefore that mushrooming number of members joining the CCR movement in a short period of its existence in Kahunge Catholic Parish showed that Christians were never satisfied with their old ways of Christian life. The movement has helped many Christians to live exemplary life especially good relationship and respect for one another. This topic of CCR movement is complex and therefore, we propose areas for further research.

5.2 CONCLUSIONS BASED ON RESEARCH BASED QUESTIONS

This study concerns the CCR, a movement within the Catholic Church that had direct influence from the protestant Pentecostals (Renagan, 1969, O'Connor, 1971) hence, the origin of DUQUESNE WEEKEND, which clearly gives the official beginning of the movement (Bord and Faulkner, 1983).

This study had three researcher questions, which aimed at investigating the influence of CCR on faith of the Kahunge Christians. The study attempted to give concrete answers to the researcher questions raised which have been discussed below:

5.2.1 FIRST RESEARCH QUESTION

The researcher wanted to find out the evangelisation techniques, which the Charismatic renewal members use.

According to the research carried out in the field and data collected, this objective has been achieved. In 4.6.1, the following were mentioned” preaching, giving testimonies. Bible sharing, visiting the sick and praying with and over them, using seminars, conferences, counselling, good examples the Charismatic members spray and help got from the Chaplain of CCR. Some respondents affirmed that many more people from other religious and sects are coming to join the movement.

5.2.2 THE SECOND RESEARCH QUESTION

It was based on which category of people is more attracted to the movement. In an attempt to know what category of people that are more attracted to the movement, a relationship was sought between gender and attraction, sex and attraction, level of education and attraction and finally socio-economic status.

Coming to the relationship between gender and attraction to the movement, the results were tabulated in Table 4.3. It was indeed discovered that there is a significant relationship between gender and attraction to the movement. Considering these Church centres, the movement in these Churches seems to be more appealing to the females with 64% although all genders are members. This poses more thirst for further researcher why this was so.

In educational status, all categories of people were involved and those who have reached in the secondary school with a higher percentage and this was due to the fact that the youth joined this

movement from St. Michael's Secondary school where the Chaplain where the Chaplain for the school is the same chaplain for the Catholic Charismatic Renewal in the Parish and other catholic movements in the whole Parish. In addition to that, the Parish and other catholic movements in the whole Parish. In addition to that, the two religious sisters did a great work to keep on holding prayer meetings especially on Mondays and other seminarians who do their pastoral work are never idle but they do a lot of work.

Given this background, many people assumed that the movement is strongly supported by the young people. The researcher tried to establish a relationship between the marital status and attraction to the movement. The results are in Table IV and even the hypothesis was tested in table... results showed that there was a significant relationship between marital status and the attraction towards the movement. All categories of people are attracted to the movement. It is thus clear that the members who joined the Charismatic Renewal were from all walks of life.

5.2.3 THIRD RESEARCH QUESTION

The third research question was to find out whether CC movement has an influence on the Church. According to the research carried out in the field and data collected, this objective has been achieved. In 4.6.3, the respondents affirmed that the movement has contributed a lot hence; there has been a positive influence.

It was also noted that the movement has helped reduce the number of Catholic joining the sects because they seem to have introduced in the Catholic Church, which attracts people to join sects. Many do testify that they have come to know the role of the Holy Spirit though it is not easy to explain this mystery because many have failed to give the real explanation. That is why in the Greek word it is called "ru áh" that can mean 'wind', 'breeze' or 'breath' (Brown, ed., 1968:10).

Christ himself was obviously and clearly aware of the presence and power of the Holy Spirit in his life. That is why in his first sermon he said; “The Spirit of the Lord is upon me, for He has anointed me. He has sent me to bring The Good News to the poor” (Lk. 4:18).

We cannot rule out the fact that the Holy Spirit is the inspiration, the cause, the strength and the impulsion behind the influence of the movement. We cannot once more limit the work of the Holy Spirit in renewing the Church. Otherwise how else can we explain in human terms the many occurrences in the movement and in the Church? Ultimately, we are saying that there are both human and divine factors that have contributed to the growth of the Charismatic movement hence, influenced the faith of the people.

The following also need to be mentioned: dedication, concern of the members, reception of the members according to research objective 3, (confer, 4.6.3) have had a negative influence on the faith of the people. They are summarised as follows:

The members tend to be proud, they are segregative, they clash with their fellow members in competing for leadership and they have evangelical thrust towards those who drink alcohol. These need attention of the Church leaders for a healthy, smooth running inside the Catholic Church.

5.3 RECOMMENDATIONS

Having done a research on the influence of the Catholic charismatic renewal (CCR) on faith in Kahunge catholic Parish, Fort-Portal, Uganda and having come out with some findings, the researcher would like to come out with the following recommendations based on the findings and suggestions given by some respondents:

The Catholic Charismatic movement must not be an elitist movement. It should remain open to all Catholics and avoid the idea that extra ordinary Charisms are “the” signs of Christian maturity. They have to admit that it is the Church’s role to discern charisms. The Charismatic members must avoid over exaggeration on external manifestations.

The leaders of the Catholic Charismatic renewal must be well grounded in spirituality and are encouraged to have a sound doctrine and theology. The knowledge about Biblical interpretation is of paramount importance. It is through such charismatic leaders that more understanding would be imparted on the members for the simple reason that the majority of the members are simple people whose over enthusiasm can go overboard. It also important because some of the members are converts from Protestant Churches who sometimes find themselves as leaders of the groups due to their influence and outspokenness. Such leaders may lack sound Catholic doctrine and are prone to introduce many Pentecostal elements in the Charismatic groups.

Our people need to be informed more and therefore more and therefore the research centres and information at all levels which will have an important directive role. Theologians in general have a special role to play in the movement. The right type of literature should be produced which would get rid of confusions such as Baptism in the Spirit, nature of the Church, role of Mary, tongue-speaking, healing deliverance and so forth. During this research, it was note that there is a growing movement literature. These research centres when formed would act as a force for theological and book reviews. Let not the written work about the Charismatic renewal end up on shelves only to accumulate dust!

The agents of evangelisation must adapt to the Church in this modern age. The Priests are asked to be ready to undertake pastoral approaches under the lead of the loving Spirit who breathes where He will (Decree on the Ministry and Life of Priests. No.13).

Every Priest will, if they have not yet already, been faced with a strong presence of the Charismatic group in their Parish areas. It is no use of taking Gamaliel's stance (Acts 5:38-39) of "wait and see" attitude. A priest has to take a stand he has to offer guidance to the renewal. He can encourage what is good and he can guide towards growth that which needs improvement. He must eventually develop a definite and public posture towards the Charismatic group. He not be baptised in the Spirit to aid others in dealing with the spirit. This simple presence as a pastor can in itself does a great deal of good and is sufficient for providing basic pastoral care for the group. The researcher made this important discovery in his dealing with the Charismatic members.

To argue with in the line of the Diocese on the Apostolate of the Laity (Nos. 24-24), the Bishop has a responsibility of supervising, encouraging. Promoting and supporting authentic popular movements of piety. To achieve this, the Bishop should appoint an intelligent, balanced, trained priest to supervise and properly promote the movement. There is a need to have both the Chaplains and different advisors in Kahunge Parish and Fort-Portal Diocese as a whole. This will assist in harmonising the activities of the movement with the diocesan policy of evangelisation as to conflict between the two.

5.4 AREAS FOR FURTHER RESEARCH

There are areas for further research that the researcher feels should be dealt with.

The rise of the CCR in Fort-Portal Diocese

Inculturation of the Catholic Charismatic prayers into the Church.

The relationship between the Catholic Charismatic Renewal and Pentecostal Churches. What are the similarities and difference?

The gift of the Holy Spirit in the Charismatic Renewal

The Catholic Charismatic Movement, a challenge to or a renewal within the catholic Church.

APPENDICES

APPENDIX 1: BIBLIOGRAPHY

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APPENDIX 2: LIST OF INFORMANTS

NAME	AGE	OCCUPATION
Abagonza N	22	Student
Abimanya C.	24	Student
Agaba T.	28	Civil Servant
Akankwasa A.	29	Civil Servant
Akatukunda E.	23	Student
Aliganyira J.	31	Civil Servant
Ayebembera M.	29	Peasant
Abimanya C.M.	47	Peasant
Banjinyikyire J.	60	Peasant
Behakanira G.	54	Peasant
Musiimenta W.		Co-ordinator
Nyakatuura U.		Parish Priest
Rwatooro J.		Chaplain, Kahunge Parish
Tusingire F	46	Lay Apostolate Co-ordinator Fort-Portal Diocese.

APPENDIX 3: QUESTIONNAIRE

TOPIC: THE INFLUENCE OF CATHOLIC CHARISMATIC RENEWAL ON FAITH IN KAHUNGE PARISH, FORT-PORTAL DIOCESE, UGANDA.

INTRODUCTION:

Dear Respondent,

Greetings and best regards. This is Seminarian Samuel Musiimenta, a student of Makerere University doing a Masters Degree in the department of Theology. He is Making research on the above mentioned Topic. The central aim to to examine whether Charismatic renewal as a movement has influenced People's faith positively or negatively. The researcher kindly requests you to provide the necessary information about the Charismatic renewal. Your contribution by filling-in this Questionnaire is highly welcome (Filling-in name(s) is optional).

PART ONE: CHARISMATIC MEMBERS.

Tick (✓) correct or fill-in the space provided.

1. What is your age?

- a) 10-20 b) 20-30 c) 30-40 d) 40-50
e) 50-60 f) 60 and above.

2. Level of your education

- a) Primary level b) Secondary school (Ordinary level) c) Higher level (S.5 & S.6) d) Institutional level.
e) Degree level

3. Your marital status

- a) Single b) Married c) widow d) Widower

4. What is your Gender?

- a) Male b) Female

5. When did you join the Catholic Charismatic Renewal?

6. What attracted you to join?

7. How is your relationship with non-members of the movement?

- a) Good b) Very good c) Fair d) Bad
- e) Not interested

8. How is your relationship with the members of the Renewal?

- a) Very good b) Good c) Fair c) Bad d) Not interested

9. Has the Renewal improved on your faith?

- a) Yes b) No c) Not sure.

10. Are the gifts of the Holy Spirit used by every Charismatic member?

- a) Yes b) No c) I don't know.

11. Have you ever attended "Life in the Spirit" seminar?

- a) Yes b) No c) I don't know what it is

12. Are the members increasing or decreasing? Give reasons why?

- a. For the increase.....
- b. For the decrease.....

13. Were you a Catholic before joining the Charismatic renewal?

- a) Yes b) No

14. What type of people dominates your prayer group?

- a) Old woman b) Youth c) Old man

15. Is there hope for the Charismatic Movement?

16. What advantages have you got through joining the movement?

17. What areas do you feel these Charismatic members should improve?

PART TWO: CATECHIST.

1. How many years do you have?

- a) 15-30 b) 31- 45 c) 46 – 59 d) 60 and above

2. Level of your education

a) Primary level b) Secondary level c) Institution d) University

3. What is your marital status?

a) Single b) Married c) Widow d) Widower.

4. Your gender (Sex)

a) Male b) Female.

5. How many years have you spent as a catechist of this place?

6. Do you know the number of CCR members in this Church centre?

7. Is this movement active in the Church Centre?

8. According to you, is the number increasing?

9. Does CCR Movement help both members and non-members to pray well?

10. Is the renewal encouraging members to for sacraments?

11. Are you a Charismatic member yourself?

12. How often do you attend Charismatic prayer meeting?

13. Do you meet challenges in collaborating with the Catholic Charismatic members?

14. Are there any members who have come from protestant Church or other sects like Bisaka's and savedees? If yes, do they participate in leadership?

15. What is the response of the members of this renewal when they are asked to help at the Church or pay Church dues?

16. What influence do you think this movement has brought in this Church centre? Are there any contribution? Mention them.

i)

ii)

iii)

17. Do you recommend this movement to continue?

PART THREE: RELIGIOUS MEMBER (REV. SISTER).

Your name is optional

1. How many years do you have?
a) 15- 25 b) 26- 35 c) 46 -59 d) 60 and above
2. What is the level of your training?
a) Primary b) Secondary c) Institution d) University level.
3. How many years have you served in this Parish?
4. Are you a Charismatic member? If yes, since when?
5. Are there members joining this renewal?
6. Do you encourage other members to join the movement?
7. Do you experience miracles in this movement?
8. Are all sisters at Kahunge Parish in the movement?
9. are there any contributions positive or negative, the movement has brought? If there are
a) Positive contributions.....
b) Negative contributions.....
10. What encouraged you to join the movement?

PART FOUR: PARISH PRIEST.

1. How many years do you have?
a) 20 -40 b) 41- 60 c) 60 and above
2. How many years have you served in Kahunge parish as a Parish Priest?
3. Are you a member of the Catholic Charismatic Renewal? If yes, since when?
4. Do you often attend a Christian prayer meeting organised by the laity?
5. Are the Charismatic members co-operating according to you?
6. Do the leaders of CCR assist you in your pastoral work?

7. Are they willing to assist in case you call them?
8. Are there any miracles that have taken place among members in your presence?
9. Do you know any positive contributions of CCR in your Parish?
10. Do you recommend the movement to continue?
11. Are there any areas where the members should improve? If yes, please, kindly list them.

Thank you very much!

PART FIVE: CHAPLAIN

Name is optional

1. How many years do you have?
a) 20-40 b) 41-60 c) 60 and above
2. How many years have you served in Kahunge Parish as the Chaplain for the Charismatic movement?
3. Are you a member of the Catholic Charismatic renewal? If yes, since when?
4. Has the movement been active especially in influencing People to increase their faith in God through liturgical celebrations and others?
5. Do you know the number of the members of CCR in the Parish?
6. Are there any challenges you have faced in being a Chaplain of the Renewal?
7. Is there any person who has been healed in your presence after praying over him or her?.....Name him or her.
8. Is there any person who has testified healing during your presence? If yes, state.
9. What happened and name the person and the Church centre.

10. Do these members of CCR help in your pastoral ministry as the Chaplain?
11. Why is the renewal gaining ground in Kahunge Parish?
12. What evangelisation techniques are being used by Charismatic members?
13. What category of people that are attracted to the movement?
14. How do other Christians and religious view this movement?
15. Do you often see the members go for the sacraments especially the less popular sacraments like Penance, Matrimony, and Eucharist?
16. What is your option about this movement?
17. What do you have to comment on if one says that the CCR has influenced the faith of Christians of Kahunge Parish? Please, mention the contribution(s) that the movement has brought.

PART SIX: THE CO-ORDINATOR FOR LAY APOSTOLATE MOVEMENT.

Name is optional

1. For how long have you been the co-ordinator of lay apostolate?
2. Are you aware of CCR in Kahunge Parish? If yes, since when?
3. Is there any written official Diocesan policy regarding the CCR movement?
4. Is the CCR having the diocesan Chaplain?
5. Are there any clashes you have come across due to this influence of Charismatic Renewal in the Diocese and particularly in Kahunge Parish?
6. Do you recommend the Catholic Charismatic Renewal to continue? If yes, why?

Thanks very much!

PART SEVEN: THE BISHOP

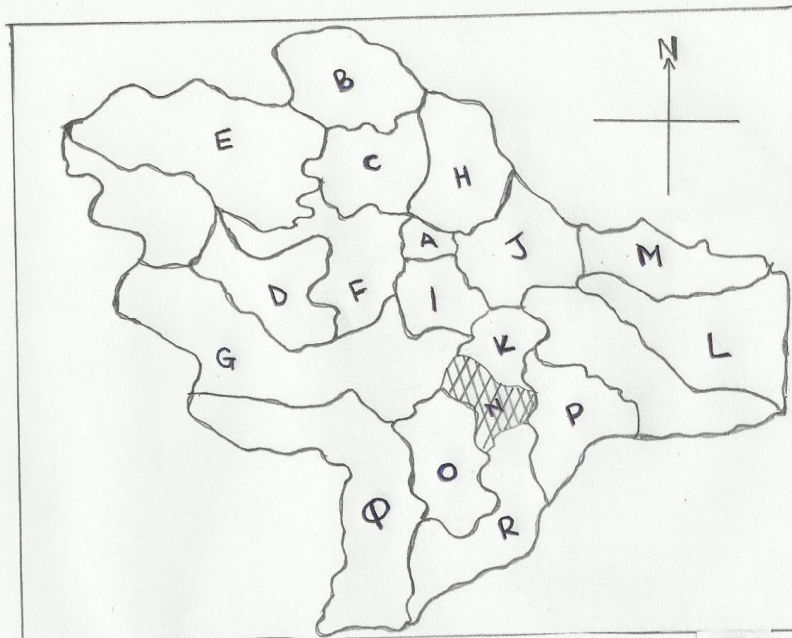
My Lord Bishop,

1. Are you aware of the Catholic Charismatic Renewal in Kahunge Catholic Parish?
2. Have you ever received any negative or positive reports about the catholic Charismatic renewal in Kahunge parish?
3. Have you ever shared with the Chaplain of Catholic Charismatic Renewal movement of Kahunge Catholic Parish?
4. Do you recommend its spread in the whole Diocese of Fort-Portal? If yes, state the reasons.

If no, state the reasons

5. Have you ever written any Pastoral letter regarding the CCR movement in the whole Diocese of Fort-Portal?

APPENDIX 4: A SKETCH MAP OF FORT-PORTAL DIOCESE SHOWING ALL THE PARISHES INCLUDING KAHUNGE PARISH (AREA OF STUDY)



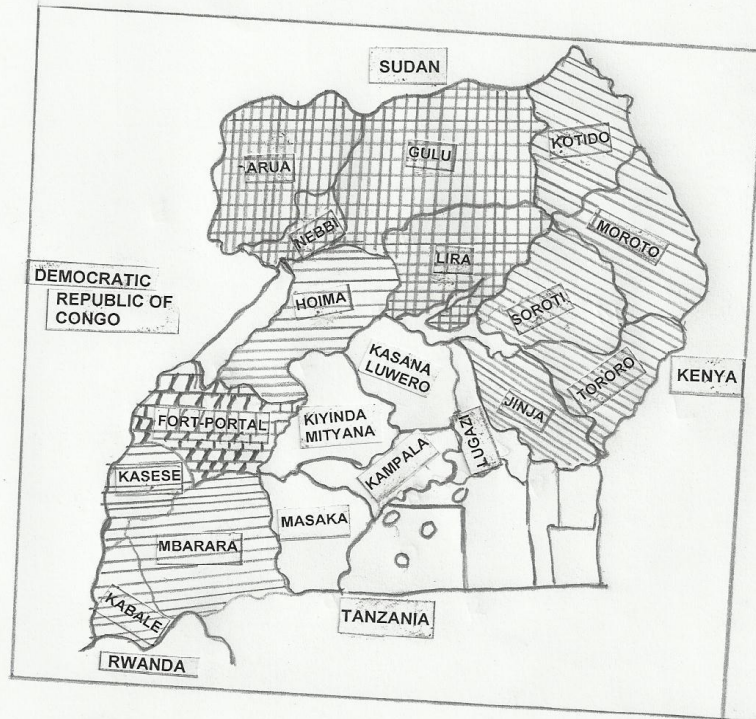
N- KAHUNGE PARISH

KEY








- | | |
|-----------------------|--------------|
| A- ST. CHARLES LWANGA | K-MABIRA |
| B- L-WEKOMIIRE | L-KATOOSA |
| C- BUGOMBWA | M-HAPUUYO |
| D- KITUMBI | N-KAHUNGE |
| E- VIRIKA | O-KAMWENGE |
| F- YERYA | P-BISOZI |
| G- KIJURA | Q-KITAGWENDA |
| H- BUKWALI | K-KICWAMBA |
| I- KYARUSOZI | |
| J- BUTIITI | |

APPENDIX 5: A SKETCH MAP OF UGANDA SHOWING ALL THE DIOCESES INCLUDING FORT-PORTAL



KEY:

- 
 Metropolitan province of Mbarara
 Mbarara Archdiocese, Hoima Diocese, Fort-Portal Diocese,
 Kasese Diocese, Kabale Diocese.
- 
 Metropolitan of Tororo
 Tororo Archdiocese, Jinja Diocese, Soroti Diocese, Moroto Diocese,
 Kotido Diocese.
- 
 Metropolitan of Gulu
 Gulu Archdiocese, Arua Diocese, Lira Diocese, Nebbi Diocese.
- 
 Metropolitan of Kampala
 Kampala Archdiocese, Kasana Luwero Diocese, Kiyinda-Mityana Diocese,
 Lugazi Diocese, Masaka Diocese..
- 
 Diocese of Fort-portal.

APPENDIX 6: A LETTER FROM THE OFFICE OF THE DEAN OF STUDIES

**OFFICE OF THE DEAN OF STUDIES
ST. MARY'S NATIONAL SEMINARY
GGABA**

P. O. Box 1871
Kampala, Uganda
Tel. 071848639 / 041 268844
Email: gabansdo@yahoo.com
Date: 28th May 2004

To Whom It May Concern

This is to introduce to you our student

MUSIMENJA

SAMUEL

He is doing research in Theology for academic and pastoral purposes.

His topic is:

THE INFLUENCE OF CATHOLIC
CHARISMATIC RENEWAL ON FAITH
IN KAWUNGE CATHOLIC PARISH, FOR-PORTAL
DIOCESE, UGANDA.

Any help accorded him will be highly appreciated.

Yours sincerely,

Silverio

Fr. Dr. Silverio Twinomugisha
Dean of Studies

