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## **Influence of Pentecostal Churches in Christ the King Parish, Catholic Diocese of Yei - South Sudan**

**Pololo S. T. E. Ndeke**

Ph.D. Candidate, Department of Philosophy and Religious Studies  
The Catholic University of Eastern Africa, Nairobi, Kenya

### **Abstract:**

*The exodus of Catholics to Pentecostal Churches is a great challenge to the Catholic Church worldwide. This study investigated four research questions namely; what are the factors that led to the influence of Pentecostal churches in Christ the King Parish and to what extent has the Pentecostal churches attracted the Catholic faithful? The study employed a cross-sectional survey design using a mixed method approach. The study employed strata, cluster, snowball and purposive sampling for 165 participants. The data was collected using structured and unstructured questionnaires, interview guides, focus group discussions, and document analysis. The data was analyzed using descriptive statistics, frequencies, percentages, charts and tables using the statistical package for social sciences, version 20, and a narrative interpretation. The findings revealed that the influence was due to testimonies that reinforce faith, lay apostolate ministries, belief in a direct confession to God, socio-economic benefits, and emphasis on the use of the Sacred Scripture. Catholics are easily attracted to the Pentecostal churches because of miraculous healing experiences, empowerment of women and youth programs, vibrant liturgy, and the simplicity of sermons. The study recommended the creation of Catholic chaplaincy in schools, lobby for Fidei Donum Priest from sister Dioceses to enable a deeper evangelization; enhancement of the small Christian communities, enrollment of female catechists, creation, and implementation of diocesan strategic goals.*

**Keywords:** Pentecostal churches, Adaptation, Affiliation, & Catholic Diocese of Yei

### **1. Background to the Study**

Pentecostal churches are Protestant renewal movements within Christianity. They believe that all Christians should seek a post-conversion experience-baptism with the Holy Spirit. It commands a large number of members. The Catholic Church has experienced a loss of her faithful who have shifted to the movement worldwide.

A research carried out in Washington, D.C-U.S.A reported that the Catholic Church has experienced the greatest loss of her faithful because of her faithful shifting to the Pentecostal churches. Furthermore, only 23% of the U.S.A Catholics regularly attend Mass once a week (CARA, 2008). According to Woods and Gooren (2014), the population of Catholics has dropped from 67% in 2010 to 55% in 2014. The survey further revealed that 84% of the young people expressed their desire for a diverse style of devotion, worship or a church that benefits its followers' needs (Boorstein, 2014).

According to O'Loughlin (2015), the population of the Roman Catholics in Brazil is on the decline while that of the Pentecostals is on the rise. The Catholic population has dropped from 67% in 2010 to 55% in 2014.

The largest church in the world (hosting 800,000 members) in South Korea has caused profound changes that have attracted thousands of Catholics to join the Pentecostal churches and their number is rapidly growing (Vu, 2007).

While addressing 300 Brazilian Bishops, Pope Francis was concerned because Brazilians have been deserting the Catholic Church in droves, either embracing secularism or joining Pentecostals. He lamented that if the Catholic faithful were leaving the Church to join some sects, the priests and Bishops are primarily responsible for this exodus (Subhash, 2013).

A study carried out in Bulgaria reported that there is a mass conversion of the Roma (Gypsy) Catholics to the Pentecostal churches. They claimed that the Catholic Church in Bulgaria is rigid with its liturgical conservatism and nationalistic attitude. The converts praise the Pentecostals because they overcome the hurdle that illiteracy poses to discipleship by means of music, simple preaching involving illustrations and storytelling, and close personal relationships among believers (Atanasov, 2014).

A conference held in Manila-Philippines comprised 133 participants of Catholic clergy, lay leaders, reported that the largest Pentecostal churches have caused profound changes that have attracted many affiliated Catholics to join them and, that their number is rapidly growing (Vu, 2007).

A study carried out in India reported that many local (indigenous) community members have converted to the Pentecostal churches because some women have the privilege to participate in the priestly function (ordained to the priesthood) as opposed to the Catholic Church where the ordination is restricted to male only (Lukose, 2010).

A study carried out by in Nigeria revealed that majority of Youth have migrated or converted to the Pentecostal churches. Some of the reasons include peer group influence, flexible youth-driven programs, style of worship, and accountability on youth projects among others. The researcher targeted the youth aged between 15 and 25 years (Counted, 2012).

Another reported that the Pentecostal churches in Nigeria have become an issue of major concern to most Nigerians. According to few members of the mainline churches have a critical attitude to the influence of Pentecostalism in the mainline churches; hence, the latter tend to condemn them. Furthermore, thousands of Pentecostal churches have risen to 1,018 (one thousand, eighteen) Pentecostal churches among others in Nigeria (Onah & Diara, 2014; Adesanya, 2011).

Akoko (2002) carried out a similar study in Cameroon and reported that Pentecostal churches lay some strong doctrine of religion in attracting people in large numbers and many people have been persuaded to join them because of their own ill health or that of a relative.

A research carried out in Ghana reported that many Catholics who converted to the Pentecostal churches earlier were seeking protection against evil spirits, and desire for miracles. The Pentecostal churches offer them free health services unlike the State facilities (Sacky, 2001).

According to Kagema and Muguna (2014), the Catholic Church in Kenya lost more than one hundred thousand of their faithful to the Pentecostal churches between the years 1959 and 1963 because of her strict traditions and practices.

Recent studies carried out in Juba have demonstrated that the Catholic Church in South Sudan faces a big impact due to the mushrooming of new churches. There are more than 220 new churches in Juba town outnumbered by Pentecostal churches. The majority of the Christians are attracted or lured by the activities of the Pentecostal churches that include overnight crusades, healing prayer services (SSCBS, 2017).

### *1.1. Diocesan Strategic Activities*

The Diocese of Yei operates on three strategic pillars namely; pastoral service, social service, and administrative personnel development.

**Pastoral services** - The Diocese of Yei aims to address the role of good stewardship. As Christians, the Diocese is endowed with God's gift, she uses it to serve one another as good stewards of God's varied grace as stipulated in the Scripture (1Pt 4: 10).

**Social services** - The Catholic Diocese of Yei focuses on putting the entire Catholic community (Diocese) at the center of development. The Diocese has strategized to benefit the Catholic faithful, not only the poor but also recognition that the Catholic faithful and the way they interact in small Christian communities, outstations at the parish and Diocesan level. It strives to help the Catholic faithful to live their dignity and move forward on their path to self-sufficiency. The Diocese strategized to build up the laity at various capacities including youth programs, education, and vocational training.

**Administrative-personnel** - The Diocese of Yei has laid an administrative development strategy. This was aimed to streamline its activities, foster innovation, and improve efficiency in order to achieve the demanding Diocesan mission and objectives. The objectives include personal development that covers activities that improve awareness and identity, develop talents and potential, build human capital and facilitate employability, enhance the quality of life and contribute to the realization of dreams and aspirations.

Despite the strategic pillars, vocations to the priesthood and religious life have declined gravely, and the number of seminarians under formation has fallen from 64% in 1998 to 7.8% in 2013. Potential Catholics, including trained catechists have deserted and converted to the Pentecostal churches (DSP, 2013).

### *1.2. Statement of the Problem*

The Catholic Church commands the largest number of baptized Catholics globally. Nevertheless, with the rise of the Pentecostal churches, the Catholic Church also experiences a serious challenge because of her faithful converting. Scholars have remarked that Christians are exposed to the world where people choose to be affiliated with a church that meets their temporal and spiritual needs (Durkheim, 1917; Stark & Finke, 2000, Cooper, 2007).

In the Republic of South Sudan, some Catholics have deserted the Catholic faith and converted to the Pentecostal churches. Christ the King Parish stands on three strategic pillars namely; pastoral service, social service, and administrative personnel development with all-embracing programs. Despite its strategies, some Catholics and potential trained catechists have left the Catholic churches and embraced the Pentecostal faith, and their numbers are on the increase (DSP, 2013:8; SSCBS, 2017). Such exodus has raised the following questions; why are Catholics adapting Pentecostal practices and their pattern of prayer. What has influenced the Catholic faithful so much that they convert to the Pentecostal churches? What has attracted the Catholic faithful to the Pentecostal churches? These gaps-observations justify this study.

### *1.3. Hypotheses*

This study tested two hypotheses:

- i. There is a statistically significant positive relationship between the influence of the Pentecostal churches and the adaptation of the Pentecostal pattern of prayer by the Catholic faithful in Christ the King Parish
- ii. There is a statistically significant relationship between the attraction of the Catholic faithful and the change of affiliation to the Pentecostal churches in Christ the King Parish

### *1.4. Significance of the Study*

- The study sought solutions to the problems that contributed to the conversion of Catholics to the Pentecostal churches.

- The study proposed to Christ the King Parish the creation of functional pastoral programs that will address pastoral challenges and needs in line with its vision and mission
- It suggested the parish identify its weaknesses, strengths, and threats from both the internal and external environment

#### 1.4.1. Justification of the Study

There has not been similar study carried out within this geographical area and scope; hence, the urgency of this research.

#### 1.5. Scope and Delimitation of the Study

The study was carried out in Christ the King Cathedral Parish, Diocese of Yei-South Sudan. It concentrated on the clergy, religious women, catechists and other lay leaders. The study was limited to one parish where the Pentecostal churches are prevalent.

#### 1.6. Conceptual Framework

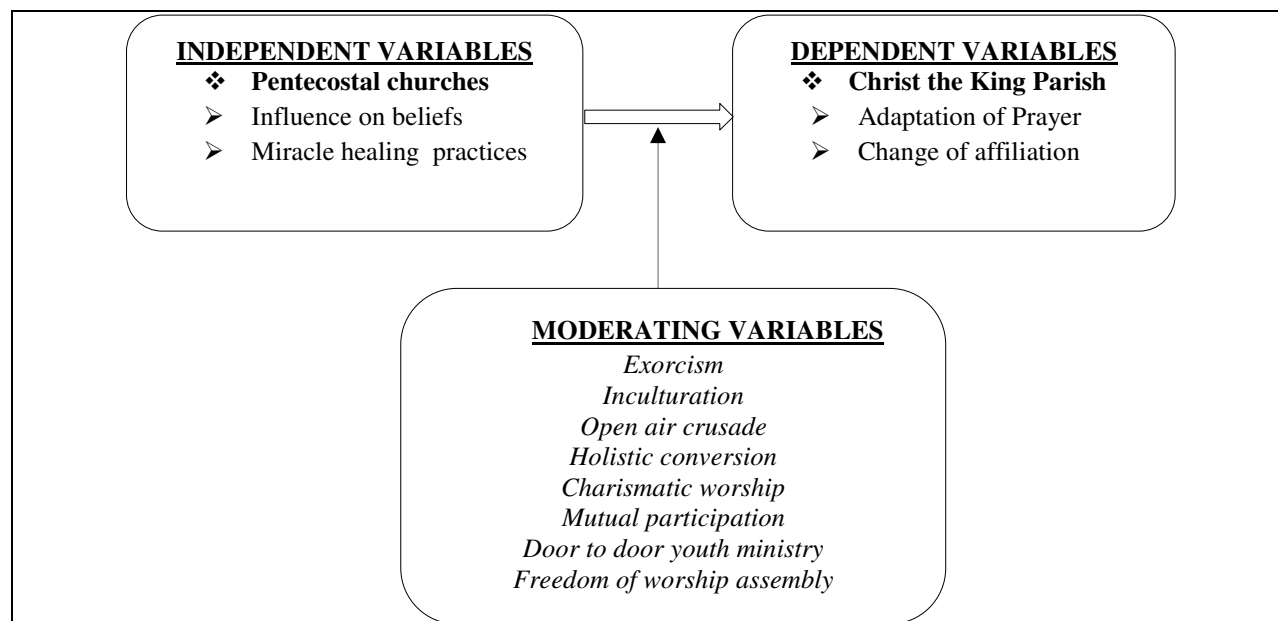


Figure 1: Conceptual framework  
Source: Author (2017)

#### 1.6.1. Relationship between the Independent and Dependent Variables

The major ones are the Pentecostal churches (independent variable) and Christ the King Parish (dependent variable) and others are the moderating variables. The Catholic faithful have adopted the prayers patterns and shifted to the Pentecostal churches because of the latter's influence on beliefs and experience of miraculous healing among others. The converts choose the churches or denominations to fulfil their spiritual and material needs and practices (Durkheim, 1917).

## **2. Review of Literature**

### 2.1. Introduction

The literature review section provides a “foundation for the proposed study in terms of what other researchers have done” (Mugenda, 2013:28). This chapter outlines the format that focused on examining two theories: Sociology of Religion Theory: the function of religion and symbolic interactionism perspectives, and the Rational Choice Theory. Related literature has been reviewed on the factors that led to the influence of the Pentecostal churches in Christ the King Parish and the extent to which the Catholics are attracted to the Pentecostal churches.

#### 2.1.1. Sociology of Religion Theory (SRT): Emile Durkheim (1858-1917)

Durkheim defines sociology of religion as the study of the beliefs, practices and organizational forms. Durkheim believes that religion is about community. Religion exists as an organized and integral set of beliefs, behaviors, and norms that are centered on the basic social needs and values. It is also about community living that shares common values and social stability. Religion gives meaning and purpose to life, reinforcing social unity and stability, serving as an agent of social control of behavior. It promotes spiritual and psychological well-being and motivates people to work for positive social change.

### 2.1.2. Rational Choice Theory (RCT): Adam Smith, 1776; Finke & Stark, 2000

Adam Smith provides belief in a supernatural Being—a sense of meaning in life and belief in life after death. The theory views religious institutions in terms of costs (time) and supernatural reward-commitment. It explains religion as a social institution that includes beliefs and practices that serve societal needs. People will choose between churches or denominations-balancing cost (time) and rewards (commitment) in a rational manner.

### 2.2. Influence of Pentecostal churches

The literature reviewed showed that the Pentecostal churches are more influential in its ministries and is commanding a rapid rise in membership worldwide. They exhibit a strong sense of membership participation. Pentecostals offer an extensive use of the media and deliver mutual aid to the community needs (Shorter & Njiru, 2001; Lukose, 2010).

Pentecostals attract members through social services and vigorous crusades. They give more emphasis on miraculous healing and experience of the Holy Spirit through public testimonies, prosperity theology and the promise of sound health and wealth.

#### 2.2.1. Emergence of Pentecostal Churches

According to Swatos (1998), Pentecostal churches have been in existence in the United States of America (U.S.A) as early as the 1960s. Their origin can be attributed to the movements that appeared in the western societies. They are also known to be non-traditional and non-immigrant religious movements. Their strategy was based on conversion, the attraction of higher status adults, and the youth. They present inconsistent profile, proclaimed themselves to be in search of spiritual enlightenment, personal development, and emphasized their contact with the supreme forces (Willis, as cited by Swatos, 1998).

A study carried out by the Center for Applied Research in the Apostolate (CARA) at the Georgetown University in the United States of America revealed that one-in-three Americans (31%) were raised in the Catholic faith. However, the population of Catholics dropped to 24 %; (CARA, 2008). Furthermore, one in four Latinos is a former Catholic, and their population has declined from 67% in 2010 to 55% in 2014 (Boorstein, 2014).

The findings of CARA recorded a decline of the Catholic population; it has not indicated the specific denomination to which the Catholics have converted. This study, however, is specific to the influence of the Pentecostal churches with reference to the Catholics in Christ the King Parish. The study differs in the main topic, target population, and scope.

According to Saliba (as cited by Murtala (2013), many Pentecostal churches and religious movements emerged in Nigeria in the 1970s and engaged vigorously into a nominal conversion of other Christians into their beliefs. Some of them have drawn a large number of followers and evangelize people through teaching on television, Radio, and outdoor preaching in the markets streets.

The church has a specific program known as “Go-a-fishing” which means planting seeds. Every Easter Monday, few days before Christmas and on the Boxing Day- December 26 (*Second celebration after the Christmas Day*) the pastors must go for a holistic evangelization, win the hearts of people in those areas where they find converts, and enroll them immediately into their registers.

The motive behind building new churches is to “fulfill the vision of the General Overseer that, a new church must be established at five minutes’ “walk” (Adesanya, 2011).

According to Sackey (2001), most of these churches could be rightly described as commercial entities. Self-imposed men who have a very low educational background are leading most of these churches; hence, they lack the knowledge and basic interpretation of the scripture. They carry the titles such as bishops, prophets, elders and deacons among others without having undergone the necessary training for the ministry. Research has shown that Catholic Church leaders and agents of evangelization need an on-going formation and training to be effective in promoting the mission of Christ.

The findings of Sackey (2001) described the new churches as commercial entities. The implication is that the pastors were busy soliciting money or material goods from the worshipers in exchange for the Word of God. It sounds like an evaluation of the activities of the Pentecostal churches. The current study, however, investigates the factors that led to the attraction of the Catholic faithful to the Pentecostal churches.

According to a report by the Kenya Advisory (2014), the predominant religion in Kenya is Christianity with a population of 82.6 %. It is worth mentioning that the majority leaders of the emerging churches are women. Kenya is, therefore, a predominantly Christian country with over 4,000 registered churches (Kenya Advisory, 2014).

The major Pentecostal characteristic for example in Kenya is an attempt to make a break with colonial past even as the people struggle to keep well-informed with a globalized world. Another issue is the gender relations in religion that revealed a struggle by women to free themselves from male-controlled religious beliefs and practices such as those of the Roman Catholic Church. Some women feel that they are more restricted in major roles (*the hierarchical positions*) in the Catholic Church (Kamaara, 2009).

#### 2.2.2. Mass Movements

This refers to the emergence of charismatic figures that led mass movements towards Christianity. These prophetic figures organized evangelistic crusades in several localities. They did not intend to establish churches of their own; rather they perceived themselves as prophets raised by God to make people turn unto Jesus (Adesanya, 2011).

It is hypothesized that those individuals experiencing the greatest amount of social dislocation will be the most likely to become Pentecostals. Demographic dislocation or migration results in individuals removed from traditional, family and community that previously reinforced their concepts of self and imposed a meaning of significant social events. This has definite implications for religious beliefs.

It is thus, assumed that preconditions toward Pentecostal adherence are those members looking for spiritual or material needs. The implication is that most people more from one denomination to the other seeking for spiritual or material gain. In the event that one is not satisfied by one particular denomination, he/she moves to the other, hence, one end up not having a specific identity (Butler, 1973).

### 2.2.3. Freedom in Leadership

In the mainline churches, pastoral ministries are carefully discerned and regulated; hence, people who were not well educated could not expect to go far. The mission churches were seen as institutions, which did not allow them to exhibit their charisma. Therefore, a number of semi-illiterate prophetic figures who found themselves frustrated in the older churches found refuge in the Pentecostal churches - regard the Pentecostal churches a safe haven (Bruce, 2011).

Clarke (2006) asserted that the factors that cause the proliferation of Pentecostal churches are a response to the religious needs of the local people. He argued that the religious nature of those groups provided security, fellowship, and spiritual guidance in the midst of disintegrating traditional structures and the influx of foreign religious groups. The Pentecostal churches were therefore established to resist the western missionaries who could not meet the needs of the African people in a way that is meaningful and positive. Some missionaries regarded the local Africans as second-class Christians, condemned their traditional healing practices, and treated them as inferior in terms of salary and even human behavior, for example, sharing the Gospel values in an Africa perspective. Pentecostal churches desire an African self-expression freedom from missionary control (Sackey, 2001).

Sacky (2001) cited Turner (1974); West (1975); and Fernandez (1978) in their theories suggested that the proliferation of Pentecostal churches was caused by political, sociological, religious, psychological and anthropological factors among others. He cited Viljazi (1954) and Sundler (1961) who remarked that the political factors could be attributed to the resentment of the Africans against colonialism. The Anthropologists argued that the proliferation was due to acculturation - the missionaries were imposing their own cultures on the Africans in order to get rid of the existing local cultures. The rise of Pentecostal churches was also associated with the simple desire to de-Westernize Christianity (Idowu & Mobley, 1970) as cited by Sacky (2001). He also claimed that other motives were a divine revelation for the local people to build churches. This study, however, investigated the influence of the Pentecostal churches in the Catholic Church. It also explored the factors that caused the attraction of the Catholic faithful to the Pentecostal churches.

According to Sackey (2001), the insider view was a call from God that demanded the restoration of souls and convert people from the worship of idols. Gifford (1993), as cited by Sacky also observed that the number of pastors was over-populated; hence, it motivated them to expand by establishing new churches.

### 2.2.4. Gospel of Prosperity

According to Akoko (2002), the flourishing of Pentecostal churches in Cameroon came up because of the economic crisis, and one of these churches is known as Gospel of Prosperity, "Prosperity Doctrine". As the Pentecostal dynamics increased, pastors preached a clear economic message of individual prosperity and enrichment in rural areas, especially in Anglophone province. According to Marshall (1992) & Meyer (1999), as cited by Akoko (2002). A large number of their members would prefer to pray for physically ill people that do not require any therapeutic expenses, hence free service. They are Fascinating in their preaching which is characterized by attractive, lively singing and dancing, speaking in tongues, explanation of the scriptures and prophecy. They conduct evangelization campaign rallies on school premises such that they accommodate a large number of people and the preachers are in most cases visitors from outside the country especially, Nigeria, the USA, and Europe. They regard evangelization as their strong weapon for conversion. The founders of those Pentecostal churches claim to have some spiritual reasons for the emergence and prompt growth. However, the research study has shown that besides the goal of winning souls, one of the reasons is claimed to be commercial because religion is used as an easy means of achieving riches rather than spiritual growth.

The study described Nigeria as the only Country in the world hosting the biggest number of Pentecostal churches. The researcher did not support the findings with a statistical data for the number of the adherents. The study was wide in scope, and there was no mention of the sample frame and data analysis procedure (Essien, 2010).

Another study carried out by Kagama and Muguna (2014:14), reported, "Between 1959 and 1963, around 100,000 Catholics migrated to Legio Maria and other Christian denominations." (Certain Protestant churches have at some time lost 80% of their entire adherents. Some Independent churches have likewise suffered a similar fate, for example, the Musanda Holy Ghost Church losing nearly half of its members to the Kendu Roho Church in 1960").

## *2.3. Factors that Attract Catholics to the Pentecostal Churches*

### 2.3.1. Healing and Miracles Experience

While the Catholic Church has remained to its universal identity, the Pentecostal churches are on the growth and their influence has made away with a fraction of the affiliated Catholics through various ways. Many Christians go to pray and wish to get an immediate solution to their health problems. Others have the faith in God who is the healer and giver of life. Thus, some Catholics believe that they can get healing experience in the Pentecostal churches-prayer for miracles and deliverance (Aweto, 2012; Shelvey, 2006).

Many Pentecostals claim to be performing miracles on daily basis and thereby attracting many worshipers. However, Aweto (2012) argued that in the Catholic Church, it is not enough to claim a miracle. According to the Tradition of the Catholic faith, a miracle must be discerned, verified and recognized after careful examination and study by selected experts of faith and science. She added that the

Catholic Church tries to protect against misuse, abuse or misinterpretation of miracles. Most Pentecostal churches have dynamic youth programs, vibrant social services, care for the sick and marginalized, social media and friendly Bible studies. They host special crusades, seminars, and concerts. At the invitation of a Pentecostal friend, a Catholic may begin attending one or more of their services while on a separate occasion he/she also participates in the Holy Mass in the Catholic Church. Affiliated Catholics (Those registered in their parish) claim that the way Pentecostal ministers proclaim the Gospel is simple; they stress the importance of personal relationship with Jesus and the reward of eternal life. Some of the Pentecostal pastors maintain that conversion experience often leads to a Protestant faith practice and a large number of non-Pentecostals join them because of the testimonies and experience of the Holy Spirit (Woods, 2014).

However, according to the Catechism of the Catholic Church (2001: 1996), “Catholics need to know their faith well enough to articulate it to non-Catholics and they have the maturity to realize that the most profound presence of Christ is not necessarily found in the midst of emotional prayers.” The presence of Christ is in quiet moments of the use of the sacraments to give us grace and partakers of the divine nature and of eternal life (CCC, 2001: 4030).

Some Ex-Catholics claim to have left the Catholic Church because of barriers in inter-faith or mixed marriages. Others embrace the Pentecostal churches for the purposes of problem-solving in order to meet their needs (Aweto, 2012). However, the argument of the inter-faith marriage should not be underpinned as a strong reason because the Catholic Church allows mixed marriage with a partner of another religion, if both parties respect their faith practice. Nevertheless, the Catholic Church maintains that: “Without express permission of the competent authority, a marriage is prohibited between two baptized persons of whom one is baptized in the Catholic Church or received into it after baptism and has not defected from it by a formal act and the other of whom is enrolled in a church or ecclesial community not in full communion with the Catholic Church” (CCL, 2011 §1124). Furthermore, marriages in which one party is a Catholic and the other a non-Catholic, whether baptized or not, have always been given careful attention by the Catholic Church in pursuance of her duty.

Attempts by some Pentecostal pastors to keep and satisfy their members have led them to the extreme of adding extra-biblical modes of worship and ministry. Africans are accustomed to celebrating life; hence, they practice much of their events in the everyday life of the individual and community. These celebrations involve sacrifices and offerings such as animals, food, and tools. Voluntary offerings and sacrifices, which were earlier made to ancestors, divinities and spiritual forces, are now offered to God who is believed to be omnipotent (Mbiti, 1975).

### 2.3.2. Crusades

Crusades are rigorous-charismatic community prayers for mass healing. In order to increase their catchment area, a considerable number of Pentecostal churches undertake healing crusades or faith healing ministries. Their role is holding prayer healing services in towns and villages and along the street corners that are intended to draw people closer to God (attracts new members to the existing community). However, in the Catholic Church, every Mass is a healing to all who practice their faith.

For the Pentecostals, Christian faith is the only faith for all humanity. Speakers and preachers speak with such a religious-charismatic conviction and faith; they give the impression of a close communion with God. Some of their prayer intentions include (Protection against the false prophet, for the grace of immunity, defend the word of God, to mitigate punishment by God the Father, for the salvation of those in mortal sin, and for the gift of grace among others). Such crusades are organized annually and many worshipers take part wholeheartedly (Carter, 2009).

Independent from these mass rallies and their relevance in both therapy and conversion, the undeniable growth of Pentecostal churches within the urban and rural areas of Malawi is largely, connected to the success ascribed to their healing ministries. Their attraction, at the same time, is not limited to medical services, but it reflects the most general representation of traditional culture and an on-going process of inculturation. The theological discourse on the particular success of Pentecostal churches in Malawi frequently implies their benefit of having a higher degree of acculturation into society – as opposed to the mainstream churches. The majority of Christians in Malawi agree that God offers the gifts of health and healing to the (Steinforth, 2009).

Even though the general effectiveness of prayer healing is disputed in many cases, the notion of divine power as the universal and ultimate therapy is widely spread by the Pentecostal Christians among others. Due to a process of Christian transformation of traditional religious elements, (*i.e. spirit possession into demonic possession, or satanic*). Pentecostal churches introduce culturally significant categories into their teaching and, at the same time, provide a therapeutic model for overcoming them.

### 2.3.3. Empowerment of Women

One of the distinctive attraction strategies of Pentecostal churches is the exceptional attention that is given to women. They have been exceptional in encouraging women to participate in various ministries of the church. Some women have found, or hold leadership positions in their churches. Pentecostals accept the 'common priesthood of believers'. Both male and female ministers are involved in preaching and they do so with equal authority with the Bible in their hands (Kamaara, 2009; Ayegboyin, 1997).

This gives a public role and great empowerment to women. They are also entitled to proclaim the faith as their male counterparts. Such offices place on them an obligation of commitment to the work of evangelization.

### 3. Research Design and Methodology

#### 3.1. Introduction

This chapter describes the road map of the study. It is divided into nine sections namely; introduction, the research design, target population, sample and sampling procedures, data collection instruments, data collection procedures, data analysis procedures, validity and reliability of instruments, and ethical considerations

#### 3.2. Research Design

The study adopted a cross-sectional survey design for a detailed analysis. The researcher employed a mixed method approach and gathered both quantitative and qualitative data concurrently. Some representative samples of the population were selected.

#### 3.3. Target Population

The target population comprised the clergy, religious women, catechists, the lay Catholics and ex-Catholics in Christ the King parish who are 18 years of age and above.

Population	Sample
Clergy	04
Religious women	02
Catechist	52
Legion of Mary	03
Seminarians	03
Former Catholics	07
Lay faithful	94
Total	165

Table 1

Source: Primary data (2016)

#### 3.4. Sample & Sampling Procedures

The study applied probability and non-probability sampling procedures. The researcher used stratified random and cluster sampling techniques that grouped the participants according to small groups and stratus. The researcher employed snowball and purposive sampling techniques to select the clergy, religious women, and other laity because of their significant pastoral training, and experience (Amin, 2005).

##### 3.4.1. Determining Sample Size

The population of Christ the King parish is 26,070 thousand registered Catholics; hence the main sample size was 380 participants as recommended by Krejcie & Morgan (1970). More than 51% of the population in South Sudan is under the age of 18 (NBHS, 2012). Hence, the desired sample size was 49% of the main sample size (49% X 380). Therefore, the sample size was 186 participants.

#### 3.5. Data Collection Instruments

The researcher used questionnaires, interview guide, focus group discussion guides, and document analysis

#### 3.6. Data Collection Procedures

The researcher obtained authorization letters from the department of philosophy and religious and the Diocese of Yei. The researcher issued every participant with a letter requesting them to fill the questionnaires and respond to the interviews and focus group discussion sessions.

##### 3.6.1. Primary Data

The researcher used structured and unstructured questionnaires, interviews and focus group discussion to obtain information from the participants.

##### 3.6.2. Secondary Data

The researcher consulted several secondary sources for the information for the data in the parish archives. The researcher also consulted information from the Catholic Encyclopaedia, Sudanese Catholic clergy directory, and manuscripts from the diocesan curia.

#### 3.7. Validity & Reliability of Instruments

**Validity** - Three experts validated the instruments as recommended by Connelly (2008), that a researcher should choose an odd number of people between 3 & 5 to validate the instruments. The questionnaires were computed and validated through the application of content validity index. The validation met the threshold (0.76) as recommended by Larson (2015) that the validity measure should be greater than 0.70

**Reliability**—A pilot study was carried out in three center and the instruments were pre-tested and afterwards posted into Cronbach's Alpha test. The results were acceptable (.783) as recommended by IBM Corp (2011) that the reliability should be greater or equal to .70

### 3.8. Data Analysis Procedures

The primary data was coded and analyzed using the Statistical Package for Social Sciences (SPSS) software version 20. Both quantitative and qualitative database were analyzed using convergent parallel mixed method. Data was analyzed using descriptive statistics and narratives, under themes and categories.

### 3.9. Ethical Considerations

The study was carried out in accordance with the ethical principles of confidentiality honesty and integrity. Participants were assigned pseudo-names to protect their identity

## 4. Presentation, Discussion, and Interpretation of Findings

### 4.1. Response rate

Response rate (also known as completion rate, or return rate) refers to the number of participants who answered the questionnaires, interviewees and focus group (165), divided by the number of people in the sampled population (186), and multiplied by 100. Therefore, the response rate was 89%. It is adequate in social science research because it is greater than 75% as recommended by some scholars (Hager et al., 2003; Babbie, 1998; Bailey, 1987).

Sampled Population	Response rate	Missing	Percentage (%)
186	165	21	89 %

Table 2: Response rate  
Source: Primary data (2016)

Response rate =  $\frac{\text{No. of Responses}}{\text{Sample Population}} \times 100 = \frac{165}{186} \times 100 = 88.7\%$ , adjusted to 89%

From the study population of 26,070, the researcher used the Krejcie and Morgan formula (1970) and advocated by Amin (2005). The researcher sampled 186 people to participate in the study, but 165 responded. The participants were comprised of seven groups from the population under study.

### 4.2. The factors that led to the influence of the Pentecostal churches on the Catholic faithful in Christ the King Parish

The scales were represented by strongly agree (SA), agree (A), neutral (N), disagree (D), and strongly disagree (SD) respectively.

Influential factors	SA N	A N	N N	D N	SD N	Total
Testimonies that reinforces faith	12	20	16	3	1	52
Lay apostolate movements	18	26	6	1	1	52
Sacramental confession	23	27	1	1	0	52
Socio-economic benefits	13	26	8	4	1	52
The Use of the Bible	29	16	4	2	1	52

Table 3: Influence of Pentecostal Churches on the Catholic faithful  
Source: Primary data (2016)

The findings in Table 3 reveal that 12 (23.1%) agreed strongly, 20 (38.8%) agreed on the testimonies that reinforce faith, 16 (30.8%) were neutral, 3(5.8%) disagreed and only 1(1.9%) disagreed strongly. Regarding lay apostolate movement, 18(34.6%) concurred with the statement, more than half 26 (50%) agreed, 6 (11.5%) were neutral, 1 (1.9) disagreed and only 1(1.9) equally was in disagreement. In focusing on sacramental confession, 23 (44.2%) of the catechists agreed strongly, more than half 27 (51.9%) agreed on the statement that Catholics were influenced to confess directly to God instead of telling one's sins to a priest who is also frail to sin and 1(1.9%) was neutral and another 1(1.9%) respondent differed.

A simple majority of 13(25%) acknowledged that the influence on the Catholic faithful was due to socio-economic benefits, 26(50%) agreed, 8(15.4%) were neutral, 4(7.7%) disagreed and 1 (1.9%) was indifferent. Regarding the emphasis on the use of the Bible, 29(55.8%) concurred, 16 (30.8%) agreed 4(7.7%) were neutral, 2(3.8%) disagreed and only 1(1.9) differed.

The participants revealed the following factors:



#### 4.2.1. Testimonies that Reinforce Faith

In the Pentecostal churches, testimonies have the most popular way of communicating to others how one becomes saved (born again). The above expressions concurred with Taylor (1995) who asserted that testimonies are declarations or public proclamations with words and works.

The participants also added that Pentecostal churches in South Sudan are fellowships where testimonies are given constantly in order to develop virtues, expectancy, attitudes and experiences of those testifying. In Kenya's Pentecostalism, testimonies become a vehicle of women's participation in ministry.

This observation concurs with several scholars who support the perception that Pentecostalism is a movement that is dominated by women (Theodora, 2016; Kenya Adversary, 2014; Kamara, 2009; and Ireland, 1998). Most songs in Pentecostal churches are simple, short and with repetitive lines/stanzas, and chorus. This makes the worshipers learn the songs with ease and participate fully in the church service. Personal experience and testimonies play an integral role in the Pentecostal worship service (Focus group discussion: July 26, 2016).

These observations are in agreement with Ehianu (2014) who noted that some Christians go to Pentecostal crusades because they believe in miracles occurrences. He concurred with Taylor (1995) in the presentation of testimonies from those cured of diseases.

The researcher interviewed one member of the clergy about the rise of Pentecostalism in South Sudan, and his response was that: "Pentecostals all over the world, but especially in the third world, see the role of healing as good news for the poor and afflicted. The presentation of testimonies in Pentecostal church gatherings aligns with the African mindset, which celebrates practical and visible demonstration of metaphysical powers. Miracles, as in the early church, could constitute a source of strength and growth in a church" (Interview with Merenye: August 24, 2016).

The implication is that some Catholics who get influenced easily rely on the testimonies given by their neighbors' experiences. Not anything to do with faith can be measured; hence, each individual Christian need to be firmly grounded in whichever faith one practices.

#### 4.2.2. Lay apostolate Ministries and Mutual Participation

In a focus group discussion, the participants concurred to some extent that, Pentecostal communities have some exemplary fellowship (*Koinonia-koinos*) programs of which they participate fully, hence they influence followers.

Some of them went further and accused the Catholic Church of being strict in terms of reception of the sacraments. For example, unless one is married in the Church (received the sacrament); one will not be allowed to partake in another sacrament especially the sacrament of the Eucharist, penance, and anointing of the sick. They participate partially in the Sunday worship, for example, they exit the church after the offertory because they do not take part in the Eucharistic sacrifice (Focus group discussion: July 26, 2016).

These observations are in agreement with the sociology of religion theory, which explains that sociology of religion explains that religious worship is about a community living (interdependent relationship). This helps to shed light on the Catholic faithful who find it easy to participate in the Pentecostal churches, unlike the Catholic Church (Durkheim, 1858-1917).

One respondent said;

The Christian vocation is, of its nature a vocation to the apostolate as well. Sharing in the life of the body it shares at the same time in its activity. In the Church, there is a diversity of ministry but the unity of mission. Concretely, the mutual participation of the Pentecostals is exercised when they work at the evangelization and sanctification of humanity. Their participation is further exercised when they endeavor to have the Gospel spirit permeate and improve the temporal order, going about it in a way that bears clear witness to Christ and helps forward the salvation of humanity (Interview with Lokutu: August 27, 2016).

This implies that Christ the King Parish has something to emulate from the Pentecostals churches. This confirms the teaching of the second Vatican Council document (Degree on the Apostolate of Lay People number 4: *Apostolicam Actuositatem*) which emphasized that "the Church should encourage all Christians to be partakers in the salvation history, and establish the right relationship with the entire world" (Flannery, 1992).

#### 4.2.3. Belief in a direct Confession to God

In an interview with an ex-Catholic, below was the response:

"The respondent argued that in the Pentecostal Church they believe that it is wrong to confess one's sins to a priest because he is as human as anyone else. They confess their sins direct to God who sees all that they do. It would be a big humiliation to express one's sins to a fellow human being who is also as weak as any other Christian" (Face to face interview with Kare & Gandara: August 26, 2016).

In another interview with a senior member of the clergy, below was the response:

The ex-Catholics should not run away simply because of the issue of confessing to a priest. Jesus Christ, in His abundant love and mercy, established the Sacrament of Confession, so that we as sinners, in humility can obtain forgiveness for our sins and reconcile with God and the universal Church. Pentecostals themselves do not believe in the mystery of the Trinity. And there would be no Sacrament if one does not have faith in the Trinity. The majority of Catholics describe incredible feelings of peace, joy, relief, and love that they never expected. Through penance, the faithful receive pardon through God's mercy for the sins they have committed. At the same time, they are reconciled with the Church community (Interview with Lokong: August 26, 2016).

These views are in agreement with the Catechism of the Catholic Churches which teaches that the confession (or disclosure) of sins frees us and facilitate our reconciliation with others (CCC, 2001: 1455). Aweto (2012) concurred with the teaching of the Catholic

Church that those who approach the sacrament of confession obtain pardon from God's mercy for the offenses committed against him and at the same time reconciled with the Church.

The implication is that those Catholics who were influenced by the Pentecostals not to confess their sins to a priest need more catechesis to help them understand the theological implication of the Sacrament. In addition, unless one has such faith in the message of reconciliation, one will remain dry of the rich Gospel teaching and values.

#### 4.2.4. Social-economic benefits or support.

According to the participants;

“The Pentecostal churches motivate their members by rewards for membership enrolment. They accord scholarships for the youth and avail small-scale grants for rural women entrepreneurs to the grass-root level. In this sense, they influence new members” (Interview with Azizi: August 26, 2016).

This response is in line with the rational choice theory, which explains that religious institutions can be viewed in terms of commitment, reward, and social benefits. It also addresses bureaucratic forms of institutions such as rules, means, and ends (Smith, 1776-1790).

In a focus group discussion, the participants revealed that:

The Catholic faithful claimed that Pentecostal churches offer a sense of belonging, a place to feel at home and a feeling of togetherness that reflect the family and culture of the people. The need for personal integrity and recognition is strong among the youth, especially the unemployed, and the vulnerable graduates who feel that the Pentecostal churches are sending them out to preach from house to house.

Social welfare of members in form of pastoral care is another factor; Pentecostal pastors are indeed exceptionally good in social and pastoral care. Others argued that Christ the King Parish has pastoral care as one of its pillars. The better care in Pentecostal churches is also seen in the readiness of the pastors (also called Prophets) to spend a lot of time with the sick members of the community in prayer. According to them, the difference observed was that the Pentecostal churches were more like social workers unlike the Catholic Church in terms of the administration of the sacraments. The youth go from house to house; pay visits rather than ministering to the Church priorities. (Focus group discussion: July 26, 2016).

The findings concurred with three scholars (Carter, 2009; Ezejideaku, 2006; and Garner, 2004) among others who revealed that Pentecostal churches offer a strong sense of solidarity. They affirmed that Pentecostal churches observe personal integrity, security, and welfare among the venerable people.

The implication is that there are more influential socio-economic programs offered by the Pentecostal churches that are lacking in the Christ the King Parish. Hence, the material benefits open the way to the most vulnerable Catholics, a source of well-being.

In an interview, one of the respondents said:

The situation in South Sudan, economic circumstances, and market forces constitute the key variables for the increasing influence of Pentecostal churches and they constitute an alternative community of hope and meaning in life in the context of poverty, especially in Yei town where the cost of living is increasing on daily basis. The Pentecostal pastors and moderators preach wealth, health and emphasize the hope of better economic situation to their members. In an economically broken place due to the civil war, their words sound appealing to struggling people. The majority of the retail and low scale traders have lost their wealth; hence, the promise of wealth becomes a gateway to the Pentecostal churches.

Many Christians who crowd Pentecostal churches are people looking for prosperity, and being conscious of this fact, many of their ministers have become prosperity preachers. The majority of those who deserted the Catholic Church had other motives to form their own churches. Their expectations were that they will not only be worshipers, but also given better jobs, and most of such people choose the Pentecostal mode of church life for an easy attraction of the masses (Interview with Buyanga: August 26, 2016).

The above views imply that a sense of deep belonging to a community was particularly appealing to some of the Catholics faithful. This confirms the sociology of religion theory (Durkheim, 1897-1917) which would call it human warmth, love, and security- care of human needs, and the expression of the Church as a community

#### 4.2.5. Emphasize on an Intensive use of the Bible

In an interview with a senior member of the clergy, the latter revealed that Pentecostal movement has helped in reawakening the faith of some Catholics.

There is nothing wrong about the use of the Bible; the problem comes only on the, “how to use it and interpret it in various contexts” Pentecostal pastors preach with the Bible in their hands and constantly turn to particular texts during sermons. For Catholics, the Bible is an organ of God's revelation to humanity. It is the foundational document of the Church's life and doctrine. It is used in the church's liturgy, its sacramental life, in the private or individual prayer life of Catholics, as well as in its role as the fundamental rule of doctrine and morals. Most of the Catholic faithful are nowadays taking the Bible seriously and it is no longer considered as a book meant for the clergy as it used to be called (Interview with Gori: August 26, 2016).

The implication is that lay people used to associate the use of the Bible with religious and the clergy, but the Pentecostal churches have now days challenged many Christians by carrying the Bible for their day to day reflections.

In another interview, one of the participants added that;

The majority of former (or ex-Catholic faithful) nowadays declare that all Christians use the same Bible. Some of them stressed that the word of God speaks to people; hence, one can go to any church to hear the word of God. Such exclamations have deceived many

Catholics who have now accepted that the Bible as the sole authority in everything. This argument justified the way they have adopted the Pentecostal understanding of the Holy Scripture (Interview Senya: August 27, 2016).

These observations are partially in agreement with several scholars among others (Schoenborn, 2013; Enang, 2012; and Azodo, 1993) that Pentecostals regard the Holy Scripture as the only foundation of their faith, and they do not believe in history and Tradition. But the Catholic Church has always regarded and continues to regard Sacred Scripture together with Tradition as the Supreme rule of her faith and permanent foundation as stipulated in the second Vatican document; Dogmatic Constitution on Divine Revelation: *Dei Verbum* (Flannery, 1992 nos. 21-24; and CCC, 2001 no. 86). Hence, the Holy Bible serves the same purpose as the Word of God. However, the reason for participating in any church because all Christians use the Bible cannot justify those individuals who have deserted the Catholic Church and joined the Pentecostal Church.

In another interview, the respondents had the following views:

Pentecostals take the Holy Scripture as the center and origin of their movement. They organize Bible study programs, both individually and in groups. Pentecostals as such do not accept history and Tradition as the Catholics do. However, the Catholic Church maintains that Sacred Tradition transmits entirely the word of God. Sacred Scripture and Tradition are invisible from the beginning, but Sacred Scripture is unthinkable without Tradition (Interview with Amin & Medimungu: August 27, 2016).

The interview shows that the Catholic Church can by no means separate Sacred Scripture from Tradition, because both form the basis of the Catholic faith.

→ In a focus group discussion, the participants had this to share:

The most common issue in the Sudan was some few Christians converting to Islam. Currently, the Pentecostal churches seem to have taken over. Some Catholic faithful convert to the Pentecostal members because of their little knowledge of the Sacred Scripture. A large percentage of the Catholic population in South Sudan has yet to know the foundation and development of the Catholic Church.

The Pentecostal's love for Scripture, despite the danger of misinterpretation, has greatly influenced even the Catholic charismatic renewal movement. Despite the fact that the Pentecostals challenge the Catholic faithful of not using the Bible extensively, the Catholic Church has special programs that animate the laity on the use of the Bible. The Church has opened opportunities to the laity to pursue professional studies of the Holy Bible. Those Catholics who simply accept the false teaching disregards the Tradition of the Church in all its richness, and speaks only of the Bible are not firmly rooted in the faith. The Sacred Scripture is the word of God and the emphasis on its usage is not a strong and substantial reason to desert the Catholic faith (Focus group discussion: July 26, 2016).

The implication is that some migrating (change of demography) Catholics are not yet familiar with the Mystery of the Catholic Church, its foundation by the Lord, and its governance, and guidance through the work of the Holy Spirit (Pazhayampallil, 1997:34-35).

According to the Catechism of the Catholic Church, the Catholic Church has been with the opinion that the official teaching of the Church on issues of faith, morals, and discipline has competence in an interpretation of the Sacred Scripture (CCC, 2001). This is in line with the voice of the bishops that better catechesis still remains to be done to the Catholic communities (Synod of Bishops, 2014)

#### 4.2.6. Hypothesis one test

The findings showed that there was a statistically significant positive correlation between the influence of the Pentecostal churches and the adaptation of the Pentecostal pattern of prayer by the Catholic faithful in Christ the King Parish

#### 4.3. The extent to which the Catholic faithful are attracted to the Pentecostal churches

Attraction factors	VH	H	U	L	VL	Total
<b>Promise of miracle (healing practice)</b>	30	18	2	2	0	52
<b>Empowerment of women and youth</b>	13	14	11	8	6	52
<b>Vibrancy of liturgy</b>	15	25	5	5	2	52
<b>Simplicity of sermons</b>	13	20	8	11	0	52

Table 4: Attraction of the Catholic faithful to the Pentecostal churches

Source: Primary data (2016)

The Likert scale options are leveled, Very high (VH), High (H), Undecided (U), Low (L) and Very low (VL)

The findings in Table 4 denote that 30(57.7%) concurred that the attraction of the Catholic faithful was a result of the promise of miracles healing practices, 18(34.6%) marked high, but 2(3.8%) was undecided, and 2(3.8) leveled low.

Empowerment of women and youth displayed 13(25%) participants underlined very high, 14(26.9%) of them showed high, 11(21.2%) were undecided, 8(15.4%) showed low and a group of 6(11.5%) signed very low. Vibrancy in the Pentecostal liturgy showed 15(28.8%) of the respondents showed very high, 25(48.1%) opted for the high, but 5(9.6%) were undecided, 5(9.6%) revealed low and only 2(3.8%) marked very low. The simplicity of the Pentecostal sermons indicates 13(25%) of the respondents revealed very high 20(38.5%) of them leveled high, 8(15.4%) were undecided, and 11(21.2%) marked low.

The participants gave various reasons that include the following:

#### 4.3.1. Promise of Miraculous Healing Practices

In an interview with one of the participants, the responses were the experience that was said to be common among the Pentecostal worshippers.

Much as they all believe that God is the ultimate Physician, they also believe in the prayers offered by their pastors. The pastors organized vigils to offer a prayer that could prevent thunder lightening, snake bite, and scorpion. The Pentecostal pastors were said to be promising such prayers in their sermons and some of the Catholic laity were attracted to them (Interview with Goja: July 27, 2016).

In another interview, a respondent said;

People are more in search of a psychological or emotional healing or counseling. They accept such promises in faith because they follow some of their family members who have converted to the Pentecostal churches on Sunday worships. The Pentecostal pastors also insist that those who were not cured of those specific prayers were due to their little faith. (Interview with Logo: July 27, 2016).

This observation is in agreement with Aweto (2012) who remarked that some of the Catholic faithful have a strong conviction of healing experiences only in the Pentecostal churches.

The implication is that God is the healer of all the living. The celebration of the Holy Eucharist is the sacrifice of Christ himself, and every Mass offered is an act of thanksgiving for God's gift of mercy. The healing should not be taken for granted: it is not a question of give and take, but a process. The exodus of the Catholic faithful to the Pentecostal churches need not be generalized as a search for better health and medical facilities.

#### 4.3.2. Empowerment of Women and Youth in Social Work and Liturgical Ministries

According to some participants:

The Pentecostal churches in South Sudan have more women than men and they seem to empower them objectively. They have been exceptional in encouraging women to participate in the ministry of the Church. Men and women may be used to preach and may do so with equal authority. This gives a public role and great empowerment to women. They are also entitled to proclaim the faith as their male counterparts. Pentecostalism's scriptural notion of equality before Christ directly denies female subordination and encourages more unrestricted relations within marriage. In this way, Pentecostals harness the evangelical energy of women, who in most cases constitute the majority in the church, to their advantage. (Focus group discussion: July 26, 2016).

The participants underlined that women in the Pentecostal churches have significant roles. The Pentecostal leadership in Christ the King provides women with training and proper formation for their mission. This sentiment concurs with several authors who asserted that women are the majority worshippers in Pentecostal churches. They too have the privilege to preach the Gospel like any other Pastor (Ireland, 1998; Kamara, 2009 and; Theodora, 2016).

In Christ the King Parish, however, there has not been any female trained catechist as pointed out in the findings. The researcher has the view that, women have roles to play and they are major contributors to Church and society.

Women who find themselves alienated from their Christian communities find it easy to shift to the Pentecostal churches where they are accorded positions of ministering to the Christians. There is an evidenced justification that the Pentecostals are empowering women, not necessarily as ministers, but to play their role as desired by the Church hierarchy. (focus group discussion: July 26, 2016).

The implication is that Pentecostal churches harness the evangelical energy of women who in most cases constitute the majority of the worshippers. These findings concurred with Deng (2001); Nyabwari & Kagema (2014) who reported that women serve as deaconesses, and moderators in the Pentecostal churches.

The study also revealed that most participants agree with the statement of youth empowerment programs in the Pentecostal churches:

The Pentecostal leadership has drawn young people to responsible participation in the life, mission, and work of the Catholic faith community. The respondents have revealed notable communities that help young people grow in the faith. These are the family, the parish community, and the youth-serving organizational community.

Pentecostal schools prepare young people to become full and active members of the Church. The Pentecostal schools are the living faith communities where young people can deepen their understanding of faith both inside and outside of the classroom (Interview with Lujulo: August 1, 2016).

In addressing the question on the empowerment of youth, one respondent who disagreed with the statement has this to say:

The Catholic Church also has various programs that involve the youth worldwide. The Catholic Church initiated the institution of the World Youth Day (WYD) as an annual gathering of youth and young adults for prayer, worship, and celebration of the Catholic faith. The event is observed annually in Dioceses in Sudan and South Sudan and every two to three years at an international level. The Catholic diocese of Yei has so far participated effectively since the Jubilee year 2000 (An interview Loke: August 1, 2016).

This example of the world youth day may perhaps serve as an answer to those Catholics who argue that majority of the youth were attracted and shifted to the Pentecostal churches due to lack of empowerment programs in the Catholic Church. However, in Christ the King Parish, more need to be done to address the issue of the youth.

These observations concurred with Pope Paul VI (1967) who recommended that the youth should go beyond their family, parish and school community to serve the greater Church community. The Catholic Church leaders have the obligation to foster the growth of young people.

This position is credible and relevant because the youth are the future of the Church and indeed the society. To empower young people as Disciples of Christ should be a priority and goal of the Catholic Church today. This is in line with the sentiments of John Paul II (1995) who noted that youth are empowered when they are welcomed into the church that speaks to their hearts with joy. He urged that it is the youth minister, pastor, or parent's role to empower the young to live Christian lives of discipleship.

#### 4.3.3. Vibrant and Active Liturgical Celebrations with Crowd Participation

In a focus group discussion, the participants revealed that Pentecostals take worship seriously and allow it to penetrate and influence their lives more than the Catholics.

The attraction to worship and vibrancy of Pentecostal celebrations have led to a Change of attitude towards liturgical celebrations in the parish. In some occasional ecumenical functions; Pentecostals dominate and demonstrate overflowing enthusiasm in matters of prayer, singing and dancing. They shout, scream, roll around the floor, dance and play loud musical instruments. This practice of Christianity, in the light of the African culture appeals strongly to our Catholics who now imitate the Pentecostals in a variety of ways. Pentecostal pastors are gifted in preaching with vigor in order to convince worshipers. They have the conviction of their long hours of liturgical celebrations, which include dancing, and clapping of hands (Focus group discussion: July 26, 2016).

These findings are in agreement with some scholars (Enang, 2012; Clarke, 2006; and Achunike, 2004) who noted that Pentecostal worships are lively and participatory. They also claim that despite the exodus of some Catholics to the Pentecostal churches, some Catholics are embracing and practice the Pentecostal style of worship.

While the liturgical vibrancy and exuberance of the Pentecostals have attracted Catholics to their churches, our Catholic faithful need to understand that liturgy need not be exaggerated, noisy, confused and disorderly for God to hear our prayers. The Holy Scripture reminds us that God is not a God of confusion and disorder, but of orderliness and peace. The celebration of the Catholic liturgy is, and must be guided by the official liturgical norms. The gestures and postures should reflect the harmony of the Church (Document analysis-CDW, 2006: August 28, 2016).

The implication is that such soul-searching pneumatic blessing is borrowed from the Pentecostal churches where their Pastors pray over everything including books and pens used for examinations. Pentecostal pastors are gifted in preaching with vigor in order to convince worshipers. Hence, Pentecostalism has great influence on the Catholics in faith, practice, and beliefs.

#### 4.3.4. Simplicity of the Pastors' Sermons

One respondent who did not agree with the sermons of some clergy in the Catholic Church revealed that:

Majority members of the clergy are too abstract, metaphysical and philosophical in their homilies. Most of the laity has neither studied theology nor Biblical languages like Greek, Hebrew or Latin; nevertheless, some priests use such tough and boring terms that discourage the less educated Christians. The participant, on the other hand, praised the language of the Pentecostal sermon that can be understood by many Christians (top down communication). (Interview with Giri: August 28, 2016).

These observations are moderately in agreement with Ezejideaku (2006) who remarked that the effectiveness of Pentecostal homilies has become so outstanding that some Catholic Churches had to adopt the same strategies to minimize their loss of members to the Pentecostal churches.

In a document review, it was written that; a majority of worshipers appreciates the simplicity of Pentecostal sermons. Some say Pentecostal homilies are Biblio-centric, contextualized in a down to earth approach, flavored by the inspiration of the Holy Spirit.

The Catholic Church, on the other hand, is guided by liturgical norms, and the clergy is not free to do anything that they may think is worth. The homily is a privileged means of presenting Sacred Scripture to the faithful and explaining its relevance to the Church and everyday life. In addition to the homily, another important means is the promotion, within dioceses and parishes, of programs, which help the faithful take up the Bible in a proper way (Document analysis- CDW, 2006: August 28, 2016).

On the same note, one respondent said, "The preacher should not also compromise the norms and regulation of the sacred liturgy. In other words, 'the homily must contain dogma and morals'. It must expose what we must believe to be Catholics (dogma) and what we must do to get to heaven (morals). The Catholic Church should avoid being simplistic in its doctrine as it tries to improve its approach to evangelization" (Interview with a member of the clergy, August 8, 2016).

The implication is that the Catholic faithful need not undermine the Catholic sermons. A sermon should not only produce a large number of worshipers but also produce Christians who are indeed holistically transformed. The clergy is not to do anything that they may think is worth. A homily has both catechesis and spirituality for the preacher and the audience.

#### *4.4. Hypothesis Two Test*

The second hypothesis displayed that there was a statistically significant positive correlation between the attraction of the Catholic faithful and the change of affiliation to the Pentecostal churches in Christ the King Parish

### **5. Summary of Findings, Conclusion, and Recommendations**

#### *5.1. Introduction*

The study showed a high response rate of 89% out of which 53% were male dominance and 47% were female respondents. The findings present that 159(96.4%) of the respondents who participated in the study have lived or served in Christ the King Parish between the years 5-23years and above. This implies that the respondents were not only mature but also has sufficient experience and training in the pastoral ministry of the parish.

The findings showed that the influence of the Pentecostal churches accounted for 25.1% of the variation in the adaptation of the Pentecostal pattern of prayer. The attraction of Catholics to the Pentecostal churches accounted for 28.8% of the variation in the change of affiliation to the Pentecostal churches.

### 5.2. Conclusions

The study concluded that the rapid growth of Pentecostalism has a great influence on Christ the King Parish. The Pentecostal churches have exerted great influence on the Catholic faithful in their pattern of prayer and commitment to their spiritual and material activities. Pentecostals have influence in terms of the sharing of testimonies, lay apostolate ministries, belief in direct confession to God, and the provision of material benefits. They have attracted majority of Catholics because of their miraculous healing practices, empowerment of women and youth programs, and the use of simple language in delivering sermons.

### 5.3. Recommendations

The study recommends that the parish leadership should establish a Catholic chaplaincy that serves all the institutions of learning that operate in the parish. This could help in the mentorship and on-going transformative and holistic formation of the Catholic faithful as provided in the law (CCL, 2011: 564).

The pastoral agents (especially catechists) who are engaged in the mission of evangelization should be facilitated to attain a minimum of secondary school certificates, and theological courses to better the interpretation of the Catholic doctrine.

The parish authority should foster the social teaching of the Church programs in secondary schools and vocational training centers. Lobby for Fidei Donum priests to address the pastoral needs.

The South Sudan Council of churches needs to verify the membership and authenticity of the Pentecostal churches.

The County Government policy makers should legislate and ensure that the Pentecostal churches be registered with the Ministry of Education and Religious Affairs.

### 5.4. Areas for Further Study

The researcher suggests a comparative study on the rate of recruitment in both the Pentecostal churches and the Catholic Church. There is a need to explore more on the authenticity of the Pentecostal doctrine on miraculous healing and deliverance practices.

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