



**Pentecostalisation as an adaptation strategy of
the Catholic Church of Lubumbashi: A
missiological perspective**

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And Jesus came and spoke to them, saying: All authority has been given to me in
heaven and on earth.

Go and make disciples of all nations, baptizing them in the name of the Father and of
the Son and of the Holy Spirit,

And teach them to observe all that I have commanded you. And behold, I am with you
always, even to the end of the age.

(Matthew 28:18-20).

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ABSTRACT

This study is entitled "Pentecostalisation as an adaptation strategy of the Catholic Church of Lubumbashi: A missiological perspective".

The main goal of this research is to discover how the Roman Catholic Church of Lubumbashi practices Pentecostalisation as a missiological adaptation strategy. The researcher started from the observation that for a certain period of time, Pentecostalism has increasingly exerted its influence in the churches not only Protestant but also in the Roman Catholic Church of Lubumbashi and contributes to the numerical growth of these churches. In order not to lose its members who would be tempted to join this movement created by Pentecostalism and also to update its missionary methodology, the Roman Catholic Church of Lubumbashi has resorted to Pentecostalisation as a strategy of missiological adaptation based essentially on the recommendations of the Second Vatican Council which marked out the ground in the field of mission in order to avoid slippage in relation to the doctrine of this Church.

To achieve its goal, the researcher set out to present the historical context of the practice of Pentecostalisation by the Roman Catholic Church in Lubumbashi; to explore the practice of Pentecostalisation as a missiological adaptation strategy of the Roman Catholic Church in Lubumbashi; to examine the extent to which the practice of Pentecostal values (healing, prosperity, deliverance, etc.) has had a missionary impact on the Roman Catholic Church in Lubumbashi; and to present some useful missiological perspectives.

At the end of this research, the researcher concluded that the Roman Catholic Church of Lubumbashi, in its missionary program, used Pentecostalisation as a strategy for missiological adaptation to a new religious environment created in Lubumbashi by Pentecostalism.

Keywords: Pentecostalisation, Practice of Pentecostal Values, Roman Catholic Church, Missiological Adaptation Strategy, Missiology, Mission, Missiological Perspective

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CHAPTER 1

INTRODUCTION

1.1 Title and Keywords

1.1.1 Title

Pentecostalisation as an adaptation strategy of the Catholic Church of Lubumbashi: A missiological perspective.

1.1.2 Keywords

Pentecostalisation, Practice of Pentecostal values, Roman Catholic Church, Missiological adaptation strategy, Missiology, Mission, Missiological perspective.

1.2 Background and problem statement

1.2.1 Background

The Roman Catholic Church, in general, and that of Lubumbashi, in particular, is confronted with a great expansion of Pentecostalism that is increasingly influencing the entire city of Lubumbashi.

According to Tchonang (2009:9), if the current global trend continues, by 2025, Pentecostalism will constitute 44% of the world's Christian population. Catholics will be only 33%, while churches related to the Reformation will occupy the third place with 23%. In Latin America, more or less 8,000 Christians abandon the Catholic Church to join Pentecostal groups and churches (Tchonang, 2009:9). Long before, Hollenweger (2001:39) noted that Pentecostalism was the only example in history of a religious community that went from zero to 500 million members in less than 100 years.

Mattern (2007-2008:7) analyses the birth and evolution of Pentecostalism in several stages. According to Mattern, the birth and evolution of Pentecostalism has gone through several stages that are analysed and interpreted differently by different authors. For Corten (2003:294), for example, Pentecostalism has gone through three successive waves since its emergence. Maditoma (2005:5) points out that the Pentecostal charismatic movement is divided into three periods called "waves of the Holy Spirit". Wolfgang Bühne (quoted by Maditoma, 2005:5), notes that a "wave" represents an extraordinary movement that has completely changed the existing spiritual climate. The

first wave, for Maditoma, is found in classical Pentecostalism in the early 20th century with the Azusa Street Revival in Los Angeles; the second refers to the charismatic movement that has led to the revival of many traditional churches since the 1960s. Finally, the third refers to the neo-charismatic movement, which manifests itself, among other things, in the form of macro churches.

For Wagner (2002:1141), in this third wave, special attention is given especially to divine healings and prophecies as well as to participation in other charismatic activities without changing the existing philosophy of ministry that governs their congregations. This movement began in the 1980s in California. Its source is in the "church growth movement" introduced by C. Peter Wagner and John Wimber. It is also known as "power evangelism".

Officially, it is generally accepted that the charismatic movement began in 1960. At that time, one of the important events to note is Bennett's recognition in the United States of having spoken in other languages (Madtoma, 2005:9). He was succeeded by David Wilkerson (1968), (with John and Elizabeth Sherril) and his book *The Cross and the Switchblade* (1970), which generated great interest among Catholics and especially among students at the Catholic University of Duquesne in Pittsburgh, Indiana. They had a spiritual retreat over a weekend (called Antioch Weekend) in February 1967 (O'Connor, 1975:12). It was at this retreat that they experienced the baptism in the Holy Spirit. When this experience occurred, they began to speak in "tongues" to give prophetic words, and they felt strongly that they were experiencing what had happened on the Day of Pentecost.

Not the least of these is David du Plessis of the Apostolic Faith Mission (AFM), a Pentecostal leader and later minister of the Assemblies of God (U.S.A.), who spent much of the decade of the 1950s participating as a Pentecostal "observer" in the emerging ecumenical movement and at the same time sharing the Pentecostal experience with non-Pentecostal clergy and laity (Quebedeaux, 1976:53-54). Following Vatican II's desire to understand the growing Charismatic Renewal in Catholic churches around the world, David du Plessis played a crucial role in initiating a series of dialogues between the Roman Catholic Church and a team of Pentecostals led by himself on the Pentecostal side and his Catholic counterpart, Father Kilian McDonnell. Nicknamed Mr. Pentecostal, David du Plessis had a great influence on Catholics and

even Vatican II, which for the first time had just encouraged Catholics to establish positive relationships with their Protestant brethren, albeit separate, by visiting their worship services and other meetings (Quebedeaux, 1976:178).

Also, according to Omenyo (2014:9), the growth of Pentecostalism in sub-Saharan Africa since the early 20th century cannot be overlooked by any serious student of African Christianity.

In response to this competition, the Roman Catholic Church as such has adopted certain elements recognized as integral to the Pentecostal movement. They offer a form of religion that, while inserted and controlled by the Catholic institutional hierarchy, is similar in many ways to Pentecostalism. This form of religion emphasizes the Holy Spirit, divine healing, miracles and expressive practice with "speaking in tongues" linked to the experience of the baptism of the Spirit.

In times of crisis, as the bishops said during the Second Vatican Council (1962-1965), the normal reaction of the churches is an "aggiornamento"¹. This word refers to an adaptation to new conditions of existence or an updating of practices (Butler, 2017:1). The result is a desire to be open to the contemporary context and an adaptation of the Catholic Church to new circumstances.

Without being explicitly presented as such, the development of these elements is indeed an effective strategy in what has in fact become a religious competition to prevent members from leaving the Roman Catholic Church for Pentecostal churches. The contact between Catholics and Pentecostals has given rise within the Catholic Church to an international movement called the Catholic Charismatic Renewal since the 1960s (Hoyeau, 2017:95). The Charismatic Renewal took hold in the Catholic Church as a result of American Pentecostalism and the revival that took place in the early 20th century.

The acceptance of this wave of renewal was welcomed and encouraged by some popes, such as Paul VI and John Paul II (Verhaegen, 1986:12-13), who wanted to see a change in the spiritual state of the Catholic Church and also wanted to take back what

¹ "Aggiornamento" is an Italian term that literally means "updated". The bishops and the media used this word during the Second Vatican Council to express a desire for change, openness and modernity (Russeil, 2017:68).

they saw as a kind of loss of leadership that Protestants had enjoyed. They also wanted to somehow neutralize the extreme traditionalists within the Church who did not want to move in any way and who may have been the cause of the youth abandoning their Catholic heritage.

According to O'Connor (1975:32), the Pentecostal churches as a whole had been fundamentally hostile to Catholicism. The church personified for them the hierarchical formalism and meticulous organization that they saw as conducive to stifling the Spirit. It became an axiom for them that in order to receive the Spirit, a Catholic must leave the Roman Church (O'Connor, 1975:32). Catholics, on the other hand, had either never taken Pentecostalism seriously or had been discouraged by the emotionalism and fanaticism that seemed to be manifested in the piety of its followers (O'Connor, 1975:32).

No one could have foreseen that Pentecostal spirituality would be so easily accepted in Catholic circles. The second wave of Pentecostalism, the Charismatic Renewal, seems to have greatly influenced the Catholic Church insofar as it does not aim at the formation of new churches, but at the diffusion of charismatic experiences in the so-called official churches (Billaux, 2001:1). The Catholic hierarchy has been more welcoming, more favourable to the movement than any other church. A great impulse came from Pope John XXIII. He had hoped to see the Church receive "a new Pentecost" (O'Connor, 1975:297). This was the expression he used when, in one of his first announcements to the Council, he said that "all the bishops of the Church would gather as if for a new Pentecost."

It is in this environmental context that the Roman Catholic Church in Lubumbashi practices Pentecostalisation for missionary purposes (Vatican Council II 2013:480).

1.2.2 Problem statement

After the above presentation of the practical problem observed by the researcher, a particular concern emerges that motivated the conduct of this study. The research problem examined in this dissertation is the fact that Protestants who were originally viewed by Catholics as children of Satan, heretics, or schismatics are now viewed as dissenters, separated brothers and sisters in Christ (Bosch, 1995:618). The efforts of the Roman Catholic Church from the Reformation (1517) until about 1830 were to bring

Protestants back to the true faith (Bosch, 1995:618). As a result of this background, Vatican II brought a new wind to the relationship between Protestants and Catholics. On November 21, 1964, Pope Paul VI signed the Decree *Unitatis redintegratio* (Restoration of Unity), which inaugurated the official ecumenical conversion of the Catholic Church. This Decree expresses this renewed theology, recognizing the authentically Christian values of the other churches, the need for the conversion of every Catholic, and a permanent reform of the Catholic ecclesial institution, while identifying the real differences that exist (Faremée, 2015:365). In this institutional context of openness to other religious groups and strategic reform to accomplish God's mission, the Roman Catholic Church in Lubumbashi has not remained indifferent. It has authorized Pentecostal practices which, for a certain period of time, seem to attract thousands of Christians in Lubumbashi. This use of Pentecostal practices, which we call Pentecostalisation in this research, is a strategy inspired by Protestant Pentecostalism and adapted to the missionary model of the Roman Catholic Church.

A research problem in missiology is a problem that affects the course of missionary theory and practice (Fohle, 2011:77). It is a problem facing the church in its effort to fulfill its biblical mandate. The phenomenon of Pentecostalisation in the Roman Catholic Church of Lubumbashi is still relevant for scientific research. Also, the churches in Africa need applied missiological research that becomes an approach to follow because of its biblical model (Fohle, 2011:99). Through Pentecostalisation, the church in Africa has become a new centre of theological creativity. It has become like a workshop where Christian responses to African issues are forged (Asamoah-Gyadu, 2005:18). When theology is transformed, it is natural that practice follows suit. Consequently, Pentecostalisation affects the worship style of many non-Pentecostal denominations. Pentecostal music has been described as fervent, emotional, spiritual, dynamic, exuberant and highly entertaining (Parsitau, 2006). This implies that Pentecostalisation is shaping the spirituality of African Christianity today and requires appropriate studies such as this.

The purpose of scientific research is, among other things, to solve the problems that limit the growth and development of society, communities, businesses, and individuals (Fohle, 2017:26-29). The phenomenon of Pentecostalisation appears today as a problem to which solutions should be found so as not to hinder the march of the Church.

In his search for information, the researcher recorded criticism of the Roman Catholic Church in Lubumbashi. Among other criticisms, this church was accused of not easily adapting to African realities and of maintaining discrimination, because, unlike the Pentecostal or charismatic churches, the priests do not visit the faithful outside the church, while the pastors abandon their homes to visit them. The young people would not find it convenient. There are no prayers for young people who want to get married or for women who want to have children. Take, for example, this testimony: "I had difficulties in my home and cases of illness in my family. I needed spiritual support that I could not get from Catholics. I decided to become a Pentecostal" (Participant 138 2020).

This excerpt from this woman's speech provides a framework for justifying the success of the Pentecostal churches in the city of Lubumbashi on the one hand and the abandonment of the Catholic Church on the other. Its salvation is currently found in the Charismatic Renewal, which seems to have the same spiritual practice as Pentecostalism (exorcism, fasting, testimonies of faith before the faithful, prayers for healing) (Dibwe, 2002:28).

It is therefore urgent that researchers pay attention to this problem which causes the mobility of believers, sometimes without ideological basis, and which could become, if we are careful, a bottleneck for the Church.

1.3 Research Question, Aim and Objectives

1.3.1 Research question

The validity of a research project is first acquired by the timeliness of the research question and the timeliness of its purpose (Fohle, 2011:76-77). Having identified the practical problem and the research problem in the previous section, the main question that will be examined in this study is: ***How does the Catholic Church of Lubumbashi practice Pentecostalisation as a missiological adaptation strategy?***

In order to understand this research question, it is important to divide it into sub-questions, as the main question is too broad to be considered as a whole. Thus, from this initial question, the following sub-questions are derived:

1. In what historical context does the Roman Catholic Church of Lubumbashi practice Pentecostalisation as a missiological adaptation strategy?
2. How does the Roman Catholic Church of Lubumbashi practice Pentecostalisation as a missiological adaptation strategy?
3. How has the practice of Pentecostal values (healing, prosperity, deliverance, etc.) impacted the fulfillment of God's mission by the Roman Catholic Church of Lubumbashi?
4. What are the missiological perspectives of the Pentecostalisation of the Roman Catholic Church of Lubumbashi?

1.3.2 Aim and Objectives of the Research

1.3.2.1 General Aim

The **Aim** is what is to be discovered in a research project because it is not yet known or not known well enough and the **Objective** is what would be the end result or product that the researcher intends to present as a contribution (Fohle, 2019:10).

The main aim of this research is ***to discover how the Catholic Church of Lubumbashi practices Pentecostalisation as a missiological adaptation strategy.***

To achieve this aim, the following objectives were key:

1.3.2.2 Specific Objectives

To achieve the aim of this research, the following objectives were selected:

1. To present the historical context of the practice of Pentecostalisation by the Roman Catholic Church of Lubumbashi.
2. To explore the practice of Pentecostalisation as a missiological adaptation strategy of the Roman Catholic Church of Lubumbashi.
3. To examine the extent to which the practice of Pentecostal values (healing, prosperity, deliverance, etc.) has had a missionary impact on the Roman Catholic Church in Lubumbashi.

4. Present some useful missiological perspectives.

1.4 Review of the Literature

Smith (2008:213) maintains that the researcher must demonstrate knowledge of the history of the research and interact with key contributors to the field. Several researchers have become interested in studying the Pentecostalisation of Christianity and even society in recent years. Some studies that have been done in this area of research can be cited:

1.4.1 Literature on Pentecostalisation

Anderson, A.H. (2014) *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge, MA: Cambridge University Press. This volume is a global history on Pentecostalism. In this book, Anderson addresses events and changes in recent years and important issues related to gender, society, politics and economics. He also offers a comprehensive approach to the importance of charismatic Christianity throughout the world. For him, one reason for the rapid growth of Pentecostalism is that it has always emphasized mission and evangelism (Anderson, 2014:198). This work is an important resource for the study of theology and Pentecostalism from a global perspective.

Ole Aleksander Osthassel. (2013) *Pentecostalised Africa? Understanding the African appropriation of Pentecostalism in light of African perspectives*. MTh thesis, MF Norwegian School of Theology. This paper focuses on perspectives on the African appropriation of Pentecostalism.

Henri Gooren. (2010) "The Pentecostalisation of Religion and Society in Latin America." For him, "Pentecostalisation" is the combination of Pentecostal growth, Pentecostal influence on other religions, and Pentecostal impact on the rest of society. Increased competition with other religions (Catholic Charismatic Renewal and mainstream Protestantism) forces them to adopt Pentecostal elements. Pentecostal elements (such as conversion speeches, speaking in tongues, and faith healing) are gradually spreading in the media and in the church, affecting even non-religious groups in civil society. These practices even affect economic behaviour, entrepreneurship and gender relations.

Parsitau (2007), in an article entitled “From the periphery to centre: the Pentecostalisation of mainline Christianity in Kenya”, looks at the Pentecostalisation and Charismatisation of mainline Christianity in Kenya. It examines how Kenyan Pentecostal and Charismatic churches are integrating and appropriating the ethos, spirituality and characteristics of Pentecostal and Charismatic spirituality in an attempt to survive their impact.

Kangwa. (2016) Pentecostalisation of Mainline Churches in Africa: The Case of the United Church of Zambia. Article published in The Expository Times. The author notes that the expansion of Pentecostal-Charismatic churches is changing the Christian landscape in Africa. Mainline churches, including the Roman Catholic Church, are being transformed.

Wild-Wood, E. (2008) The Contested Pentecostalisation of Anglican congregations in Democratic Republic of Congo. In this article published in Transformation, the author examines the appeal of Pentecostal activity and its influence in changing a church's identity. She also contributes to the ongoing debate throughout Africa about the rise of Pentecostalism.

Smith, K. G., & Manyika. (2018) Pentecostalisation and Faith in the Global South, in *Conspectus: The Journal of the South African Theological Seminary*. The authors express concern about a variety of abusive and unbiblical trends and practices in the church and expresses their wishes for the church in the Global South to take theological and missional leadership.

Roger, D.A. (2019) Pentecostalisation of Worship in Baptist Congregations: A Case of Roysambu Constituency, Nairobi, Kenya (Doctoral dissertation). Baptist churches have been forced by circumstances to adapt their worship to a more Pentecostal style, which is seen by many Baptists as a departure from the norms established by the founder of Baptist churches. This Pentecostalisation of Baptist worship has confused believers who do not fully understand the difference between Pentecostalism and the Baptist faith. This study therefore examines this phenomenon of Pentecostalisation using Ridgeways Baptist Church in Roysambu Constituency, Nairobi County, as an example.

Kipimo, J. (2018) Towards an assessment of Pentecostalisation in French-speaking African Nations with special reference to the Democratic Republic of Congo.

Conspectus: The Journal of the South African Theological Seminary. The nature of Pentecostal spirituality is a key contributing factor to the process of Pentecostalisation taking place in the Church in Africa, particularly in French-speaking African countries such as the Democratic Republic of Congo (DRC).

Omenyo, C. (2005) From the Fringes to the Centre: Pentecostalisation of the Mainline churches in Ghana. *Exchange*, 34(1), 39-60. In this article, the author discusses the unprecedented incorporation of charismatic traits into the ethos of Ghana's mainline churches that are responding to distinctively African issues and thus rejuvenating these churches.

Kalombo Kapuku. (2014) "The Pentecostalisation of Protestantism in Kinshasa". For this researcher, Pentecostalisation refers to the process by which a theology and practices centred on the miraculous efficacy of the Holy Spirit, transforms a church (Kalombo, 2014:51). Kalombo Kapuku's (2015:22) study of Pentecostalism in the Democratic Republic of Congo seeks to offer perspectives for a fruitful dialogue for the promotion of mission in unity in Congolese Protestantism and, specifically, between Pentecostal Protestant churches and traditional Protestant churches in the DRC for the building of this country. His study is part of the framework of Pentecostalism seen from the perspective of ecumenism in the Democratic Republic of Congo.

1.4.2 Literature on missiology and mission

Wright, C.J.H. (2006) *The Mission of God*. Charols (France): Editions Excelsis. For him, mission is at the origin of the Bible. All the Bible comes from a mission and speaks of a mission: the mission of God. The researcher has not refrained from drawing from this book useful information on the mission of God.

Bosch, David J. (1995) *Dynamics of Christian mission. History and Future of Missionary Models*. Paris: Karthala. This book presents itself as a data bank in the field of missiology and gives theological orientations on mission. The researcher has drawn from this work information relevant to the understanding of missiology and mission.

Fohle, L.L.M. (2011) *Missiology: Identity-formation-research in the African context*. Kinshasa: Editions Mabiki. This reflection demonstrates that Protestant missiology in French-speaking Central Africa is still searching and needs to clarify its consequent

identity, provide contextualized training, and enjoy applied research. To this end, this document has served as a guide for missiological research. The researcher has discovered useful information about the meaning of missiological studies, bibliographic sources, and steps in applied missiological research.

Elliston, Edgar J. (2011) Introduction to missiological research design. Pasadena, Calif: William Caray Library. In this book, the author presents missiology as a full-fledged scientific and academic discipline that employs several research methods. This is one of the books that has provided the researcher with useful missiological research methods.

1.4.3 Literature on the Roman Catholic Church

Vatican Council II. (2013) Documents. (Preface by Bishop Nicolas Djomo, President of the Episcopal Conference of Congo - CENCO). Kinshasa: Editions Paulines. These documents contain an enormous wealth for the formation of new Christian generations. The breath of the Second Vatican Council has opened up the Roman Catholic Church to a work of reform. Nicolas Djomo, who prefaced this document, recognizes that the present face of the Catholic Church, especially in its project of in-depth evangelisation, in its inculturated liturgy, in its pastoral care of proximity through the Living Ecclesial Communities (LEC), in its commitment to human promotion, is without a doubt the fruit of the Second Vatican Council.

Yabu Mambuene, A-J. (2008) Missionary methodology in Africa. Kinshasa: MEDIASPAUL. In this book, Yabu studied the relationship between missionary theology and the missionary methods used in the evangelisation of the African continent. The researcher gained much information from this book about the Catholic missionary methodology used in the Democratic Republic of Congo.

O'Connor, E. (1975) The Charismatic Renewal. Origins and Prospects. Translated from the English by J. Winandy. Paris: Editions BEAUCHESNE. This document brought the researcher into contact with a first-hand account of the beginnings of the charismatic renewal at the University of Notre Dame in the United States.

Archdiocese of Lubumbashi. (2007) Pastoral directives, statutes, internal regulations of the Catholic Charismatic Renewal of the Archdiocese of Lubumbashi. Periodic publication of the Vicariate for Pastoral Care of the Archdiocese of Lubumbashi: Edition

of the Diocesan Office of Catechesis. This document has provided the researcher with important information on the history, identity and structure of the Catholic Charismatic Renewal in the Archdiocese of Lubumbashi.

In light of all of the above studies, there is a clear interest in researching Pentecostalisation and Charismatic Pentecostal missiology (Fohle, 2011:50). This topic has become topical in the theological field and is being exploited in various ways as just demonstrated. This study analyses Pentecostalisation as a missiological adaptation strategy by the Roman Catholic Church in Lubumbashi.

1.5 Central Theoretical Argument

In this research, the central theoretical argument is that from the Catholic missionary perspective, Pentecostalisation has been practiced as a missiological adaptation strategy by the Roman Catholic Church of Lubumbashi. According to this perspective (Vatican Council II, 2013:481-482), the primary means of accomplishing mission is the proclamation of the Gospel of Jesus Christ. Also, all the baptized have the mission to witness Christ before the nations. The missionary work consists, among other things, of Christian witness, the preaching of the Gospel and the gathering of the People of God, and the formation of the Christian community (Second Vatican Council, 2013:487).

Nevertheless, as this research is conducted within the framework of charismatic Pentecostal missiology that emphasizes the Great Commission in Matthew 28:16-20, it is worth noting that from this perspective, although Pentecostalisation has exerted a great influence in the Roman Catholic Church of Lubumbashi, its purpose is seen much more as motivated by the concern to recapture those members who have abandoned Catholicism to join Pentecostal churches (Garrard, 2016:22).

1.6 Contribution of the Study

This study addresses a pertinent question about how Pentecostalisation influences and enters the Roman Catholic Church in a given geographical location: Lubumbashi, Democratic Republic of Congo. The Pentecostalisation of other religious denominations such as the Roman Catholic Church is a real phenomenon to be studied critically. Given that this phenomenon of Pentecostalisation has taken on spectacular and multidimensional aspects outside of its original home, the Protestant Church, the

researcher felt that it was appropriate to give it a more missiological analysis within the Roman Catholic Church of Lubumbashi. Its use in this church appears to be a strategy chosen to adapt to the Pentecostal practices that attract crowds in the city of Lubumbashi. This study missiologically assesses how the phenomenon of Pentecostalisation is unfolding in the Roman Catholic Church in Lubumbashi and opens a door that cannot be overlooked by other researchers when a new religious phenomenon appears in a church outside its original home. By seeking to understand, evaluate and interpret the phenomenon of Pentecostalisation in the Roman Catholic Church in Lubumbashi, this research aims to contribute to equipping the church to minister in a way that is situational and structurally beneficial to society.

1.7 Research Methods

Charismatic Pentecostal Missiology, the field of this research, obeys the requirements to reach its goal. The method is probably the cornerstone of the effective realization of this research project because it is the method that facilitated access to the construction of knowledge or to the verification of hypotheses. The method is therefore the path (from the Greek *hodos*) that the researcher travels, a methodological and epistemological path that is sometimes arduous for the latter (Corbière & Larivière, 2014:2). Many books orient the presentation of methods by systematically dividing those of a qualitative nature from those that are quantitative, thus reinforcing ever more the mutual exclusion of researchers, those who are called qualitative from those who are called quantitative. Fortunately, and all other things being equal, these cleavages tend to fade or even disappear, as qualitative methods are commonly used in conjunction with quantitative methods and vice versa (Corbière & Larivière, 2014:2). Moreover, beyond a particular, well-defined research project, how can one think of the advancement of knowledge for a discipline without the use of qualitative and quantitative methods? Are they not complementary? Even if for the sake of clarity and precision, we opt for one approach, we agree with Corbière and Larivière (2014:3) who argue that qualitative and quantitative methods, together, are unquestionably required to develop our knowledge in applied research.

Thus, this applied missiology research is essentially qualitative as it addresses a qualitative phenomenon and uses the empirical approach to answer the research question. But quantitative data will be required to test certain hypotheses. Qualitative

research provides an understanding of action in a context (Dumez, 2011:50). Its objectivity is based on multiple sources of evidence such as: interviews, notes taken by the researcher, documents, observation. Considering the empirical nature of the study, the researcher will use several research methods (Elliston, 2011; Bosch, 1995; Fohle, 2011, 2016). These include participant observation, the historical method, and the comparative method. Also, because the researcher will be required to produce some statistics to support certain arguments, the researcher will use the quantitative method. Since both methods (qualitative and quantitative) will be called upon to achieve the goal of this research, it finally emerges that the method used will be mixed, but predominantly qualitative (Corbière & Larivière, 2014:630).

1.8 Research Process

In order to answer the main research question and to achieve his goal, the researcher essentially used the qualitative method, but supported by the quantitative method, for the collection and analysis of certain data. In this perspective, the approach will be analytical, comparative and descriptive-interpretive. It will also be deductive, consisting of deducing hypotheses from existing theory and/or works, seeing that the literature on Pentecostalisation and missiology is numerous. It will use the funnel technique of starting with a general approach and gradually narrowing the focus to highlight specific aspects (Maree, 2009:13). The choice of this hypothetical-deductive method seems appropriate to answer the main question of this study.

In order to present the historical context of the integration of Pentecostalisation in the Roman Catholic Church of Lubumbashi, the method used is historical. It aims to reach concrete sets or to know an evolution. By using this method, the researcher could build his reasoning by grouping, classifying and prioritizing the facts. Thus, to better understand the historical context of the integration of Pentecostalism in the Roman Catholic Church in Lubumbashi, the researcher will proceed with a historical approach and will draw information from the main works presenting the history of this church in Lubumbashi. Other information will come from interviews.

The exploration of the practice of Pentecostalisation in the Roman Catholic Church of Lubumbashi was made possible through the method of participant observation. De Ketele and Roegiers (1991:15) view observation as a process that involves voluntary

attention and intelligence, directed by an ultimate or organisational goal and directed toward an object to gather information. Fieldwork involves active research, informal interviews, writing detailed field notes, and, perhaps most importantly, patience (DeWalt & DeWalt, 2002:vii). Participatory observation is the process by which researchers learn about the activities of people being studied in the natural environment by observing and participating in those activities. It provides the context for the development of sampling guidelines and interview guides (DeWalt & DeWalt, 2002).

To examine Pentecostalisation as a coping strategy in the Lubumbashi Roman Catholic Church and its evaluation, the researcher used the comparative method, participant observation, and the descriptive-interpretive method. The comparative method is defined by Reuchelin (1973:25) as a cognitive approach by which one strives to understand a phenomenon by comparing different situations. Given the methodology of this research, the comparison was both implicit and explicit. The researcher also compared similar phenomena or contrasting cases in order to better isolate the impact of Pentecostalisation in the Roman Catholic Church of Lubumbashi.

Using this method, the researcher was able to identify Pentecostal practices and compare them to those in the Roman Catholic Church that are related or show similar trends.

To draw the conclusion from the discussion and come up with recommendations, the approach is interpretive-descriptive (Corbière, 2014:6). This method focuses on addressing human subjectivity by paying attention to both the researcher's and the participants' perspectives (Creswell, 2013; Laperrière, 2011). The interpretive-descriptive method attached importance to discovering, exploring, and finding meaning in phenomena from the participants' perspective. It allowed the researcher to understand the true intention of the Roman Catholic Church of Lubumbashi in terms of its missiological Pentecostalisation.

1.9 Data Collection

Quantitative researchers use the term "instruments" and qualitative researchers use the term "data collection methods." While typical quantitative research relies more on standardized (already established) instruments to collect data, qualitative approaches use self-developed interview or/and observation protocols (Fohle, L., 2019:19). The

researcher describes in detail how the data will be collected and what tools and instruments will be used to collect the data. If the method of data collection is not reliable, the resulting study cannot be considered valid. Collecting the "right" data is essential for a study to be considered valid (Elliston, 2011:80).

To enable him to investigate scientifically and critically the phenomenon of Pentecostalisation that the Roman Catholic Church in Lubumbashi has incorporated into its mandate, the researcher used the following approaches:

1.9.1 Questionnaire Survey

Smith (2008:225) referring to descriptive research as descriptive-survey-research, recognizes the importance of survey for empirical studies in theology. Indeed, questionnaire and interview survey techniques are key tools for collecting primary data about a church, community, organization, event, custom, etc. According to Taylor-Powell (1998:2), the questionnaire provides information about what a group does, owns, thinks, knows, feels, and wants. Gray (2004:187-188) notes that the questionnaire is one of the most widely used tools in empirical research.

For this research, a survey was conducted through the parishes of the Archdiocese of the Roman Catholic Church in Lubumbashi.

1.9.2 Interview Survey

According to Vyhmeister (2008:161), the interview provides information not available through a questionnaire. It allows for a deeper and fuller understanding of the respondents' attitudes. In the interview, the researcher clearly explains what information he or she wants to collect and why. An interview, for example, can help the researcher understand why the respondent agrees or disagrees.

In an effort to delve deeper into certain aspects that the literary and other documents had left out, several personalities of the Roman Catholic Church in Lubumbashi were interviewed. The interviews or talks with these personalities were of a documentary and guided nature. The interviewees were referred to as "respondents" or "participants" followed by their number on the list of respondents and the year of the survey.

1.9.3 Focus Groups

Focus group (Touré, 2010) or group interview, also called discussion group (Geoffrion, 2009), consists of bringing together six to 12 respondents and a facilitator in a structured exchange on a particular topic (Geoffrion, 2009:391). It is a collective activity, which produces interaction within the group to enrich the motivation, opinions, and attitudes with respect to the phenomenon being studied. In this research, the group interview was conducted using an interview guide or outline. Groups of six to 12 participants were formed, and interviews were organized according to the researcher's outline. The groups of interviewees were coded as "Adonija" preceded by the word "participant" and followed by the date of the interview.

1.10 Data Analysis

Smith (2008:241) argues that data do not speak for themselves. It must be analysed, organized, and interpreted using appropriate analytical techniques. Noel (2011:137) defines analysis as the breaking down of a substance into its constituent principles. Analysis as a scientific technique implies the distinction of parts, the disintegration of a whole in order to make effective the review of each of its elements by the seizure and the deep study of the links and relations that are given between them. To analyse is to observe, to see clearly, to penetrate what is revealed to us as a unity.

It has meant collecting and analysing the main written or oral sources, or at least the most important ones, relating to Pentecostalism and missiology, and finding a coherent theological discourse. To this must be added the analysis of texts and remarks from outside observers or the critical reflection on the main trends of the movement.

Once the content analysis of the individual interviews was completed, a focus group interview was conducted with voluntary participants grouped in groups of six to 12 from among those who had been interviewed individually. The purpose of this 30-minute group interview was to validate the results of the individual interviews and to encourage discussion among the participants about their experiences and needs. After a contextualization, participants were invited to share their felt needs and experiences in missionary involvement within their charismatic prayer groups.

1.11 Ethical Considerations

Although this research did not require sensitive questions, the researcher ensured that participation in the data collection was voluntary and without any pressure. The research questionnaire was administered without influencing responses. It was made clear to respondents that their names would not be mentioned in the thesis. Wherever the researcher went for data collection and to meet with the prayer groups, permission was duly granted by the authorities of the Roman Catholic Church of Lubumbashi. The process was facilitated by the researcher's status as a student at North-West University (Potchefstroom Campus in South Africa) and he received a lot of hospitality from the participants.

1.12 Clarification of concepts

Smith (2008:143) argues that defining key terms reduces the likelihood of misinterpretation. It also serves to alert readers to what the researcher means when he or she uses a particular term and allows them to better understand the researcher's thinking. The following terms summarize the content of this study: Pentecostalisation, Pentecostal Values Practice, Roman Catholic Church, Missiological Adaptation Strategy, Missiology, Mission, Missiological Perspective.

1.12.1 Pentecostalisation

In this study conducted in the field of Charismatic Pentecostalism, the researcher chose the technical term "Pentecostalisation" rather than "Catholic Charismatic Renewal" in order to formulate the research question and to easily achieve the intended goal. In making this conceptual choice, the researcher was motivated by a concern to develop a holistic charismatic theology of mission, shaped by the Spirit, rooted in Christ and seeking to embrace more fully the fullness of God's action in the world (Lord, A., 2005:5). To this end, the most important contribution Pentecostalism has made to world mission since Edinburgh 1910 is to draw attention to the role of the Holy Spirit in this whole enterprise.

The researcher started from the premise of Wonsuk Ma, *et al* (2014:2) who argue that today in Africa, as in other non-Western contexts, the strength of Pentecostalism has

led to the Pentecostalisation of historic mission churches, to the extent that in many countries, Pentecostal, Charismatic and Evangelical expressions are becoming indistinguishable from each other. The integration of Pentecostalism as an interdisciplinary academic field of religious and theological studies and the establishment of centres dedicated to Pentecostal and Charismatic studies around the world add to the growing importance that Pentecostalism has acquired in world Christianity.

Pentecostalisation is to be placed here in the context of Pentecostalism and Pentecostal spirituality. The term is also used to describe processes of change in forms of religious expression, life in relationship with God, understanding of the truths of the faith and participation in the life of the Church. It refers to various denominations. In practice, this means a new style of prayer (individual and group), new music (which goes beyond the boundaries of religious communities), glossolalia, healing and deliverance prayer. These practices have secured a permanent place in the Catholic Church (Sawa, P., 2021: 3).

The researcher also gave attention to Sawa, P. (2021: 3) who states that "Pentecostalisation" refers to the broad movement of Charismatic Renewal in the Catholic Church, which covers not only classical charismatic groups, but also movements, communities and evangelisation projects rooted in experience. The use of this term in this research presents a multidimensional perspective. It is a natural reality for the life and mission of the Church, which allows it to be open to the Holy Spirit and to welcome the gifts and charisms that accompany evangelisation. The Catholic Church needs a large-scale charismatic renewal, which does not mean the abandonment of the whole heritage of the faith, whatever it may be. The newness brought by the Holy Spirit is to be integrated into the Tradition, teaching and structure of the Church. The use of charismatic gifts and the implementation of various practices from Pentecostal spirituality should always be in accordance with Catholic theology.

The researcher did not want to restrict his field of research to the "Catholic Charismatic Renewal" which is a spiritual current that emerged within the so-called "traditional" churches (as opposed to the Pentecostal churches): the Evangelical, Methodist, Episcopalian churches, the Roman Catholic Church during the late 1960s, and the Orthodox churches later on.

The issue raised through Pentecostalisation raises further questions and points to interesting areas of research to be explored such as: How does evangelical (Pentecostal) theology influence Catholic theology? What are the similarities and differences between traditional Catholic mysticism and charismatic experiences? How can spiritual gifts be exchanged without compromising denominational identity? Etc.

Pentecostalisation is not a homogeneous movement. It reconfigures and reorganizes itself in different contexts and produces Pentecostalisation. Kobylnski (2016:106) notes that the Pentecostal movement takes on different forms corresponding to the social, cultural, and religious identity of its followers, but as a spiritual movement, it has no territorial or denominational boundaries. The fact that Pentecostal practices and values can be found without restriction or hindrance in any environment can best be defined or called Pentecostalisation.

It is indeed a quest for a relevant religion. Pentecostalisation as a theological transformation affects not only the physical manifestations of worship in a church, but also the way people think and practice their theology. Non-Pentecostals are forced to reformulate their theologies in order to improve their praxis in the areas of worship, prayer, preaching, and witness. As a result, Pentecostalisation affects the worship style of many non-Pentecostal denominations and touches many dimensions of church life.

In this study, Pentecostalisation is considered the pervasive influence of Pentecostalism in a system, society, or religion (Smith, 2018), the influence of Pentecostalism in the Roman Catholic Church in Lubumbashi. It is the use, application and practice of Pentecostal values. The Pentecostalisation of the Roman Catholic Church of Lubumbashi is the process by which this Church integrates Pentecostal practices into its midst.

Building on the approach of Walter Hollenweger (Lord, A., 2005:5), the researcher uses the term 'Pentecostalisation' in this research to refer to the global Pentecostal movement within which three main streams are identified and which includes classical Pentecostal churches such as the Assemblies of God; whereas the term 'charismatic' rather encompasses the more recent charismatic movement within the traditional churches, as well as neo-Charismatics, followers of independent, post-denominational,

non-denominational or indigenous groups or organisations and the 'third wave' movement.

1.12.2 Practice of Pentecostal Values

In this work, practice of Pentecostal values are words that designate the application, execution, experimentation and realization of the rules related to Pentecostalism. In the present context, it is the use of the characteristics and specificities of Pentecostalism by the Roman Catholic Church of Lubumbashi. It is the concrete way of exercising Pentecostalisation by the Roman Catholic Church of Lubumbashi. It is the observation, the use of the prescriptions of Pentecostalism. This is what we call "Pentecostalisation" in this work.

1.12.3 Roman Catholic Church

The Roman Catholic Church, an adjectival locution, more commonly known as Catholicism, is a Christian religion, under the authority of the Pope that unites all people who have been baptized and follows the precepts of the Bible (French Dictionary). It gathers Catholics and is organized in a hierarchical manner. Its official name is "Roman Catholic Apostolic Church".

In this research, Roman Catholic Church refers to the Archdiocese of Lubumbashi in its pastoral sector of Lubumbashi.

1.12.4 Missiological Adaptation Strategy

Missiological adaptation strategy represents the set of missiological actions, i.e., strategies derived from missiology that the Roman Catholic Church of Lubumbashi implements in order to solve the missionary problems it faces. These are particularly the problems caused by the invasion of Pentecostalism on the execution of the global and holistic mission by the Roman Catholic Church of Lubumbashi.

By missiological adaptation strategies, we mean all the changes in missionary behaviour undertaken by the Roman Catholic Church in order to improve - or at least stabilize - its results. The purpose of missiological adaptation strategies, then, is to improve the degree of congruence between the traditional behaviours of the Catholic Church and the characteristics of its increasingly Pentecostal-dominated competitive

environment. In other words, the issue of coping strategies is one of strategic change (Moati, 2001:3).

In missiology, strategy is pragmatic or should be pragmatic, but pragmatism is not enough. That is why Garrard (2013:5) warns that all mission work should be based on sound theological and structural principles and that strategy should be considered in the execution of the Great Commission.

1.12.5 Missiology

By a simple definition, Wright (2012:16) defines missiology as the science, or study, of mission. He uses the term missiological to refer to theological reflection or research related to this science. Spindler (1983:25) defines missiology as "the reasoned scientific study of the missionary phenomenon". Elliston (2011:2) points out that missiology is the study of the *Missio Dei*. This involves all that God has done, is doing, and intends to do to accomplish His purpose. For him, the specific goal of missiology is to break through barriers for the communication of the Gospel. Elliston (2011) notes that missiology, while focusing primarily on God's mission for humanity, spans three main areas: the physical environment in which people live, their sociocultural environment, and their spiritual environment. As each of these concerns relates to God's central mission for humanity, they fall within the concerns of missiology. In his struggle to make missiology an academic chair, Gustav Warneck proposed the German term "Missionslehre" which translates as mission theory (Terry *et al* 1998:3). His concern was to prevent missiology from becoming a sub-discipline of either practical or historical theology. Gustav Warneck (1834-1910) and Josef Schmidlin (1876-1944) are considered the founders of missiology. The former is the founder of Protestant missiology and the latter of Catholic missiology (Bosch, 1995:15).

Zorn (2004:5) points out that the man whom the scholarly community calls the founder of Protestant missiology, Professor Gustav Warneck (1834-1910) of the University of Halle (Saxony), wanted missiology to cease to be, in his own words, "a guest" or "Cinderella" in theology. The acceptance of the transcription of the French word *missiologie* into English missiology after the Second World War is a conventional fact. From then on, missiology is conventionally considered a technical term used to designate the study of mission (Fohle, 2011:34).

While recognizing the validity of all of these definitions, for our part we retain that missiology is a scientific discipline that studies, collects and applies data related to mission. In other words, it is the set of scientific and applied studies based on the Bible and other humanities and social sciences disciplines to identify and guide the church's action in the holistic transformation of the world (Fohle, 2011:34). Missiology, then, is that science that attempts to understand and apply the mission that God has actually entrusted to the church that confesses Jesus as the Christ, the Living God (Matthew 16:18; 28:19-20). Or, as Alan Tippett (1985:xiii) puts it, missiology is defined as the academic discipline or science that research, record, and apply data pertaining to the biblical origin, history (including the use of documents), anthropological principles and techniques, and theological basis of Christian mission. The theory, methodology, and data bank are particularly oriented toward:

1. the processes by which the Christian message is communicated
2. the encounters generated by its proclamation to non-Christians
3. church planting and congregational organization, the incorporation of converts into these congregations, and the growth and relevance of their structures and communion, internally to maturity, externally in extension as the Body of Christ in local situations and beyond, in a variety of cultural patterns.

Tippett (1985:xvii) states that after the theological basis of mission is examined, the theory of missiology must come from the field situation and return to the field for practical testing after missiologists have had the opportunity to make their proposals. In other words, missiology cannot be reserved or claimed as the domain of theorists or academics who are not intimately involved in the practical situation on any mission field. This means that missiology is of no use if it remains at the theoretical level. It must be able to be applied on the field (Garrard, 2013:9).

1.12.6 Mission, Missions, Missio Dei

The question of mission, missions, and *Missio Dei* has generated and continues to generate considerable debate within the Church. In the minds of the majority of evangelical believers, the confusion on the subject is as great today as it has ever been.

Any definition of mission, missions, or *Missio Dei* is mostly seen through the prism of those familiar with 19th and 20th century practices (Garrard, 2013:1).

For this reason, Bosch (1995:20-21) asserts that it is impossible to delineate mission in a clear-cut and presumptuous manner. Ultimately, mission remains undefinable in his view; it is impossible to enclose it within the narrow confines of our own definitions. However, despite this difficulty, he attempted to define mission by approximation. For him, Christian mission considers the dynamic relationship between God and the world as recorded in the Bible.

Garrard (2013:7) points out that it must be recognized that while the word mission (singular) or missions (plural) is not explicitly given in the New Testament (as is the theological term - the Trinity), the concept is nevertheless present. The word mission(s) comes from Latin, not from Greek. However, the concept is nonetheless biblical and is clearly related to the word group "apostello" (Greek for *to send*), which concerns the sending of individuals as heralds of a recognized and authoritative message. This part of the apostolate cannot be overlooked.

Despite this difficulty in defining these concepts, their understanding in this research can be found in the explanations below:

As Peters (1972:11) points out, the singular - the Mission - indicates the entire work of the Church of Jesus Christ which is directed to the fulfillment of the Lord's Commission to evangelize the world. Thus, all the activities undertaken by the Church to prepare and bring the gospel to the world before the Parousia are included in this term. It is about the Church as the witness to divine salvation in the person of Christ and the Church as a witness.

Plural - Missions - refers to individuals, organizations and churches that are or have been engaged in a particular area of mission. Missions is also plural because of the purposive nature of the needs of multiple nations, geographic factors, and chronological factors in the practice of mission.

As for *Missio Dei*, this expression has a long history (Bosch, 1995:525-530). The origin of the word seems to go back to a German missiologist named Karl Hartenstein who used the term to summarize the teaching of Karl Barth, who, in a 1928 lecture on

mission, had linked mission to the doctrine of the Trinity (Wright, 2012:60). John Stott (1976:17) instead sees it as an ecumenical view that considers everything God does through the process of history establishing social harmony in the universe. In this perspective, mission is seen essentially as humanization, socio-political liberation for the creation of a "future world community" (Beyerhaus, 1990:367). According to Stott (1976:17), the difficulty with this definition of mission is that it is not biblical. It may appear to have a biblical basis, but it is based on a misuse of Scripture.

Finally, to conclude with Garrard (2013:8), in this research, not everything that happens in the world is the mission of God. Rather, this one is Christocentric, Theocentric, and Pneumaticocentric.

1.12.7 Missiological Perspective

The word perspective is a feminine noun that means a technique for representing objects in three dimensions on a flat surface. An aspect of what is seen from afar, a landscape (French Dictionary), while the word missiological is an adjective invariant in gender and means related to missiology (Larousse Dictionary). In this study, missiological perspective means point of view relative to missiology, or approach relative to missiology. To answer the main question of this research, Pentecostalisation as adaptation strategy was evaluated from a missiological perspective, according to missiological approaches. The question was to evaluate how, from a missiological point of view, Pentecostalisation has been used by the Roman Catholic Church in Lubumbashi as a missionary coping strategy in order to face the competition created by Pentecostalism and also in order to carry out its task among the population.

1.13 Division of the chapters

In order to carry out this work, it has been subdivided into the following chapters:

Chapter 1: Introduction

Chapter 2: Historical context of the integration of Pentecostalisation in the Roman Catholic Church of Lubumbashi.

Chapter 3: Exploring the practice of Pentecostal values in the Roman Catholic Church of Lubumbashi: empirical investigation and findings.

Chapter 4: Examining the Impact of Pentecostalisation in the Roman Catholic Church of Lubumbashi.

Chapter 5: Evaluation of Pentecostalisation in the Roman Catholic Church of Lubumbashi from a missiological perspective.

Chapter 6: Discussion, General Conclusion and Recommendations.

1.14 Schematic presentation of the research

Title of the research: Pentecostalisation as an adaptation strategy of the Catholic Church of Lubumbashi: A missiological perspective		
Research question	Aim and Objectives	Research method
The main question of this research is: How does the Catholic Church of Lubumbashi practice Pentecostalisation as a missiological adaptation strategy? To provide an answer to this question, it was necessary to go through the following sub-questions:	The main aim of this research is to discover how the Roman Catholic Church of Lubumbashi practices Pentecostalisation as a missiological coping strategy. The following objectives will help achieve this goal:	To achieve this goal, the method followed is the mixed method with qualitative predominance.
Additional Question 1: In what historical context does the Roman Catholic Church of Lubumbashi practice Pentecostalisation as a missiological adaptation strategy?	To present the historical context in which the Roman Catholic Church of Lubumbashi practices Pentecostalisation as a missiological adaptation strategy.	To present the historical context in which the Roman Catholic Church of Lubumbashi practices Pentecostalisation as a missiological adaptation strategy; the method is historical.
Additional question 2 : How does the Roman Catholic Church of Lubumbashi practice Pentecostalisation as a missiological adaptation	Exploring how the Roman Catholic Church of Lubumbashi practices Pentecostalisation as a missiological adaptation strategy	To explore how the Roman Catholic Church of Lubumbashi practices Pentecostalisation as a missiological adaptation strategy; the approach is participant observation.

strategy?		
<p>Additional question 3:</p> <p>How has the practice of Pentecostal values (healing, prosperity, deliverance, etc.) impacted the mission of the Roman Catholic Church of Lubumbashi?</p>	<p>To examine the extent to which the practice of Pentecostal values (healing, prosperity, deliverance, etc.) has had an impact on the mission of the Roman Catholic Church of Lubumbashi.</p>	<p>To examine the extent to which the practice of Pentecostal values (healing, prosperity, deliverance, etc.) has impacted the mission of the Roman Catholic Church in Lubumbashi, the approach is comparative.</p>
<p>Additional question 4:</p> <p>What are the missiological perspectives of the Pentecostalisation of the Roman Catholic Church in Lubumbashi?</p>	<p>To present the missiological perspectives of the Pentecostalisation of the Roman Catholic Church of Lubumbashi.</p>	<p>In presenting the missiological perspectives of the Pentecostalisation of the Roman Catholic Church of Lubumbashi, the approach is descriptive-interpretive.</p>

CHAPTER 2

HISTORICAL CONTEXT OF THE PRACTICE OF PENTECOSTAL VALUES IN THE ROMAN CATHOLIC CHURCH OF LUBUMBASHI

2.1 Introduction

This chapter is devoted to the presentation of the historical context of the practice of Pentecostal values in the Roman Catholic Church of Lubumbashi. In order to allow the researcher to be more precise with regard to the treatment of the data, it was necessary to first circumscribe the field of research. This is the city of Lubumbashi and the Archdiocese of the Roman Catholic Church of Lubumbashi.

2.2 Presentation of the city of Lubumbashi

Since a certain period, relatively recent, the city of Lubumbashi has been characterized by an abundance of religious activity and a tight network of churches (Petit, 2001). According to surveys conducted by researchers at the University of Lubumbashi, some neighbourhoods had more churches than schools (Dibwe, 2002:2). Before going into the detail of the subject, it is essential to first introduce the research setting, which is the city of Lubumbashi.

2.2.1 Creation of the City of Lubumbashi

According to the Office of the Mayor of the City of Lubumbashi (2018:1), the creation of the city of Lubumbashi, formerly called Elisabethville, the name of the wife of Crown Prince Albert I, King of Belgium, dates back to the years 1906-1910, following the discovery of copper deposits and their exploitation on the site Lubumbashi, name of the river that bathes the city from the north-west to the southeast.

Lubumbashi, when it was created, extended from Limite Sud Avenue (present-day Likasi Avenue) to Dragmas Avenue (Kimbangu Avenue to the North and to the East the rails of the Société Nationale de Chemin de fer du Congo [SNCC]), and to the West the present-day Kamanyola Avenue and Gécamines.

The city of Lubumbashi is currently the capital of the new province of Haut-Katanga and the second largest city in the Democratic Republic of Congo after Kinshasa. Haut-Katanga theoretically became a province since 2006, when the current Constitution was

adopted, but practically only in 2017, when the clause in the Constitution was implemented through the legal device of decentralization.

Lubumbashi is a cosmopolitan city. Its industrial function was represented essentially by the activities of the Union Minière du Haut-Katanga, which became Gécamines (Générale des Carrières et des Mines) and its numerous subsidiaries; but today, it is still the mining companies that exploit almost all of Gécamines' reserves. Alongside this central hub, other industrial, commercial, banking and various transport-related activities developed, making this city a pivotal metropolis between Southern Africa and Central Africa, teeming with work. Lubumbashi became the economic capital of the country compared to Leopoldville (Kinshasa) which is a political metropolis.

2.2.2 Geographic Location

2.2.2.1 Territorial limits

The city of Lubumbashi is surrounded by the Commune Annexe, which borders the Territory of Kipushi, the former capital of the District of Haut-Katanga. Its geographical limits are as follows (Office of the Mayor of the City of Lubumbashi, 2018:2): the Kasapa and Kimbembe neighbourhoods to the north, 15 km from the Likasi road; the Kalebuka and Kasungami neighbourhoods of the Commune Annexe to the south; the Kamasaka River to the east and the Kisanga and Munua neighbourhoods of the Commune Annexe to the west.

2.2.2.2 Geographic coordinates

The geographical coordinates of the City of Lubumbashi are as follows (Office of the Mayor of the City of Lubumbashi, 2018:2):

- Altitude: The City of Lubumbashi is on 1,230 meters, between 11°, 20° and 12° south of the altitude, and between 27°, 10° and 27° east longitude and 27°, 30' west longitude.
- Area: The City of Lubumbashi covers an area of 747 km² since its creation, although currently the green spaces that constituted farms and smallholdings in the past, are currently experiencing very acute subdivisions due to the population explosion and rural exodus.

2.2.2.3 Geographical data

2.2.2.3.1 Types of climate

Alternation of seasons: The City of Lubumbashi has a tropical climate with two seasons: the rainy season and the dry season.

2.2.2.3.2 Hydrography

The hydrography of the city of Lubumbashi is made up of two large rivers namely: Lubumbashi and Kafubu to which are added the streams Naviundu, Kimilolo, Kamalondo, Katuba, Kabulameshi, Kasapa and Kampemba.

2.2.2.3.3 Population

Lubumbashi is a cosmopolitan city with cultural diversity. The population of Lubumbashi in the year 2019 was 2,988,200 inhabitants, compared to that of the year 2018 which was 2,140,252 inhabitants. We note an increase in number of 847,948 inhabitants, or 39.62% (Office of the Mayor of Lubumbashi, 2019:5 -Table 1 - Annex III).

2.2.3 Distribution of the churches by Commune in the city of Lubumbashi

According to a census of places of worship (Pasula, 2010:35), the distribution of churches in the city of Lubumbashi is as follows: Protestants (1030); Catholic (84); Kimbanguists (12); Muslims (9); Independent confessions (4) and others (151).

Table 2.1: Distribution of religious denominations by commune

Confessions by Commune	Annexe	Kampemba	Katuba	Rwashi	Kamalondo	Kenya	Lubumbashi	Total
Protestant	38	337	265	113	34	81	162	1030
Catholic	7	29	10	7	3	3	25	84
Kimbanguist	1	4	3	1			3	12
Muslim	1	4	2		1		1	9
Other	8	57	52	12	1	6	15	151

Undetermined confession ²				2		2		4
Total	55	431	332	135	39	92	206	1290

Source: Observatory of Urban Change/University of Lubumbashi (Pasula, 2010:35).

According to Table 2, the city of Lubumbashi has 1,290 places of worship, 80% of which are Protestant, mainly Pentecostal. There are more Protestant places of worship. The churches in the city of Lubumbashi are distributed as follows:

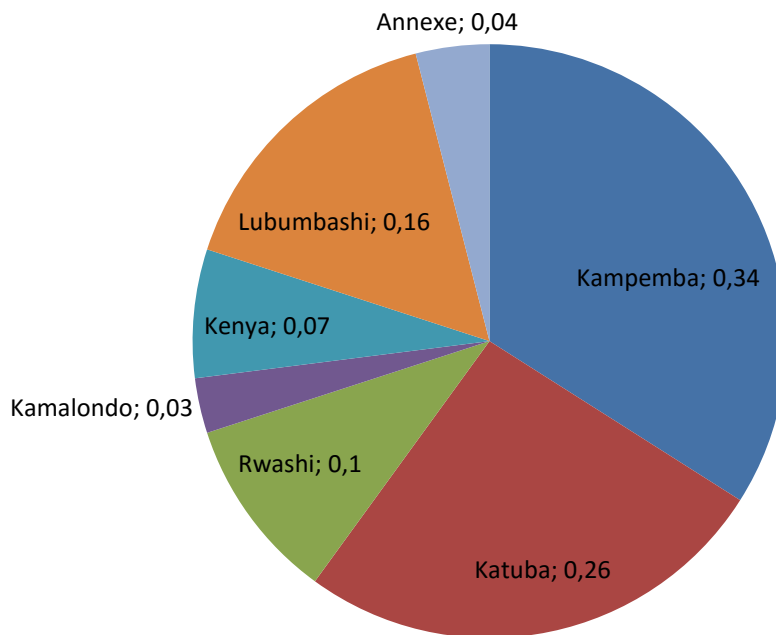


Figure 2.1: Places of worship by Commune

In this distribution, the Communes of Kampemba, Lubumbashi and Katuba appear to be the areas that house the greatest number of religious denominations. In relation to their size, the Kampemba Commune is the largest Commune of the city of Lubumbashi (48 km²), followed by the Lubumbashi Commune (38 km²), the Commune Rwashi (30 km²), Commune Katuba (16.02 km²), Commune Annexe (9.50 km²), Commune Kenya (2.5 km²) and Commune Kamalondo (1.35 km²). (Office of the Mayor of the City of Lubumbashi, 2019).

² This group includes all religious denominations whose leaders have not made any statement on this subject.

2.2.4 Strategic location of Lubumbashi

Lubumbashi, the capital of a province coveted for its immeasurable natural resources, specifically mining, is the administrative, business and investment hub of the province of Haut-Katanga. As already mentioned, its birth as a city is also directly linked to the existing mines. From the outset, therefore, it was destined to receive a large number of immigrants, both national and foreign, in order to exploit the mines and, for the others, to benefit from the financial spin-offs of such development.

The logical consequence is that the mining boom creates such a large migratory flow that a cultural mosaic is created. The urban culture is created and requires a workforce that is not only educated but also qualified. Numerous problems of various kinds, social, cultural, economic, religious and management, of the city remain unsolved. All the obvious signs of a city that seeks to solve its many problems, including street markets, insalubrity, poor water and electricity supply, development, poverty, proliferation of churches, etc. are recurrent.

Thus, with a population in permanent search of well-being for its survival, Lubumbashi has several churches. Indeed, apart from the Roman Catholic Church, which is the subject of this study, and the so-called missionary protestant churches, such as Methodist, Adventist, Garenganze, the 30th Pentecostal Community of Congo (30th CPCO), there are currently in Lubumbashi several other so-called revivalist churches, most of which are Pentecostal and attract several members.

2.3 Historical context of the Roman Catholic Church of Lubumbashi

In order to better understand how the phenomenon of Pentecostalism occurred within the Roman Catholic Church of Lubumbashi, the researcher found it useful to first present the historical context in which this church has evolved from its origins in this city to the present day. In the city of Lubumbashi, the Catholic Church is represented by an archdiocese.

In a global way, the missionary life of the Archdiocese of Lubumbashi is intimately linked to the creation of the Apostolic Prefecture of Katanga since 6 August 1910, and to the apostolic impulse of the Benedictine monks of Saint Andrew of Bruges in Belgium. But, according to Kabayo (2010:21), everything began with the great colonial

adventure that opened at the end of the famous Berlin Conference, which divided up the black continent for the benefit of the masters of capital and the Western lords in 1885. The great Belgian monarch, informed about geological prospecting by the British reporter Henry Morton Stanley, fought for a vast area of this new territory of Central Africa. At the end of the conference, he won his case against the Portuguese who argued that he was the first occupant of the ancient Kongo kingdom. The great work of demarcating the new property began immediately. However, the great monarch wanted to organize his state from several points of view: industrial, political, economic, religious, etc.

Thus, in front of the race of the new owners of the already divided Africa, all the agents present in the new Independent State of Congo were put at the prompt service of their boss, King Leopold II. The French missionaries present on the Congolese territory (in the western part of Congo) favoured their metropolis by pointing out the part of Congo Brazzaville on behalf of France. This led the monarch to request and obtain from Pope Pius X that only Belgian missionaries should work on the evangelisation of his new state (Kabayo, 2010:21).

In the meantime, the work of evangelisation continued to be carried out. The Grand Katanga comprised three territorial jurisdictions, including two Prefectures and an Apostolic Vicariate (Kabayo, 2010:21).

In fact, according to Lwamba Bilonda and Nkata (2010:1), the first parish in the city of Elisabethville (now Lubumbashi) - the Mission Saint Pierre - was created by Bishop Jean-Félix De Hemptinne, then Prefect Apostolic, on October 3, 1910. It is from this apostolic base - called today Saints Peter and Paul Parish - that the Benedictine Monastery was born in Nguba (1 November 1910), then Kansanya (December 1911), to settle permanently in Kiswishi in 1965.

The administrative evolution of the Prefecture of Katanga shows that the apostolic zeal of the Benedictines was shared by other European Congregations. The Apostolic Prefecture of Katanga was subdivided into the Apostolic Prefecture of Lulua, created in 1922 and entrusted to the Franciscan Fathers, and the Apostolic Prefecture of Sakania, created in 1925 was entrusted to the Salesians of Don Bosco. The arrival of the Xaverian Brothers in 1931 and the Labour Chaplains in 1947 was a very valuable

apostolic reinforcement in this field of the Lord which became the Apostolic Vicariate of Katanga on 22 July 1932 (Lwamba Bilonda, 2010:1).

De Hemptinne moved on to the stage of recruiting candidates for the priesthood among young Africans attracted by the Benedictine ideal. As early as 1950, Bishop De Hemptinne surrounded himself with Salesians, to whom he entrusted the city's Professional School (SALAMA) and the Saint Amand Mission of Rwashi (1955) (Lwamba Bilonda, 2010:1).

2.3.1 Creation of the Diocese and Evolution of its Boundaries

The arrival of the railroad in Katanga from South Africa via the two Rhodesias determined the Belgian government to move the headquarters of the Special Committee of Katanga from Lukonzolwa, at Lake Moero, to Kafubu (the present Naviundu farm of the University of Lubumbashi).

According to Lwamba Bilonda (2010:1), at that time (1908-1910) it was a matter of guarding the southern border of the Colony of the Belgian Congo, which was then receiving several waves of British from Southern Africa. The same circumstance (the arrival of the railroad) pushed the Union Minière du Haut-Katanga to abandon the work undertaken at the Kambove mine to begin copper mining at the Etoile du Congo mine, the first to be connected to the railroad on October 1, 1910.

In 1909, Prince Albert of Belgium, accompanied by his wife, the future Queen Elisabeth, visited Etoile du Congo, Lukafu, Lukonzolwa, Ankoro, Buli, before returning to Europe via Banana in Bas-Congo via Stanleyville, Leopoldville, Matadi and Boma. It was he who, having become King, approached the Belgian Benedictines to propose the evangelisation of Katanga. The Belgian government, knowing the reputation of the Benedictines, wanted to involve them in the development of the territory. Thus, on 28 May 1910, King Albert received in private audience at the Brussels Palace, Bishop van Caloen, founder of the Abbey of Saint-Andre, and Father Jean-Felix De Hemptinne (Lwamba Bilonda, 2010: 3).

The King outlined before them the work he expected the monks to do in Katanga: a work of evangelisation. He said to them (Dauvister, quoted by Bilonda, 2010:1): "I have thought," said the King, "of your abbeys of Maredsous, of Beuron, of Marialaach. The

Benedictine Order offers an ideal well suited to elevate the souls of the people. You must succeed in having a church there. Well celebrated liturgical services have a profound and salutary influence.”

The Belgian Benedictines having transmitted the desire of the Belgian Government to the Holy See, Pope Pius X created by decree of August 6, 1910, the Apostolic Prefecture of Katanga. It was delimited as follows (Lwamba Bilonda, 2010:3):

- In the west, the Lualaba River from its source to the mouth of the Luvua (at Ankoro).
- In the north, the Luvua River to Lake Moero.
- In the east, the Luapula River from Lake Moero to Lake Bangweolo.
- To the south, the southern and eastern borders of the Congo.

On August 14, 1910, according to Bilonda (2010:3), the ceremony of departure of the first six missionaries took place at the Abbey of Saint Andrew (Bruges, Belgium): Father Marc de Montpellier, Father Idesbald De Decker, together with Brothers Joachim and Berkmans and Albert Coppieters, the lay assistant to the expedition.

They reached Elisabethville on September 29, 1910, on the very first train that arrived in that city. On September 29, 1910, a square of land near both the native city and the Union Minière was entrusted to the Benedictine mission. It was on the outskirts of the present Likasi Avenue, but downhill. On October 3, 1910, Bishop De Hemptinne created the first parish of the future Diocese of Lubumbashi, under the name of Mission Saint-Pierre, which later became the parish of Saints-Pierre et Paul. According to Bilonda (2001:21), this parish first functioned under tents at the bottom of the present Likasi Avenue, before being transferred to the vicinity of the Gécamines Canal, near the Avenue des Cascades, where an adobe chapel had been built in November 1910. From there, St. Peter's mission was transferred in 1911 to Avenue Albert 1er, now Avenue Adoula, in a sheet metal shed. The construction of the Cathedral of Saints Peter and Paul began on June 6, 1921.

Fathers Idesbald De Decker (parish priest) and Marc de Montpellier (curate) were charged with the organization of this first parish. On October 10, 1910, the Apostolic

Prefect, accompanied by a brother, took the road to Kambove, at the head of 50 pastors, in search of a favourable place for the installation of the future monastery. On November 1, 1910, he settled on the hill of Nkanga in Nguba where he founded the Monastery of All Saints, which was inaugurated on November 1, 1911, All Saints' Day. At the beginning of December 1911, Bishop De Hemptinne, accompanied by Brother Joachim, left Nguba to go and found the mission of Kansenia, on the Bianco plateau (Lwamba, 2010:3).

Also in 1911, the Salesians of Don Bosco arrived in Elizabethville, as well as the Sisters of Charity of Ghent. The Salesians established schools, including the Collège Saint-François de Sales (now Imara), in 1912. They served the chapel of the Sisters of Charity who looked after the state hospital (now the University Clinics of Lubumbashi) before founding in 1912 the Marie José Institute (now Tuendelee) (Lwamba, 2010:4).

The development of the cities and the Protestant offensive pushed the Benedictines to take an interest in the pastoral care of evangelisation properly speaking with the creation of mission stations. The following missions were founded at that time: Saint Jean Baptiste of Mukabe-Kasari (1916), Immaculate Conception of Lukafu (1919), Saint-Gérard of Kapolowe (1920), Saint Joseph of Mufunga-Sampwe (1924), Saints-André and Jules of Bunkeya (1926) and Sacred-Heart of Lubudi (1930) (Lwamba, 2010:4).

Everywhere schools were opened, while in Lukafu, a school for the training of catechists was started, which was transferred in 1930 to Kapolowe as a normal school, and the beginnings of a minor seminary. In 1940, Father Théophile de Caters installed it in Kapiri in the Pande valley (Lwamba, 2010:4).

After a fire in 1948, the minor seminary found refuge in Kakanda from 1948 to 1952 before moving to Mwera from 1952 to 1966. And from November 1, 1966, the minor seminary of St. Francis de Sales was established in Lubumbashi, next to the Major Seminary of St. Paul and the Superior Interdiocesan Institute of Bishop Mulolwa. However, it does not organize the teachings as was the case in Kapiri and Mwera. The minor seminarians are distributed in the Catholic schools of the area (Lwamba, 2010:4).

Wanting to reserve for himself the pastoral care of the city of Lubumbashi, the Prefect Apostolic offered in March 1913, the religious administration of the boot of Sakania to

the Salesians and Father Sak, Superior of the Salesians, accepted this offer. He founded the station of Kiniama in 1914. Around 1920, following the wish expressed by the state to create an agricultural station at Kafubu, Father Sak expanded a project for a farm-school that would serve the economic and social development of the surrounding population (Lwamba, 2010:5).

In 1922, the Apostolic Prefecture of Lulua or Central Katanga, entrusted to the Franciscans, was created, while in 1925, the Apostolic Prefecture of Sakania or Superior Luapula, entrusted to the Salesians, was founded. Thus, the territory of the Apostolic Prefecture of Katanga was considerably reduced. The help of the Xaverian Brothers, who arrived in Katanga in 1931, and that of the labour chaplains, who arrived in 1947, relieved the burden of the Benedictines and the Salesians somewhat. But this relief was counterbalanced by the heavier burden of the urban centres that were developing at an accelerated pace (Lubumbashi, Likasi, Kolwezi, Kipushi, Kambove, Kakanda) (Lwamba, 2010:5).

In the meantime, on February 22, 1932, Rome raised the Apostolic Prefecture of Katanga to the rank of Apostolic Vicariate. And on July 22, 1932, Jean-Félix De Hemptinne was consecrated bishop. But since the Apostolic Vicariate was not yet a diocese, its pastor took possession of a diocese that existed in the early days of the Church (Lwamba, 2010:5).

In 1944, seven young Africans expressed to Bishop De Hemptinne their desire to consecrate themselves to God. And it was Kansenia that received the foundations of this first monastic station in the Congo. In 1958, there were 94 black and white monks in Kansenia. This monastery was transferred to Kiswishi, 17 km from the city of Lubumbashi, in 1965. The monastery of Kiswishi became autonomous in 1972 (Lwamba, 2010:5).

On November 14, 1939, Bishop Sak was appointed Vicar Apostolic of Sakania and consecrated bishop. His residence was always at Kafubu where he died in 1946. He was succeeded by Bishop Vanheusden. In the 1950s, Bishop De Hemptinne entrusted the professional school of the city of Lubumbashi to the Salesians. It was named Don Bosco Technical School, today Salama. In 1955, Bishop De Hemptinne also gave them the parish of Saint-Amand in the Rwashi Commune, while in 1959, Bishop Cornelis,

successor of Bishop De Hemptinne, handed over the administration of the missions of Kasenga and Kashiobwe to the Salesians who thus took over from the Benedictines. As a result, the boundaries of the Apostolic Vicariate of Katanga no longer touched the Lualaba River or the Luapula (Lwamba, 2010:6).

When Bishop De Hemptinne died on February 6, 1958, he was succeeded by Bishop Cornelis, who was consecrated bishop on December 27, 1958, and appointed Vicar Apostolic of Katanga. But the Holy See created the hierarchy in the Congo and Archbishop Cornelis became Archbishop of Elisabethville in November 1959 (Lwamba, 2010:6).

2.3.2 The titular bishops of the Archdiocese of Lubumbashi from 1910 to 2017

Since its foundation in 1910, the Archdiocese of Lubumbashi has been led by five bishops.

2.3.2.1 Bishop Jean-Félix De Hemptinne and the Missionary Church (1910-1958)

Son of Count De Hemptinne, Félix De Hemptinne was born in Ghent on December 8, 1876. After completing his Greco-Latin humanities at the College of Saint Barbara in Ghent, he continued his studies in philosophy and literature at the University of Leuven (Becker, 1958a:41). He then entered the Benedictine abbey of Maredsous and was admitted to the novitiate. It was there that he received the name John. He took his vows on March 21, 1897, and was sent to the College of St. Anselm in Rome, where he passed his doctoral exams in theology in 1901 and was ordained a priest on August 11 in Namur by Bishop Heylen (Becker, 1958a:41).

From 1901 to 1904 he taught religion at the abbey school in Maredsous. In 1904, he was sent as novice master to the abbey of Saint-André where he stayed until 1905. Back in Maredsous, he exercised the same functions until 1909. Having been approached to evangelize Brazil, he abandoned the higher philosophical studies he had just undertaken in Louvain, when he learned that he had been appointed Prefect Apostolic of Katanga on August 6, 1910. It was in this capacity that he arrived in Elisabethville on September 29, 1910, at the head of the first five missionaries of Katanga. Prefect Apostolic from 1910 to 1932 and Vicar Apostolic from 1932 to his death on February 6, 1958, Bishop De Hemptinne is the founder of the diocese of

Lubumbashi. His first residence, established at Nguba on the Dikulwe River, was transferred first to Kansenia, then to Elisabethville, capital of Katanga.

The work of Bishop De Hemptinne is so immense that it cannot be presented. To realize this, one must refer to the speech he gave on December 16, 1956, at the parish of Saint John of Elisabethville (today the church of Saint Boniface of Kamalondo) on the occasion of the celebration of his 80th birthday: "In 1910, there were no Christians or churches in Upper Katanga. Today there are 154,000 of us, and even the humblest village has a chapel" (Katanga, 1957:5). Thus, with the help of religious congregations of women and men, the financial support of the government and of colonial companies, and the help of the European and indigenous population, he built a cathedral, a basilica, churches, a college, a seminary and schools of all kinds, social centres, sports centers, parish works, etc. Without mentioning the respective missions of Nguba, Kansenia, Mukabe-Kasari, Lukafu, Mufunga-Sampwe, Bunkeya, Kasenga, Kashiobwe, Kapolowe and Likasi-Panda, we can stop at Elisabethville (Lubumbashi) where Bishop De Hemptinne left the cathedral of Saints Peter and Paul with its dependencies, notably the Procure where he lived, the church of St. John (now St. Boniface) and the Basilica of St. Mary of the Assumption in Commune Kenya.

According to Kabayo (2010:24-25), during his episcopate, Bishop Jean-Félix De Hemptinne ordained ten priests among the staff of the Vicariate Apostolic. In addition to all the achievements already mentioned, he also points out that at the death of Bishop Jean-Félix De Hemptinne, the Vicariate had, in addition to parishes and missions, 381 chapels in which 185,000 black and white Christians were praying, spread over an area of approximately 80,000 km². Regarding social works, he left 462 elementary school, 27 middle schools, ten vocational schools, nine domestic schools, an agricultural school, four teacher training colleges, 31 hospitals and dispensaries with 1,605,284 annual consultations, three leprosy clinics and 13 maternity hospitals (Kabayo 2010:25).

On Thursday, February 6, 1958, around 7:30 p.m., Bishop De Hemptinne felt faint. At 8:30 p.m., he died in the hands of his confreres after receiving the sacrament of the sick. He was 81 years old and had worked in the Congo for 47 years. As soon as the announcement of his death was made at about 9:15 p.m., the crowd began to parade in front of the mortal remains on display in the Vicariate (at the present Procure). The people informed followed one another without interruption until after midnight. His

funeral was a grand affair and very moving. It was held in the Cathedral of Saints Peter and Paul on Saturday, February 8, 1958, at 10:30 a.m. The body of Bishop De Hemptinne was laid to rest in the crypt of the Cathedral of Saints Peter and Paul in Lubumbashi (Lwamba, 2010:11).

2.3.2.2 Bishop Joseph-Floribert Cornelis (1958-1967)

Born in Ghent, like Bishop De Hemptinne, Joseph Cornelis also studied at the College of Saint Barbara in Ghent. He entered the Abbey of Saint Andrew in Bruges (Belgium) on October 1, 1928. He made his profession of faith there on January 15, 1935. It was then that he received the first name of Floribert. He was ordained a priest on July 28, 1935 (L'essor du Congo, 1958).

He left for the Congo on September 15, 1936, and arrived in Elisabethville on November 3, 1936. Bishop De Hemptinne sent him as a road father to Mukabe-Kasari where he stayed for three years. Then, Bishop De Hemptinne sent him to Kasai to learn Tshiluba for six months. From August 1940 to October 1949, Father Cornelis served in the parish of St. Joseph of Panda in Jadotville (Likasi). In October 1949, he was appointed superior of the mission of St. John of Elisabethville (now St. Boniface Church in Kamalondo). In October 1957, he was appointed Vicar Delegate, that is, the direct collaborator of Bishop De Hemptinne. After the death of Bishop De Hemptinne, on February 6, 1958, he became the interim Vicar Apostolic. It was in this capacity that he officiated the funeral Mass of Bishop De Hemptinne on February 8, 1958 (L'essor du Congo 1958).

On December 10, 1958, he was confirmed by Rome as Vicar Apostolic of Katanga. And on December 27, 1958, he was consecrated bishop in Rome by Pope John XXIII. He was titular bishop of Tunès. In 1959, the Apostolic Vicariates became dioceses and Cornelis became the first Archbishop of Lubumbashi. Many achievements were recorded during the episcopate of Bishop Cornelis (De Meester, Paul (1997).

Indeed, he ordained many priests and diversified the origin of priests and religious. It was he who asked the Jesuit fathers in 1959 to take over the student chaplaincy. During the same year, Father Guilbert, founded the Saint Jerome Institute, which later became the Institut Supérieur Pédagogique (ISP) Lubumbashi, while in 1961, the Episcopate of the ecclesiastical province of Lubumbashi created the Catechetical Center of

Lubumbashi or the Institute of Religious Sciences, which has since become the Institut Supérieur Interdiocésain Monseigneur Joseph Mulolwa. In 1962, the Major Seminary of Saint Thomas Aquinas of Baudouinville (Moba) was transferred to Lubumbashi under the new name of Major Interdiocesan Seminary of Saint Paul. It was Bishop Cornelis who built the Archdiocese and enlarged the Procure where his predecessor had lived. On May 1, 1964, he consecrated the cathedral of Saints Peter and Paul and acquired the "Marian Domain" of Lubumbashi. It was also he who consecrated the Archdiocese of Lubumbashi to the Immaculate Heart of Mary on October 13, 1960. The foundation of the Sodality of the Mothers of Bethany, grouping together widows, is also his work. Adult movements such as the Legion of Mary, Women's Action, Catholic Action, etc., flourished under his episcopate. It was also under his episcopate that the African Benedictine Sisters, until then diocesan, decided to become part of the Benedictine congregation. Bishop Cornelis participated in the work of the Second Vatican Council in Rome (De Meester, Paul 1997).

In 1967, a year in which the situation of Europeans was particularly difficult in Katanga, because of the policy of terror instituted by Governor Manzikala, Bishop Cornelis presented his resignation to the Holy See. He went to Brazil where he assisted the bishop of Bahia. He died in Belgium (De Meester, Paul 1997).

2.3.2.3 Bishop Eugene Kabanga Songa Songa and the authentically African Church (1967-1998)

Son of Eusèbe Kamwasha Songa Songa and Adélaïde Museka, Eugène Kabanga was born on 19 August 1932 in Kansenia. He was originally from the village of Kyamitofwe. He studied at the elementary school of Kansenia, before continuing his education at the minor seminary of Kapiri which was transferred to Kakanda where he finished his secondary studies in 1953. He was ordained a priest in Kansenia on August 26, 1961. Immediately after his ordination to the priesthood, Abbé Kabanga was sent to Belgium to pursue a pastoral course at the Abbey of Saint-Andre in Bruges (*Annuaire de l'Eglise catholique au Zaïre*, 2013:313).

From 1962 to 1963 he was a professor and prefect of discipline at the minor seminary of Mwera, transferred from Kakanda. On September 6, 1965, he became parish priest of the cathedral of Saints Peter and Paul. On that same Monday, September 6, 1965, at

5:30 p.m., he was canonically installed as parish priest by Bishop Cornelis himself. He did not stay there long, because on April 13, 1967, he was appointed Archbishop of Lubumbashi following the resignation of Bishop Cornelis. He was consecrated bishop on August 13, 1967, by Archbishop Maury, the Apostolic Nuncio, on the square of the cathedral which was filled with people. Bishop Kabanga was then 35 years old. His episcopal motto was: "Omnia instaurare in Christo" (everything rests on Christ) (Lwamba, 2001:33).

Bishop Kabanga quickly made his mark on the diocese of Lubumbashi. He founded two congregations: one feminine, the congregation of the Bakhita Sisters, and the other, the Daughters and Sons of the Incarnation. However, it is in the publication of pastoral letters that the Archbishop of Lubumbashi will be most noticed, recalling the positions taken by Bishop De Hemptinne. One of the most famous is the letter "I am a man" published in 1976 (Lwamba, 2001:33).

During the episcopate of Bishop Kabanga, the system of Basic Ecclesial Communities (CEB), which soon became Living Ecclesial Communities (CEV), was created. The Christians are organized by neighbourhoods following the Latin American model. Thus, in addition to Sunday Mass, they meet in their respective neighbourhoods, not only to deepen the Gospel, but also to get to know each other better and help each other. On the other hand, Archbishop Kabanga instituted in 1994, the early first Communion, given to children aged five years and more than six months. The Archbishop considered that children are more holy than adults and that their prayer is more accessible to God than that of adults. It was also under his episcopate that the movement of Catholic mothers, initiated by Cardinal Malula, took shape in the Archdiocese of Lubumbashi, starting in 1989 (Bilonda, 2010: 17).

On Friday, August 16, 1985, Bishop Kabanga was overwhelmed by the visit to Lubumbashi of Pope John Paul II who celebrated a remarkably timed mass at the June 30 building. In 1991-1992, he represented the Catholic Church of Zaire at the Sovereign National Conference in Kinshasa. After celebrating his silver jubilee as a bishop in 1992, Bishop Kabanga's health declined rapidly, leading to premature aging. Increasingly ill, he was forced to resign on Wednesday, March 25, 1998, when he was only 65 years old (Lwamba Blonda, 2010:18).

Like Bishop De Hemptinne, Bishop Kabanga died on a Thursday, more precisely on Thursday, January 27, 2000, at 9 p.m. While Bishop De Hemptinne was 81 years old, Bishop Kabanga was only 67. His funeral, whose mass was officiated by his successor, Bishop Floribert Songa Songa, was just as grand as Bishop De Hemptinne's. Indeed, Bishop Songa Songa was surrounded by almost all the priests of the diocese, more than 100, and the mass was held in the square of the cathedral of Saints Peter and Paul. Once the mass was over, the body was taken to the interior of the church. The high authorities who attended the funeral were invited to place themselves at the head of the procession, directly behind the coffin. Among them was Joseph Smets, Consul General of the Kingdom of Belgium. Inside the church, the coffin of Bishop Kabanga was placed in the crypt, in the same place as that of Bishop De Hemptinne. The crypt of the cathedral remained open to the public for an entire week to allow the faithful and many anonymous people to meditate there. The church was always full (Lwamba Blonda, 2010:18).

2.3.2.4 Bishop Floribert Songa Mwitwa

Son of Songa Songa Raphaël, the future Archbishop of Lubumbashi was born on August 29, 1937, in Kalasa (Lukafu), Kasenga Territory, in Katanga. Episcopal Vicar in Lubumbashi, he was appointed Bishop of Kolwezi on June 1, 1974, and consecrated by Cardinal Malula on August 24, 1974. Following the resignation of Bishop Kabanga on March 25, 1998, due to illness, Bishop Songa Songa was appointed Archbishop of Lubumbashi in 1998 and on July 12 of the same year, he was officially invested in Lubumbashi by the Apostolic Nuncio, Faustino Saiz (Annuaire de l'Eglise Catholique en RD Congo, 2013:228).

2.3.2.5 Bishop Jean Pierre Tafunga Mbayo, Coadjutor Bishop of Lubumbashi

Born in Likasi-Panda on July 25, 1942, Jean Pierre Tafunga did his primary and secondary studies at the Ruwe Technical School (now Mutoshi) in Kolwezi and at the minor seminary of Kambikila (Annuaire de l'Eglise catholique en RD Congo, 2013:228). He entered the Salesian Fathers' congregation in 1964 and studied philosophy at the Kansebula philosophical seminary and theology at the Saint Paul interdiocesan major seminary in Lubumbashi (1965-1973). On Saturday, February 20, 1971, he took his perpetual vows in the Salesian Society of Don Bosco in the Regina Mundi chapel of

Imara College, before receiving the diaconate on June 17, 1972. On September 16, 1972, he was ordained a priest in Likasi. He left for Belgium, where he obtained a diploma in electronic and mechanical automation in Liege. Back in the Congo, he worked in education. He was Director of the Industrial Technical School of Goma, from 1980 to 1987 and teacher at the Salama Technical School of Lubumbashi as well as at the Salesian Philosophy of Kansebula. In the Salesian congregation, he was Provincial of Central Africa from 1990 to 1992. He was consecrated bishop on January 31, 1993, in Kasenga. His motto was: "Amor misericor", Love and Mercy. In June 2002, he was transferred to the diocese of Uvira in South Kivu where he replaced Bishop Gapangwa. On July 31, 2008, he was named Coadjutor Bishop of the Archdiocese of Lubumbashi at the request of Archbishop Songa Songa, who is thus preparing his succession, since the Coadjutor Bishop has the right to succeed the incumbent in the event of the latter's absence. (Lwamba Bilonda, 2010:19).

2.3.3 The Pastoral Sector of Lubumbashi

There are three pastoral sectors in the Archdiocese of Lubumbashi. These are the Pastoral Sector of Lubumbashi (subdivided into 10 deaneries), the Pastoral Sector of Likasi (subdivided into three deaneries), the Rural Pastoral Sector (subdivided into three pastoral zones).

2.3.3.1 Deaneries and parishes in the Archdiocese of Lubumbashi

Table 2.2. Deaneries and Parishes in the Archdiocese of Lubumbashi

1. Downtown Deanery	2. Deanery Kassapa	3. Deanery Golf	4. Deanery Bel Air
1 Parish Sts Pierre et Paul	1 Parish St Paul	1 Parish St Grégoire le Grand	1 Parish St Athanase
2 Parish St Jean Paul II	2 Parish St Esprit	2 Parish St Augustin	2 Parish Christ-Sauveur
3 Parish St Elisabeth	3 Parish Reine des Apôtres	3 Parish St Laurent	3 Parish Bse Anuarite
4 Paroisse Ste Elisabeth	4 Parish St Raphaël	4 Quasi- Parish St Dominique	4 Parish Ste Famille
5 Parish Ste Marie et	5 Parish St	5 Chapelle St Sylvestre	5 Parish Mère du Sauveur
		6 Chapelle Master	

Virginie 6 Parish St Marc 7 Chapel Bakanja 8 Chapel St Eloi 9 Chapel Mater Dei 10 Chapel Regina Mundi 11 Chapelle Don Bosco	Gabriel 6 Chapel St Sébastien (Kassapa) 7 Chapel St François Xavier 8 Chapel St François d'Assise	Redemptionis 7 Chapelle St Justin 8 Chapelle Notre Dame de Rosaire 9 Chapelle Notre Dame Guadelupa/Tshamalale 10 Chapelle St Benoît/Mukoma Ngombe	6 Parish St Abraham 7 Chapel de la Vallée 8 Chapel St Mathieu 9 Chapel Kamasaka
5. Deanery Katuba	6. Deanery Kisanga	7. Deanery KKCV	8. Deanery Ruashi
1 Parish St Martin 2 Parish St Philippe 3 Parish St Charles Lwanga 4 Parish St Mathias 5 Chapel Kashamata 6 Chapel Kansamba	1 Parish St Jean-Baptiste 2 Parish Ste Bernadette 3 Parish ND de la Paix 4 Parish St Kizito 5 Parish St André-Kim 6 Parish St Tharcisse 7 Chapel St Gérard	1 Parish Ste Marie 2 Parish St Benoît 3 Parish St Cyprien 4 Parish St Jean 5 Parish St Sébastien 6 Chapel St Boniface	1 Parish St Amand 2 Parish St Thaddée 3 Parish St Hubert 4 Parish ND Pauvres 5 Parish St Joseph 6 Parish Marie Auxiliatrice 7 Chapel St François d'Assise 8 Chapel St Alphonse 9 Chapel Notre Dame de la sagesse
9. Deanery Kampemba	10. Green Belt Deanery		
1 Parish Yesu Mwana wa	1 Parish Maria Mama wa Mitume		

Mtu	II Axe Lubumbashi-Likasi:
2 Parish Sacré-Cœur	1 Chapel St Eugène
3 Parish Yesu Mtumishi	2 Chapel Ste Trinité
Parish Yesu Mtumishi	3 Chapel St Joseph
Parish Bikira Mwenye Huruma	4 Chapel St Sébastien/Camp Kimbeimbe
Parish Bikira Mama wa Mapendo	5 Notre Dame de Lourde/Kimbeimbe cité
Chapelle Yesu Neno	III Axe Kinsevere:
9 Paroisse Bikira Mwenye Huruma	1 Chapel St Bernard et St Irénée
10 Parish Bikira Mama wa Mapendo	2 Chapel St Charles Lwanga
11 Chapel Yesu Neno	3 Chapel St Jean-Paul II
12 Chapel Marie Notre Secours	IV Axe Route Kasenga:
	1 Chapel Bx Isidore Bakanja
	2 Chapel St Vincent de Paul

Source: Archdiocese of Lubumbashi.

The Roman Catholic Church in Lubumbashi has ten deaneries and 84 parishes and chapels. Each deanery was represented by 16 participants for a total of 160 participants.

Several movements function in the Roman Catholic Church of Lubumbashi and contribute in their own way to the accomplishment of God's mission. But the researcher was interested only in the Renewal in the Spirit. These different movements are in the table below:

2.3.3.2 Movements in the Roman Catholic Church of Lubumbashi

Table 2.3. Movements in the Roman Catholic Church of Lubumbashi

Catholic Action Movements	Youth movements
<ul style="list-style-type: none"> • – Renewal in the Spirit • – Jamaa Takatifu Katolika • – Brotherhood of Christian Homes • – Catholic Moms • – Blue Army • – Kitumaini Moms • – Legion of Mary • – Christian Family Community • – Single women with Jesus 	<ul style="list-style-type: none"> • – Catholic Scouts Association • – Focolari • – Kiro • – Legion of Mary • – Patronage • – Anuarite & Kizito • – Catholic Guide to the Congo <ul style="list-style-type: none"> – Bilenge ya mwinda

Source: Directory of the Catholic Church (2013:230).

Table 4 indicates that there are several movements in the Archdiocese of the Roman Catholic Church in Lubumbashi. Several participants contacted stated that the Renewal in the Spirit could have more impact in the Church than other movements, without minimizing their contributions to the mission of the Church. The researcher was particularly interested in this Renewal in the Spirit-movement rather than others, because it is closer to his area of research, namely charismatic Pentecostal missiology.

How did this religious movement come to penetrate this church in the Democratic Republic of Congo? The following section shows the historical context of Pentecostalism in Lubumbashi.

2.4 Historical context of Pentecostalism in Lubumbashi

2.4.1 Some elements of Pentecostal spirituality

An understanding of the specificity of Pentecostalism will help us to identify some elements of Pentecostal spirituality, among which the search for an effective Christianity.

In its infancy, Pentecostalism led its followers to seek an effective Christianity. Shimba (2007:18) notes that it is especially D. L Moody (1837-1899) who, through his preaching and emphasis on effective Christianity, helped focus the aspirations of Christians on

powerful manifestations of God's presence. His narrative style, messages filled with anecdotes and all kinds of illustrations, affecting the feelings, opened the doors to a lay awareness for the preaching of the Gospel. One no longer needed to be a theologian or scholar to understand and preach the Gospel. He also emphasized the need for conversion. For him, the person seeking to be filled with the Holy Spirit must be purified by Jesus Christ. God desires us to be wells continually filled with the Holy Spirit. In doing so, he popularized the expression "baptism in the Holy Spirit". Thus, the 19th century was strongly marked by a growing desire to see the power of God.

Evangelist John Alexander Dowie popularized divine healing. For him, God heals by a person, not by a thing. The Lord Jesus remains the one who heals today. Divine healing is based on redemption in Jesus Christ; sickness is never God's will; the gifts of healing are permanent. Given Dowie's influence on Pentecostalism, Garrard (2016:8) informs that his ancestors came from Scotland. They lived in Australia where Dowie was Pastor of a church.

2.4.2 Historical Overview of Pentecostalism in the Democratic Republic of Congo and Lubumbashi

The Pentecostal movement raises a new issue in the Democratic Republic of Congo. According to scholars, the Pentecostal movement is the most powerful revival in the history of the Christian church (Dibwe, 2002:3). Introduced at the beginning of the 20th century by the Congo Evangelistic Mission (CEM), this movement began to have an impact on other churches in the 1980s when televangelists (R. Bonke, Wimber, J. Swaggard, Wagner, P. Yonggi Cho) began to draw huge crowds, thus succeeding in depopulating many churches to the point where today one cannot talk about the churches in Lubumbashi without thinking about this movement (Dibwe, 2002:3)

Speaking of the legacy of foreign Pentecostal missions in the Democratic Republic of Congo, Kapuku (2014:53-59) specifies that alongside Kimbanguism, a prophetic movement by a Congolese and for Congolese, other more specifically Pentecostal currents have developed under the influence of foreign missions. It should also be noted with Crawford (1972:23) that the Protestant churches experienced a difficult situation in relation to the state. While the Roman Catholic missionaries, almost all of them Belgian, remained singularly quiet until 1906, the Protestant missionaries found themselves

repelled and hindered by the agents of the state and by the commercial companies with which they had previously maintained very good relations. In order to avoid state harassment, they saw the need to apply for a civil status.

The entry of Pentecostalism into southern Congo was through the CEM, which was the first to offer a specifically Pentecostal message in Congo. Created by Ordonnance-Loi of September 16, 1915, granting civil personality to "The Pentecostal Mission" (Journal Officiel du Zaïre(a), 1989), this Mission became by Royal Decree of October 10, 1932, the "Congo Evangelistic Mission", abbreviated as "CEM" (Journal Officiel du Congo Belge, 1932:619; Journal Officiel du Zaïre(b) 1989).

"The Pentecostal Mission" was an extension of a South African Mission and was thus dissolved, its patrimony transferred to the CEM. According to this Ordinance-Law, this Mission had its seat in Mwanza Kajingu (Katanga) and had as its goal the evangelisation of the natives. The Reverends William Frederick Padwick Burton and James Salter were approved respectively as Legal Representative and Alternate Legal Representative of this association.

Even before the mission arrived in the Congo, three men prepared the ground at Mwanza, which later became a kind of mission headquarters. They were Zentler, Bowie and Ulyate.

According to Garrard (2003:20), George Bowie of the Bethel Pentecostal Assembly had established an association registered in South Africa as the Pentecostal Mission of Central and South Africa. Garrard (2008:20) continues that this mission had sent a reconnaissance group from South Africa by ship to East Africa in 1914, but while they were in German East Africa (Tanzania), World War I broke out and they had to flee to the Congo (then Belgian Congo). One of them (Richardson) died in Uvira (Kivu), and the other two (Bowie and Ulyate) crossed the Kivu to the upper Congo River. En route south, they visited Mwanza in Katanga and felt that this was where they should establish a mission station. Of this group, only Bowie survived; the others died of malaria.

North of Mwanza, the work of the CEM crossed the border into Kasai Province and stations were established at Kabinda, Mbutu, Seka, Sentery. In the south, the missionaries' work stopped at Luena. However, the Pentecostals who worked in the

copper mines planted churches of the CEM in the cities of Manono, Likasi, Kolwezi and Lubumbashi, because they were not accepted in the other churches. The same thing happened in the diamond mines of Kasai (Womersley, Burton, 1973:87). No missionaries lived permanently among them. Pentecostalism spread primarily through local communities of converts, who appropriated this Christianity of inspiration and miracle and made it a Congolese movement. William Burton, the founder and pioneer of the CEM, died on January 26, 1971 (Womersley, Garrard, 1973:43). By this date, Congolese Pentecostalism had sunk its roots in the country despite difficulties and resistance, especially from Catholics (the dominant religion of the colonizers).

2.5 Historical context of the practice of Pentecostal values in the Roman Catholic Church of Lubumbashi

2.5.1 Introduction

The practice of Pentecostal values in the Roman Catholic Church of Lubumbashi follows the favourable appreciation by the Supreme Magisterium of the Church of the power of the Holy Spirit. Bishop Tshibangu (1986:41) states that John XXIII had already called upon the Spirit at the Second Vatican Council with the beautiful plea: "Holy Spirit, renew your wonders in our days, as in a new Pentecost". Paul VI had declared without hesitation that the Renewal movement constituted a real "opportunity for the Church and for the world" (Paul VI, 1976). During the Renewal Congresses in Rome in 1984, John Paul II expressed his joy and satisfaction at seeing the Catholic Renewal movement engage charismatics more and more in the service of the Church and in sharing with the underprivileged of the world, while at the same time bringing them to enter "the heart of the Church", in the sense of all the doctrinal and sacramental participation requirements for every Christian (Bishop Tshibangu, 1986:41). This position of the highest ecclesiastical authority would have prepared the ground for the more or less easy entry of the Charismatic Renewal, or what we call in this work, Pentecostalism, within the Roman Catholic Church of Lubumbashi.

Also, Pentecostalism appears as a religious movement without borders and present in all Christian denominations, (Kapuku, 2014:53). This situation leads to mixtures and hybridities in pastoral (role of prayer, miracle) and liturgical matters (alternation of spontaneity, body language, and more traditional forms), (César, 2001:23).

The influence can be traced back to Duquesne University in Pittsburgh (Pennsylvania, USA), where in 1966 two lay faculty members devoted much of their time to various liturgical, spiritual and apostolic activities. Having found that the results of their efforts were rather disappointing, they realized that they did not have the gift to proclaim the Gospel with power, as the first Christians had done. They committed themselves to pray for each other, asking the Holy Spirit to fill them with his gifts. O'Connor (1975:17) states that some twenty professors and students experienced a profound religious transformation in their lives. They were brought into living, personal contact with Christ, and this is the main point. In addition, there were manifestations of the charismatic order such as had occurred in the early Church. Several of them received the gift of tongues, others the gift of prophecy, discernment of spirits and the power to exorcise. As a result of this experience, a small prayer group was formed, which quickly grew. From all over the city came members eager to enter into a deeper relationship with God. From these three centres, the movement spread to Cleveland, to the University of Iowa, to Portland, Oregon, and elsewhere. Soon, according to O'Connor (1975:18), there was a "Pentecostal movement" in the Catholic Church. The movement spread throughout the world under the name of Catholic Charismatic Renewal until it reached the city of Lubumbashi.

2.5.2 Origin and evolution of the Catholic Charismatic Renewal in Lubumbashi

It is likely that the Charismatic Renewal, before being found in Lubumbashi, originated in Kinshasa. According to Daniel Mukinayi, quoted by Makabu (2006:4), the Catholic Charismatic Renewal in Congo-Kinshasa was the result of a very loyal cooperation between a group of open Protestants and a group of Catholics. Without giving enough details, as was the case with the beginning of this same movement in the United States of America in the sixties of the last century, he says that these Catholics who did not leave their church did not receive any support from the parish leaders in the first years. All in all, two Jesuit fathers, fortunately, assisted them. Despite this lack of support from the church authorities, teachings in the prayer groups were given in the very buildings of the Catholic Church. The number of people who met was up to a thousand. Attention is drawn to the fact that these teachings were given by non-Catholic pastors.

Makabu (2006:4) relates that one day, Mr. Turine, the Jesuit father and advisor to the Catholic laity of the Renewal, managed to send some of them to an international

Renewal congress in Rome and then to another national congress of the Italian Catholic Renewal. This was a happy realization of consequences. On their return, they went to ask for an audience with the Cardinal and Archbishop of Kinshasa at the time, Monsignor Malula, and told him:

"We are very happy with the brotherhood of prayer we have with our Protestant brothers who introduced us to the grace of renewal, but we need to understand what this grace is in the Catholic Church, and to give witness to it in our turn to our Protestant brothers" (Makabu, 2006:4).

According to Participant (158, 2020) the charismatic current touched Congolese soil almost in the same years as several countries in the world. The DR Congo is sometimes called the eldest daughter of the Catholic Charismatic Renewal in French-speaking Africa. At the beginning, the Charismatic Renewal was ecumenical (Catholics and Protestants).

In 1971 the Renewal was born with the arrival of some American and English Protestant pastors who had known it in their respective countries. Among them were the Reverends Eric Towson, Riffle, Pagard and Mason. Towards the end of the same year, it was the beginning of the charismatic prayer meetings every Saturday evening at the home of two American doctors: Youmans and Macpherson of the Mama Yemo Hospital (present General Hospital of Kinshasa). Many English-speaking Christians experienced the baptism in the Spirit during these meetings. But as these meetings were held in English, the audience, essentially Protestant, was composed of Anglo-American missionaries (Catholic Charismatic Renewal 2019).

In July 1973 there was the Sona-Bata Bible Camp under the leadership of Danilo Gay in which twenty people received the outpouring of the Holy Spirit (Catholic Charismatic Renewal 2019).

Early 1975 Danilo and Lisette Gay participated in an ecumenical retreat in Lubumbashi where Catholics and Protestants met, experiencing a great love for each other. Back in Kinshasa, they shared their experience with those in Kinshasa and an ecumenical retreat was organized in Kinshasa with the help of Father Philippe (OSB) and Pastor Makanzu. The result of this retreat was a great fraternal love that marked all the participants, the outpouring of the Holy Spirit in some of them. The group of Kato,

following the help of Pastor Gay and the one at the Campus of the University of Kinshasa, thanks to Father Paulus, were born. The latter was the first exclusively Catholic prayer group. From the campus, the group will open a little later in 1976 at the Saint Augustin Parish of Lemba (Kinshasa) (Catholic Charismatic Renewal 2019).

July 15, 1980 is the date of the official recognition of the Catholic Charismatic Renewal by Cardinal Joseph-Albert Malula, (born on May 17, 1917, in Leopoldville and died on June 14, 1989), and nominations of its first Catholic leaders at the diocesan level, namely: Fathers Marc de Quirini and Turine as well as the Abbot Mwela. (Catholic Charismatic Renewal 2019).

In 1983 Father Emilio Tardif arrived in Zaire (current RD Congo) on invitation of Father Guy Verhaegen (Catholic Charismatic Renewal 2019).

From October 4 to 9, 1985, the First Pan-African Francophone Congress at the Nganda Center (Kinshasa) under the theme: "The Renewal, an opportunity for the African Church" brought together more than 158 delegates from nine countries. The same year there was the first National Congress. (The Renewal, an opportunity for the African Church. 1986. Acts of the 1st Congress of the leaders of the Catholic Charismatic Renewal of French-speaking Africa, Kinshasa, from 04 to 09 October 1985, Editions of the Diocesan Committee of the Renewal, Kinshasa) (Catholic Charismatic Renewal, 2019).

From 9 to 18 January 2005 first Diocesan Congress of the Catholic Renewal on the occasion of its silver jubilee of official recognition took place under the theme of: "Renewal, who are you, assessment and prospects" (Catholic Charismatic Renewal, 2019).

In 2012 the second National Congress is held at the Catholic University of Congo which led to a great evangelisation campaign (Catholic Charismatic Renewal, 2019).

At the beginning of May 2015 the second Diocesan Congress took place at the Sacred Heart Parish under the theme of "Renewal, remain what you are", and in the same year in August Kinshasa hosted the second Sub-regional Congress of French-speaking Africa, which brought together more than 300 participants from six countries namely Chad, Cameroon, Central African Republic, Republic of Congo, Gabon and the

Democratic Republic of Congo at the Nganda Centre in Kinshasa (Catholic Charismatic Renewal, 2019).

In Lubumbashi, it all started with retreats organized and led by Priest Philippe Verhayen - a retreat with the Benedictine brothers of Kiswishi. Another ecumenical retreat with the priests, the Methodist and Pentecostal brothers followed and then another one was held with the animators and the beginners. It is from this last retreat that a prayer group was born. They became numerous and multiplied in different parishes. The parish priests were opposed to these renewal groups that had just been created here and there. However, this opposition eventually faded away (Catholic Charismatic Renewal, 2019).

It was in 1986 that Eugene Kabanga, the Archbishop of Lubumbashi at the time, officially met with the groups of the Charismatic Renewal. These groups were grateful to him for having stimulated them to a public evangelisation. However, it is interesting to wonder about the delay in the official recognition of these groups, when already in Kinshasa the high ecclesiastical authority at the national level had officially recognized them. Moreover, before this year of official recognition, Adolphe Nsolotshy, Vicar General of the Archdiocese of Lubumbashi, had already approved the pastoral directives to the prayer groups of the renewal in the Spirit ... directives elaborated by the Diocesan Commission of the Renewal. He maintained that the Charismatic Renewal had brought an intimate conviction of life with the Lord under the impulse of the Holy Spirit; a deeper awareness of the meaning of priesthood, that of leading God's people to salvation (Nsolotshy, 2002:44).

It must be said that the exact date of the beginning of the Catholic charismatic movement in Lubumbashi is not well known. There are two reasons for this. When asked about the date of the beginning of the Charismatic Renewal, the charismatic abbot and professor Kipili, quoted by Makabu (2006:5), replied that he did not think that anyone had noted down that date anywhere, even that of its official recognition. This shows that it is difficult, not impossible, to get an exact date. The second reason is that many of the people who have been leaders of the prayer groups began their ministry several months, even years before the recognition of these groups by the hierarchy. This is the case of Mbiya Charlotte, a shepherdess (Makabu, 2006:15). She started, she says, around the year 1978 without any contact with any priest or pastor. One day, which remains a memorable day for her, she prayed for a girl who had been paralyzed

for a long time. As many miracles were performed by her and many massive conversions were made, priests were interested in her especially for verification purposes. One day, after her prayer, she brought to the parish a man who had been paralyzed for several years and had lost the use of speech, but who was now in full health. It was then that Jacques, the parish priest, nicknamed Moyoni of the Bel-Air district, prayed for her in recognition of her ministry. Later, she was given permission by Kabanga Eugene, archbishop of Lubumbashi, to carry out her activities in his parish. For Kambaj, a former trainer of Catholic charismatics, the Renewal in the Spirit began in Kinshasa around 1976 (Makabu, 2006:6).

2.5.3 Organisation of the Catholic Charismatic Renewal in Lubumbashi

As the Pentecostalisation of the Catholic Church in Lubumbashi is done through the Charismatic Renewal, it is important to know the structure of this movement which is not a church within a church.

In previous years, the Renewal in the Spirit had no real organizational structure, no hierarchy, no rules and regulations. This is still not true, as there was a shepherd at the head of each prayer group and those who were supposed to organize seminars, solemn quarterly meetings. However, this view is outdated. There is a well-structured hierarchy and a well-paced meeting schedule. It is known that the organizational structure of the church is the same all over the world. So is the structure of the Charismatic Renewal.

By discussing this structure, we want to reassure ourselves of the existence of the supervision of the Pentecostal Church of the Roman Catholic Church of Lubumbashi by the ecclesiastical hierarchy.

2.5.3.1 Seat and responsibilities

The Charismatic Renewal of the Archdiocese of Lubumbashi has its spiritual headquarters at the Archdiocese. Its administrative headquarters or permanent secretariat is located in a suitable place in the city of Lubumbashi.

According to its statutes (Archdiocese of Lubumbashi, 2007:22), the Archbishop of Lubumbashi is primarily responsible for the Renewal within his diocese. He can, however, delegate a priest or entrust the accompaniment to a team of Renewal priests.

The Archbishop has the latitude to appoint a lay leader at all levels when circumstances are appropriate. The mandate of the lay leader is left to the discretion of the Archbishop or defined in the letter of appointment.

In addition to the priest delegate acting as diocesan chaplain, the Renewal has a lay delegate who, together with the above-mentioned, is co-responsible for the Renewal at the diocesan level. Together with the Permanent Secretary, they form the Diocesan Renewal Office. The latter works with the Diocesan Committee.

2.5.3.2 Structures

2.5.3.2.1 The Diocesan Committee

The Diocesan Committee of the Roman Catholic Church in Lubumbashi is composed of three members of the Diocesan Bureau (including one clergy member and lay people). Due to the magnitude of the work and the scope of the work, deputies can be elected or appointed to all the positions of the Diocesan Office and Committee, who replace the incumbents in case of absence (Archdiocese of Lubumbashi, 2007).

2.5.3.2.2 Role of the Diocesan Committee

The role of the Diocesan Committee is to:

- manage and coordinate the activities of the Renewal at the Diocesan level,
- gather the Shepherds,
- organize congresses, sessions, seminars, retreats, open assemblies and other major meetings of the Diocesan Renewal,
- approve, advise, suspend or dissolve a group after consultation with the Sector and the ecclesiastical authority,
- deliberate as a last resort on the sanctions taken by the Sector Committee against the Shepherds.

It usually meets once a quarter; extraordinary meetings can be held when the need arises (Archdiocese of Lubumbashi, 2007).

2.5.3.2.3 Role of the Diocesan Office

The role of the Diocesan Office is to:

- represent the Renewal to the ecclesiastical and political-administrative authorities with the approval of the Archbishop who remains its legal representative,
- be the permanent organ of liaison, contact and information,
- convene the ordinary and extraordinary meetings of the Diocesan Committee,
- visit the Sectors, the Deaneries, the Communities and the Groups,
- ensure the proper functioning of the Administrative Headquarters of the Renewal (Permanent Secretariat),
- ensure the follow-up, the execution of the resolutions and the measures taken (Archdiocese of Lubumbashi, 2007).

2.5.3.2.4 Role of the Core group of accompanying priests

The role of the Core group of accompanying priests is to:

- with the priest delegate, watch over the orthodoxy and the good functioning of the Renewal,
- be a link between the Committee and the group chaplains,
- accompany and support spiritually the shepherds and the groups,
- participate in the meetings of the Diocesan Committee and to work in perfect collaboration with it,
- promote and ensure the integration of the groups in the parishes (Archdiocese of Lubumbashi, 2007).

2.5.3.2.5 The Permanent Secretariat

It is the administrative management body of the Renewal and the administrative headquarters. It is composed of the Permanent Secretary and other services necessary for a good administration. Its role is to draw up the minutes of all meetings, to keep the

internal and external correspondence of the Diocese, and to keep the archives (Archdiocese of Lubumbashi, 2007).

2.5.3.2.6 The Sectors

The Sectors are composed of all the prayer groups of the Charismatic Renewal implanted in the different deaneries of the city of Lubumbashi which work within it. The Sector is directed by:

- A lay person in charge,
- A religious companion,
- The secretaries. All of them constitute the sector office with the deaneries and the religious leaders of the deaneries (Archdiocese of Lubumbashi, 2007).

2.5.3.2.7 Deaneries

A deanery is comparable to a section, while the sector is comparable to a station in most Pentecostal churches in Lubumbashi. Like the Sector, the Deanery is a framework for concentration, unity, sharing of experiences and supervision of the prayer groups in its jurisdiction.

A deanery is directed by a lay leader elected from among the shepherds of the jurisdiction and a religious companion who is called a chaplain. Both of them, together with their secretary, form the decanal office. Next to this decanal office, there is the committee composed of a permanent secretary, a treasurer and the shepherds.

In each group there is/are:

- a shepherd,
- a discernment team,
- those responsible for the ministries. There is the commission of the teaching cells (evangelisation, formation, liturgy, worship), and the commission in charge of social affairs (development, reception, logistics, etc.) (Archdiocese of Lubumbashi, 2007).

2.5.3.2.8 Doctrinal Commission:

The Doctrinal Commission is made up of the priests who are effective members of the Renewal and headed by the diocesan religious accompanier. This commission deals with:

- the study of all doctrinal questions posed to the Renewal,
- the spiritual follow-up of the prayer groups of the Renewal and their doctrinal formation,
- the discernment of the exercise of charisms by priests interested in the Charismatic Renewal (Archdiocese of Lubumbashi, 2007).

2.5.3.2.9 The assembly of the Shepherds:

Its role is to:

- bring the shepherds together and harmonize relations among them,
- encourage their participation in the conception and realization of the orientations of the Catholic Charismatic Renewal,
- supervise and accompany the new shepherds,
- oversee the training of shepherds.

2.5.3.2.10 Study Office

The Study Bureau is composed of members designated by the Diocesan Committee and is responsible to:

- study any new project of the Renewal,
- analyse various administrative and organizational issues (Archdiocese of Lubumbashi, 2007).

2.5.3.2.11 Ministry of Intercession

The ministry of intercession is composed of members designated by the Diocesan Committee, on the proposal of the prayer groups and is responsible for:

- the organization of intercession and deliverance within the Renewal,
- the formation of intercessors,
- issues related to intercession, healing and deliverance (Archdiocese of Lubumbashi, 2007).

2.5.3.2.12 Liturgy Service

The Liturgy Service is composed of members mandated by their respective deaneries and accepted by the Diocesan Committee for:

- the examination and censorship of hymns in order to safeguard their evangelical and doctrinal aspects,
- Eucharistic celebrations and the conduct of prayer assemblies,
- liturgical formation of singers, acolytes and readers of different groups (Archdiocese of Lubumbashi, 2007).

2.5.4 Activities organized by the Catholic Charismatic Renewal in Lubumbashi

Among the activities organized by the Charismatic Renewal of Lubumbashi, we can cite the following (Archdiocese of Lubumbashi, 2007):

- Intercessions and deliverance sessions,
- Recollections and retreats,
- Charismatic weekends which have been replaced by the charismatic week,
- Prayer vigils,
- Plan a Congress every five years. Up to now, four Congresses have been organized.

The Archbishop has a great responsibility for the Charismatic Renewal as the shepherd of the Church. He follows closely everything that is done and ensures that the Church's doctrine is respected (Archdiocese of Lubumbashi, 2007).

2.5.4.1 Fundamental doctrine of the Charismatic Renewal of Lubumbashi

The theological foundation of the Catholic Charismatic Renewal in Lubumbashi is essentially Trinitarian.

According to the Archdiocese of Lubumbashi (1983:4), the Charismatic Renewal or "Renewal in the Spirit" is a gift from God to the Church, so that the love of the Father may be better recognized, and so that Jesus may truly be at the centre of all things, through the Holy Spirit.

The Catholic Charismatic Renewal of Lubumbashi does not have a real autonomous hierarchy and relies more on the most fundamental realities of the Church; it has contributed much by deepening and insisting on the person and the importance of the action of the Holy Spirit.

2.5.4.2 Fruits of the Catholic Charismatic Renewal in Lubumbashi

According to the Archdiocese of Lubumbashi (1983:4), the Catholic Church of Lubumbashi recognizes the following main fruits of this movement: the rediscovery of Jesus at the centre of everything, and therefore interior conversion; a new taste for prayer; generosity in sharing; renewed participation in the sacramental and charitable life of the parishes; ecumenical openness in a sincere search for unity around Jesus, in what he has instituted. These fruits, for the Catholic Church, attest to their origin in an action of God, in that they are in conformity with what the Bible teaches and announces, in that they have all the value of what is essential. Other fruits can also be listed. These include:

- Meditation of the Bible with joy and perseverance,
- Rediscovery of the authority of the Bible,
- Conversions, miracles, healings, baptisms in the Spirit,
- A personal encounter with the Lord Jesus (considered the first fruit of the outpouring of the Spirit),
- A taste for personal prayer. There is a desire to meet Jesus personally every day in a prayer that is made of spontaneous dialogue,

- Adoration, praise, thanksgiving,
- Spiritual freedom. Many charismatic people have testified to being free from drink, drugs, sexual abuse, etc.
- Rediscovery of the church. Those who enter the Charismatic Renewal discover both the institutional and charismatic church. But one fact draws attention: if the (Roman) church was already charismatic, why did God raise up this charismatic movement and did Paul VI consider it an opportunity for the church? On the other hand, if the church is not charismatic, is it really the church?

To tell the truth, these elements are not found in the institutional church. If they were, we would not have made a positive assessment of this movement. The negative assessment of this movement is mainly about the secondary points requiring information or teaching only: an exaggerated search for the marvellous and the miraculous, an escape from daily responsibilities and a search for oblivion of daily worries and problems in endless and exalted prayers. According to Kalonda, a shepherd at Saint Thaddée's parish in Lubumbashi, quoted by Makabu (2006:5), the Charismatic Renewal is an opportunity for the church, because without this renewal, the church would have been emptied of its members and would have flocked to the Pentecostal churches. But thanks to this movement, which keeps the spiritual heat going, people stay in the church and those who had abandoned it, return. There are other graces in the Charismatic Renewal that make it uniquely spiritually valuable for the whole church institution. These are the government, ministry, and worship of the Charismatic Renewal.

2.6 Partial Conclusion

In this chapter, the researcher presents the historical context of the practice of Pentecostal values in the Roman Catholic Church of Lubumbashi. First, he presented the historical context of the Roman Catholic Church of Lubumbashi. This part allowed the researcher to circumscribe his field of research. The study is limited to the city of Lubumbashi. The city has several churches, including the Roman Catholic Church, the subject of this study. We also gave the historical context of the Archdiocese of Lubumbashi. This part has allowed us to have a precise idea of the Roman Catholic

Church of Lubumbashi which practices Pentecostalism as a missiological adaptation strategy rather than in competition with other churches.

After becoming well established in Lubumbashi in the Protestant churches, Pentecostalism eventually spread to the Catholic Church under the name of Charismatic Renewal. In the next chapter, the practice of Pentecostal values in the Roman Catholic Church in Lubumbashi is explored.

CHAPTER 3

EXPLORING THE PRACTICE OF PENTECOSTAL VALUES IN THE CATHOLIC CHURCH OF LUBUMBASHI: EMPIRICAL INVESTIGATION AND RESULTS

3.1 Introduction

This chapter explores the practice of Pentecostalisation in the Roman Catholic Church of Lubumbashi as a missiological adaptation strategy. The main question of this research becomes the guiding thread, namely: how does the Roman Catholic Church of Lubumbashi practice Pentecostalisation as a missiological adaptation strategy? This chapter has three main parts: the methodological approach, the presentation of the data and its analysis, and the partial conclusion.

3.2 Methodological Approach

The missiological studies of which this research is a part can be descriptive, experimental, or evaluative. While the former and the latter are widely used in missiological research, the latter is less often used (Elliston, 2011:67). Nevertheless, descriptive research is neither the appendage of the discipline of missiology, as Elliston (2011:67) tends to assert, nor specifically for practical theology (Smith, 2008:225). Being a scientific method that aims to describe one or more characteristics of a group of people, as Smith (2008:226) acknowledges, descriptive research can also be applied to other scientific disciplines because it is about making reality known (Smith, 2008:226).

For the production of empirical data, Alvaro Pires (1997:9) proposes two ways of doing it: the qualitative (letters) and the quantitative (numbers). In the field of missiology, Elliston (2011:8, 69) requires descriptive research to explain the phenomena under study.

The authors state that in some cases, descriptive research requires quantitative data, and in others, it uses qualitative data (Vyhmeister, 2009; Elliston, 2011:67). It could be observed that these types of research can also be undertaken through mixed-method approaches that use data collected through quantitative and qualitative methods, even in a single work. As Tuckman and Harper (2012) state, no researcher can ever conduct a fully systematic (qualitative) or fully objective (quantitative) study. In this study, the researcher chose to rely on a mixed method essentially qualitative.

Creswell (2003:213-219) identifies six main data collection strategies for mixed-method research, and these strategies fall into two categories; those that allow investigators to collect quantitative and qualitative data in stages (sequentially), and those that help them collect quantitative and qualitative data at the same time (simultaneously)³. This study used one of three simultaneous strategies: the simultaneous triangulation strategy, which gives equal priority to quantitative and qualitative surveys, and data analysis is conducted separately before comparing data results. The simultaneous nesting strategy prioritizes only one of the quantitative or qualitative surveys, and the analysis of the results is performed according to that priority, either quantitatively or qualitatively. Because of its purpose, this study used the concurrent nested strategy. Qualitative and quantitative data collection was conducted in the same phase (simultaneously), with the qualitative method taking priority and the quantitative method taking a lower priority, being integrated (nested) within the predominant qualitative method.

In this perspective, the descriptive approach collected data through interviews, questionnaires, a survey and case studies in order to explain the phenomenon through journalistic questions ("who", "what", "when", "where" and "how"). Therefore, although primarily qualitative in nature, this study also benefited from some quantitative insights through questionnaires and statistical data from published documents.

Creswell (2009:181-183) described the characteristics of qualitative research, and the following characteristics are summarized to justify how the researcher in this study attempted to comply with them:

1. Qualitative research takes place in the natural setting of the study. For this thesis, the researcher visited some parishes of the Roman Catholic Church in Lubumbashi and had interviews with the participants of the study, namely the members of the Catholic Charismatic Renewal.
2. Qualitative research uses multiple methods that are interactive and humanistic. It adopts and uses one or more inquiry strategies as a guide for the study

³ These are (1) the sequential explanatory strategy, (2) the sequential exploratory strategy, (3) the sequential transformative strategy, (4) the simultaneous triangulation strategy, (5) the simultaneous nested strategy and (6) the simultaneous transformative strategy.

procedures. As discussed below, the data collection for this study was conducted using a variety of methods while considering ethical considerations.

3. The qualitative research is emergent rather than narrowly prefigured. During the course of this study, the researcher was careful to closely monitor important aspects of the resulting research findings.
4. Qualitative research is fundamentally interpretive. The researcher was careful not to take any aspect of the results for granted in terms of the problem and purpose of the research. A discussion section will attempt to interpret the results of the investigation in the final chapter of this study.
5. Qualitative research considers social phenomena holistically. Without going into a detailed account and analysis, however, the issues raised were addressed with the theological and historical context explored in the previous chapters.
6. Qualitative research allows for a systematic reflection on the people who were researched, their biographies, and how they shape the study. The belief of this research is that people, including their actions and statements, are crucial elements in facilitating an understanding of the issue being examined.
7. Qualitative research involves complex reasoning that is multifaceted and simultaneous. This study engaged in theological and historical reasoning.

3.2.1 Participatory Observation

In this study, the researcher used both direct and indirect observation. The specificity and advantage of direct observation is that the data obtained by the researcher is "raw" in the sense that it was not specially prepared or even arranged for him.

The researcher conducted participant observation defined as a process by which the researcher collects data by taking field notes on the behaviour and activities of individuals at the research site, recording activities at the research site in an unstructured or semi-structured manner (Creswell, 2003:185).

Neuman highlights three factors relevant to the selection of field research, namely data richness, unfamiliarity, and appropriateness (Neuman, 2000:352). For this study, the researcher ensured that the data was rich enough to provide the necessary information,

that new unknown data was discovered to expand the researcher's understanding, and that appropriate data was accessible to make the research relevant. With regard to observation procedures, Neuman (2000:352) indicates that qualitative researchers pay attention, look and listen carefully using all the senses, being sensitive to what is seen, heard, smelled, tasted or touched. The researcher himself becomes an instrument that absorbs all sources of information. To avoid the disruptions that technology often causes or the questionable impression that people might have had, the researcher did not audio- or videotape every interaction with people, but maintained a notebook to record any interesting and relevant information, verbal or written.

On the basis of certain specific criteria, ten deaneries of the Roman Catholic Church in Lubumbashi were visited by the researcher. The researcher had the opportunity to attend prayer sessions organized by the Catholic Charismatic Renewal in Lubumbashi and to conduct interviews with participants in this movement.

3.2.2 Documentary Research

Two documentary sources, primary and secondary, were used to collect data. Elliston (2011:31) states that while secondary sources are those that have been written about the subject, primary sources are the subject or participants. Because missiology is an interdisciplinary field, this study combined missiological research with historical research on how Pentecostalisation was integrated into the Roman Catholic Church in Lubumbashi. Textbooks on the topic of the research, websites, published articles; journals and books were consulted when available to the researcher.

3.2.3 Questionnaires

As the main method of this research is mixed, predominantly qualitative, methodological triangulation was used in the collection of data in order to achieve the goal. This is where the questionnaire comes in, as it is an effective instrument of indirect observation. Triangulation allowed the use of several tools to collect data.

Based on the authors' recognition of the importance of mixing method procedures by incorporating some elements of other types of research, such as QUAL + quan, the researcher found it useful to design a research questionnaire without giving "QUAL" and "quan" equal priority. Although the questionnaire is a quantitative research technique, it

was used in this study to help gain a better understanding of the issue at hand. As stated by Creswell (2003:218), this model [simultaneous nested strategy] uses a data collection phase in which both quantitative and qualitative data are collected simultaneously. This allows for a broader perspective by using the different methods rather than using the predominant method alone.

In discussing what questionnaires and interviews measure, Tuckman and Harper (2012:387) state that these data collection methods allow the researcher to measure what someone knows (knowledge or information), what someone likes and dislikes (values and preferences), and what someone thinks (attitudes and beliefs). In this study, the questionnaires collected data in places that the researcher could not reach in order to supplement the data collected by the documentary method. For example, it was not possible to participate in the prayer meetings of all the prayer groups of the Roman Catholic Church in Lubumbashi.

To address the logic of triangulation of collection tools that refers to using more than one tool, the researcher developed standardized questionnaires for each operational dimension and questionnaires designed with open-ended questions to allow respondents to express their ideas and opinions. Whenever a non-open-ended question was asked, the possibility of an open-ended sub-question was provided (see appendices). The standardized questionnaire allowed the researcher to collect information in a systematic manner and to obtain the same information from multiple individuals. This also allowed for the reliability of the measures used. The closed-ended questions gave the respondent the opportunity to choose an answer from those offered and provided information that had explanatory value.

The researcher also used these two modes of questionnaire administration to reach out to his interviewees. Other questions were either identification or opinion questions to gather as much data as possible that allowed the researcher to better test his hypotheses and to determine the socio-demographic characteristics of the respondents.

To ensure the reliability of the questionnaires, a pilot test was conducted by a group of believers who are members of the Catholic Charismatic Renewal in Lubumbashi. Clarifications were made to improve the understanding of unclear questions.

3.2.4 Questionnaire Test

There is one operation that the researcher could not do without and that is worth more than all the advice. This is the questionnaire test. This operation consisted of pre-testing the questionnaire used. It was necessary to take a small number of people who belonged to groups different from the public chosen for the research, but different from those who were retained in the sample. This operation made it possible to discover deficient questions, omissions, ambiguities and all the problems raised by the answers. For example, the questionnaire test showed that Pentecostalisation is a term that is misunderstood or unknown to many people and that its meaning should be explained in the question. Some participants did not want to associate Pentecostalism with the Roman Catholic Church. For them, this concept is associated with the Revivalist or Protestant churches. Instead, they proposed concepts such as "New Pentecost; Pentecostal Grace; Deliverance of the Spirit; Outpouring, etc." that would be well suited and adapted to the Roman Catholic Church. For these participants, the Holy Spirit has been in the Church since Pentecost (Acts 2:1-8) and that the Catholic Charismatic Renewal is only a new Pentecost; a Pentecostal grace whose source is in the Bible and not an external movement that would have come from the Protestant Churches or Revival Churches or under their influence. There was also frequent confusion between the mission of God and the mission itself. Only after testing and correcting the questionnaires did the researcher proceed with the data collection.

3.2.5 Some Informal Interviews and Focus Groups

Creswell (2003:86) indicates that in qualitative research, interviewing encompasses options such as face-to-face (individual, in-person interview), telephone (telephone interview with the researcher), and group (researcher interviews participants in a group). This study collected data primarily through focus groups with members of the Catholic Charismatic Renewal following the surveys conducted by the researcher, and through informal interviews with available Chaplains, shepherds to get their feedback on how the Roman Catholic Church in Lubumbashi uses Pentecostalism in God's mission.

3.2.6 Sampling

Since it was not possible to reach all Pentecostal participants, the researcher considered a sample of 160 members of the Catholic Charismatic Renewal. They were

selected at the rate of sixteen per deanery (ten deaneries operate in the city of Lubumbashi). In order for the sample size to cover the qualitative and quantitative characteristics of the population in order to generalize the results obtained, it is often advised that it be equal to or greater than thirty (Kambulu, 2017:30). However, it should be noted that the researcher would have had to contact more than 160 participants if all the selected individuals had agreed to collaborate in the survey. Some individuals selected in the sample were either unavailable or reluctant to provide their information. This situation was considered experimental mortality by the researcher and resulted in the loss of some information that should have further enriched this work.

3.2.7 Field data collection

The principle used was that of internal diversification, which consisted of considering informants likely to produce useful data for the research. To achieve this, four variables were considered: experiential dimension, consequential dimension, ideological dimension and ritualistic dimension. Starting with a few members of the Catholic Charismatic Renewal in Lubumbashi, the researcher was able to access the other members in a successive manner.

3.2.8 Population

In social science research, a research population is a set of individuals, cases or objects that form the framework for the research (Mugenda & Mugenda, 2003:41). In general, a research population is made up of individuals, cases or objects that share certain observable characteristics. For example, deaneries form a population. Even within a population, one can also find a particular population that has certain characteristics that differentiate it from the other population. For example, the Great Nuclei, made up of ministry leaders, differ from the crowd made up of Catholics who just come to pray, who are also part of the Catholic Charismatic Renewal population. Thus, there are two types of population in a given research project, namely the target population (the Roman Catholic Church in Lubumbashi) and the accessible population (the Catholic Charismatic Renewal prayer groups practicing Pentecostalism in God's mission). Since it is often impossible to study the entire target population, researchers typically identify and define an accessible population through sampling (Fohle, 2016:195).

3.2.9 Target Population

The target population is the population to which a researcher wants to generalize the results of a study (Mugenda & Mugenda, 2003:41; Tuckman & Harper, 2012:267). In this research, approximately 84 parishes and chapels of the Roman Catholic Church in Lubumbashi were the target population. There are approximately 86 charismatic prayer groups operating within these parishes (Participant 25 2019). This category is the target population, but not the accessible population. Due to financial and time constraints, the researcher did not intend to visit and observe participants in all parishes. However, the results of the research can be generalized to any parish in any deanery in the city of Lubumbashi, mainly because the Roman Catholic Church is well organized and parishes function in accordance with the catechism of that church. For example, during the course of this study, the researcher had the opportunity to observe participants in the parishes of Amani ya Buana, Kamalondo, Saint Amand, Rwashi, Saint-Esprit, and the University of Lubumbashi Campus, to interact with key leaders of prayer groups, and to use the archives of this movement.

3.2.10 Accessible Population

As noted above, the accessible population is derived from the target population based on a clear definition and criteria. There must be a rationale for defining and identifying the accessible population for a research project. This rationale must be based not only on theory, previous studies or professional experience (Mugenda & Mugenda, 2003:42), but also on the context of the research and the experience and reality of the researcher.

The deaneries were the accessible population and served as a platform for grounded research. A deanery encompasses several parishes and there are ten deaneries in the Lubumbashi pastoral sector. Therefore, the insights gained from the deaneries are likely to be representative of the landscape of Pentecostal values practiced in the Roman Catholic Church in Lubumbashi. Prayer groups in a deanery may be named after a Saint of the Catholic Church and dedicated to a particular devotion. The Saint chosen will be considered the patron saint of the different prayer groups in a deanery. The prayer groups in a deanery are directed, for the lay part, by a leader elected from among the shepherds of the jurisdiction; and for the clerical part, by a chaplain

proposed to the Diocesan Committee by the assembly of shepherds and priests of the deanery.

In order to obtain the same degree of attention in all the deaneries, in terms of treatment, 160 participants from all the deaneries had to align themselves with the requirements of the following missionary strategies grouped into four dimensions: (1) Experiential: in the fulfillment of mission, Pentecostalism enables spiritual experience; (2) Ideological: Pentecostalism leads to conversion in God's mission; (3) Ritualistic: Pentecostalism emphasizes prayer without ceasing to serve God's mission; (4) Consequential: Pentecostalism emphasizes the participation of laity and clergy in evangelisation.

Among the participants were men, women, youths, adults, priests, shepherds, chaplains, ministry leaders, and ordinary members active in the Catholic Charismatic Renewal in Lubumbashi.

3.2.11 Variables

Etymologically speaking, a variable is a quantity that can vary (e.g., from low to high, from negative to positive, etc.), as opposed to constants that do not vary (i.e., that remain constant).

The main variables in this research are whether Men in the Lubumbashi Roman Catholic Church view Pentecostal practices favourably in fulfilling God's mission; whether Women in the Lubumbashi Roman Catholic Church approve and encourage Pentecostal practices in fulfilling God's mission.

3.2.12 Validity and Accuracy

Validity refers to the credibility and reliability of the research instruments, data, and results. While "data validity" is used for quantitative studies, "accuracy of results" is used for qualitative studies. Mixed methods authors advocate the use of validity procedures for both the quantitative and qualitative phases of the study (Creswell, 2003:221). Therefore, the concept of validity applies to the instrument, the data and the results. Instrument validity refers to the question: "Are the instruments that were used to measure something valid? In other words, was the questionnaire appropriate enough to answer the research question. As can be seen, data validity is related to instrument

validity. Data validity refers to whether or not the information collected can lead to a valid conclusion.

To ensure the authenticity and credibility of the data, the researcher of this study designed a questionnaire that asked respondents (both Women and Men) to provide details about their congregations and prayer groups.

At the first focus group meeting, three reactions were received, namely that the questionnaire was clear, provoking and timely. The general impression was that the questionnaire was clear, that is, understandable. However, the questionnaire was also provoking and timely. By provoking, participants felt that the purpose of the questionnaire was to stimulate them to reflect and give their personal views on practices that did not come directly from their Catholic Church, but rather from the Protestant Pentecostal churches. It was provoking because it addressed their concerns about their traditional Catholic faith being somewhat removed from the Pentecostal practices they had adopted. The questionnaire was therefore provoking in that it stimulated them to think and gave them the opportunity to make their voices heard. Thus, the questionnaire was timely. From this initial focus group, the researcher used these three concepts to test the reliability of the questionnaire. The question was, "How did you find the questionnaire: clear, provoking, and timely? Explain." The feedback from all focus groups was almost similar and favourable to the questionnaire.

3.2.13 Data Collection

One of the remarkable facts about the argument made in this chapter is that, on many of the points necessarily addressed, there is little or no empirical data available. Without data, observations and evaluations must be made, and attempts are made to make these claims as informed as possible. Therefore, in writing this chapter, the researcher has attempted to solicit the opinions of those who are knowledgeable about the Catholic Charismatic Renewal and who are effective and active members in the various prayer groups and considered to have received the bestowal (Archdiocese of Lubumbashi, 2007:21).

In order to conduct the data collection process, the researcher began with the operationalisation work that allowed him to construct measures. This involved developing concepts to make them measurable and operational. It was necessary to

move from concepts (abstract ideas) to indicators, which are measurable, and which designate the concepts in the data obtained in the field. The purpose of this step was to be able to test the hypotheses. The researcher made choices dictated by validity considerations in order to reassure himself that the concepts measured were indeed valid, i.e., that they were the concepts he wanted to measure in the first place. The operationalisation was done in four phases:

1. Conceptual development: This phase was completed in the first chapter where the researcher proceeded to clarify the concepts. The concepts that were chosen are: Pentecostalisation, Roman Catholic Church, missiological adaptation strategy, missiology, mission, missiological perspective.
2. Specification of dimensions: After defining the concepts, the researcher deconstructed them into four dimensions which are: experiential dimension, ideological dimension, ritualistic dimension and consequential dimension.
3. Selection of indicators: For each dimension designated in phase two, there are corresponding indicators. An indicator corresponds to a variable, and a variable corresponds to a measure, which corresponds to a question in the questionnaire.
4. Formation of indices: The indices are variables that synthesize the values of the indicators. Through this process, the researcher proceeded to reconstruct and/or recompose the dimensions and concepts after collecting the data and elaborated a synthesis of indicators. Many of the opinions expressed in this chapter were therefore obtained during interesting hours of conversation and exchange of ideas with many people involved in the Catholic Charismatic Renewal today, the main ones being priests, shepherds, chaplains, religious companions, women, men, youths and adults. All these respondents, qualified as participants or respondents, and were grouped into two categories to allow the researcher to verify his hypothesis. These are the laity and the clergy. The first group represents the so-called ordinary members of the Roman Catholic Church in Lubumbashi, while the second group concerns all those who have a responsibility in the church in relation to the functioning of the Charismatic Renewal.

Having noted that research in the field of Pentecostalism often leads to contradictions and that each researcher conceives this field in his own way, the researcher set out to construct this concept in a precise and nuanced way in order to allow him to verify whether this religious phenomenon is used as a strategy adapted to serve the mission of God. Starting from the definition that the researcher gave to Pentecostalism in the part reserved for the clarification of the concepts, namely Pentecostalism as the practice of Pentecostal values, and also by the fact that the mission was defined as the mission of God or that which comes from God of the Bible, a multidimensional mission made possible by the atoning sacrifice of Jesus Christ, four essential dimensions emerged through which he was able to observe the effects of the Pentecostal practices in the Roman Catholic Church of Lubumbashi. These four dimensions are described below (Boudon & Lazarsfeld, 1965:49-59):

1. The experiential dimension: This concerns spiritual experiences and gives the feeling of entering in communication with God. The indicators of this dimension are the visitation of the Holy Spirit and the baptism of the Holy Spirit.
2. The ideological dimension: Beliefs in God, heaven, the devil, hell.
3. The ritualistic dimension: Prayer, mass, sacraments, pilgrimage, etc.
4. The consequential dimension: Practice of religious life: forgiving instead of revenge, being honest.

Table 3.1. Operational dimensions and their indicators

Dimensions	Indicators
Experimental	<ul style="list-style-type: none"> - Feeling of having been baptized in the Holy Spirit for the mission - Feeling of having been in the presence of God in the mission - Feeling of God's protection in missionary life.
Ideological	<ul style="list-style-type: none"> - Belief in God in the mission - Belief in the devil in the mission - Belief in hell - Belief in the Trinity in the mission - Belief in salvation by faith manifested by the experience of conversion
Ritualist	<ul style="list-style-type: none"> - Prayer in the mission - Mass - Sacraments - Pilgrimage
Consequential	<ul style="list-style-type: none"> - Forgiving those who do wrong - Behavioural change - Moving from rejection of Christ to Faith in Him - Evangelisation as a consequence of spiritual experience

Source: the author of this study.

Comment:

This grouping allowed the researcher to make Pentecostalisation an isolated concept that can only be considered in this study through these axes. An isolated concept is a term formed empirically from direct observations or information gathered by others (Campenhoudt & Quivy, 2011:124). The researcher was able to gather the necessary elements for this construction from various readings and interviews. As a qualitative

researcher, he wanted to arrive at an in-depth perception of the realities of Pentecostalism in the Roman Catholic Church in Lubumbashi and to draw out a meaning that corresponds to the perspective that Catholic actors themselves have of this reality from a missiological point of view.

The field of observation is limited to the Roman Catholic Church of Lubumbashi (Archdiocese of Lubumbashi) and the hypothesis of this chapter is: the Roman Catholic Church of Lubumbashi practices Pentecostal values in the accomplishment of the mission of God. This Pentecostalisation has enabled it to retain its members who would have liked to join the Pentecostal churches and to gain many more.

In order to put this hypothesis to the test of facts, it was necessary to measure the degree of Pentecostalisation of the Roman Catholic Church of Lubumbashi through the Charismatic Renewal, which is a movement accepted by the hierarchy of this Church. In the previous step, the researcher has already constructed the concept of Pentecostalisation and knows its four dimensions and their indicators.

3.3 Presentation and interpretation of results

After conducting participant surveys around the four dimensions mentioned above, the following results were obtained:

3.3.1 Experiential Dimension

The 160 participants surveyed (100%) believe that spiritual experience is necessary to accomplish God's mission since the Baptism of the Holy Spirit is still a reality in the Church today and this Baptism gives the feeling of being in communication with God in the mission.

3.3.2 Ideological dimension

The 160 participants (100%) believe in God and accepted that belief in salvation through faith manifested in the experience of conversion which is indispensable in mission. They also accept that the Church participates in the mission of God.

3.3.3 Ritualistic dimension

This dimension refers to the acts, words and rites of religious life regulated by liturgy. Unceasing prayer, the sacraments, the Mass, pilgrimages and the celebration of major religious feasts are relevant indicators.

As an example, for the indicator "sacrament of the sick", two questions were raised: "A close relative of yours has had a fatal accident and could lose his life. The members of your family have mixed opinions: some want to call a priest because it is a matter of salvation, others object to inviting him so as not to traumatise the injured person and damage his morale. Which point of view will you take?"

Another possibility would be: "A close relative of yours (75 years old) is dying, but doesn't seem to realise it. What can you do in this situation? What can you do in such a situation: Invite a doctor, ask a priest to call on the family, intercede for him, or something else?"

Each indicator of this dimension, therefore, gave rise to appropriate questions to constitute the questionnaire.

The 160 participants surveyed, or 100%, believe that prayer without ceasing is necessary in God's mission. Of the 160 participants, 83 or 52%, versus 77, or 48%, believe that in some cases, such as for the sacrament of the sick, prayer can be done by any Christian who is asked, even in the absence of a priest. In the interviews related to this dimension, prayer groups are of great importance. These prayer groups exist in the parishes within the communities and other realities of the Catholic Charismatic Renewal. It is in the prayer groups that the first charismatic experience is usually lived and where seminars of life in the Spirit are organized, where one can ask for and receive the baptism in the Spirit.

3.3.4 The consequential dimension

This dimension deals with the consequences caused by religion on daily life - on the application of its precepts in everyday life. The 160 participants surveyed, or 100%, maintain that evangelisation is a consequence of spiritual experience. For the participants, the Holy Spirit gives new life to evangelisation and therefore to the mission of God.

3.4 Data Analysis

Descriptive statistics were carried out using Excel software. The results on the respondents are presented in pie charts and bar graphs.

3.4.1 Socio-demographic characteristics of respondents

3.4.1.1 Gender

Figure 3.1 shows the respondents by gender. The statistical results obtained show that 56% (90 respondents) are female and 44% (70 respondents) are male. In relation to the survey, Pentecostal practice in the Roman Catholic Church in Lubumbashi is exercised more by women than by men.

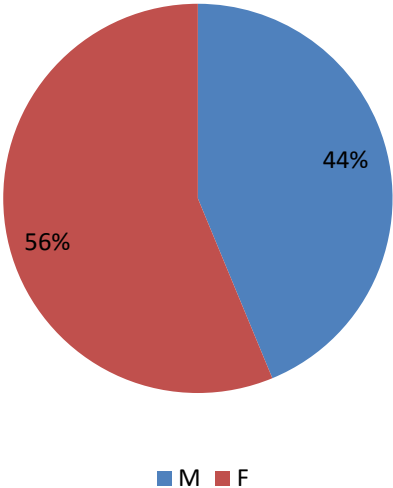


Figure 3.1: Distribution of respondents by gender.

3.4.1.2 Age

The distribution of respondents according to age (Figure 2) shows that the majority of Catholic Christians interviewed are between 18 and 25 years of age (38%), followed by 21% between 26 and 33 years of age, 19% between 34 and 41 years of age, 15% between 42 and 49 years of age and 7% over 50 years of age.

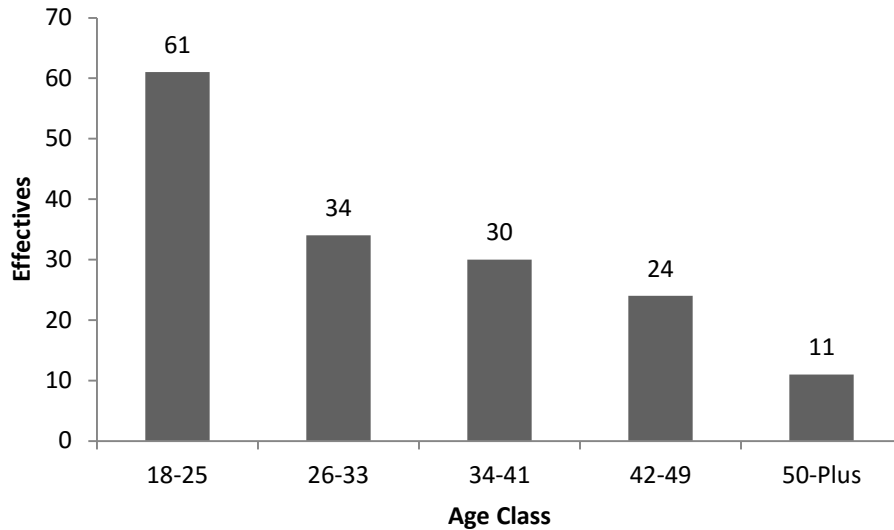


Figure 3.2: Distribution of respondents by age

3.4.1.3 Marital status

The result on the marital status of the respondents shows that the majority of the Catholic Christians surveyed are single (57%), followed by the married (27%). Others and widows represent respectively 9% and 7% of the respondents on Pentecostalisation in the Roman Catholic Church of Lubumbashi (Figure 4).

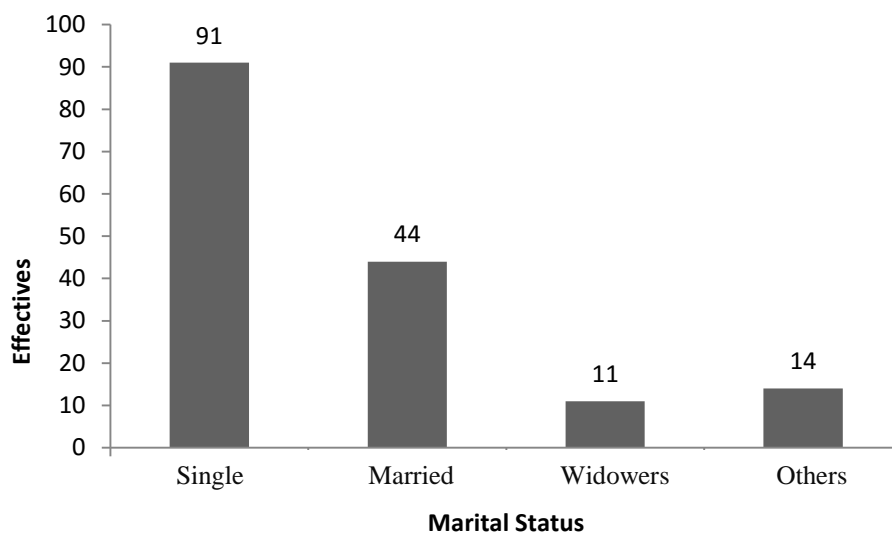
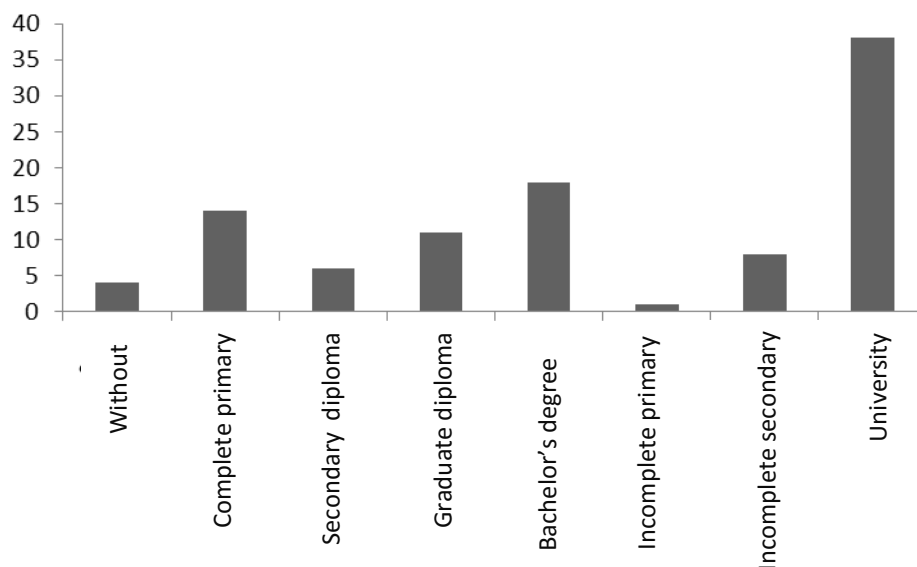


Figure 4: Distribution of respondents by marital status

3.4.1.4 Level of education

Figure 5 shows the distribution of respondents according to educational level. The results on the level of education of the respondents show that the majority of the Christians of the Roman Catholic Church of Lubumbashi who practice Pentecostalisation are educated. They have a higher level of study or university education (38%), followed by those who have a Bachelor's degree (18%) and those with a complete primary education (14%). Christians with incomplete primary education and those with no education who practice Pentecostalism are poorly represented in the Roman Catholic Church of Lubumbashi (1% and 4% respectively).



3.4.1.5 Family composition

The result obtained in relation to family composition (Figure 6) is as follows:

- 54 respondents (34%) are in households of seven persons,
- 30 respondents (19%) were in families of more than ten people,
- 29 respondents (18%) belong to households of ten persons,
- 29 respondents (18%) are from families of five members,
- 18 respondents (11%) belong to three member families. These are mostly newlyweds.

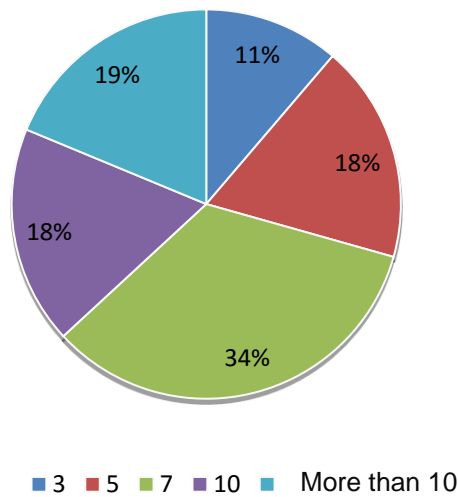


Figure 3.4. Distribution of respondents by household size

3.4.1.6 Occupation

The distribution of the respondents according to their professional activities (Figure 7) shows that the majority of the Christians surveyed in the Roman Catholic Church of Lubumbashi are employees (31%), followed by shopkeepers (21%), unemployed (19%), farmers (2%) and others (27%).

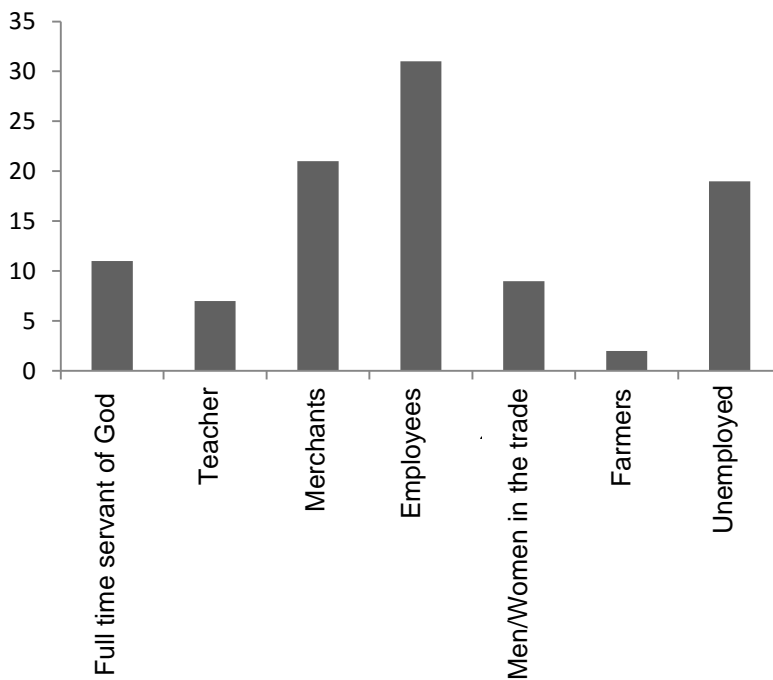


Figure 3.4. Distribution of respondents by profession

3.4.2 Catholic Charismatic Prayer Groups Attended by Respondents

3.4.2.1 Seniority in the Catholic Charismatic Renewal

Figure 8 shows the distribution of the respondents according to their seniority in the Catholic Charismatic Renewal of Lubumbashi: 37 participants (23%) became members of the Catholic Charismatic Renewal of Lubumbashi less than a year ago. Those who have been in the Catholic Charismatic Renewal for one to three years, are 34 (21%).

Eighty-nine (89) participants, 30, 29 and 30, have respectively four to five years, five to ten years and more than ten years in the Catholic Charismatic Renewal of Lubumbashi.

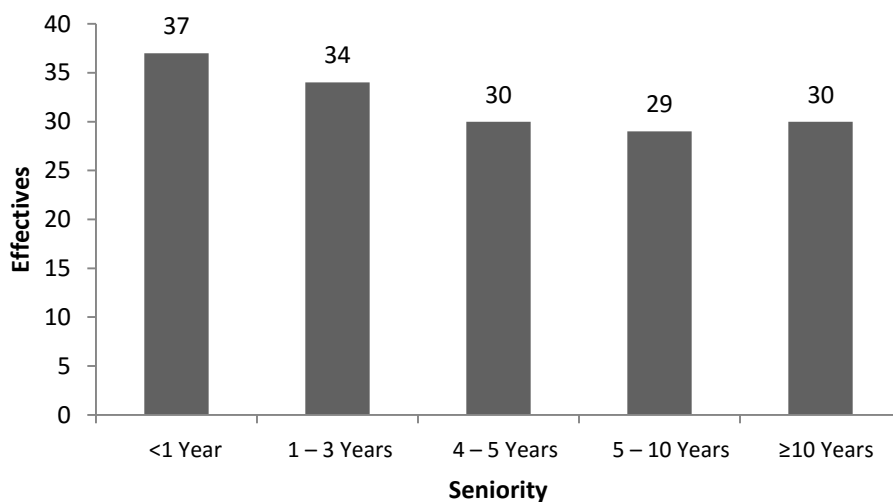
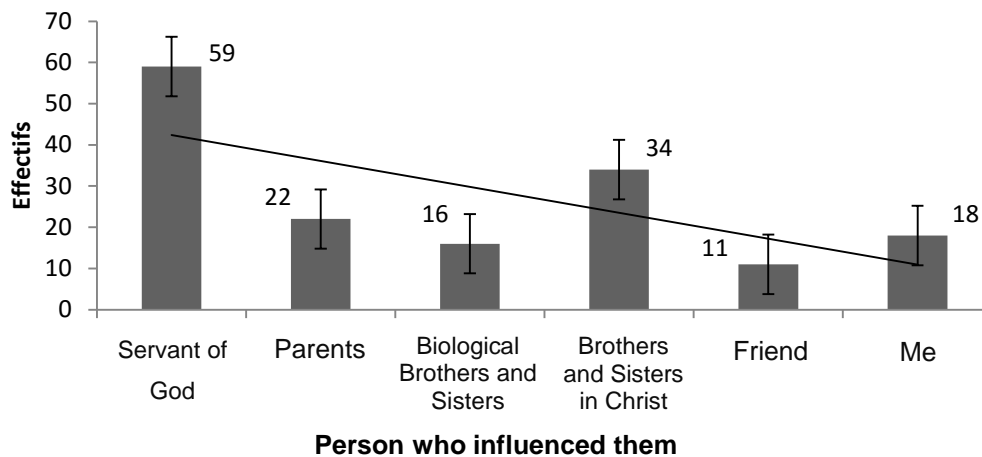


Figure 3.5. Distribution of respondents according to their seniority in the Catholic Charismatic Renewal

3.4.2.2 The person who influenced them

The result on the person who influenced them (Figure 9), indicates that thanks to the teachings and testimonies, 59 respondents, or 37%, became members of the Catholic Charismatic Renewal in Lubumbashi. Following the invitations of the evangelists, 34 participants, or 21%, joined their respective prayer groups. Twenty-two respondents, or 14%, joined their prayer groups from their families of origin. Eighteen respondents

(11%) came to the Catholic Charismatic Renewal in Lubumbashi of their own accord. Finally, 11 respondents (7%) were friends from the neighbourhood.



3.4.2.3 Reasons of Attraction

The result on the reasons of attraction in the Catholic Charismatic Renewal (Figure 10) shows that the quality of the teachings attracted 43 respondents, or (27%). Forty-two (42) respondents, or (26%), said they were attracted by the Will of God. Thus, according to them, it is God who has established them where they are. The miraculous healings seduced 30 respondents, that is (19%), who became members of the Catholic Charismatic Renewal of Lubumbashi; and the others, that is (28%), gave no reasons.

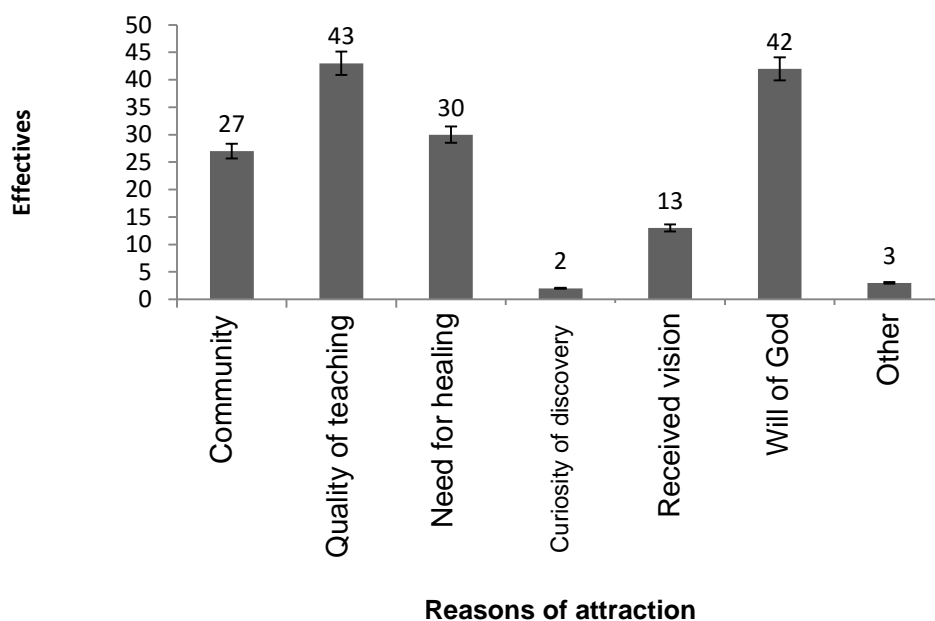


Figure 3.7. The result on the reasons of attraction in the Catholic Charismatic Renewal

3.4.2.4 The positions held in their communities

Figure 11 presents the following result: 14 shepherds were surveyed, or 9%. They are responsible for their prayer groups. Eighteen respondents, or 11%, are intercessors and members of the discernment team. The intercessory ministry to which they belong is composed of members designated by the Diocesan Committee, upon the proposal of the prayer groups, and is responsible for the organization of intercession and deliverance within the Renewal, the training of intercessors, and matters related to intercession, healing and deliverance. Of the 160 participants, 107 respondents (67%) were ordinary members without church offices.

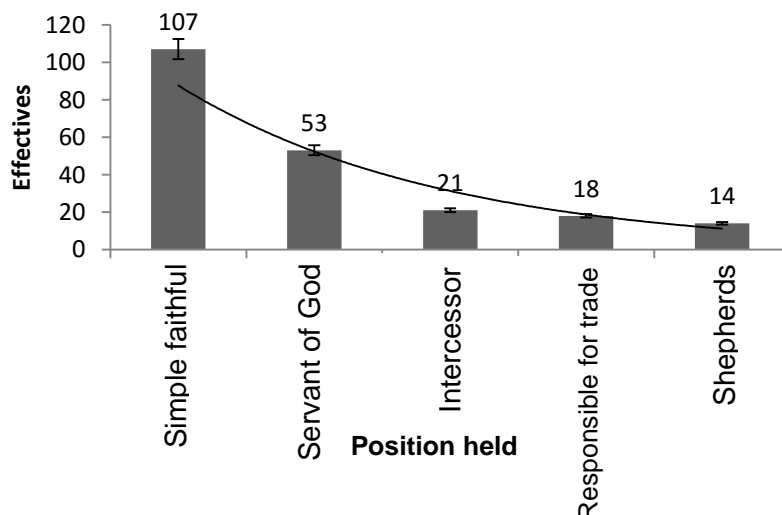


Figure 3.8. Distribution of respondents by position held

3.4.2.5 Religious communities attended before

The distribution of respondents according to the religious communities they attended before (Figure 12) gives the following result: Sixty-six respondents (41%) come from the Roman Catholic Church. Thirty-seven (23%) came from the so-called revivalist churches and 30 (19%) from the so-called traditional churches. There are the United Methodist Church, the 7th Day Adventist Church, the Orthodox Church and the Kimbanguist Church. Finally, 27 participants, or 17%, did not indicate the churches from which they came.

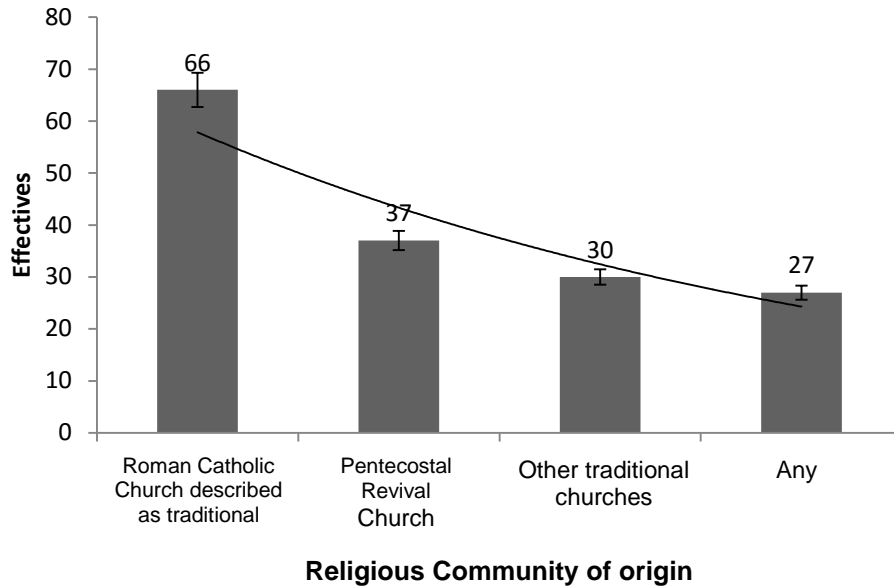


Figure 3.8. Distribution of respondents by religious community of origin

3.4.2.6 Organized Worship Services Participated in by Respondents

Among the recommendations of the Third Congress of the Catholic Charismatic Renewal in Lubumbashi, each prayer group was to organize two activities per week: a prayer assembly and an activity (meeting, intercession). Then, from Monday to Sunday, there are also the Masses during the week.

The result on the number of services organized per week (Figure 13) shows that the number of those who participate in only one service per week is 46 respondents (29%). This is on Sunday or Saturday afternoon only.

Forty participants, or 25%, attend three services per week; and 30 respondents, or 19%, attend two services per week (Sunday and Saturday).

26 respondents, or 16%, attend five services, including two meetings at the Catholic Charismatic Renewal and three Masses. This category includes intercessors who spend a lot of time in prayer.

Finally, 18 respondents, or 11%, attend four services, including two meetings of the Catholic Charismatic Renewal and two Masses in one week.

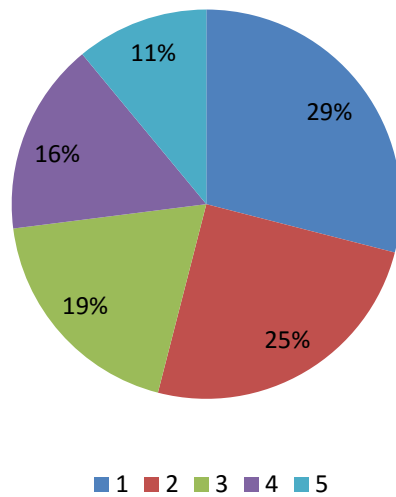
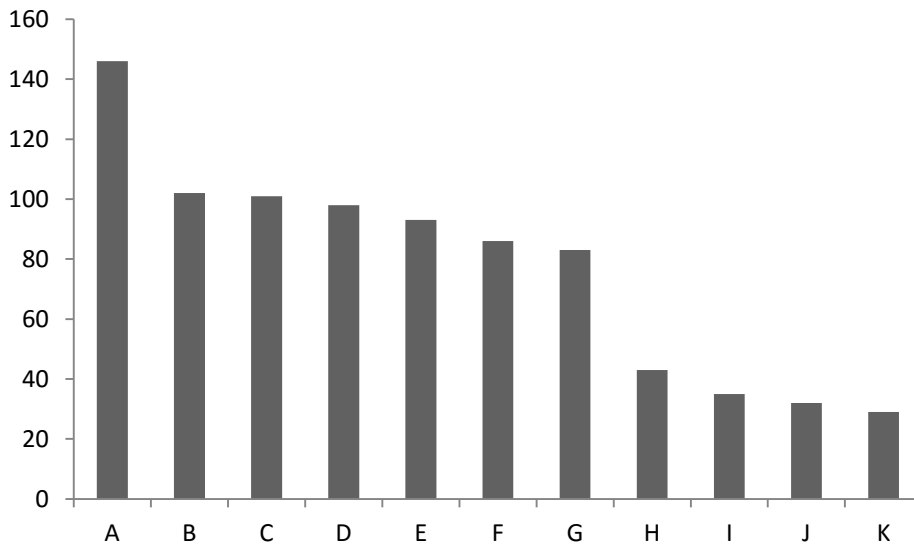


Figure 3.9. Representation of respondents according to the number of services held per week

3.4.3 Christian Values Practiced in Pentecostalism to fulfill God's Mission

Figure 14 shows that the fear of God is the first Christian value practiced in Pentecostalism to accomplish the mission of God. Other equally important values come next.



Legend: A = (fear of the Lord), B = (humility and forgiveness), C = (sanctification), D = (love of God and neighbour), E = (brotherhood), F = (hospitality and justice), G =

(observance of the 10 commandments), H = (punctuality and keeping one's word), I = (striving for excellence), J = (creativity and entrepreneurship), K = (doing the job well).

Figure 3.10 Distribution of Respondents by Christian Values Recommended by Pentecostalisation

3.4.4 Application of the Christian values recommended by Pentecostalism

Figure 3.11 shows that 151 participants, or 94%, put Christian values into practice. While nine participants, or 6%, do not recognize their importance.

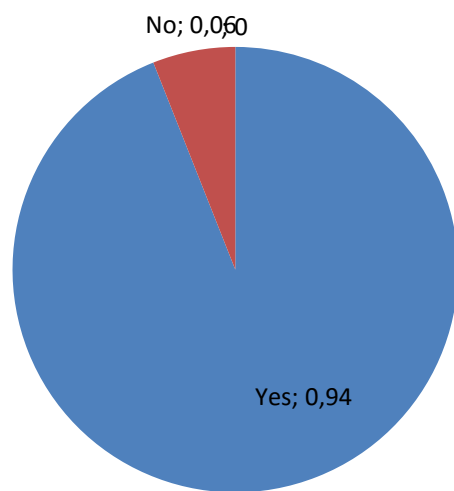


Figure 3.11. Application of the Christian values recommended by Pentecostalisation

3.4.5 Duration in the practice of Christian values recommended by Pentecostalisation

Figure 3.12 shows that 142 respondents (89%) practiced Christian values from the time of their conversion and baptism, while 18 respondents (11%) acknowledge that they practiced Christian values as their faith were strengthened.

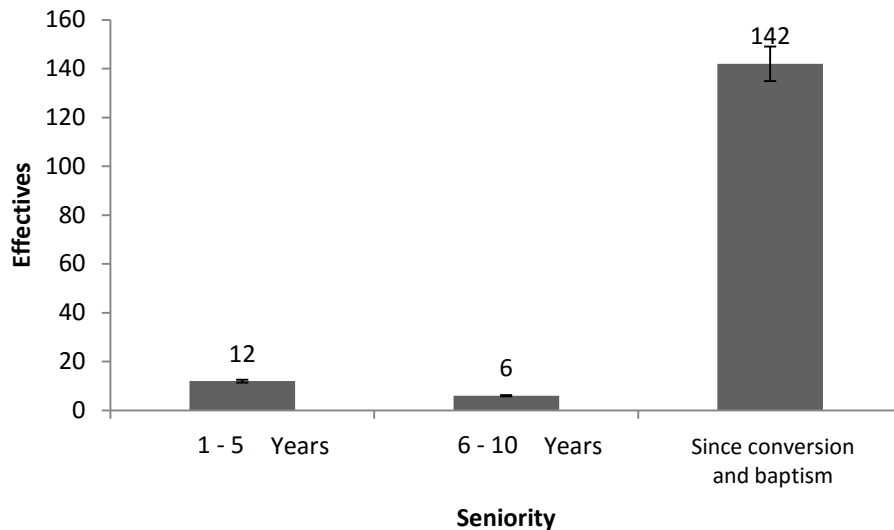


Figure 3.12 Length of time in practice of Christian Values recommended by Pentecostalisation

3.4.6 Have you noticed any changes in your life since you started practicing these principles?

3.4.6.1 Spiritual and moral changes?

The participants confessed that they have noticed positive changes in their lives on a spiritual and moral level; and that it has totally modified their Christian behaviours.

3.4.6.2 On the psychosomatic level?

Generally, the term psychosomatic refers to the effects of the mind on the human body (French Dictionary). We speak, for example, of psychosomatic ailments characterized by physical effects aggravated by emotional or psychic complications such as stress. This is the case of sleep disorders, gastric ulcers, urinary disorders, certain cardiac disorders (high blood pressure, etc.).

Figure 3.13 shows that 69 participants, or 43%, recovered from the illnesses; 42 respondents, or 26%, are still healthy; 32 respondents, or 20%, have given up violence; and 17 respondents, or 11%, have had success in work.

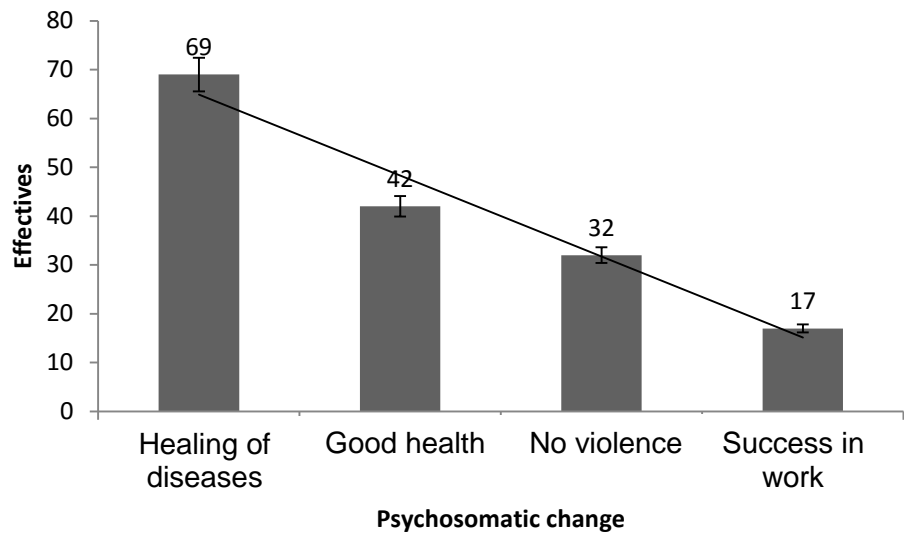


Figure 3.13. Psychosomatic change

3.4.6.3 On the socio-economic level

Figure 3.14 shows that 85 respondents, or 53%, have achieved material prosperity; 46 participants, or 29%, have become socially stable, and 29 participants, or 18%, believe that they have now improved their social relationships, mainly with their neighbours.

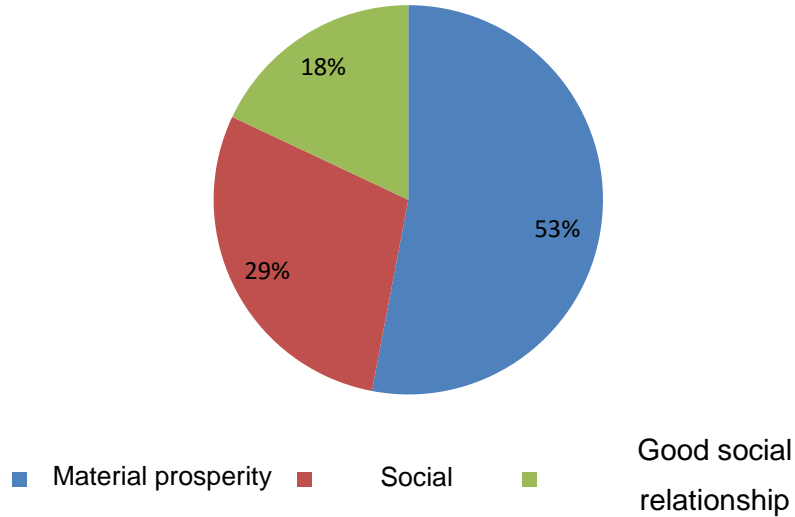
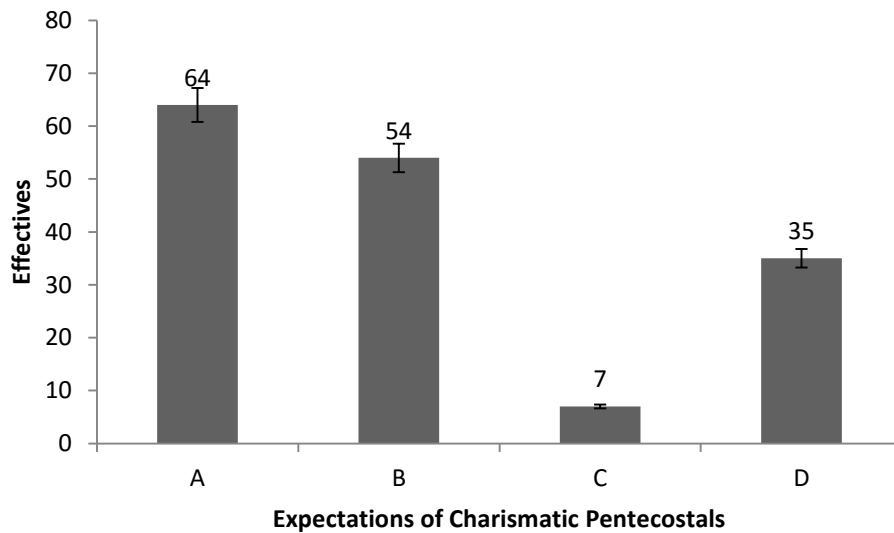


Figure 1.4 Distribution of respondents by socio-economic change

3.4.7 Expectations of Charismatic Pentecostals

Figure 3.15 shows that 64 respondents, or 40%, expect eternal life; 54 respondents, or 34%, expect material abundance; 35 respondents, or 22%, expect the fulfillment of God's promises; and seven respondents, or 4%, would like to be totally free from the yoke of Satan.



Legend: A= (Eternal life), B= (Material abundance), C = (Liberation from the domination of Satan), D = (Realization of material promises).

Figure 3.15. Distribution of respondents according to the expectations of Charismatic Pentecostals

3.4.7.1 Satisfaction with the expectations of Charismatic Pentecostals

The result on the satisfaction of the expectations of the Charismatic Pentecostals (Figure 20) shows that 83 participants, or 52%, say that their expectations are fulfilled, while 77 participants, (48%), are not yet satisfied. They prefer to keep their faith intact.

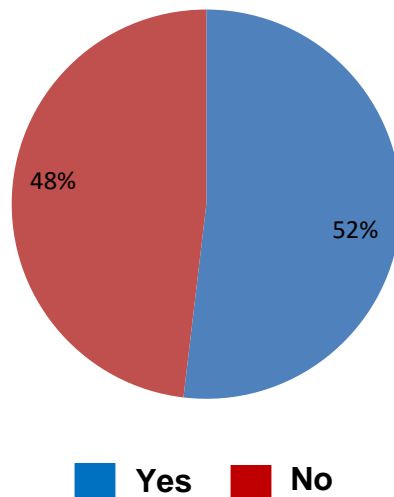


Figure 3.16 Distribution of respondents according to satisfaction with the expectations of Charismatic Pentecostals

3.4.7.2 Reasons for the massive adhesion of the faithful to Pentecostalism

The major reasons that attract crowds to the Catholic Charismatic Renewal in Lubumbashi are prophecy, divine healing, prayer, teachings, deliverance and solidarity.

3.5 Summary of findings

The qualitative data collected made it possible to produce the conclusions corresponding to the four dimensions mentioned in 3.3.1 to 3.3.4. Generally speaking, the results obtained confirm the central theoretical argument that the Roman Catholic Church in Lubumbashi has used Pentecostal practices to accomplish God's mission.

After analysis, the researcher arrived at the result that Pentecostalism as a missiological strategy is a process that starts from the concept to the empirical reality expressed through the indicators. The strategy is a concept that fluctuates with the nature of the environment and is contextualized at the level of sectoral practices. The following table summarizes the results obtained by the researcher:

Table 3.2: Synthesis of Pentecostalisation and its four dimensions

Concept	Dimensions	Indicators
Pentecostalisation as a missiological adaptation strategy	Experiential dimension	Spiritual experience in the mission of God
	Ideological dimension	Belief in God and salvation through Faith manifested by the experience of conversion in the mission of God
	Ritualistic dimension	Prayer without interruption in the mission of God
	Consequential dimension	Evangelisation as a consequence of spiritual experience and conversion in the mission of God

Source: Table inspired by Angot and Milano (2005:10)

A reading of this table reveals that Pentecostalisation as a strategic concept of missiological adaptation has been broken down into four dimensions whose indicators define the new mission paradigm of the Roman Catholic Church of Lubumbashi which practices Pentecostalisation.

3.6 Partial Conclusion

This chapter focused on the exploration of the practice of Pentecostal values in the Lubumbashi Roman Catholic Church: empirical investigation and findings.

This stage of the exploration included reading operations, exploratory interviews, and some complementary exploration methods (Campenhoudt & Quivy, 2011:51). The reading operations aimed essentially to ensure the quality of the questioning, while the interviews and complementary methods helped the researcher to gather reliable information in the field.

Four dimensions emerged from this exploratory phase whose indicators enabled the researcher to comprehend the concept of Pentecostalisation. These are the experiential, ideological, ritualistic and consequential dimensions.

At the end of this empirical investigation, the results obtained allowed the researcher to confirm his hypothesis that the Roman Catholic Church of Lubumbashi practices Pentecostalisation in order to accomplish the mission of God. This Pentecostalisation has allowed it to keep some members who would have wanted to leave to join the Pentecostal churches and has also allowed it to gain other members through the Catholic Charismatic Renewal. This argument is supported by the observation made through certain indicators such as the insistence on spiritual experience, the insistence on conversion, the insistence on unceasing prayer, and the participation of the laity in evangelisation which appear as pillars of the mission paradigm in the Pentecostalisation of the Roman Catholic Church in Lubumbashi.

The participants maintained that the Catholic Charismatic Renewal is clearly in and for the Church, not beside the Church. They rejoice in the personal relationship with God, which is reflected in a deep conversion that the Renewal has brought about in many lives. They reiterate their own past praise of the Renewal for the fruit of holiness and good works.

The next chapter will examine the impact that this Pentecostalisation has had in the Roman Catholic Church in Lubumbashi.

CHAPTER 4

EXAMINATION OF THE IMPACT OF PENTECOSTALISATION AS A MISSIOLOGICAL ADAPTATION STRATEGY

4.1 Introduction

The previous chapter explored Pentecostalisation in the Roman Catholic Church in Lubumbashi. Empirical data was collected and analysed and the results of the survey were presented. This chapter examines the impact of the practice of Pentecostal values in the Roman Catholic Church in Lubumbashi. The question that needed to be answered at this stage of the research is how has the practice of Pentecostal values impacted the mission of the Roman Catholic Church in Lubumbashi? To achieve the objective of this chapter, two key methods were used: participant observation and the comparative method.

The use of these methods allowed the researcher to identify the impact of Pentecostalisation in the Roman Catholic Church in Lubumbashi. In order to identify this impact, the researcher drew information from the participants and from participant observation in the field by himself. Data collection at this level of research was done using an interview guide prepared by the researcher around the themes that participants identified as part of the impact of Pentecostalisation in the Roman Catholic Church in Lubumbashi. Grouped in groups of six up to 12, participants were asked to speak on a given sub-theme and to demonstrate how it constitutes an impact of Pentecostalisation as compared to the Roman Catholic tradition.

Pentecostalisation has had a major impact on the Roman Catholic Church in Lubumbashi. It has profoundly marked the religious consciousness of the Catholic Church and its influence and repercussions can be observed. The explosion of the movement introduced a Pentecostal experience and spirituality that was encouraged by the Catholic Church. The researcher has seen the extent to which the Roman Catholic Church has compromised with the Pentecostal movement. The presence of Pentecostalism has brought spiritual renewal and challenges to the Roman Catholic Church in general. While some see only the negative influence, others see the positive and still others see both the positive and the negative.

Some characteristics of Pentecostalisation appear to have had an impact on the mission of the Roman Catholic Church in Lubumbashi. These characteristics are set out below.

4.2 Characteristics of Pentecostalisation as a missiological adaptation strategy

In the first chapter of this study, the researcher clarified his understanding of the concept of missiological adaptation strategy. This refers to the missiological actions that the Roman Catholic Church in Lubumbashi is implementing in order to solve the missionary problems it faces. Considering the four dimensions of Pentecostalisation mentioned in the previous chapter, the indicators selected can be seen as those actions or lines of orientation that are followed to materialize the missiological adaptation strategy.

In the practice of Pentecostalisation as a missiological adaptation strategy, the Roman Catholic Church in Lubumbashi resorts, through the Catholic Charismatic Renewal, to several elements that, while already in the Church, are practiced in a way that more closely resembles the way they are used by Pentecostal churches. These teachings considered in Pentecostalisation as true principles, requirements and orientation of the life of every effulgent Christian are already in the Roman Catholic Church, but recovered with more intensity and inclination towards the way Pentecostals interpret them. This is what the researcher calls adaptation. If, for example, in Pentecostalisation, the signs that one has received the Holy Spirit are speaking in tongues, has the gift of prophecies and healings, and believes the tradition of the Roman Catholic Church teaches, rather than the decisive coming of the Holy Spirit that makes believers Christians, is achieved through the sacraments of initiation: Baptism, Confirmation and the Eucharist (Verhaegen, 1983:15).

Based on the analysis of the above data for a few sectors directly impacted by Pentecostalisation, the strategic orientations that emerged are articulated on four main axes, namely:

- Axis 1: Insistence on the spiritual experience of believers in mission,
- Axis 2: Insistence on unceasing prayer in the mission,

- Axis 3: Insistence on the conversion of believers in the mission,
- Axis 4: Participation of the laity in evangelisation in the mission.

The purpose of this missiological adaptation strategy is, as noted earlier, to improve the degree of congruence between the traditional behaviours of the Roman Catholic Church and the characteristics of its increasingly Pentecostal-dominated competitive environment.

4.2.1 Axis 1: Emphasis on the spiritual experience of believers in mission

Contrary to the habits of the Roman Catholic Church, the Charismatic Renewal insists on the spiritual experience that should characterize the participants. Miracles of healing are increasingly sought after. In this way, spiritual care is provided for those in need.

In more ways than one, charismatic prayer groups are transformed into social insurance for members. This practice fulfills the role of integration and reintegration of the sick Christian. In order to face this situation, Pentecostalisation appears as an appropriate strategy to adapt not only to what is being done, but also and above all, as Participant (80 2020) says, to conform to the Holy Scriptures.

4.2.1.1 Scriptural-historical foundation of baptism in the Spirit

In order to understand what is called the Charismatic Renewal in the Roman Catholic Church of Lubumbashi, it would be important to first understand the central spiritual experience of the Renewal, namely that of being baptized in the Spirit, or being "effused" as they say. This phrase, taken from Scripture, refers to a new relationship with the Holy Spirit on the one who prays for this experience, sometimes with the help of others who pray for and with that person.

Many examples of this experience are in Scripture. For example, Luke describes the experience of Jesus' baptism in the Jordan River in these terms, indicating that with this experience he was filled with the Holy Spirit (4:1), that after this he had the power of the Spirit within him (4:14), and that he himself proclaimed, "The Spirit of the Lord has been given to me..." (4:18). In other words, Jesus did many things in his public ministry- healings, miracles, raising the dead, preaching and teaching to captivate thousands.

These ministries were accomplished, according to Scripture, because he was baptized in the Spirit and used the gifts of the Spirit.

Luke further indicates in the words of John the Baptizer that Jesus' mission is to baptize people "in the Holy Spirit and fire" (3:16). There is evidence in the Acts of the Apostles that the apostolic church believed this statement and saw it fulfilled. In the primary experience of the baptism in the Spirit, Pentecost (Acts 2:1-4), and in the continuing experiences of the Holy Spirit coming through conversion and prayer (e.g., Acts 4:31 and 10:44-48), the apostles continued to pray for the outpouring of the Spirit, and witnessed the effects of His coming.

Furthermore, the testimony of Church history is not that these experiences died with the apostles, but that they continued in strength for many centuries throughout the Church's membership, have been witnessed in the lives of the saints to the present day, and have been part of the life of faith and tradition in various groups and communities (Bondo, 2017).

The Catholic Charismatic Renewal is but one such expression of the baptism in the Spirit and the charismatic gifts; and it has, like all the outpourings of the Spirit that have gone before it, its own focus, goals, difficulties, hopes, and dreams. Although it has some similarity to the charismatic movements of previous centuries, it cannot be evaluated by their strengths and weaknesses, but must be seen for what it is doing itself today, and what it aims to do tomorrow.

4.2.1.2 The Holy Spirit and the experiential dimension in the Catholic Charismatic Renewal in Lubumbashi

The experiential dimension of the Holy Spirit is seen as a filling or baptism in the Holy Spirit. This experience can include charismatic manifestations. Members of the Catholic Charismatic Renewal in Lubumbashi have become eager for the experiential dimension of the Holy Spirit through prayer groups.

The Archdiocese of Lubumbashi (2007:9) reports that a primary characteristic of the Renewal in the Spirit in Lubumbashi is the formation by its members of prayer groups. These groups generally do not emanate from the hierarchical organization of the Church. They are most often formed by Christians who seek God with great sincerity,

and to whom the Holy Spirit has taught the eminent value of prayer. Hence the name "Prayer Groups".

For Participant (8 2019) these groups gather mainly Christians who are faithful to the Church, generous and full of faith. However, they often welcome a few people who are uncomfortable in the traditional Church, yet seek God with righteousness.

The members of the prayer groups propagate for Jesus in every way: by wearing the badge of the Cross, by praying or singing in public places, by putting up posters, as well as by visiting prisoners, reconciling spouses or old enemies. They say that the action of the Holy Spirit gives them the orientation to follow Jesus.

Members of the Renewal in the Spirit take seriously Jesus' teachings on the work of the Holy Spirit and Paul's teachings on the gifts or charisms of the Holy Spirit. These "Charisms", free gifts of the Holy Spirit for the growth of the Christian Community, have always existed in the Church.

On the subject of spiritual gifts, it should be noted that for the Catholic Charismatic Renewal, they are given to the Christian community rather than to a person: the bishop is not a bishop for himself but to serve the Christian people; prophecy is not for the prophet, but for the believers; healing is not a gift given to the one who leads the prayer, but to the one who is healed, and above all, to the Christian community, whose Faith God strengthens by showing his love (Archdiocese of Lubumbashi, 2007:10).

4.2.1.3 The Baptism of the Holy Spirit

For Participant (42 2019) the baptism in the Holy Spirit enables Christians to consciously live out their baptismal commitments and brings an experiential knowledge of God and the gifts of the Holy Spirit. It is, therefore, something to be desired and sought, and it should not be disdained, considered peripheral to the Christian life, or regarded as an object that one is free to choose or not, depending on one's personal feelings about it.

4.2.1.4 Signs of the Baptism of the Holy Spirit

The Catholic Charismatic Renewal of Lubumbashi recognizes the following signs of the baptism of the Holy Spirit as necessary for mission: glossolalia or speaking in tongues, prophecies, words of wisdom and dreams.

In light of the above, the format adopted by the prayer groups in their meetings seeking the baptism of the Holy Spirit, has several things in common. First, these prayer groups recognize that the baptism in the Holy Spirit is the fulfillment of God's promise. Therefore, they link the teaching of the Scriptures on this promise with their search for the baptism in the Holy Spirit. It should also be noted that the Catholic Charismatic Renewal prayer groups seek the baptism of the Holy Spirit as an equipping for ministry. This is supported by Participant (25 2019) when he states that it is for efficient and effective work in ministry that God baptizes His own with the Holy Spirit. According to this participant, winning and strengthening souls for Christ being the fundamental mission of the church, the baptism of the Holy Spirit is indispensable to the mission of the church.

4.2.1.5 Axis 2: Emphasis on conversion in God's mission

Participant (70 2019) testifies that the Catholic Charismatic Renewal in Lubumbashi places special emphasis on conversion and the Holy Spirit in mission. Shimba (2007:19) adds that in the Charismatic Renewal, the person seeking to be filled with the Holy Spirit must be purified by Jesus Christ.

This strategy is mainly to take seriously the original meaning of conversion in order to realize the consequences of this meaning in the personal spiritual life, in the community and in evangelism.

The Hebrew word for conversion is “shub” and means to turn, to return, to turn in the opposite direction, to retrace one's steps, to return to oneself, to go back to the point from which one was moving away. The Greek word “metanoien”, from which the word metanoia comes, refers to two meanings. Firstly, it has the meaning of return as in Hebrew, but the emphasis is on the upheaval produced by a return. Secondly, metanoia emphasizes that it is the spirit, the interior that is upset and not the exterior (Ligopi, 2019:28).

It is a call to a radical, interior, profound change that manifests itself in behaviour that engages the future, namely the kingdom of heaven is near. In other words, for John the Baptist, the nearness of the kingdom of God is the reason for conversion. In Matthew 3:7-12, the Precursor of Jesus describes the approaching kingdom of heaven as a time of God's wrath or judgment signified with the signs of the winnowing shovel, the axe under the trees, the chaff to be burned in the unquenchable fire. The theme of God's wrath as a motive for conversion is frequent in the Bible (Col 3:6; Eph 5:6; Rev 16:19) and is often exploited in the Pentecostalisation of the Roman Catholic Church in Lubumbashi. In addition to the wrath of God, Paul also speaks of another reason for conversion, namely God's gentleness, his affection, his goodness, his mercy, his patience (Rom 2:4-6). In all cases, conversion is a turning away from sin, from evil deeds, from everything that separates us from God (Hos 14:2-3; Joel 2:12-14; Jer 7:23-24). Therefore, it is not primarily a matter of changing religions or churches (Ligopi, 2019:28).

The conversion required in Pentecostalisation is a return to God and the commandments. Repentance is seen as a decisive element in conversion. But the biblical vocabulary of the word is contrition, heartbroken, crushed, shattered. In other words, contrition is the recognition and regret of one's sins (Ps 51:5), the hatred and weeping for one's faults (Mt 26:75) as well as the sincere confession and request for forgiveness (Lk 18:13-14).

To remain in conversion, charismatic Pentecostals believe that one needs the gift of the Holy Spirit, and one must walk in the Spirit. Moreover, a convert is a man exposed to the nostalgia of Egypt (Num 11:4b-15), that is, the danger of returning to his old ways. To stay the course, he needs the strength of the Holy Spirit.

From the above, it becomes clear that it is not enough to be converted, but one must necessarily receive the Holy Spirit and walk according to him. The convert who walks in the Spirit produces good fruit for the building of the Church and society.

Such a change has a decisive element which is repentance. True conversion moves to action. It is, among other things, weeping over oneself, learning to hate sin, confessing one's sin and asking forgiveness. However, to be profitable, the convert must remain in

conversion, and for this he needs the Holy Spirit, since the convert is exposed to many dangers (Ligopi, 2019:31).

Tertullian (197:XVIII, 4) affirms that "one is not born a Christian, one becomes one", and the becoming is called conversion. This principle is observed in the Pentecostalisation of the Roman Catholic Church in Lubumbashi.

4.2.1.6 Axis 3: Emphasis on Unceasing Prayer in God's Mission

Prayer without ceasing is one of the effective characteristics of Pentecostalisation practiced as a missiological strategy. Participant (48 2019) believes that when people are baptized in the Spirit and the person of Jesus is revealed to them, Jesus then also leads them to know the Father and the Spirit personally, and so begins a living interaction. Prayer time takes on all the qualities of dialogue with one's best friend - it is warm, deep, rich and rewarding, if not always emotionally, on a deeper level of spiritual union. While people still struggle to find time to pray because they are busy and often busier because of their Christian commitment, once they pray, it is like discovering a whole new world (Participant 1 2019).

4.2.1.7 Prayer Meeting

Prayer meetings are by far the most common means by which those involved in Catholic Charismatic Renewal come together to fulfill God's mission. They differ from other groups that come together for shared prayer in several ways. Although silent prayer and petitions usually have their place in prayer meetings as well, there will be times when most of the group members will praise God aloud simultaneously, some using the gift of tongues, and sometimes this gift is combined with singing melodies or spontaneous singing in a beautiful way. Other charisms, such as prophecy and teaching, will often be highlighted, and there will often be a reference to being baptized in the Spirit, for it is the sharing of this experience that brings the group together in the first place.

The prayer meeting is, therefore, the responsibility of each member of the group. Everyone should be prepared to participate in the worship service; there should be no spectators. Truly, the foundation and strength of the prayer meeting, and of the

Charismatic Renewal in general, is the participation of each person in sharing their gifts with the community (Participant 2 2019).

Many prayer meetings have little structure. Many people participate in the meeting by suggesting hymns to sing, or by praying and singing in tongues. Others may prophesy (or give a revelation), and that word from God will usually be a consolation or an exhortation. Some may be willing to share a passage of Scripture that they have read and meditated on that week. Others may give a personal testimony of how God has worked in their lives. Still others participate with spontaneous prayers, which can take many forms: short prayers of praise, worship, and thanksgiving; a prayer in response to a prophetic message or Scripture reading; a number of short phrases that would make up a spontaneous litany of praise; and prayers of petition (usually left at the end of the meeting). Often, during a meeting, someone will give a lesson or teaching, which may have been prepared in advance, or which may be given spontaneously in response to the moment.

Sometimes, however, a prayer meeting will take a different format than the usual unstructured one. The group may celebrate a service of penance and reconciliation; it may form small groups to discuss a teaching or prophecy; there may be an extended teaching, so that the other parts of the meeting are shorter. Participant (19 2019) believes that these variations stimulate interest and allow the group to achieve specific goals or to be educated in spiritual areas too deep to be adequately covered by shorter teachings that are useful for God's mission.

4.2.1.8 Prayer Group

In simple terms, the prayer group is made up of people who come together for a prayer meeting, but they also have a specific way of relating to each other that sets them apart from other groups. They will often engage in certain activities outside the prayer meeting. Their activities inside and outside the meeting are distinguished by their obvious use of the charisms - the gifts of the Holy Spirit. To date, the number of prayer groups of the Catholic Charismatic Renewal in Lubumbashi is estimated at 55 (Participant 86 2020).

For example, most of the leaders of the charismatic prayer groups are chosen by the community in recognition of that person's leadership charism. Ministry to people in the

group - e.g., healing, teaching, pastoring, praying with people, studying the Bible - is provided by people whose gifts in various areas have been recognized, and who have usually spent time and energy in training to use those gifts well (Participant 88 2020). Ministry to those outside the group (most healthy groups not only care for themselves, but also reach out to their neighbourhood or parish with the gifts they have received as a community formed by God's love) - e.g., evangelism, healing prayer, service to the poor and needy, helping the sick - is done in the power of charisms received and recognized within the group. For Participant (84, 2020) charisms make human beings depend on the power of God to build his Church and serve his people. They are at the heart of the Church, and of the whole charismatic experience.

Charismatic prayer groups therefore participate in the revitalization of the charisms desired and encouraged by the Second Vatican Council. The charismatic prayer assembly is a place where people learn together to welcome the Spirit and his gifts. For Nsapo (1986:68) the prayer group is a place of birth, of growth; the main goal is not only to pray, but above all to welcome life and to denounce death. One of the words we hear most often in prayer assemblies is "discernment". The prayer assembly is not seen as a goal in itself, but rather as a means. A means to experience graces, a means to accomplish God's mission (Participant 77 2020). It is an awareness of God's presence, a longing to praise him. There is also the love of the Word and of sharing it. It is difficult to keep to oneself what God gives (Participant 78, 79 2020).

There is the desire to intercede for one another: the love of God felt, puts compassion in hearts; the power of God's love gives power to intercede. Praise and the proclamation of the Word gives rise to another desire: that of witnessing (Participant 77 2020).

4.2.1.9 Conditions for the growth of charismatic prayer groups

In the Pentecostalisation of the Roman Catholic Church of Lubumbashi, several means are used to enable the Church to participate in God's mission, especially through prayer groups. The prayer group is a place of birth and growth. The purpose of different graces (conversion, humility, fraternal communion, taste for prayer, praise, charisms...) is to help the members to know God better, to love him more and more and this love blossoms into love of neighbour and service (Participant 80 2020). Thanks to the charisms, the members of charismatic prayer groups feel stimulated by the interest to

take care of the welcome, to listen, and to improve their individual and community discernment (Participant 82 2020).

In the manner of Pentecostal churches that often experience a rapid growth of members, there are conditions that also favour the growth of Catholic Charismatic prayer groups in Lubumbashi, and thus facilitate the engagement in God's mission by this church.

The different components of the grace of the Catholic Charismatic Renewal of Lubumbashi are numerous; some of which will be examined in the following lines.

4.2.1.9.1 Community prayer

Community prayer is of great importance in the charismatic prayer groups (Participant Adonija 25.11.2019). The members of these groups must not only pray, but they must, above all, let the Spirit empower them to pray (Rom 8:26-27). Charismatic prayer being a prayer given or a prayer to be received is not enough to get together - although it is necessary to do so - but it is also necessary to be aware of the presence of God and above all to feel loved. It is not only to know we are loved, but also to feel loved (Participant 83 2020).

To know that community prayer is the prayer of each and everyone, this prayer must have all its dimensions or all its doors. If the prayers are repetitive or if there is a lack of mutual listening and inner silence, it means that something is wrong. It is good to examine the matter closely: lack of confidence in the love of God, for example, leads to a rush in prayers. On the other hand, community prayer grows through individual growths (Participant Adonija 27.11.2019).

4.2.1.9.2 Praise

This is the fruit of intense communication with God. This praise blossoms into loud praise. After loud praise there is often a singing in tongues. The quality of loud praise can be recognized by the way it breaks down. It is during praise that God sits, it is said (Participant Adonija 30.11.2019).

Well lived, especially when well conducted, leads to internalisation, slowly descending the steps, from fullness to fullness, with words increasingly lacking. It is noticeable that

a song in language, a message in language, a prophecy, are often given during this period of "rest" (Participant 95 2020).

4.2.1.9.3 Songs

Pay attention to the quality of the songs. They have a very important role in that they help charismatics to feel loved. There are inspired songs. We should know how to welcome them. The other songs sung in the assembly should be in the same direction as the feeling of the moment, experienced by all in the assembly. They should complement the message, support it, and make the members attentive to it. Do not sing in an abrupt manner. In some congregations, there are songs that seem to be only animated. It seems as if they want to provoke consolation, which remains a gift from God (Participant Adonija 03.12.2019).

4.2.1.9.4 The word

It is good to pray for the word for the assembly during a preparation meeting. The teaching that follows should be an explanation of this word. There is another way to do this. It is to sense what is good to give. This is because charismatics are supposed to be constantly in prayer. They believe that it is not usurping the rights of God to think. A good shepherd, they think, knows his sheep, insofar as he himself is connected to the Great Shepherd. In this case, the teaching must be an answer to a real or sensed, vital, essential need. One must know how to touch the vital chords. If the teacher is the only one who is touched by what he wants or feels he has to teach, he will walk in contradiction with the assembly (Participant Adonija 08.12.2019).

4.2.1.9.5 The Testimonies

Charismatics believe that God is very great. He does not need lies to be glorified. So, make a good choice of testimonies, be concise, clear, edifying and without confusion. It is good to have them to edify because when we gather for the glory of God, He manifests Himself, they conclude (Participant Adonija 10.12.2019).

4.2.1.9.6 Intercession

This is another component of the experience of the Catholic Charismatic Renewal in Lubumbashi. It is a need, both for the members and for the afflicted. The Catholic

Charismatic Renewal being an experience of rediscovering the love of God, one of the faces of which is compassion. When this prayer is given as an extension of a grace of compassion felt in the whole, it becomes very beneficial (Participant Adonija 04.01.2020).

4.2.1.9.7 Moderation

The moderator of a prayer group has a great responsibility. Moderation must be inspired. No techniques, no beaten paths, no rigorous, obligatory scheme that would not favour the progressive invasion of the Spirit, but not to lose sight of the lines of force of charismatic prayer. The moderator should perceive the grace for the day and even proclaim it. There are times when there are calls to savour prayer, and it is good to know how to remain there. To remain before this presence of the Lord. The moderator should not be more attentive to his time than to this moment of grace. It sometimes happens in an assembly that instead of a prayer that builds up to a single prayer for all, there is only a sum of individual prayers, juxtaposed to one another, where one feels that real life has withdrawn. This does not favour the blossoming of charisms. The moderator is obliged to stigmatize this situation (Participant Adonija 25.01.2020).

4.2.1.9.8 The reception and exercise of charisms

For charismatics, a certain maturity, a certain knowledge, allows for a better welcome (1 Cor 12:1). However, difficulties in welcoming and exercising the charisms - the search for the sensational for sensation's sake - can cause one to lose sight of the essential and lead to aberrations, such as refusal and allergy to charisms, especially the so-called extraordinary charisms. Never tell the Lord that He has already given enough. He does not give the superfluous, but the necessary. Charismatics need charisms to build the Church and bear fruit. Thanks to God's love, they are able to serve and bear witness. For them extraordinary charisms are not too much. What is needed, however, is a better understanding and management of the charisms, especially the unusual ones: prophecy, gift of tongues, interpretation, healing, word of knowledge. For these charisms can be the basis of deviation, discussion, pride. But, for charismatics, nothing should be extinguished to accomplish the mission of God (1 Thess 5) (Participant Adonija 30.01.2020).

4.2.1.9.9 The importance of the Parish

The parish is in fact a centre that unites different communities of faith and Christian life, around Jesus, in the love of the Father under the movement of the Spirit. Such are the Christian families, religious communities, works, adult and youth movements. In the parish, understood as a communion of living communities, prayer groups have their full place. For Participant (126 2020), their particularity, no more than that of other communities of faith and Christian life, should not exempt them from parish, diocesan or ecclesial unity. Even if it was born outside the traditional parish framework, the prayer group will naturally find its place there. Lukengu (2015:19) speaks of an osmosis between parish and Renewal. He points out that Paul VI and John Paul II asked Cardinal Suenens (a Belgian who was commissioned by Pope Paul VI to deal with the charismatic side of the Church) to ensure the full integration of the Renewal into the Church.

The role of the priest in the charismatic prayer groups is important but delicate. His proper role is not necessarily one of leadership. He is expected to be the guarantor of the doctrine and the link of the ecclesial unity, to enlighten and participate actively in the discernment recommended by Saint Paul; and also, and above all, to bring to the prayer group the sacramental dimension of Christian prayer, mainly through the Eucharist and the Sacrament of Penance (Participant Adonija 03.02.2020).

In prayer groups, priests should participate in simplicity. This simplicity will favour the work of the Holy Spirit within them. They should never forget that they themselves should grow in the gifts of the Holy Spirit. In this respect also, the priest, while it is his duty to make his biblical and theological knowledge available to all, will never show any personal superiority. He will act in the way foreseen by the Second Vatican Council, which authorized and invited the laity to carry out in the Church functions that had been reserved to the priest by law or by fact. He will become a servant in the manner of Jesus, in the Spirit of the Incarnation (cfr. Pastoral letter "The Descent into Hell" of Bishop Kabanga, October 1982) (Participant Adonija 07.02.2020).

4.2.1.9.10 The Ministry of Intercession and Deliverance

After observations in the field and participation in the meetings of the Catholic Charismatic Renewal of Lubumbashi, it was noted that for the members of this

movement, the Christian life with all that it implies engages all the baptized or effused in a spiritual combat. This fight is obvious for every believer and involves two parts: on the one hand the Kingdom of light inaugurated by the coming of Jesus, and on the other hand, the Kingdom of darkness where Satan is the Prince.

This ministry is a gift, a call from God, and its mission is to offer prayers to God on behalf of the sheep and other faithful. It aims at liberation, healing through charity, compassion, support of God's mission and prayer group activities (Participant Adonija 08.02.2020).

4.2.2 Axis 4: Active participation of the laity in evangelisation in the mission of God

In Participant Adonija's (10.02.2020) statement on the Charismatic Renewal, one of the gifts they praise most is the emphasis on evangelisation. They say that the Renewal has done much to awaken the whole Church, not just the clergy, but also the laity, to its power as a source of evangelisation in society, and that it is itself a powerful source of this gift. Among the evangelisation tools of the Charismatic Renewal, courses and seminars that prepare people for the baptism in the Spirit are the most important. Through these means, members of prayer groups, covenant communities, retreat houses and renewal centres have drawn many Christians into the fullness of life in the Spirit and helped them find their own personal relationship with Jesus. Members of the Catholic Charismatic Renewal believe that in order to accomplish the mission of evangelisation, the believer needs to be baptized in the Holy Spirit (Participant 139 2020).

While other more dramatic forms of evangelisation through the media and large conferences have also emerged, the fundamental emphasis on helping those who seek baptism in the Spirit is a source of strength in the mission of the Catholic Charismatic Renewal. It has built the Church by helping its members find a deeper and more personal relationship with the Holy Spirit, the Source of Life (Participant 144 2020).

Evangelisation is, however, more than just proclaiming the Gospel. For this reason, Garrard (2013:5) notes that it is important to carefully consider the meaning of evangelism following the misinterpretations of the meaning of mission and evangelism by scholars who understand evangelism in terms of mere presence and social or

institutional involvement. Peters (1972:11) asserts that evangelism involves presentation-penetration-confrontation that not only elicits, but requires a decision. In other words, once missionaries have had the opportunity to go to the most remote and difficult places, they must do more than just reside there. They must confront the people with their religious worldview.

According to Garrard (2013:7) some evangelicals believe that evangelism can only be called by this name if and when there is a positive response to the preaching of the Good News. From this perspective, the message must be proclaimed in a way that is clearly understood so that its implications are fully grasped. If this is not the case, we cannot speak of evangelisation. For (Garrard 2013:8) successful evangelism occurs only when, after the preaching of God's Word, individuals become converts who are baptized (added by conviction), and disciples in the New Testament sense of the term, so that living cells of believers are formed and continue to grow, mature, and reproduce.

4.3 Effectiveness of the practice of Pentecostalisation as a missiological adaptation strategy

All the respondents, 160 participants or 100%, were unanimous in affirming that the practice of Pentecostalisation as a missiological adaptation strategy is effective in fulfilling the mission of God.

4.3.1 Acceptance of the practice of Pentecostal values in the Roman Catholic Church of Lubumbashi

The result on the acceptance of the practice of Pentecostal values (Figure 21) indicates that 90 men (or 100%) and 70 women (or 100%) who participated in the survey accepted the practice of Pentecostal values, thus Pentecostalisation, in the Roman Catholic Church of Lubumbashi despite its sometimes negative impact as will appear in Chapter IV of this study.

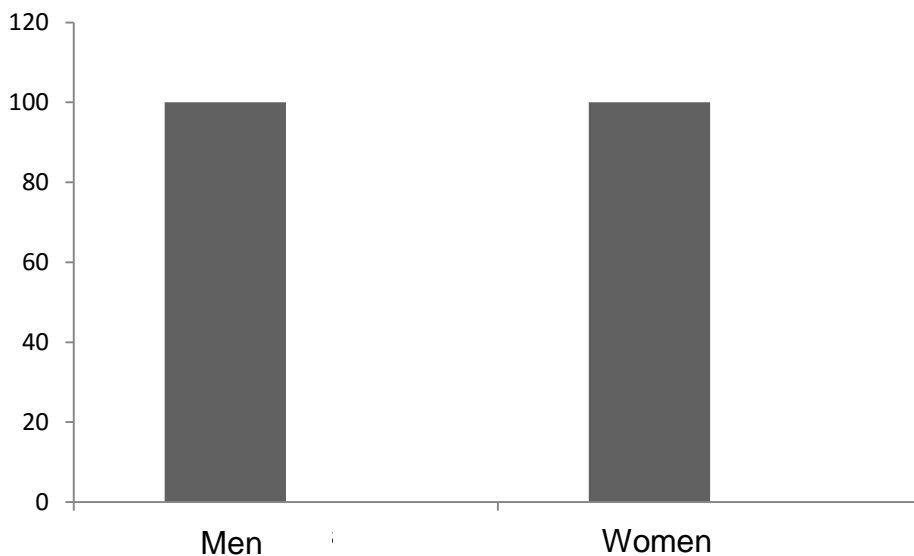


Figure 4.1 Distribution of respondents according to acceptance of the practice of Pentecostal values

4.4 Impact of Pentecostalisation on the mission of the Roman Catholic Church in Lubumbashi

4.4.1 Scripture, Sacraments and Church become more important in mission

Often, shortly after being baptized in the Spirit, Participant Adonija (18.02.2020) says things like, "When I read Scripture, I feel it speaks directly to me"; or "When I celebrate the Eucharist, I have a whole new sense of its meaning and of Christ's presence among us"; or "I have come to an entirely new respect for the Church and its teaching"; or "I no longer want to remain on the periphery of the community, but I want to roll up my sleeves and get involved in the mission." All because at the heart of their new spirituality is a personal relationship with God. Every way God speaks to people becomes alive and meaningful to those baptized in the Spirit. They become enthusiastic about faith, God and the spiritual world.

4.4.2 Charisms are released

Considering the baptism in the Spirit as a new sending of the Spirit that involves an experiential knowledge of God, it should not be surprising that specific and discernible signs of God's manifestation appear in the lives of those baptized in the Spirit (Participant Adonija 20.02.2020). These manifestations of the new relationship that the subject has with the Holy Spirit are called charisms, or gifts, and their purpose is the building up of the Body of Christ (Participant 46 2019). These gifts, according to the participants, are distributed among the members of the community. No one person has all of them, thus the community needs each member, and each member needs the community. They reveal the presence of the Spirit, who directs the community to continue the ministry of Jesus through the use of these gifts.

4.4.3 Ministry to people in need

Empowered by the charisms, people who are baptized in the Spirit have more than ordinary human love or wisdom to give to people in need. They have become "ambassadors of Christ" (II Cor 5:20), and are therefore able to bring the love and wisdom of Jesus to suffering people (Participant Adonija 22.02.2020).

For these participants, the presence of Jesus transforms, recreates, and has lasting value. Human love and wisdom, without being inspired by Grace, can be good, but do not in themselves have the power to help people grow. When gifts of the Spirit such as healing, miracles, pastoring, teaching, preaching and evangelism are at work, God is brought to human beings for their physical, emotional and spiritual health and well-being.

4.4.4 Strengthening community life

Some Participants (55, 56, 57 2019) found their faith alive through the commitment of community life, and after learning what this kind of life entails, they reached out to others to help them on a similar journey. Through community life, people have grown in virtue as well as in the power of their witness to Jesus and his gospel. These participants felt that community life enabled them to dedicate themselves to a gospel life that calls those with worldly values to responsibility as no other witness could. By living in covenant love, these people allow God to release tremendous power for ministry in their lives. As a result, they have often become sources of inspiration for others, and thus have built the church in love and commitment.

4.4.5 Ministry of care

One of the other areas for which the Participants (55, 56, 57 2019) praised Pentecostalisation in their statements was the development of an awareness of the call to all lay people to share their gifts with the community in service and ministry. These people often became fully committed to the renewal of parish life and accomplished great things in this area of service. They have helped awaken the call to ministry in others so that God's Church will grow and be strong at the parish level.

4.4.6 Valuation of several gifts in the church

Participants (62, 63, 64, 65 2020) believe that the gifts that Pentecostalisation brings to the Church far outweigh the challenges it raises. For them, Pentecostalisation has raised the level of charisma awareness in the church, so that more and more people realize that the work of the church is done only by God himself, as He works through people by means of his gifts. Through Pentecostalisation, the church as a whole is aware of the full range of charisms. Not just those that seem "socially acceptable" to our

age and society - for there would be little left of the Gospel if social acceptability were the standard used to evaluate our spirituality. These Participants note that one of the main instruments that has created an atmosphere in the Church that encourages the laity in ministry, is Pentecostalisation.

For these Participants, because of Pentecostalisation in the Catholic Church, Catholics are much more aware of their personal responsibility to evangelize, to make known the importance of Jesus for a healthy and whole human life, and to make his message of peace and social justice a reality among Christians. Pentecostalisation has been one of the main agents of this transformation of the Catholic Church in recent years. And because of this Pentecostalisation, Catholics are again developing a language to speak of the Holy Spirit, and a theology of the Spirit is gaining prominence in the Church today. Since the Holy Spirit is the agent that makes the Church grow both in breadth and depth, the Church finds and gives more life because of the effects that Pentecostalisation has had on it.

4.4.7 Parish renewal

Participant Adonija (24.02.2020) praises the parish prayer groups that contribute significantly to the revitalization of parish life in the areas of liturgy, music, evangelisation, Scripture, prayer and outreach to youth as well as the development of servant leadership. He also noted that the diocesan charismatic offices have become in some cases centres of spirituality as well as centres for helping the marginalized and needy.

This Participant reported that Pentecostalisation has stimulated parishes to extend their evangelisation efforts more widely to the concerns of the poor. He added that Pentecostalisation has encouraged those who bring people to experience the baptism of the Spirit to persist in their apostolic ministry and not to be discouraged by those who do not stay in touch with Pentecostalisation.

4.4.8 Affirmation of healing

Participant Adonija (26.02.2020) states that healing is an important part of the Gospel and should be expected in our day through the prayers of members of the Body of Christ. He recognizes the validity of spiritual, psychological and physical healing, as well

as the healing of memories. He states that healing through prayer often occurs in conjunction with healing through natural means.

He cautions those praying for healing never to suggest that the lack of healing is due to a lack of faith on the part of the sick person, and to be careful to distinguish sacramental from non-sacramental anointings. He also affirms the validity of deliverance prayers, but warns that they should be prayed in silence; vocal deliverance prayer should only be done by a team, and a person whose ministry is recognized by his or her community and local pastoral authority.

This participant also sees leadership in the overriding concern of Pentecostalisation today. Pentecostalisation in many areas needs to offer leadership training to its prayer groups.

This Participant concludes his statement by rejoicing in the efforts raised by Pentecostalisation to foster a deeper personal and ecclesial life in Christ, while again affirming that this life is not complete unless it extends to all our neighbours, especially the poor. He acknowledges the support that Pentecostalisation has received from the Priests, and he rejoices in the efforts that Pentecostalisation is making to renew the life of the Church.

The importance of the healing ministry has undoubtedly become an integral part of the worship experience in the Catholic Charismatic Renewal in Lubumbashi. Remarkable instances of physical healing have undoubtedly occurred in Pentecostal churches and movements, but spiritual healing is far more important. For Gotan (2015:9) the Pentecostal churches have created this climate that whenever people gather for worship or when a crusade, a seminar on living in the spirit, etc. are organized, more and more people expect healing. This, in fact, becomes the most important aspect of the controversy between the Pentecostal service and Catholic worship. The Catholic Church believes that in worship, God manifests this healing power in the broadest sense, the power of his Spirit (Gotan, 2015:9). Certainly, every Mass has a healing character, but the evolution of the Mass or Charismatic Renewal prayer meetings for the sick in almost every parish in Lubumbashi and the formation of the Catholic Charismatic Renewal of Lubumbashi, among others, respond to the healing needs of the liturgical community.

The healings reported here have put an end to all kinds of diseases and infirmities: nervous, muscular, bony; congenital defects in infants, injuries or persistent discomforts in older people; diseases deemed incurable as well as transient discomforts such as headaches, toothaches, colds and other such minor ailments. Some healings occurred instantly, others gradually, but much faster than they normally do. Some of them were attributed to charismatics with the power to heal; in other cases, it was prayer that obtained them, either from the community or from an individual (Participant Adonija 28.02.2020).

In most cases, no systematic attempt has been made to distinguish miraculous healings from those that occur naturally. To do so would generally be very difficult, and would only result in focusing attention on what does not deserve it; for God is, after all, the origin of all good, whether it happens naturally or supernaturally. There is every reason to believe, however, that charismatic groups have witnessed an astonishing number of truly remarkable healings. This is understandable, if we remember that Christ healed the sick "according to their faith" (see, for example, Matthew 9:29). One of the characteristics of Pentecostal spirituality is a living faith, a faith that trusts God with simplicity.

For Hagengimana (1986:77), this ministry requires a great availability to visit the sick, to approach them, to talk with them. This interview will not only allow the patient to be discharged, but also to detect the etiology of certain illnesses (psychosis). According to this author, the healing obtained will be accompanied by:

- a testimony and compassion for others. The sick person, by testifying of his healing, increases the faith of others,
- a conversion and repentance, a subsequent change,
- the proclamation of the Kingdom of God,
- Praise from the faithful.

4.4.9 Desire to read the Bible

Participant Adonija (20.02.2020) argues that Pentecostalisation has brought about a desire and love for the Bible as the written word of God, and as a perennial document of

authentic Christian moral life. Today, many Christians take the Bible seriously and it is no longer seen as a book for the clergy. There are many Bible study groups in the Catholic Church.

This group of Participants recognizes that compared to the situation before Pentecostalisation, there is a growing emphasis in the Roman Catholic Church in Lubumbashi on the Bible as the only authoritative source for preaching the good news and teaching Christian faith and morals. A new impetus is being given to the ministry of the Word. This zeal has led to the incorporation of courses, methods and techniques into evangelistic activities that are becoming more and more visible in the prayer program or "charismatic weeks". It is now common to hear Catholics declare, "The Bible says," while many biblical passages are becoming regular grounds for prayer for many Christians (Ebebe, 2004:15). The Bible remains the authoritative word of God and it is through the Bible that God dialogues with a believer. O'Connor (1971:84) believes that one of the most striking effects of the work of the Holy Spirit has been to give those who have benefited from it a renewed love for reading the Bible. For him, this is a point on which the Christian life among Catholics has been seriously lacking in recent centuries. He says that the contemporary biblical movement, guided by the papacy and vigorously supported by the Second Vatican Council, has tried to remedy this state of affairs.

After baptism in the Spirit, almost everyone has an intense desire to read Scripture (Participant 133 2020). In many prayer groups, most members carry a small edition of the New Testament with them everywhere, in their pocket or purse, and read from it whenever the opportunity arises. Reading Scripture is not a duty for them; they read it because they love it. It is not for them a text to be studied; they seek in it light, strength, nourishment for their souls, an encouragement to good. It is a book that, for them, has become alive again (Participant 134 2020).

Scripture can be abused when it is read in the wrong spirit. Misinterpretations that were seriously offensive to the Church led the Church to advise against private reading by people who were not prepared for it. Bible passages are becoming a regular reason for prayer for many Christians. The awakened interest in the Bible is helping people realise that prayer is not something that cannot be done, but a dialogue between God and his children. The Bible remains the authoritative Word of God and it is through the Bible that God dialogues with a believer (Participant 135 2020).

4.4.10 A living and dynamic liturgy

Pentecostalisation has reawakened the movement for a lively and dynamic liturgy in the Roman Catholic Church of Lubumbashi. It has a very simple structure, informal in character, devoid of the ritualistic, dull, formalized and liturgical rigidity characteristic of classical Roman Catholic worship. The freedom of ceremonial actions and mode of worship or "communal spontaneity" is a striking characteristic of Pentecostal prayer. Their public prayers have no prescribed pattern or a fixed amount of prayer. Add to this their spontaneous, unstructured mode of service, which can go on for hours and hours with shouting, swaying, singing, clapping, dancing and moving about the church. Such a mode of worship seems more attractive. A lively liturgy remains an important means of promoting active, conscious participation and attracting the participation of all (Gotan, 2015:7).

Participant Adonija (10.020.2020) says that they have become aware that others are watching them to see how they act and can make secondary comments if they misbehave. So, they carefully monitor their moral life in society. Today, the creation of so-called effective parish groups is observed, especially in small basic Christian communities, in order to awaken the need for small groups to have a strong sense of community and ecclesial awareness.

4.4.11 Youth empowerment/development

Perhaps the greatest attraction of Pentecostalisation in the recent past has been its focus on youth. Many of Lubumbashi's Higher Education and University institutions produce graduates each year who have no business and employment opportunities available to them. Political leadership in Lubumbashi requires membership in a political party and money that is not available to these youth. The various youth programs of the Pentecostal movement, the identification of talents, abilities and achievements where individuals could even access leadership and authority are highly valued by the youth. Gotan (2015:8) points out that Pentecostal and charismatic ministries have several social functions that uniquely integrate with the religious function, due to the adversity of the social environment, especially for youth. They offer programs that focus on skill building and entrepreneurial training sessions, as well as leadership development. With a focus on youth, the Lubumbashi Roman Catholic Church Pentecostalisation

addresses the oppressive structures that drive people to mediocrity and failure by encouraging youth to engage in public service and influence the state's agenda (Participant 152 2020).

4.4.12 Empowerment of women in liturgical functions

Similar attention is also given to women. In the Catholic Charismatic Renewal in Lubumbashi, women often hold very important roles (Participant Adonija 30.01.2020). Gotan (2015:8) points out that without going against the current binding canon law of a male clergy, the Charismatic Renewal is making more efforts to open up more space for women's participation and leadership wherever the law does not strictly exclude them and where the functions do not require the character of ordination. A good example was set by Pope Francis who washed the feet of a woman (and a Muslim woman for that matter!) at his first Holy Thursday Papal Mass. It is also significant that Pope John Paul II paved the way for women to be honoured with a pontifical knighthood. The Roman Curia has also taken steps to appoint some women to positions previously held only by male "monsignori" in the Vatican bureaucracy (Gotan, 2015:8). There are Catholic women who have played very important roles in the Church, not only as nuns (reverend sisters) but also as lay women, especially in Catholic lay women's organizations. In the Catholic Charismatic Renewal of Lubumbashi, there are women shepherds leading certain prayer groups; there are also women leading certain ministries; there are women in teaching, preaching, etc.

4.4.13 The Ministry of assistance

This is the ministry dedicated to works of charity. The members of the Catholic Charismatic Renewal of Lubumbashi consider that Jesus asks them to concretize their love by helping the needy, by visiting the sick, and the prisoners. Many people joyfully respond to this call and go to this miserable, hungry, oppressed Jesus (Participant Adonija 08.02.2020).

This ministry may well be a special vocation for the whole community or the prerogative of a group of people who feel especially drawn to the needy, the poor. The group then, in the name of the whole community, may provide material or moral assistance (for the suffering). These acts will most often be followed by an invitation to prayer (Participant 149 2020).

4.4.14 The government

Ministry that consists of administering, directing groups, and communities is entrusted to the shepherds of the Church who form the authority of the community (Participants 154 2020). The shepherd of the community, representing the group, speaks for all the ministers. However, he expresses the unanimous opinion of a team of leaders who have made a decision under the inspiration of the Holy Spirit. The shepherd will be humble, flexible and understandable. He will take care to contact his administrative team. He will have an irreproachable conduct and experience (not a new convert). It is necessary that he also has a deep sense of discernment - at least acquired - a docility to the Holy Spirit. Hagengimana (1986:76) quotes Saint Gregory the Great, who, in the pastoral rule, gives three qualities required of shepherds:

1 Gravity or sense of responsibility: the concern to work for Christ and for the Church, without seeking vain personal glory. A bit like the example of Jesus who became a servant of men to save them.

2 Righteousness which includes:

- Purity: the pastor is called to live in the sense that his office imposes on him. He will not be dominated by carnal pleasures,
- The concern for authenticity: the harmony between his words and his actions,
- Discretion: this is a virtue that consists of being both demanding and understanding towards oneself and towards others.

3 Science: the shepherd will have a minimum of instruction in spirituality, theology, and psychology in the Charismatic Renewal.

4.4.15 Discernment

This is a ministry of capital importance in the whole Church in the Catholic Charismatic Renewal of Lubumbashi, especially in mystical matters (Participant 100 2020). Hence the importance of discernment of spirits. For Participant (102 2020) discernment in these groups also prevents any possible deviation from the institutional Church. Hagengimana (1986:78) distinguishes two kinds of discernment:

1 Discernment as an art that is acquired through theological studies - the teachings of the Church. Other means of acquiring it are experience, the practice of virtues and finally prayer through which the Holy Spirit illuminates every thought.

2 Discernment as a charism ("infus") is an immediate illumination that allows one to decide whether a revelation is authentic or not, whether it is divine or diabolic.

This ministry, in a charismatic prayer group, is exercised by the discernment team made up of people who clearly have the charism of discernment and the shepherds of the community (Participant 105 2020). This team will then receive the revelations, the prophecies, the words of science from the assembly and will decide on their authenticity before letting them pass. This team must act as a filter. It cannot claim infallibility, hence the need to implore the Holy Spirit (Participant Adonijah 24.02.2020).

Participant (105 2020) specifies that in order to eliminate the manifestations resulting from the human imagination, it is necessary to know or to take into account the limit of the natural in the man - the temperament, the moral, intellectual, pathological and physiological conditions of the man. For example, a neuropath will present sickly phenomena simulating supernatural manifestations. Certain highly intuitive intelligences may have views which seem to belong to the realm of private revelations, whereas they are only natural. It is also necessary to consider the observation of the subject's movements. If the movements are easy, spontaneous, and have an internal logic and are perfectly linked by cause and effect, we are dealing with the ordinary play of human powers. If the movements arise (ex. abrupto) accompanied by internal violence and a certain vehemence, it is a question of a divine or diabolic extrahuman intervention.

Participant (104 2020) states that it is necessary to discern the evil spirit from the good and to follow the recommendation of Jesus who proposes in Matthew 7:20, "By their fruits you will know them". The signs of the devil are the opposite. He can, however, disguise himself as an angel of light, using illusions against people of advanced virtue, with the aim of drawing them into evil little by little, into the practice of vice (Participant 105 2020).

The exercise of this ministry requires of its faithful a constant union with the Holy Spirit, a great humility and a deep love for one's neighbour so as not to hurt them - a unity in

the Spirit or a charity. It will be necessary to be neither too rational nor too subjective (Participant 103 2020).

4.4.16 Teaching

This ministry, once done only by priests, is now available to some lay people (Participant 110 2020). In prayer groups, teaching is done by the laity themselves. When it comes to the Charismatic Congresses or Weeks, it is priests (in large numbers) and laity. More and more of them are doing theology and the number of catechists is increasing. In the prayer groups, people have a great thirst for the Scriptures and are trained in biblical studies. They receive training in the Charismatic Renewal and are also more or less prepared to help their brothers. Those called to work in this ministry should have a thirst for Scripture, to study if possible, and have dedication and remain orthodox (Participant 111 2020).

4.4.17 Accompaniment

This service concerns mainly priests as spiritual directors of a person, a group or a community. It is often entrusted to the laity who must follow and help the new converts (Participant Adonija 10.12.2019). In some prayer groups, the new members are followed closely by the brothers of the community. The couples are entrusted to the families who help them in prayer, giving them some advice regarding community life. The companion has, by virtue of his charism, the duty to pray for his brother, to give him a good testimony, to share with him his joys, and the wonders of the Lord. As for the spiritual director of a person or a group, besides praying for his subjects, he will invite them to practice the virtues, will make them feel at ease in order to gain their confidence and will treat them with gentleness; he will show them possible errors or illusions. He should work for the sanctification of the group, and not allow himself to be dominated by sentimentality (Participant 116 2020).

The Director should pray a lot, have the leader pray, and slowly wait for the light to be given by the Holy Spirit. If possible, he should be instructed in spirituality, and he himself should "be already advanced in the path of perfection". According to St. Francis de Sales, quoted by Participant (116 2020), he must have good sense, be in a state of grace and receive the sacraments: Penance and the Eucharist.

4.4.18 Christian formation and attachment to the Church

Another obvious contribution of the Catholic Charismatic Renewal of Lubumbashi to the life of the Church is, as stated by Participant (118 2020), its concern for organizing training. Thus, thanks to the Charismatic Renewal, several members of the Catholic Church of Lubumbashi, in couples or individually, attend retreats without constraint in order to recharge their spiritual batteries (Participant Adonija 25.01.2020).

Participant (119 2020) also reports a deep attachment to the Church of the "charismatics". For him their commitments in the parishes and in the diocese are often edifying. This is why Monsignor Nsolotshy Adolphe, one of the pioneers of the Pentecostalisation of the Roman Catholic Church of Lubumbashi, was able to write a book in 2005 on the spirituality of the Fraternity of Christian Homes, Editions Fraternité des Foyers Chrétiens. In this book, he insists on the importance of fraternity in the Church.

4.4.19 The practice of the sacraments and devotions

For participants (121, 122 2020), raising one's voice to pray, alone or in assembly, no longer seems strange to many Catholics in Lubumbashi, who in the past would refuse to do so under the pretext that they did not know how to pray. On this subject, however, it is necessary to point out that there were two tendencies. The first one advocated praying aloud (Abbot Kalenga, Father Musanse, etc.). They referred to the biblical passage of Acts 2:4. The second trend was against collective prayer out loud. How can we know what God has done in this or that Christian if everyone prays out loud at the same time? For them, one can pray out loud individually, but not collectively. The tenors of this second trend were Fathers Gérard (parish priest of Saint Martin/Katuba), Le Roy and De Mester, and some shepherds, notably Jules Fortunat, Nkogolo Mukupa of the Très Sainte Trinité Group. With the Charismatic Renewal, many Catholic Christians became more and more aware of the richness of the Church.

4.4.20 Birth of the "New Communities"

Thanks to the Charismatic Renewal, the so-called New Communities were born in the Catholic Church. Within these communities, there are married people or those who aspire to marriage, the presbyterate and religious life. Generally speaking, these "New

Communities" all aspire to evangelisation and insist on the role of the Holy Spirit in the Christian (Participant 125 2020).

4.4.21 Intercession

The time of intercession is also much awaited during the prayer assemblies of the Catholic Charismatic Renewal in Lubumbashi. It is a time to ask in order to receive, to seek in order to find, and to knock so that the door may be opened (cf. Luke 11:9-10).

During intercession, the congregation is invited to open up to God, to express their gratitude for what he has done for them, around them and in their midst. In offering to God what they have and what they are, each member of the prayer assembly presents their intentions, individually or in unison (Participant Adonija 20.02.2020).

During the intercession, the sharing of the Word of God is considered. And often, at this time, charisms are also exercised, including those of the word of knowledge and prophecy. After the time of intercession, testimonies are sometimes given. Then comes the stage of the announcement and welcome of the new members who are immediately entrusted to the leaders of the fraternities according to their neighbourhood (Participant 142 2020).

Finally comes the concluding prayer, which is generally done according to the following model:

- A brief prayer of thanksgiving,
- One time the "Our Father",
- Three times the "Hail Mary",
- Once the "Glory be to the Father".

If a cleric is present at the prayer meeting, it is left to the cleric to say the concluding prayer and to give the final blessing to the assembly (Participant 139 2020).

4.4.22 Activities for spiritual deepening

The Seminar of life in the Spirit, retreats, and evangelisation campaigns are among others, besides the weekly prayer meeting, important activities within the Catholic

Charismatic Renewal of Lubumbashi. These activities contribute to the spiritual formation of many Christians (Participant 140 2020).

4.4.23 Life in the Spirit Seminar

The life in the Spirit seminar, or seven-week journey, is composed of teachings aimed at leading the participant to a deeper life in the Spirit. By organizing this journey once a year the Catholic Charismatic Renewal of Lubumbashi offers to each Christian a time of renewal, conversion and formation (Participant 142 2020).

Within some assemblies of the Catholic Charismatic Renewal of Lubumbashi, two types of journeys are organized: one is called initiation and it is particularly aimed at people who have never participated in the seminar of life in the Spirit; the other is called deepening and it is aimed at people who have already participated at least once in the seven-week journey and benefited from the prayer of the outpouring of the Spirit (Participant 144 2020).

Note that there is a strong emphasis on attendance at the teachings and on the need to meditate in a personal way on all the teachings and the biblical passages related to them. The Life in the Spirit seminar usually ends with the prayer for an "outpouring of the Holy Spirit" (Participant 139 2020).

The seventh edition of the 2018 Charismatic Week, organized by the Catholic Charismatic Renewal in Lubumbashi from 23 to 29 July 2018 at the Lycée Tuendele, and in which the researcher took part, had as its main theme: "Through a new Pentecost, let us build up the Church, Family of God." Each day there were the following activities: accompaniment, confessions, teachings, testimonies, praise and worship, intercession and release. During the week, the teachings focused on the following sub-themes:

- Conversion, the way to a new Pentecost, (Acts 2:38),
- Renewed by the Holy Spirit, let us be living stones, (1 Pet. 2:5),
- By our gifts and charisms, let us build up the Church, the Family of God, (1 Cor 12:4-11),

- Marked by the Holy Spirit, built up by the Teaching of the apostles, we are the Church, Family of God, (Acts 2:42-45),
- May the Holy Spirit liberate and heal our families (Acts 16:30-31; Rom 8:2).

Before the closing of this charismatic week, a whole day of deliverance and healing of families was organized.

4.4.24 Prayer for a new "outpouring of the Spirit"

The objective that the members of the Catholic Charismatic Renewal of Lubumbashi assign to this prayer for an outpouring of the Spirit, is to provoke a true conversion, a commitment and a daily life in the Spirit or in the Christian. The outpouring of the Holy Spirit is also to allow the charismatic to experience an inner fire that "burns in his heart" (Participant Adonija 25.11.2019).

This is why even assiduous participation in the seven-week journey does not oblige the participant to ask for the outpouring of the Spirit, which is presented as a free act, and which is done by the laying on of hands or some other gesture of compassion on the person asking for it (Participant 131 2020).

Even if we are more used to a catechesis that ends with the outpouring of the Spirit, it is worth mentioning that it can happen unexpectedly during a prayer assembly or even alone during a personal time of prayer. This shows that God remains the elusive one. Finally, let us note that the effects of the "outpouring of the Spirit" can be immediate or delayed. But always, a spiritual act, perceptible in various ways, occurs for those who receive the prayer of the "outpouring of the Spirit". (Participant 132 2020).

Thus, members of the Charismatic Renewal cite attachment to the Church, love of the Holy Scriptures, missionary impulse, an awareness of the Spirit's presence in the life of the baptized, a taste for prayer, love of service, and the exercises of charisms as presented in 1 Cor 12:7-11, 1 Cor 13:1, and 1 Cor 14 as the most frequent signs in the life of the Christian after the "outpouring of the Spirit" (Participant 134 2020).

Unlike the Pentecostals, therefore, the Charismatic Renewal in the Catholic Church of Lubumbashi does not require some gift of speaking in tongues as proof of the presence of the Holy Spirit in the Christian, even if he welcomes it. For the "charismatics", the

Holy Spirit is already received at baptism as the Catholic Church teaches. Moreover, because He is sovereign, God gives his Spirit to whomever He wants, when He wants (Participant 138 2020).

4.4.25 Spiritual Retreats

The retreats, which are a temporary break from active life for spiritual renewal, are among the activities that the Catholic Charismatic Renewal organizes in Lubumbashi to strengthen Christians in their faith. Initially, the retreats targeted only members of the Catholic Charismatic Renewal, but nowadays, many Christians of the Charismatic Renewal participate in these moments of spiritual renewal (Participant 130 2020).

4.4.26 The day of spiritual renewal

This is a day of withdrawal from the daily routine in order to renew one's spirituality. It is lived by a group of people or by a given service (ministry). This small group meets in a place of its choice. The main menu of the meeting is prayer, repentance, praise, scriptural sharing and invocation of the Holy Spirit on the participants. The day of spiritual renewal is done in fasting. However, at the end of it, a fraternal meal can be shared among the "renewed" (Participant Adonija 08.02.2020).

4.4.27 Attitude towards the institutional Church

The Catholic Charismatic Renewal in Lubumbashi has had the most frequent effect of giving those who participate in it a greater love and esteem for what is authentically traditional in the Church (Participant 58 2020). Almost all those who take part in the prayer meetings attend Mass daily, or at least frequently. Moreover, the meaning of the Mass has been much better understood.

Participant (60 2020) says that devotion to Mary has been strengthened in many by the charismatic experience. Some who had always been devout to Our Lady rejoiced that the Holy Spirit had made her dearer to them than ever. Others, in greater number, had only a lukewarm or routine devotion to her; they took her, after having received the baptism in the Spirit, quite seriously, and even became in some cases zealous promoters of her. Some, finally, in whom Marian devotion used to arouse a real aversion, are now capable, at least, of understanding and accepting it. On the other

hand, we note that some zealots of this devotion have become more discreet, more understanding, towards those who do not share their enthusiasm (Participant 61 2020).

Two husbands tell the story of how their prayer group gradually dwindled until finally there was only one household left to continue with them. One day, the four of them sat in silence for an hour, just listening to what God would say. Afterwards, they decided to cultivate devotion to Mary. From that moment on, the group began to grow (Participants 58, 59 2020).

The attitude towards the clergy, especially the hierarchy, varies from person to person, from group to group. Nevertheless, there is relatively little of that anti-clericalism, that tendency to ridicule and challenge the bishops, which is often so strong today among avant-garde Catholics. It has long been recognized that obedience to those in authority in the Church is one of the surest signs that an inspiration comes from God rather than from a secret desire to satisfy one's own self-esteem. This criterion has already been applied several times, and in a favourable sense, with regard to the Catholic Charismatic Renewal (Participant 61 2020).

In one parish, reports Participant (62 2020), the priest instructed a newly formed prayer group to refrain from speaking in tongues or laying on of hands. The blow was hard felt, and there was great fear that such restrictions would mark the end of the meetings and cast a heavy suspicion on the movement. Nevertheless, they obeyed, and, to everyone's surprise, the number of participants increased noticeably. The priest withdrew his ban a few months later.

In another parish attended by Participant (64 2020), they were even more severe. Not only were speaking in tongues and the laying on of hands prohibited, but also exorcisms, even if they were performed outside the canonical forms, and the practice of opening the Bible at random and reading the text that fell before your eyes. The only charism that was not forbidden was prophecy, and this was due to a simple oversight! Here too the group submitted to the rules that had been imposed upon them, and the fruits of their obedience were immediately evident. The same day that the prohibitions were announced, the grace of prophecy appeared for the first time. The next day, one of the participants reported the facts in these terms to a friend of his (Participant 64 2020):

This was probably the best thing that ever happened to us... We had never had such a good prayer meeting before... The Spirit was present, in fullness, and we left with a full harvest of friendliness, gentleness and self-control. I say this in all seriousness, for it was a moment of real closeness to Christ and a sense of being filled with the Spirit. It was Christ victorious over the world. One of the things we felt was that there was a call to seek higher gifts, and in fact we received for the first time the gift of prophecy. There are two words that we know for sure... The first is: "Bear with patience what is happening to you. Obey those to whom I have given authority over you. See what care I have for my flock." The second: "Do not be afraid: the wonders I have done among you will not cease.

After a series of vicissitudes which would take too long to recount here, this prayer group was finally allowed to behave with complete freedom in its meetings. In the meantime, it had grown in an extraordinary way, and had become God's instrument for passing on the gifts of the Spirit to a very large number of people.

Many among the adherents had in the past bitterly criticized the church (Participant 63 2020). Some vehemently called for radical reforms; others had given up hope of any improvement. There is at least one household whose friends are surprised that they are still Catholic today; another whose efforts to revive parish life had been so rebuffed by the parish priest that he was on the verge of abandoning the Church. Their participation in the Catholic Charismatic Renewal had the effect of rekindling their faith in the Church and giving them a new love for it (Participant 65 2020). For some, the fact that they remained in the Church is directly attributable to the movement. Those who criticized it and asked for reforms continue to do so, but with less bitterness, more gentleness, patience and wisdom (Participant 64 2020). There can be no doubt that, even at times when their ardour was vehement, they were animated by the "zeal of the house of God". It is nevertheless a marvellous thing that the Holy Spirit, without argument or exchange of views, but simply by the effect of his warmth and love, can give one to perceive with thanksgiving the mysterious and fruitful holiness which he raises up in the body of Christ, notwithstanding its weaknesses and defects, and to look upon it with understanding and compassion, rather than with the acrimony of one who is passing a judgment of condemnation (Participant 62 2020).

Many priests and nuns who had been on the verge of abandoning their state have, for their part, found hope through the Catholic Charismatic Renewal and have decided to persevere in the service of the Church in accordance with their vocation (Participant 65 2020).

4.4.28 Music and dance

Religious music and dance are among the various reasons for the migration of the faithful from one place of worship to another. Music is uplifting, which is why it attracts young people to the novelty (modernity) of its instrumentalization.

Nowadays, young people are attracted by music and dance, because the latter is also one of the reasons for the great mobility of members in the different places of worship in Lubumbashi.

Religious music in Lubumbashi has been the object of remarkable innovation since the explosion of Pentecostalism. Many people had discovered a new dimension of being a Christian through the so-called gospel music. The fluidity of Pentecostal rhyme and rhythm allowed people to sing and play the same melody in a variety of language contexts and cultural settings. Pentecostal music homogenizes the universe of the country's cultural spectrum (Ukpong, 2006:29). Young people from diverse ethnic backgrounds and religious affiliations can now come together to sing and enjoy a common religious life. Music is a central element in African culture and particularly in African religious culture (Udofia, 2004:38). Pentecostalism has really fostered the emergence of African rhythm in the Catholic Church in Lubumbashi. Participant (113 2020) acknowledges that the presence of Pentecostal music and accompaniments has helped many young people in Lubumbashi realize that church services can be "enjoyable" and has created a common identity for people of various denominations and ethnicities in the one great family of God. In addition, he said, Pentecostal music has awakened the spirit of the people's religious life. Many churches are now interested in training choir members in the church. Resources are being allocated to this provision of state-of-the-art musical instruments, with singing and dancing becoming more and more an integral part of the art of music. Pentecostalisation for Participant (112 2020) has led to the integration of African music into music education.

Biblically based hymns, songs and refrains are also positive values. They may lack proper theology. Charismatic hymns, refrains, praises, and songs have made their way into the Catholic liturgy (Participant 113 2020). Priests are now beginning to preach with song. A homily, punctuated by judicious charismatic singing, is increasingly encouraged. Hymns based on African rhythms are often attractive and joyfully performed in the Roman Catholic Church in Lubumbashi (Participant 116 2020).

Ultimately, no one seems to object to either song or dance in prayer groups. However, the way in which they are used in prayer groups today raises questions. Three trends have come to the attention of the researcher, namely the group of those who oppose religious music and dance today, the group of people who neither encourage nor oppose religious dance and music, and finally the group of those who support such music and dance. For the latter, God can be worshipped in any way, one should not be embarrassed in praising him. They take King David in the Bible as their model. The indifferent ones, on the other hand, let themselves be carried away by the wave of the moment, i.e., they dance when it is necessary and only if they want to. Surely, they understand the transformations that are taking place in the churches, especially through the young people. In the case of the opponents, they support the hypothesis that the young people transform the church into a market where they can sell their goods. Thus, they use the name of God to quickly sell their exploits, since the country is very Christian, so no one can resist the cassettes containing the music. In any case, Participant (117 2020) acknowledges that the music and dance performed in the Pentecostalisation of the Roman Catholic Church in Lubumbashi have contributed to the fulfillment of the Church's mission. However, it recognizes that not all Pentecostal songs are tolerated by the Roman Catholic Church in Lubumbashi.

4.4.29 Preaching - proclamation - teaching

One of the striking impacts of the Pentecostalisation of the Roman Catholic Church in Lubumbashi is the general interest in preaching, proclaiming and teaching the Christian faith (Participant 130 2020). There is a serious effort to explain the principles of the Christian faith and morals, which has led to a great evangelical renewal throughout the parishes.

The Pentecostals' focus on the Bible as the sole source of inspiration and authoritative source for preaching the good news and teaching Christian faith and morals has had a significant effect on the spirituality of the members of the Catholic Charismatic Renewal in Lubumbashi. Participant (126 2020) admits that this zeal for evangelisation has given rise to a new zeal for the ministry of the Word, and to the integration of evangelisation courses. Evangelisation methods and techniques are becoming more and more visible in the seminary curriculum. This desire for a renewed commitment to preaching and teaching the Christian faith is a challenge to the Church.

4.4.30 Worship liturgy

Liturgy deals with the way people worship God. Pentecostals take worship seriously and allow it to penetrate and influence their lives. Indeed, for Pentecostals, worship is 24 hours a day, seven days a week (Achunike, 2004).

Participant (30 2020) points out that the focus on worship in Pentecostalisation has led to a change in attitude towards liturgical celebrations in the Roman Catholic Church in Lubumbashi. The faithful are responding to the call for active participation in liturgical celebration as a result of the impetus given by the Charismatic Renewal.

The church was supposed to be as silent as possible so that the presence of God in the Spirit could not be distracted. However, Participant (30 2019) says it is now taken for granted that some of these basic anthropological dispositions of Africans could become useful and powerful tools for glorifying God and building a better world. The style of worship in prayer groups is more eventful than the celebration of mass, which has remained more faithful to tradition.

4.4.31 Devotional practices

Pentecostalisation has challenged some of the traditional devotional practices of the Roman Catholic Church, which are deemed ineffective in meeting today's spiritual needs (Participant 58 2020). Members of the Roman Catholic Church are incorporating new Pentecostal practices or religious devotions that seem to pragmatically meet their religious and spiritual needs. This, however, results in a kind of syncretic devotion on the part of many Christians in their search for a devotion that "works." Many Protestants who join the Catholic Charismatic Renewal in Lubumbashi, for example, pray using the

Catholic rosary and the sign of the cross, while some Catholics are now practicing "dry fasting", "seven days/40 days of fasting" prayer vigils, etc. (Participant 59 2020).

Members of the Catholic Charismatic Renewal in Lubumbashi speak in tongues, even though some Catholic Church priests do not allow this practice in their public liturgy. It has become increasingly common in Lubumbashi that priests now openly encourage their members to pray in tongues even during liturgical celebrations (Participant 61 2020).

4.4.32 Close fraternity

In their meetings, members of the Catholic Charismatic Renewal in Lubumbashi call each other "brother" and "sister" (Participant 58 2020). They create an atmosphere in which individuals help each other and find jobs. This is a fundamental revival of the Church as the Family of God. The community life of the first Christians, being in harmony with the African sense of love and friendship, the members of the Catholic Charismatic Renewal of Lubumbashi seek to consolidate the close fraternity between them. They try to develop communalism and solidarity (Participant 59 2020).

Nevertheless, Ukpong (2006:42) believes that this familiarity behaviour risks introducing "spiritual ethnicity and religious ethnicity" and "nepotism" into the country. He points out that the development of this faith-based family consciousness can be devoid of Christianity, and lead to hatred of those who are not part of their group.

4.5 Negative and dangerous impact on Catholic worship

Besides what was considered as the richness of the Catholic Charismatic Renewal in Lubumbashi, the participants also mentioned some weaknesses that should be noted here.

Seen from the outside, according to Verhaegen (1986:59), the charismatics can appear exalted, sentimental and even unbalanced. They embrace each other by calling each other "brothers" and "sisters", launch resounding hallelujahs on every occasion and constantly open their Bible to find a message from God for them, without forgetting those charisms of which they speak as a red telephone with God

A great inspiration of the Renewal Movement today, and one of its most authoritative animators, Cardinal Suenens, does not hesitate to recognize the tension that sometimes results from the opposition of the hierarchy towards pseudo-charismatic Christians. The charism of discernment remains tricky to handle, and the temptation is strong for the hierarchy to stick to the safest (Verhaegen, 1983:59).

Participant (30 2019) is categorical. For him, despite its positive influence, Pentecostalisation is a two-edged sword that can cut in two directions because it has exposed the Catholic faith to certain dangers in society. The negative impact and influence of Pentecostalism on Catholic worship portends dangerous signs. The Catholic faithful in Lubumbashi, for example, have been influenced and infected by their mode of worship and teaching, and they are trying to import all these methods into the Catholic mode of worship.

4.5.1 Prosperity gospel

The overemphasis on wealth and health as the cardinal message of the Word of God has led to a disregard for the message of the cross and a craze for miracles (Gotan, 2015:11). Participant (159 2020) believes that today many Christians want Christianity without the cross, a symbol of Christian worship that is conspicuously absent in many Catholic charismatic prayer groups in Lubumbashi. Some people do not want to hear anything about the cross and suffering. Some Catholic charismatics who are in the healing ministry and especially the charismatics/healers are grossly guilty of telling people who come to them to hear what they want because of the meagre sums they would receive from them. For members of the Catholic Charismatic Renewal in Lubumbashi, the message of the Paschal Mystery, the crucified Christ, should be the centre of worship, because "no cross, no crown", "no Good Friday, no Easter Sunday" means just that. (Participant 157 2020).

Today, it is common to hear in the assemblies of the Catholic Charismatic Renewal of Lubumbashi slogans popular among many Christians and the theology inspired by the prosperity evangelists: "Give, and you will receive a hundredfold. I will not suffer", "I can never be poor in the name of Jesus; the God who raised me will not let me down" (Participant 159 2020). These kinds of slogans should be reviewed if one wants to be faithful to the teaching of the one who hung on the cross for the redemption of men.

This mentality has led people to all kinds of corrupt practices, devoid of justice and Christian integrity, as they maintain or improve their financial situation (Participant 159 2020).

Many charismatics today want to be like Jesus, but they are not willing to suffer like Jesus. The message of the cross is not being portrayed to a needy world, nor are believers who receive sound doctrinal teaching willing to undergo proper spiritual formation. Many preachers promise to make their followers millionaires, landlords and property owners. This Christianity is a less Christian cross - preaching a cross less Christ (Participant 157 2020).

This kind of Christianity is transient and damages the foundation of the faith. The Church cannot afford to live in denial of the cross. If the cross is denied in our Christian emphasis, then our Christianity has lost its distinctive biblical character. The success and validity of many of God's ministers seems to be measured by their material success. Clergy materially live well above many in their congregations (Participant 160 2020).

False ministers, prophets, evangelists and various clergymen are ubiquitous, selling individual frames and false imagination, instead of divine revelations and fervour, and they present God not as he is, but according to the selfish motives of their operators.

The prosperity lifestyle is not only affecting the clergy. It is becoming a terrible virus among the laity, as Pentecostalisation, with its message of abundant life and blessing, makes material prosperity a criterion of divine favour. Gotan (2015:11) points out that it is asserted that anyone who is poor, is a sinner, and is not born again and that the prosperity of a church's members shows which church is truly worshipping God rightly.

4.5.2 The Spectrum of fundamentalism

Fundamentalism can be defined as the consistent literal interpretation of biblical texts, the use of isolated pericopes as absolute standards without reference to the whole of Scripture or even the circumstances in which the passages in question were written (Kouassi, 2011:54).

Thus, within certain prayer groups of the Catholic Charismatic Renewal in Lubumbashi, this fundamentalist attitude can be observed. This is often explained by the lack of biblical-ecclesiological training of some of the people who give exhortations or teachings within these prayer groups.

If the love of the Holy Scriptures is noted within the Catholic Charismatic Renewal of Lubumbashi, it should be mentioned that very often some members indulge in interpretations devoid of theological attitude. Sometimes it is total excess or myth taken for history, thus ignoring the fact that the Catholic Christian is invited to understand the Scriptures according to the faith of the Church. In addition to the links in some places with certain New Religious Movements (formerly called sects) known for their fundamentalism, the problem of the formation of charismatics arises... and it is crucial (Participant 156 2020).

4.5.3 The cult of charisms and the marvellous

It is true that the Word of God exhorts us to aspire to charisms; however, this same Word specifies that spiritual gifts must be used for the good of the community (Cf. 1 Cor 14:12). Unfortunately, within the Catholic Charismatic Renewal of Lubumbashi, one identifies "charisma worshippers" and the marvellous (Participant 123 2020). These people reduce the Renewal and the Christian faith to the practice of spiritual gifts and only have regard for those who exercise extraordinary charisms, such as speaking in tongues, the gifts of healing, the word of knowledge and the gift of miracles, for example. They also link the quality of any spiritual life and the value of a prayer assembly to the abundance of the exercise of the often most extraordinary charisms. Such attitudes can only be deplorable, since they give the impression of worshipping charisms and not God, the giver of these charisms. This kind of behaviour is most often explained by the desire to do as the other does or as certain Christian denominations whose theology is questionable (Participant 125 2020).

4.5.4 Pride and disobedience

Pride and disobedience are among the blunders that can be blamed on certain assemblies that claim to be part of the Catholic Charismatic Renewal in Lubumbashi. These unsavoury attitudes are very often observed when a difference of opinion arises between this type of assembly and the parish authority (Participant 125 2020).

In such cases, members of the Catholic Charismatic Renewal in Lubumbashi have been observed to label priests as "unenlightened" or as "not having the Holy Spirit within them", and quite naturally, these priests refuse to obey their pastors. Experience shows that such harmful behaviours are maintained by members of the Charismatic Renewal who think that they are inescapable within their prayer group - they "know everything" and have the solution to everything. These members of the Charismatic Renewal are undoubtedly heading towards enlightenment, since they make their spiritual experiences the guide of their conduct and go so far as to want to impose them on those around them (Participant 124 2020).

4.5.5 Practice of exorcism and religious syncretism

Some Participants (144, 145, 146 2020) surveyed ranked exorcism and religious syncretism among the negative impacts that Pentecostalisation has brought to the Roman Catholic Church in Lubumbashi.

According to the Petit Robert, exorcism is a religious or magical practice directed against demons. As a religious practice, exorcism, in the Catholic charismatic prayer groups that the researcher approached during his investigations, consists mainly of driving out demons from the bodies of the possessed with the help of formulas and ceremonies.

It is these formulas and ceremonies that raise the issue of religious syncretism. Indeed, in some of the prayer groups surveyed, the practice of exorcism is often accompanied by the mixing of material elements such as palm oil, holy water, etc., with Christian doctrine.

4.5.5.1 Practice of exorcism in charismatic prayer groups

Generally speaking, exorcism is the prerogative of priests. In most of the charismatic prayer groups investigated during the surveys, the question of exorcism cannot be well understood without a prior explanation of what the demon is in the understanding of the participants in the survey.

One of the concepts whose meaning was unanimously understood by the informants was that of demon, which they all called "mpepo". In all of the charismatic prayer groups

surveyed, the participants interviewed defined the demon (“mpepo”) as "evil spirits that work for the world of darkness". Participant (140 2020) defined them as "angels who were fallen with Lucifer, the first angel". Thus, according to this Participant, just as the angels of God are in the service of God and his children, the demons (angels of darkness) are spiritual characters in the service of Satan. They therefore fight against the children of God.

Having no material reality, the demon can therefore only be known through its manifestations. And to achieve this, the Participants interviewed say that they resort to soul healing and discernment.

The practice of exorcism/deliverance is practiced in almost all the Catholic charismatic prayer groups of Lubumbashi; and is based on a text from Mark 16 which says: "These are the miracles that will accompany those who believe in my name: they will cast out demons, ... they will lay hands on the sick and the sick will be healed". Depending on the case, the exorcism can range from the simple laying on of hands to the use of material elements (anointing with oil on the sick person, application of cloths or handkerchiefs, etc.).

The importance of deliverance consists in breaking the links that bind a person or an animal to a satanic power. It allows the exorcised person to live God's wonderful plan, to live happily on earth (Participant 141 2020).

In most of the charismatic prayer groups investigated, the deliverance process often opens with a soul cleansing: according to a young woman intercessor (Participant 143 2020), this practice has its origin in James 5:16 which says: "Confess your sins to one another". It is a process of sharing about a person's life in order to provide treatment or care for a physically or spiritually ill person. It is the practice of listening. The individual confides in two elders of the group, often intercessors. This is generally referred to as listening and confession. The latter is the prerogative of priests, while shepherds and intercessors are content with listening.

The patient recounts his or her entire life from infancy to adulthood: his or her troubles, sins, remorse, fears, grudges, difficulties, etc. According to Participant (146 2020) the intercessors ask questions that tend to expose the person's entire past. Afterwards, the patient asks God for forgiveness and receives advice, or even recommendations for

repairs to be made. Then he is prayed for. During the listening, we also try to identify the internal wounds. This practice is done under fasting and prayer and often takes place before the bestowal, and in the case of deliverance (Participant 146 2020).

This practice of exorcism/deliverance used in the Pentecostalisation of the Roman Catholic Church in Lubumbashi does not seem to be unanimously accepted by the participants. This is why it was classified as a negative impact because it does not always conform to the Holy Scriptures (Participant 145 2020).

4.5.5.2 Practice of Religious Syncretism

The term "syncretism" (συγκρητισμός) is attested in Plutarch (*De fraterno amore*, 19), who gives it the meaning of "united front of the Cretans". It signifies the agreement that the cities of Crete, engaged in endless mutual quarrels, could achieve when they had to react against an external enemy (Sabbatucci, 2020).

Gradually, the first meaning of agreement or concord of this word changed to mean more and more fusion - as if it came from "συγκεραννυμι" to mix - to designate the conciliation of opposing tendencies: between Catholics and Reformed; between the Reformed themselves; or, in the field of philosophy (of theology, really), between Aristotelians and Platonists (Sabbatucci, 2020).

This term ended up acquiring a pejorative meaning; fusion had become synonymous with confusion, and everything considered syncretistic became like a hybrid reality to be rejected.

The original meaning that conveyed union was positive. It would only later become pejorative, becoming a synonym for confusion.

In the current terminology of this study syncretism designates the fusion of two or more religions or two or more cults in a single religious or cultic formation; an attempt to reconcile the different beliefs in a new one that would synthesize them. But this fusion became rather confusion, fortuitous meeting of ideas, acts; synthesis of two or more cultural features of different origin, giving place to new cultural forms often undesirable.

In Lubumbashi, syncretic cults are developing more and more, given the fact that the original African culture has been disrupted by external domination. Thus, in syncretism,

references to the Bible and the cult of ancestors are mixed, or frequent recourse to African culture. This practice is alive in the Catholic charismatic prayer groups of Lubumbashi investigated during the surveys.

With regard to illness, for example, Participant (144 2020) states that it is true that the Bible recommends anointing the sick. So, the use of certain material elements found in the Bible is not forbidden, but it must be done on the recommendation of God himself who can reveal which element to use for a specific case of deliverance. Two biblical passages can illustrate this spiritual reality, added this Participant. In Mark (10:46-52), Matthew (20:29-34) Jesus, in order to heal the blind Bartimaeus, only touched his eyes and he received his sight. For another blind man, (John 9:1-41), he had instead applied mud to his eyes and asked him to go and wash and he saw. So even Jesus himself in order to deliver followed a divine guidance. Thus there is no single model for deliverances. Here is a summary of the elements used by some Catholic Charismatic Pentecostals in Lubumbashi for deliverances:

- Holy water, considered to be purifying, is capable, according to a Catholic parish priest in Lubumbashi, of chasing away all evil forces that destroy a person's life. If someone is sick, said Participant (146 2020), he can drink this water, wash himself or look at it and find healing; or the intercessor can sprinkle this water on the sick person or in the sick person's house to expel the evil forces,

- The application of cloths, handkerchiefs or towels on the person to be delivered is a practice that is based on the biblical text (Acts 19:11-22), according to which, when the apostle Paul preached, clothes, cloths or handkerchiefs were put on him so that when they were applied on the sick people, they received healing. Indeed, says Participant (144 2020), the fact that the preacher touches the handkerchief of the person to be delivered is of such importance that the anointing that accompanies the servant of God when he preaches, will extend to the handkerchief. It is through this special anointing that the possessed person or the sick person will find his or her healing. According to the same Participant, this practice often takes place when the patient does not have enough strength to go to the church to be prayed for,

- the anointing with oil is applied to the sick, said Participant (139 2020), according to the text of James (5:14-15), which he quoted in full: "Is any of you sick? Let him call the elders of the church and let the elders pray for him, anointing him with oil in the name of the Lord; the prayer of faith will save the sick and the lord will raise him up, and if he has committed sins, they will be forgiven."
- The rosary is described as a weapon of war in the Catholic Charismatic prayer groups of Lubumbashi. It is used to ask the Virgin Mary for help, as it was done during the feast of Canaan. Indeed, said a charismatic abbot of the Catholic Church of Lubumbashi, if a person is sick, one can follow the orientations of the Holy Spirit to recommend him to recite as many times as possible the "Hail Mary" while counting the rosary,
- The candle is also used as a sign of light not only for the sick but also for all the faithful.

In conclusion, on this part, the exorcism consists of a deliverance of the person possessed by the demons. It is through the external manifestations that the exorcist discovers the presence of evil forces. Exorcism is based on the biblical teaching that says that whoever believes in the name of the Lord Jesus Christ will perform all forms of miracles (miraculous healing, casting out demons and sorcerers, improving socio-economic conditions) (Mark 16:17-18).

After the cure of souls, the exorcist discerns the degree of possession and decides whether deliverance or simple intercession is necessary. After the deliverance, the exorcist is obliged to supervise (spiritually or materially) the delivered person to avoid a new bewitchment. The ritual of exorcism consists of ordering the demons to leave the person through words of authority.

Beyond simple words, some exorcists and religious leaders of the Catholic charismatic prayer groups of Lubumbashi use some material elements with therapeutic virtues (oil, rosary, etc.) based on the case of the blind man that Christ had healed by using mud. Although syncretism has a biblical justification, the abusive use of practices similar to diviners brings exorcists closer to fetishists or magicians. This is why it is among the negative impacts of Pentecostalisation on the Roman Catholic Church in Lubumbashi.

4.6 Partial conclusion

In this chapter, the objective was to examine the extent to which the practice of Pentecostal values (healing, prosperity, deliverance, etc.) had a missionary impact on the Roman Catholic Church in Lubumbashi. Two research methods were used: participant observation and comparative methods. At the end of the discussions with the respondents, two types of impacts emerged according to the participants: positive and negative.

Despite the existence of impacts deemed negative by some respondents, an appropriate response would improve knowledge of the Catholic faith and worship, thus limiting the negative effects of the movement. An unbiased mind would agree that all of these negative influences can still be saved, for where there is a will, there is a way. The Roman Catholic Church in Lubumbashi is doing its best to sift the wheat from the chaff of Pentecostalisation, while remaining faithful to its doctrine.

There is a Latin adage that says: "Abusus non tollit usum", which means that "the abuse of something does not take away its legitimate use". This wise saying applies to the case at hand. The Bible strongly condemns the abuse of wealth, which can take three forms: a) how it is acquired, b) how it is used, and c) how it is invested. A good example of this is the singing accompanied by clapping and dancing, a practice not previously used by the Roman Catholic Church, but which is part of Pentecostal worship. The Roman Catholic Church in Lubumbashi has used such practices in its own mode of worship to make them equally lively and attractive. In many charismatic prayer groups in Lubumbashi, it is now normal for the congregation to respond spontaneously and loudly with "Amen" as soon as the priest says, "Praise the Lord" or "Hallelujah," a practice that was once unique to Pentecostals. To throw out all these practices would be suicidal and colossal damage would be felt!

What emerges from this survey is that Catholic actors, clergy, consecrated men and women, and even the lay faithful, readily embrace the positive evolution and influence of Pentecostalisation and strive to reject the negative effects. The Pentecostal firebrand and Catholic orthodoxy are not necessarily in conflict with each other, but complement each other in order to meet the pressing need for a vibrant, dynamic, and

accommodating liturgy, and most importantly, for Catholic worship to always meet the challenges that affect people's lives.

In summary, the impact of the practice of Pentecostal values as a missiological adaptation strategy, as compared to what was practiced before, is as follows: in general, according to the Participants, charismatics are committed to the fulfillment of God's Mission according to the norms of this Church, although there are exceptions.

CHAPTER 5

EVALUATION OF THE PENTECOSTALISATION OF THE ROMAN CATHOLIC CHURCH OF LUBUMBASHI FROM A MISSIOLOGICAL PERSPECTIVE

5.1 Introduction

This chapter focuses on the evaluation of Pentecostalisation in the Roman Catholic Church of Lubumbashi from a missiological perspective. The objective is to present some useful missiological perspectives related to Pentecostalisation. In order to achieve this objective, the researcher used the interpretive descriptive method which allowed him to obtain a detailed interpretive description of Pentecostalisation in its context of this study.

For Janzon (2012:43) the missiological perspective is fundamental and major in all of Theology and serves to remind other disciplines of their missional nature. The missiological perspective was defined in this study as the viewpoint pertaining to Missiology. The researcher was concerned with evaluating Pentecostalisation in the Roman Catholic Church of Lubumbashi from a Missiological perspective. How is Pentecostalisation perceived as a missionary adaptation practice by this Church? Missional practice is the action of a church that knows it exists not only for its own sake, but also to serve God's mission in the world (Guder quoted by Janzon, 2012:49). A question worth raising is how Pentecostalisation equips the Roman Catholic Church in Lubumbashi in its missionary activities? Missiology has been defined in this work as a scientific discipline that studies, collects and applies data related to mission.

The researcher started from a missiological reading grid as a hermeneutic standard to interpret Pentecostalisation in the Roman Catholic Church of Lubumbashi. But what is the missiological perspective that serves as the norm for evaluating Pentecostalisation in the Roman Catholic Church of Lubumbashi? The following lines will give the necessary guidelines.

5.2 Historical overview of the missiological perspective of the Pentecostalisation of the Roman Catholic Church in Lubumbashi

To assess the Pentecostalisation of the Roman Catholic Church in Lubumbashi from a missiological perspective, the researcher drew on Kuhn's (1983) theory of scientific

revolutions, which states that science only evolves when one theoretical framework manages to replace another (Juignet, 2015). He speaks of paradigmatic change; a paradigm represents assumptions, principles, and techniques accepted by members of a scientific community. It is an epistemic model that unites researchers for a period of time, and then will be substituted by another following a scientific revolution that will profoundly change ways of seeing (Juignet, 2015:1).

A new paradigm has emerged, but its contours were defined not long ago. This paradigmatic representation has been referred to, for lack of a more specific concept, as the contemporary or post-modern paradigm (Bosch, 1992:65). The model proposed by Kuhn applies not only to theology in general, but also to missiology and missionary reflection (Bosch, 1992:65).

From the Edinburgh Conference (1910), the first issue of the *International Review of Mission* was published (January 1912). From then on, the fundamental paradigm in the field of missiological reflection underwent changes (Bosch, 1992:65). During this period, the so-called non-Christian world was particularly Europe and North America which had not yet been evangelized. Today, the tendency is to desire, at least theoretically, a mission from everywhere to everywhere on the six continents.

During this period, the Christian missionary movement was encouraged primarily by the self-awareness of Westerners and their understanding of religion. Today, mission is confronted with a world that has little regard for Western prestige (Bosch, 1992:65).

Since Vatican II, the Roman Catholic Church has been trying to recreate another missionary paradigm. With the advent of the Catholic Charismatic Renewal, this new missionary paradigm that was emerging took several forms, including that of Pentecostalisation in the Roman Catholic Church of Lubumbashi.

The conception of mission among Roman Catholics underwent a profound transformation (Bosch, 1995:316). The central event in this change is undoubtedly the Second Vatican Council (1962-1965). Stransky (1982:344) is right in saying that in recent years no other major church or international confessional body has examined its conscience or gone through an awareness of mission as intensely as the Roman Catholic Church did during the four years of the Second Vatican Council. Two other paradigms had meanwhile taken over from the medieval Catholic paradigm: the

Protestant Reformation and the Enlightenment (Bosch, 1995). Nevertheless, for several centuries, the Catholic paradigm was only marginally affected by these two new models. This Church has realized that another paradigm is indispensable, that only a new vision is likely to lead it out of the rut and into new commitments.

In order to discuss the way in which the Roman Catholic Church in Lubumbashi has understood and implemented its mission, it is necessary to point out in passing the categories of historical-theological paradigms proposed by Hans Küng (1984:25) (Bosch, 1995:242). He considers that the whole history of Christianity can be organized into six main paradigms, namely:

1. The apocalyptic paradigm of early Christianity,
2. The Hellenistic paradigm of the patristic period,
3. The paradigm of medieval Roman Catholicism,
4. The Protestant paradigm of the Reformation,
5. The paradigm of the modern era, the so-called Enlightenment,
6. The ecumenical paradigm in the process of realization.

According to Küng, each of these six periods highlights a particular understanding of the Christian faith. Each of them offers a specific understanding of Christian mission. Each reflects a theological "paradigm" that is profoundly different from any that has gone before it. The Christians of each of these eras understood and lived their faith in a way that only partially corresponds to the understanding and experience of believers in other historical periods (Bosch, 1995:242).

Today, the Roman Catholic Church in Lubumbashi finds itself confronted with situations that it would never have imagined in the past. It has to find solutions that are both relevant to our times and consistent with the essence of the Christian faith. This has led to shifts in missiological paradigms, resulting in the Roman Catholic paradigm of mission based on Pentecostalisation. In this new paradigm of mission, the Roman Catholic Church of Lubumbashi is called to take up the challenge of a few states of affairs including:

- the fight against the unjust structures of oppression and exploitation,
- the progressive shrinking of the world and the limited nature of its resources; the interdependence of human beings and their environment,
- ecological problems, the threat of a nuclear holocaust or a Coronavirus-like pandemic (Covid-19),
- religious freedom, the prosperity gospel, etc.

This new situation constitutes a challenge, starting with that of finding solutions adapted to our time. It is no longer possible for the Roman Catholic Church of Lubumbashi to be content with reacting piecemeal to each new problem it faces. The world today requires a "transformational" hermeneutic, that is, a theological response that begins by transforming the church and then leads to a missionary commitment that involves adapting Pentecostal practices to its traditional paradigm in order to serve God's mission, thus giving rise to a new paradigm called "Pentecostalisation" in this study.

Before addressing the missionary methodology used in the Roman Catholic Church of Lubumbashi, it seemed necessary to first present the Protestant missionary methodology given the more or less close relationship between the two and the objective of this chapter which is to present some missiological perspectives useful to the Church in general.

5.3 Protestant mission methodology used in the Democratic Republic of Congo by Protestant missionary societies

5.3.1 Mission practice during the colonial years

It is important to briefly outline mission practice during the colonial period in order to understand the present. Indeed, not everything that happened during the colonial period was negative.

The colonial period of the world's history was also the period of the proclamation of the Gospel, and although this proclamation suffered from the "colonial infection," and even degenerated here and there under it, the Gospel is no longer to be thought of outside

the lands that were once colonized: the name of Christ has been named, his Church established, and the Kingdom of God is at hand in lands that were once "far away".

Without pretending to go into the details of this period, it is necessary to pause and step back so that we can examine the issues that arise in this period of church history, which has been so important and formative in the history of modern missions.

One important element to note is how the systems of colonial government affected missionary strategy. The broad outlines of this colonial influence on mission can be summarized with Garrard (2013:70-71) as follows:

(a) Whites only in charge

In most colonies, governments also imposed rules on missions that did not allow for national representation in the decision-making process of missions and church plants. It was later, and especially not until the 1950s, that national leaders had a real say in decisions made about the management of their own churches. In some places, day-to-day decision-making was left to the national churches, but policy, leadership selection, and finances were primarily at the discretion of missionaries. Some missions had conferences in which national pastors participated, but many did not (Neill, 1966:380). Indeed, some missions did not even consider relinquishing control to the national churches until the countries in which they worked began to demand their independence from colonial governments (especially in the 1950s). The result of this missionary domination in all decision-making undoubtedly left scars on the concept of the nature of leadership in many former colonies where missions were planted during this period.

b) The lordly mentality

The missionaries of the colonial period often acted in the same way as the colonial lords (Neill, 1966:316). It is true that not all of them acted in the same way, but many did, and they are the ones remembered for their actions. In the early days, it is not unknown for them to be transported in special chairs over long distances, in the same way as kings and chiefs of tribes; some had servants who pushed them on their bicycles so that they did not have to pedal. Many would not consider inviting nationals into their homes. In many parts of Central Africa, Africans stood outside and coughed until the missionary got up from his nap and spoke to them through the door or from his elevated veranda.

On mission stations, missionaries always built their houses a good distance from the "compound" where everyone lived. There may have been reasons for this, but it all made it seem as if there was a great gulf between the missionary and the common man. After all, missionaries were part of that strange colonial race, so what else could be expected?

These facts led to many difficulties later on and reinforced the idea that the church was foreign or owned by whites. In many of the former colonies, it was not until after independence that church leaders were elected at the national level and the young churches began to make their own decisions about what was important to them. In addition to the initial failure to communicate properly with the public, there is also a legacy in terms of a model that has been passed down to many national church leaders today. It is not uncommon today to see national church leaders acting in the same way.

c) Paternalism

In mission, paternalism is seen as the failure of missionaries to appoint and relinquish responsibility to national churches (Neill, 1966:382-385). There may have been what missionaries considered legitimate reasons for this failure, but the result has been that there has often been much antagonism and resentment on the part of national churches toward missions and missionaries because of this paternalistic attitude. Basically, the missionaries did not believe that the national pastors were capable of leading. Perhaps they feared that the type of leadership they would provide would not be of the level the missionary considered necessary. Many early missionaries were not well educated, but that does not mean they were incapable. Missionaries were often unable to provide theological training for their converts.

d) Lack of meaningful leadership training

When, however, it came to training the leaders of new churches on the mission field, little was done. The new leaders were capable communicators and good at understanding the culture and context in which they lived, but they were not always well trained. In a few countries, most leaders were privileged to receive a primary education. The missionaries did not believe that these people were capable of making sound decisions in church affairs. Undoubtedly, part of the difficulty was the colonial mentality that prevailed among many missionaries. In fact, some of the most educated members

of the population and those who became national leaders in their countries were those who came from mission schools and training centres.

e) Lack of initiative

Paternalism has left the new church believing that it is incapable of initiating anything on its own. New believers were led to believe that only missionaries were capable. Paternalism also reduced the level of individual responsibility to God and involvement in normal church activities such as evangelism, etc.

f) Dependence on the mission

Since missionaries had certain expectations regarding education levels, finances, etc., it was customary for missions to be responsible for the financial burdens of growing churches. They usually paid the evangelists and even the salaries of the pastors. Some denominations, such as the United Methodist Church in the United States, used to pay pastors' salaries and fund all projects in the various mission fields of which they were the original founders. They gave for the construction of church buildings or for the purchase of roofing materials. Institutions such as hospitals, clinics and schools were almost always the sole financial responsibility of the founding mission (Garrard, 2013:49). The emphasis on education and medicine as tools, as well as evangelism, meant that financial support for institutional work was never within the reach of new churches. Missions became fully responsible for an indefinite period of time. This responsibility generally included everything related to evangelism and church planting. This practice sent the message to national churches that there was no need to worry about finances because "the mission" would always pay. Thus, the mission was always perceived as an impersonal organization that had unlimited funds and always produced what was needed. This practice created great difficulty when missionaries initiated changes that limited the availability of funds. This creation of dependency is the origin of what is known in India and China as "rice Christians" (Garrard, 2013:78). In other words, people identified themselves as Christians in order to receive the benefits of education, employment, financial and physical reward. Often there was little evidence of conversion, but attachment was supposed to indicate belonging and that was considered sufficient. Today, this whole approach has been revised by those involved in missions; but certainly not by all.

g) Isolation of new converts

Many new converts to Christianity were more or less removed from their environment and placed in shelters or compounds where they were placed under the protection of the missions. The missionaries were thus entirely responsible for them. Furthermore, this cut the new believers off from their own context and family and made evangelizing their own contacts much more difficult than it should have been. It is very easy to criticize the "mission station" procedure, but in the circumstances of the time, the immediate question was how the new believers could be protected from the antagonism of their companions. This type of distancing is not practiced today, except in certain places where, in a Muslim field, people are threatened with death. Mission stations, as part of the missionary strategy, appeared as a necessary step in missionary work during the colonial period. This methodology has been criticized by missiologists and although it may have had negative aspects, it also served its purpose at the time. In some countries, it can still play a role in rural areas, although its structure needs to be modified so that it is not considered an island in the middle of a society. Perhaps one of the greatest disadvantages of the mission station today, besides its tendency toward isolationism, is that it becomes its own institution and requires large resources just to keep it functioning. These resources could be better used elsewhere.

h) Mission misunderstood as civilization

Not all groups, but a good number, view missionary work as a mandate to "civilize the savages." This was certainly the view of many in the state churches who were to engage in missionary work. These same churches were primarily concerned with the education of "savages" and saw Christianity as a civilizing force. This form of Christianity did not adapt well to local forms because it saw no advantage in doing so. The goal of these groups was rather to force the people of any country to submit to their forms. In fact, some of the missionaries in these churches did not care too much about salvation, because the most important thing was "culture" where the culture was Western. It is likely that many members of the mainline churches were not evangelical and did not understand what it meant to be "born again." Therefore, their actions had to be understood in light of their own understanding of what Christianity was. Today, most missions realize that the Western concept of civilization is very limited and is certainly not intended to take us into a foreign realm.

i) Courtesy

One of the commendable practices of the colonial era in many areas was what is called comity (Beaver, 1968:203). Protestant mission denominations accepted that there was no room for competition on the mission field. There were large areas where there were no missions, so missions decided among themselves that they would not encroach on areas where other denominations' missions were located. This was practiced in rural areas, but in the larger cities where the population density was greatest, it was agreed that there would be sufficient numbers for all to participate in church planting and evangelism. Unfortunately, today, many denominations are competing for the same population and the emphasis is even more on the differences between denominations than in the past. This results in a lot of duplication and waste of resources.

Beyond the national and societal differences, Protestants in the Democratic Republic of Congo have adopted a common form of evangelism. The Protestant method was based on common basic principles, which are summarized below:

5.3.2 The basic principles

5.3.2.1 Evangelisation of Africans by Africans themselves

Among the elements in favour of this principle, there is the willingness of missionaries to enter into contact with the people to be evangelized. In fact, all Protestant societies have adhered to the principle that the evangelisation of Africa is the work of the Africans themselves (Kavenadiambuko, 1999:103). For this reason, they found it necessary "to use indigenous people to extend their influence and increase the chances of success of their evangelizing action" (Hakiza, 1999:247). Because of several factors, such as the vastness of the region and the diversity of languages, the Protestant missionaries needed "indigenous intermediaries to not only learn the local languages, but also to communicate with the population" (Hakiza, 1999:248). They therefore did not hesitate to train these intermediaries to become indigenous auxiliaries of the apostolate (Hakiza, 1999:251). The choice of these indigenous auxiliaries was, on the one hand, to serve as intermediaries between the populations and the missionaries in interpreting the different language, culture and mentalities, and to replace the missionaries in the evangelisation of the Congo because of the unfavourable climate for their health (Hakiza, 1999:251-252), starting from the main idea that "every country in the world must be evangelized

by its own sons, with the foreign missionary, white or black, playing only the role of initiator, promoter" (Hakiza, 1999:256).

Also, the choice to train indigenous collaborators was motivated by the advantage of extension and the increase of chances for the success of the work and for the dignity of each person.

In addition to the native auxiliaries, the Protestant missionaries used the strategy of evangelizing the Africans through their expatriate missionary brothers. However, this last principle was abandoned in order to return to the original principle of training local pastors on the initiative of the missionaries (Hakiza, 1999:256).

5.3.2.2 Creation of local indigenous churches and evangelisation of the whole Congo

The will of the Protestants to evangelize the whole Congo at once was obvious. That is why they tried to reduce conflicts and diversities; however, despite these efforts, they were not able to unify their theology and their religious practices.

As for the idea of founding local churches, the Protestant missionaries of the time were inspired by the theories put forward by two of their predecessors, great Protestant thinkers, great figures of missionary politics and methods, namely the British Henry Venn (1796-1873) of the Church Missionary Society, (Stock, 1899:83, 411-426; Shenk, 1977:467-485), and the American Rufus Anderson (1796-1880) of the American Board of Commissioners for Foreign Missions (Shenk, 1981:168-172). Their main ideas consisted of the establishment of independent indigenous churches in mission countries, managed entirely by indigenous pastors (Hakiza, 1999:266). According to this theory, the missionaries must first be trainers and initiators who will eventually become simple collaborators or advisors of the indigenous pastors.

The idea is to root Christianity in local cultures, dissociating evangelisation from Western civilization, and to avoid turning local churches into "colonial branches of Western missionary societies" or their carbon copies. Not only did these thinkers put forward a thesis for local churches in terms of evangelisation, but they also advocated the independence of local churches in terms of financial support by their own faithful.

These theories were applied by successive generations and served as a basis for the formation of regional churches.

5.3.2.3 The Bible in the hands of the people to be evangelized

According to Bontinck (1980:56), Protestants believed that the Bible itself should be the most effective and lasting missionary par excellence, so they quickly offered it to everyone after translating it into various languages. The reading of the Bible was required of all the faithful, along with a life based on the practice of the gospel and long hours of prayer, strict observance of God's commandments, regular mortification to avoid sin and the punishment of God's wrath (Kavenadiambuko, 1999:102-103).

5.3.2.4 In-depth study of the local language

The Protestants also translated some hymns and developed a common dialect called "Ki Missioni" (Protestant language), after a thorough study of the local language (Mahaniah 1973:207). The Protestant desire to establish direct contact with the population influenced certain attitudes that can be seen throughout the evangelisation. Not only did they think of making the Bible available to everyone, but they also sought to adopt the local language, setting up key doctrinal and biblical expressions.

5.3.2.5 Charities and schools

In order to gain the esteem of the populations to be evangelized, and also in order to reach out to different segments of the population, the Protestants began by building hospitals and schools, which served to train the first catechists and pastors. The objective was also to change the behaviour of African students into true young Christians, imbued with pure Protestant culture (Mahaniah, 1973:2012-2013).

According to Vermeersch (1908:9), Protestant missionaries focused almost exclusively on schools, especially schools for catechists. They organized dispensaries to give consultations to the sick.

5.3.3 The articulation of the Protestant methodology

The Protestant methodology was marked by two precise moments without being strictly separated. They are, therefore, two forms of methodology that inspired the Protestant missionaries, with each one having its advantages and disadvantages:

5.3.3.1 The "stations of mission" or centripetal method

Mission stations are understood to mean posts created as places of influence in order to attract the pagan masses (Kavenadiambuko, 1999:105). The missionaries would then set up in a specific place where they would wait for the arrival of the pagans to be converted. This method can also be called the centripetal method; its objective was to form an influential nucleus, a model that would serve as an example to others in the villages. The aim of the Protestant method was to form children who, once they returned to their villages, could introduce the Gospel into the heart of the ancestral society, as long as they became catechists, teachers and pastors (Mukoso, 1981:239).

For the Protestants it was necessary to think of "the establishment of a strong central station, from which secondary stations would radiate, and then when the work was solidly established in a region, a new post would be founded in a neighbouring region", (Braekman, 1961:92). It was a plan in line with the concern of the American Baptists, that of working only in regions using a common indigenous language (Braekman, 1961:98-99).

5.3.3.2 The "chapel schools" or centrifugal method

Based on the unconvincing experience of the mission stations, the Protestants set up a method considered more effective - that of chapel schools or centrifugal method.

By chapel-schools was meant the installation in each village of a school that served both to learn to read and write, and to pray and teach catechism. The new Protestant centrifugal method was as follows: to go to the people in their villages, instead of making them come to the mission station; to multiply visits to the catechist and to the villages for an in-depth evangelisation (Mukoso, 1981:239).

With this method the Protestant missionaries went straight into the pagan villages, establishing a catechist there. For them, the adults also had to be converted and they

believed that the Christianization of the country would never be achieved exclusively through the education of children. The Protestant method found a favourable field because it reached the pagan environment and did not linger to seek the formation of a Christian ghetto. Hence the setting up, in almost all villages, of auxiliary stations called Bible-schools or outposts and directed by a teacher-evangelist, emphasizing the reading of the Bible (Kratz, 1970:287-288).

5.3.4 Critical evaluation of the Protestant methodology in the Democratic Republic of Congo

The Protestant methodology allowed missionaries to penetrate pagan environments with a precise objective and concrete motivations. It is also worth noting the great effort to bring the Bible within the reach of the people by translating it into the local language and teaching it to the population through catechism schools and Bible schools.

However, the free interpretation of the Bible has not favoured a single notion of the Church, obeying common principles and a common tradition, but rather it has created a multiplicity of evangelical communities, obeying particular principles.

Protestant morality also influenced the doctrine by its welcoming of local culture and its emphasis on external facts important for regulating human life.

However, the Protestants thought they were evangelizing the Congo with the centrifugal method, without dwelling on the method that tended to form a Christian ghetto. Today, we are witnessing the success of this protestant method in the city of Lubumbashi with the ability of protestants of all levels to read the Bible.

Protestant evangelisation in Congo has finally known two distinct periods. These two periods are supported by two main methods, namely the method of mission stations or centripetal method and the method of chapel schools or centrifugal method.

5.3.4.1 The centripetal method

The first method, the centripetal one, was noted for its insufficiency. Due to the following elements this method quickly became an extra-customary centre, far from the villages to be evangelized by the fact that it emphasized the central station, thus neglecting the environments to be evangelized; Moreover, the pastor could not frequently visit the

villages in order to make himself known to the population and to succeed in explaining the Christian doctrine because he was obliged to remain at the central station where he had innumerable occupations. Furthermore, the children trained in these central stations returned to their villages where they did not escape the practices and requirements of the traditional morality, formerly abandoned. Thus, from the Christianity they learned, these children took with them "only a veneer of religious principles and practices" that were harmless in the face of the traditional practices they encountered in their own villages (Mukoso, 1981:238).

The mission station method could not be effective for the reasons described above and others. In fact, this method meant that the evangelisation process was centralized at the central mission where everyone had to come to listen to the word of God and do the catechism; that is, evangelisation was the work of the missionaries alone without the collaboration of the people to be evangelized. Moreover, the objective of this method was based only on a portion of the people, namely the children who were to form a ghetto, far from the pagans. The disadvantage of this approach is that the expected influence of this core group of children on the conversion of the other pagans who remained in the villages was non-existent, since these children were not capable of imposing a way of thinking on the adults. For Mahaniah (1973:200) the few converts from this method became so because of the violence inflicted on the people by the agents of the state; this fact pushed the population to convert to Christianity to find protection at the mission station. It was not until 1886 that the Protestant missionaries began to see some positive results because of the trust they earned from the people (Mahaniah, 1973:200).

5.3.4.2 The centrifugal method

As for the new Protestant centrifugal method, several advantages can be underlined, among which are the regular contact of the missionaries with the population. This permanent contact allowed the missionary to inspect at the same time the school and to examine the catechumens for their admission to Baptism and the Lord's Supper; the idea of inculturating the Christian message among the people to be evangelized (Mukoso, 1981:239).

For Baur (2001:144) the Protestant movement put together evangelical preaching (evangelism) and evangelical living (evangelicalism), thus giving a beginning to the proper missionary activity. The revised Protestant method, that of chapel schools, advocated an in-depth evangelisation. By installing a catechist in each village, by emphasizing the integral formation of all (children and adults), by trying to form the people in their environment and surroundings, the Protestants believed that in-depth evangelisation is the work of both the missionaries and the people, taking into account their own mentalities and customs.

The chapel school also provided access to reading and writing instruction as a springboard for Bible reading. Kratz (1970:287) notes that Protestant catechists were responsible for providing religious instruction to all; they also learned to read and write. Their knowledge gave them a certain authority in the villages. The desire to rise to the level of the Europeans by reading and writing brought to the catechist an ever increasing number of pupils. The emphasis was on reading to prepare the faithful to read the Bible.

The objective of the Protestants was therefore to push inwards to try to reach the largest possible social strata; it was therefore not necessary to concentrate on the periphery in mission stations. It was necessary to enter the pagan milieu and to try to speak to them about God, taking into account their cultures and mentalities (Braekman, 1961:92).

5.3.5 Two fundamental principles from the Protestant methodology in the Democratic Republic of Congo

5.3.5.1 The theory of local churches

This theory was launched in the Protestant churches as early as 1887 (Mambuene, 2008:31). It is a copied implementation of the ideas of Cardinal Lavigerie who, already in 1874 in the Catholic world, advocated that the true evangelisation of Africa would only be the work of the Africans themselves. Lavigerie (1950:255-256), started from the theory of Saint Paul. But it seems that these ideas of the Catholic prelate did not have an echo in the Catholic world at the time.

Mambuene (2008:31) points out that from the beginning, in fact, unlike the Catholics, the Protestant missionaries thought that adult conversion was possible but that an adequate method had to be found to achieve it. They thought that respect for tribal traditions should be encouraged as long as they were not incompatible with Christianity. They thought, therefore, to enter into the pagan villages and share the life of the villagers without moving the missions too far from these villages and without locating them in European posts; they were already planning, upon entering Africa, to create evangelical communities and to transform the social life of the Congo people by helping them to take charge of their own lives (Slade, 1959:212-213).

Protestant missionaries did not limit themselves, like earlier Catholic missionaries, to theories about the creation of local churches and the role of the laity while gradually building up indigenous clergy and collaborators; Protestants, therefore, invested themselves in initiating local churches and a responsible laity, thus dividing the church into regional, local, independent, and financially autonomous churches.

5.3.5.2 Efforts of inculturation

In the Protestant Church, from the beginning of the mission in the Congo, there was a great effort of inculturation in the following areas: The translation of the Bible into the local language, the catechism in the local language, the deep study of the local language in relation to the Bible, the liturgy and morals (Mambuene 2008:32).

In conclusion, this Protestant methodology has had some relationship with the Catholic methodology, especially in terms of proximity and familiarity with the people.

5.3.6 Missionary methodology of the Roman Catholic Church

The missionary practices used for the Pentecostalisation of the Roman Catholic Church in Lubumbashi through the Charismatic Renewal are based on the missionary methodology contained in the teaching of the Catholic Magisterium. Also, given that the field of this research is the Roman Catholic Church, it was important to present its missionary methodology on the basis of which the Pentecostalisation of the Catholic Church in Lubumbashi was made possible. According to Lucien (2007:10) Catholic theology defines the Magisterium as "the official power or function of teaching". In this sense, we must remember the Pontifical Magisterium (that of the Pope alone), the

Episcopal Magisterium (that of each bishop considered alone) and the Universal Magisterium (that of the whole constituted by the Pope and the subordinate bishops). This group can be united (in an ecumenical council) or dispersed throughout the world.

One cannot speak of the methods of evangelisation in the Catholic Church without referring to the teaching of the Magisterium on this subject. This teaching forms the basis of all missionary activity. It is important to evaluate the Pentecostalisation of the Catholic Church in Lubumbashi from a missiological perspective in the light of this teaching of the Magisterium which remains an essential reference in this field. The evaluation of Pentecostalisation in the missiological perspective was done on the basis of certain documents of the Magisterium and of the popes from Vatican II onwards to see the elements that they propose around this theme and their presence in the Charismatic Renewal.

If the Magisterium does not develop a methodology as such, it at least gives the criteria for its development and the appropriate elements that serve as a key to reading it. These criteria are to be found in three important documents, one from the collegial Magisterium and two from the pontifical Magisterium, namely the conciliar decree on missionary activity *Ad gentes*, the Apostolic Exhortation of Paul VI *Evangelii Nuntiandi*, and the Encyclical on the permanence of the missionary precept of John Paul II *Redemptoris Missio* (Mambuene Yabu, 2008: 75). On the basis of these three documents, some elements of missionary methodology have emerged from the teaching of the Magisterium and are found in the Catholic Charismatic Renewal of Lubumbashi. However, it should be noted that the enumeration made by the researcher is not exhaustive. It is rather a question here of giving indicative information that reassures the use of missiology in the Pentecostalisation of the Roman Catholic Church of Lubumbashi.

Before addressing the missionary practices in the Pentecostalisation of the Roman Catholic Church of Lubumbashi, let us first discover the content of the missionary methodology in the teaching of the Magisterium as we have just outlined above.

5.3.7 Missionary methodology in the teaching of the collegial and pontifical Magisterium

5.3.7.1 The Decree "Ad Gentes"

After the world war Mambuene Yabu (2008:77) points out that there was the need to review the purpose of the mission. Indeed, the mission had to be reoriented away from western submission and towards the circumstances of the people to whom the Gospel was to be preached. Ad gentes recognizes the diversity of the operation of the mission according to the changes of places, men and circumstances and admits its unity and uniqueness.

The unique concern that animated the various speakers was to suggest a new missionary theology no longer based on the difference between mission lands and Christian lands but rather on a universal meaning of mission (Paventi, 1969:98). The conception of the universality of mission had taken the place of the perception of individual conversion, i.e., all are called to be heirs and participants in the promise in Jesus Christ, through the Gospel (Bea, 1980:367).

Of the six chapters that describe missionary activity, we shall retain two that deal with missionary methods, namely the second and third chapters. While the second chapter, entitled Missionary Work itself, gives the theological criteria which serve as methodological guidelines, the third chapter, entitled Particular Churches, insists on pastoral practices in missionary methodology.

5.3.7.1.1 The Missionary Methods in Ad Gentes

The decree Ad Gentes with its universal and not particular value does not enter into the particularities of the methodologies once used by missionaries. The decree sets out to rethink and design new methods of preaching the faith, adapted to today's political, economic and cultural situations. And this, despite the particularity and diversity of the places that call for the particularity and diversity of the methods. Ad Gentes presents the essential structure of missionary work that can be applied to the various situations, that is, elements that derive directly from the essence of the Christian economy of salvation and that have a fundamental validity in every time and place; elements that are

essential and fundamental in the proclamation of the Faith and in the founding of Churches (Neuner, 1967a:193).

Four essential elements, therefore, form the basis of the missionary methodology presented in the text of the Council and developed in chapters two and three of the decree: witness, or the sincere and constructive insertion of lay Christians in the midst of the environments in which they are to bear witness through their life of charity and dialogue, as well as through their position in all the efforts of material and spiritual progress according to their Christian inspiration (n. 11-12), the explicit proclamation of the gospel from which faith and conversion derive (n. 13), the catechumenal formation that leads to baptism (n. 14), and finally the formation of the community from the baptized in order to implant the Church, taking into account the culture of the people (n. 15-18) (Masson, 1966:243-244).

The explicit proclamation of the Gospel is the main and central element in the methodology. *Ad Gentes* advocates the use of preaching in a global vision of the work of spreading the Faith, making missionary preaching not only the proclamation of Christ to the pagans, but also a work that has its own original and distinctive character from other forms of transmitting the Gospel message (Grasso, 1961:242-267, 1969:216). In fact, the actors are first of all God who sends the missionaries to go and proclaim the Good News. They are supposed to accept the Word and internalize it in order to transmit it faithfully to men; then, the Word, the work of God, which must be accepted by men who, in turn, transmit it through proclamation and witness; finally, the diffusion of the Word among men through the catechumenate and in society through inculturation. The main motivation of *Ad Gentes* comes from the will to announce the Kerygma to people who are not yet in contact with the event of Jesus Christ⁴, but also to announce the didache to those who are already Christians and converted, knowing that this second element is more pastoral than missionary⁵.

⁴ *Ad Gentes* 6: The preaching of the Gospel and the planting of the Church among unbelieving people to invite them to conversion, is the purpose of the *Ad Gentes* decree.

⁵ According to Mambuene Yabu (2008:78) this distinction between Kerygma and Didache in missionary preaching comes from Charles Harold DODD in his book *The Apostolic Preaching and its developments*, London, 1936, 7-8. Faced with the conviction that one is not born a Christian but becomes one through the preaching of the Gospel with the goal of faith in contact with Christ, biblical research came to ask whether there was not a difference between the preaching of the Gospel to Christians and to non-Christians, not only in terms of method but also in terms of content. This research led to the revelation in

5.3.7.2 The Apostolic Exhortation "Evangelii Nuntiandi"

5.3.7.2.1 Presentation of the Apostolic Exhortation of Paul VI

On the solemnity of the Immaculate Conception of Mary, December 8, 1975, Paul VI published the Apostolic Exhortation *Evangelii Nuntiandi*. For the Pope, it was necessary to carry out a program of pastoral action in which "evangelisation is the fundamental aspect" (Paul VI, 1976:81). In fact, the major theme of the Synod of Bishops from September 27 to October 26, 1974, the event from which the Apostolic Exhortation came out, was: evangelisation in the contemporary world (Caprile, 1975); evangelisation in spite of the presence of other important themes such as that of the family, as can be seen in the history of this Synod of Bishops.

5.3.7.2.2 The methods of evangelisation in *Evangelii Nuntiandi*

In its fourth chapter, "Ways of Evangelization", *Evangelii Nuntiandi* presents the general methods, concrete means and spirit for a better evangelisation, which are a response to the urgency imposed by the new conditions of society, which make it necessary to review all the methods and to match them with suitable means, without betraying the content of the message, in order to deliver the Christian message to modern man.

For the Pope, we must seek to know the addressees - that is to say all men - and to adapt the ways in order to overcome the rupture between the Gospel and the culture, for the purpose of living the mission not only in geographical extension but also in depth (Fini, 2001:259). The Pope recalls some ways or methods of fundamental and indispensable importance, without forgetting to touch the central or nuclear element capable of making evangelisation effective again, so that it is not reduced to words but deals with the things of life lived. Among these methods there are the testimony, the preaching, the liturgical celebration, the catechesis, the means of communication and the popular piety.

the same New Testament of preaching to non-Christians, that is, missionary preaching, and preaching to catechumens and to Christians who were already baptized and members of the Christian community.

5.3.7.3 The Encyclical of John Paul II "Redemptoris Missio"

5.3.7.3.1 Presentation of the encyclical

The encyclical *Redemptoris Missio* was published on December 7, 1990, by John Paul II, who gives teachings on the permanent value of the missionary precept (Tomko, 2001:9). For John Paul II, the mission of Christ the Redeemer, given to the Church, is still far from its end (John Paul II, 1990:1). The encyclical wants to reclaim, following the hesitations of the 1980s, the validity of the missionary mandate to the people, whose missionary concept is also supported by St. Paul (1 Cor 9:16), (Fini, 2001:255).

The purpose of the encyclical is to encourage the Church to renew its missionary commitment (John Paul II, 1990:2). In this way, the main respondent of the encyclical has become the Christian world, the ecclesial world first.

5.3.7.3.2 Missionary Methods in the *Redemptoris Missio*

What concerns us here is the fifth chapter in which *Redemptoris Missio* presents the ways of mission, that is, witness, evangelisation, conversion and baptism, the planting of local Churches, basic ecclesial communities, inculturation, interreligious dialogue, human promotion and charity, as operational strategies of missionary activity.

At the end of the presentation of the missionary methodology in the teaching of the Catholic Magisterium, it is necessary to note the elements that recur in the three teachings mentioned above and that are part of the missionary strategy of the Pentecostalisation of the Catholic Church of Lubumbashi. They are the explicit proclamation of the Gospel, the catechumenal formation that leads to baptism, and the formation of the community from the baptized to implant the Church (*Ad Gentes*); the witness, the preaching, the liturgical celebration, the catechesis, the means of communication and the popular piety (*Evangelii Nuntiandi*); and witness, evangelisation, conversion and baptism, local church planting, basic ecclesial communities, inculturation, interreligious dialogue, human promotion and charity, (*Redemptoris Missio*). The following section will attempt to evaluate the application of these methods in the Pentecostalisation of the Catholic Church of Lubumbashi.

5.3.8 Pentecostalisation and Missionary Practices in the Roman Catholic Church of Lubumbashi

In his book on missionary methodology in Africa, Mambuene Yabu (2008:41) gives the articulation of Catholic methods. According to this author, the Catholic Church had used the following methods for its mission in the Democratic Republic of Congo: school colonies, chapel farms, chapel schools and adaptation. The Catholic missionary methodology that fits this study is adaptation (adattamento) or Father Dufonteny's method. Dufonteny was a Belgian Redemptorist missionary who worked in the Bas-Congo Province (DRC) from 1907 to 1923. Criticizing the previous Catholic methods, he supported a more progressive and effective method called the "method of adaptation". This method consists in stripping oneself of what one has and what one is, in order to create another personality whose characters, sometimes unpleasant, are borrowed from foreigners. For Dufonteny (1926:11-34), the missionary must not impose his European conceptions, his European customs, and his European methods on the peoples he evangelizes. He must adapt himself to their mentality, to their form of language, to their individual and social condition. For Mambuene Yabu (2008:44), the method of adaptation leads to the following result: to create an atmosphere of trust, to attract sympathy, in order to achieve the first step in the method: the acceptance by the natives of a religious hold that does not require any painful sacrifice on their part: to accept willingly a catechist teacher, who teaches them both. This method takes into account cultural elements and African religiosity; it is open to both adults and children. Finally, the method of adaptation was able to show the effort made by Catholic missionaries in studying the local culture and their willingness to adapt to certain local customs, the beginning of the march towards a true inculturation of the Christian message which would be the later work of the Popes and theologians. This is why Pungi (1986:85) considers the Catholic Charismatic Renewal as an opportunity for the inculturation of the Gospel. The use of Pentecostalisation as a coping strategy demonstrates how the Roman Catholic Church in Lubumbashi has used this missionary method for communicating the Gospel. If Pentecostalisation was used as a method of adaptation, its effective implementation led to several other methods including those we have just mentioned in the missionary methodology drawn from the teaching of the Magisterium. These are essentially the following methods which can also be considered as indicators for the evaluation of Pentecostalisation from a missiological perspective.

5.3.8.1 The preaching of the Gospel

According to Galindo (2015:3), there is an inseparable link between the Catholic Charismatic Renewal and the Second Vatican Ecumenical Council. In order to conform to the missionary methodology contained in the teaching of the Magister, as defined above, the Catholic Charismatic Renewal of Lubumbashi emphasizes the proclamation of the Gospel (Participant 152 2020). In the preaching of the Gospel message, the Renewal seeks to obtain the adhesion of all those to whom the Word is announced, since the arrival point of evangelisation is the reception of the Word (Participant 152 2020). It is therefore clear that the Renewal establishes a relationship between evangelisation and the reception of the Word. According to Mambuene Yabu (2008:79), the originality of missionary preaching is what in other words can be called evangelisation and is presented as a missionary strategy with a clear function: one becomes a Christian through the proclamation of the Gospel (I Cor 4:15) and the sacrament of baptism (Grasso, 1967:260, 264). Ratzinger, as quoted by Mambuene Yabu (2008:79), believes that the preaching of the Good News is the primary element of any missionary activity. The Charismatic Renewal missionary preaches the Good News in a language that is culturally appropriate and sensitive to the people to be evangelized. The particular form of his missionary preaching is considered to purify, elevate and perfect for the glory of God and human joy.

In fact, based on *Ad Gentes*, the Charismatic Renewal of Lubumbashi considers that the originality of missionary preaching consists in the presentation of the Kerygma, that is to say the preaching of the Gospel to non-Christians, and no longer consists only in the presentation of the didache, that is to say the preaching of the Gospel to Christians who have already been converted, as was the custom in the past (Participant 155 2020).

While presenting the general lines for a preaching that takes into account the freedom of each person, the freedom of conscience of each subject, his adhesion to the Faith and his conversion, the Catholic Charismatic Renewal of Lubumbashi does not exclude in any case the proposal of the Good News to all through Preaching. The contact with Jesus Christ thus invites the response of man to the message of salvation that evangelisation brings (Participant 153 2020).

The missionary preaching of the Charismatic Renewal has a content and an object, namely the Kerygma, that is, Jesus Christ, author of life, creator and redeemer. For the Charismatic Renewal, what is to be proclaimed following the Magister, is not a formula but a person, Jesus Christ who is the Way, the Truth and the Life (Second Vatican Ecumenical Council, 1966:13). At this level, *Ad Gentes* presents Jesus Christ as the Saviour of all humanity. The knowledge of Christ in evangelisation can be initial; the important thing is that man has the awareness of having encountered the mystery of God's love and of realizing that God loves him in Jesus Christ; this is the first contact with Christ that evangelisation must seek to establish (Participant 155 2020).

In the Charismatic Renewal, missionary preaching or explicit proclamation of the Word is a method that is not complete in itself, because the simple contact with Jesus Christ cannot be called evangelisation, yet it is necessary that from this contact comes a positive response called adherence (Participant 152 2020). By helping man to establish a relationship with Jesus Christ, for his conversion, preaching allows a change in the orientation of life (Grasso, 1967:264). In this sense, preaching for the Charismatic Renewal generates implicit adhesion, and this must grow through explicit and profound knowledge of the mysteries of Christ, through catechesis. Here a direct relationship is established between preaching and catechesis. The first contact with Jesus Christ takes place in preaching, and then comes the profound process of accepting the Word when the individual has encountered Jesus Christ. In this process, the Charismatic Renewal addresses the two deep and essential aspects of the life of Jesus Christ: his death and resurrection (Participant 153 2020). This process is called catechesis and has the role of deepening the knowledge of Christ, of making explicit what the love of God means for man (Grasso, 1967:260).

5.3.8.2 The Catechumenate

The main objective of the catechumenate is to form a Christian. The catechumenate exposes truths that the individual must learn in order to gain real knowledge of the content of the faith and the meaning of the precepts (Participant 156 2020). It also promotes contact with Christ in the interior life in order to recognize that he is the Saviour with whom the individual must die to live in God. This requires a lifestyle according to the precepts of the Gospel; it promotes the insertion of the individual into the community of the people of God, through baptism, to die in sin and rise with Christ.

He recommends that the particular community nourish and support the new Christian, helping him to live his faith together with others in charity and witness (Masson, 1966:267-270).

For Pope Paul VI (1976:44), catechesis means the systematic religious teaching by which Christians are taught the fundamental elements, the living content of the truth that God has wished to transmit to us, and that the Church has sought to express in an ever richer way, in the course of her long history.

The Second Vatican Council insisted on catechesis, that is to say, the process that has at its centre the journey of the human person in faith and Christian initiation, that is to say, a process that has at its centre the Paschal event, in the work of evangelisation (Second Vatican Ecumenical Council, 1966:12). He facilitated the Pentecostalisation of the Roman Catholic Church of Lubumbashi by his request to go beyond the legal, administrative and institutional aspects. He also insisted on the adaptation of catechesis to the environment⁶, progressing with the ecclesial life, making the catechumenate not a pure exposition of dogmatic truths and moral norms, but above all an informative teaching, a formative education, a progressive insertion within the people of God.

In the Catholic Charismatic Renewal of Lubumbashi, these teachings are to educate the people in the Christian life and not to remain on the intellectual level. Catechesis becomes more and more a method adapted to the objective and subjective conditions of the recipients (culture, age,). The first Congress on catechesis was held in Likasi (Participant 156 2020).

5.3.8.3 Christian witnessing

Another missionary method used in the Pentecostalisation of the Roman Catholic Church in Lubumbashi is Christian witnessing. The preaching of the Gospel mentioned

⁶ SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution on the Sacred Liturgy Sacrosanctum Concilium, n. 65: "In mission countries, in addition to the elements of initiation provided by Christian tradition, it will be permissible to admit those other elements of initiation which are found to be practiced by each people, insofar as they can be adapted to the Christian rite, in accordance with articles 37-40 of the present constitution.

above also has a close link with Christian witnessing, which is a form of evangelisation and a proof of internalisation of the Word received (Participant 157 2020).

In the Catholic Charismatic Renewal, the call is made to every Christian to participate actively in the life of the Church and the obligation to witness to Jesus Christ everywhere. Christian witness is a duty of all Christians (Second Vatican Ecumenical Council, 1966:245).

At the same time that the decree *Ad Gentes* gives the theological essence of witness, it also underlines its content and the way in which it should be applied. The forms of witness refer to the proclamation and acceptance expressed in the Word to be transmitted and in external actions, in concrete life. The content of Christian witness thus becomes the new life received from Christ, which makes the Christian not only witness to a doctrine but to a gift received from God and which finds its fulfillment in God (Neuner, 1967a:199). He must make this gift bear fruit, communicate it and transform himself through this gift in order to participate in Christ's salvific mission in the best possible way - the purpose of witnessing points to God, the Church and man.

For Participant (157 2020), witnessing is a consequence of the proclamation of the Word received and lived. In fact, not only does it belong to the individual to bear witness, in the sense that it is man who must give a response of faith before the message of salvation, but it also belongs to the whole Church to bear witness through the support it expresses to the individual and through its works. The individual who bears witness does so in his personal life and at the same time in his universal relationship of communion with others; but there is also God who presents himself as the end of man's progress towards the Kingdom.

With regard to the way of witnessing, the Charismatic Renewal of Lubumbashi refers to the decree *Ad Gentes* which presents the exemplary life and the Christian presence (Neuner, 1967a:200). Witnessing is a form of implicit preaching, regardless of the conditions in which the Christian finds himself: an environment where explicit and open preaching is forbidden or not. Testimony is therefore an external expression of the inner being and a proof of adult faith. The Christian testimony, while being linked to preaching, keeps its own value and always constitutes a foreword to preaching, since the Christian message is the communication of the life of Christ which is necessarily

expressed in acts and words. In order to be credible and meaningful, the Charismatic Renewal ensures that the life of Christ is presented in a clear and understandable way to people in preaching. In this way, we see that the witness of life gives rise to preaching and vice versa (Participant 159 2020).

Christian witness is expressed in two distinct forms, namely dialogue and charity. Dialogue is the first form (Neuner, 1967a:203). It is the dialogue between God and each individual in his or her situation as a believer or non-believer. This form of witnessing that puts dialogue and solidarity at the centre denies the traditional form of missionary methodology of constituting a "ghetto" outside the social and cultural life of the people to be evangelized⁷. For Participant (157 2020), in the Catholic Charismatic Renewal, the missionary insertion is made in the global will to demonstrate its belonging to the community that welcomes it in order to serve as leaven inside the dough. Christians are integrated members of the community life of the place where they live in order to be true witnesses of the Gospel and to be able to persuade the pagans.

The second form of Christian witness is Christian charity. For *Ad Gentes*, witnessing goes as far as the duty of charity of the missionary towards the people and the duty of charity that the missionary arouses among the people. The essential origin of charity is God because God's saving love embraces all people without distinction in order to save them all. This saving love of God for humanity found its fulfillment in Jesus Christ and must continue in the Church. Thus, according to Neuner (1967b:246), Christian charity is nothing other than the expansion of God's saving love into human community and history. Charity is thus universal since God's love embraces all people. If the motivation of the Christian charity is God who loves us, the end of this charity is the man to whom the love of God must reach (Neuner, 1967a:205).

⁷ According to Mambuene Yabu (2008:86) one should refer to the missionary methods of the Scheuts fathers with the "school colonies" and those of the Jesuits with the "farm-chapels" which had the objective of forming a Christian "ghetto" separated from the pagan villages. They were there to form purely Christian villages, with a social and cultural life different from the rest. The Council recognizes these errors but finds that these missionaries acted in good faith, under the circumstances of the time.

5.3.8.4 The formation of the Christian community and its maturation

According to Participant (156 2020) the Catholic Charismatic Renewal considers that there is a close link between preaching, catechumenate, witnessing and the formation of the Christian community and its maturity. In fact, the baptized who are the fruit of the whole preceding process of preaching, catechumenate and witness, are adapted to constitute a community in Jesus Christ. Based on the data of the dogmatic constitution *Lumen Gentium*, the decree *Ad Gentes* insists that the Holy Spirit, who calls people to Christ and introduces them to the faith by begetting them to a new life through baptism, gathers these people into a single People of God (Second Vatican Ecumenical Council, 1966:15). This means that the formation of the community is the consequence of the whole work of evangelisation. The craftsman who works at the planting and building of the Church is the Holy Spirit, while the missionary plays the role of cooperating in raising up this people of God conscious of its triple prophetic, priestly, and royal mission (Seumois, 1967:282).

Following the recommendations of *Ad Gentes*, the Catholic Charismatic Renewal of Lubumbashi forces itself to form communities whose characteristics are, in particular: a community conscious of its mission in Christ; a community deeply rooted in its natural human environment; a community animated by the concern for the restoration of Christian unity; a community that is radiant and faithful to itself; a community that provides for its ministries and its different orders of faithful (Seumois, 1967:282). In fact, the conciliar text specifies that the mission *Ad Gentes* has as its fundamental objective to lead Christian communities to full maturity. This is the main and specific objective of missionary activity, and it cannot be said to have been achieved until a new particular Church living normally in its natural setting, has been built up (Second Vatican Ecumenical Council, 1966:19-22).

For the sake of inculturation, the Catholic Charismatic Renewal of Lubumbashi has adopted the principle expressed in *Ad Gentes*, which encourages the creation of liturgical forms that respond to the traditions of the different peoples of Lubumbashi and the Democratic Republic of Congo (Second Vatican Ecumenical Council, 1965:37); profound adaptations beyond the use of the modes of expression proper to the population of Lubumbashi. Adaptation is not only permitted in the area of liturgy and worship, but also in the forms of popular piety and in religious life; this is expressed in

the term proclaiming the glory of the Creator (Second Vatican Ecumenical Council, 1966:22). There is also adaptation in theology, evangelisation, catechesis and preaching, which is desired in the conciliar expression to make the grace of the Saviour to shine forth. Finally, an adaptation is desired in the canonical legislation taking into account the traditional forms of social life in order to order the Christian life as it should be. It is, therefore, in those elements which touch the particular genius of a people that the healthy adaptation must be made, in conformity with the principles formulated concerning the growth in maturity of the young Churches. The Council advocates an original theological reflection in the young Churches, avoiding the danger of syncretism and particularism.

5.4 Concluding evaluations of the missionary methodology

If it is possible to affirm that the Catholic Charismatic Renewal is a fruit of the Second Vatican Council, it is necessary to note that the Council Fathers presented elements around which the missionary must base his method in order to reach the final goal of missionary activity, that is to say, to make Christians and save souls.

Among these elements, the explicit proclamation of the Gospel holds the central place, because the decree proposes its use in a global vision of the work of spreading the Faith, making preaching at the same time the proclamation of Christ to the pagans and a work that has its own, original and distinctive character from the other forms of transmitting the Gospel message with which it keeps a close link, namely Christian witness, the catechumenate and the formation of a mature and responsible Christian community. If witnessing has its own meaning, which is realized where explicit preaching is or is not possible (Neuner, 1967b:251), preaching communicates salvation in Jesus Christ, using catechesis to constitute a community of Christians in freedom of conscience. Far from planting the Church with Western culture, *Ad Gentes* speaks instead of the formation of local churches and Christian communities; it encourages the ecumenical spirit of the members, the apostolic spirit, and promotes the diversity of ministries such as local clergy, lay apostolate, and indigenous catechists.

The missionary methodology in *Ad Gentes*, applied by the Catholic Charismatic Renewal of Lubumbashi, proceeds therefore from the Preaching or explicit proclamation of the Gospel, through the catechesis adapted to arouse the testimony of those who

receive the Word, in order to react positively, constituting communities of believers and particular Churches.

The missionary methodology expounded by the Council has had an impact on post-Council pontifical thinking, especially in the Apostolic Exhortation *Evangelii Nuntiandi* of Paul VI and the Encyclical *Redemptoris Missio* of John Paul II.

5.4.1 Witness to Christian life

The witness of Christian life is another missionary method used by the Catholic Charismatic Renewal of Lubumbashi. This method is mainly derived from the Apostolic Exhortation *Evangelii Nuntiandi*.

While *Ad Gentes* presents living preaching as the central way of evangelisation, *Evangelii Nuntiandi* sees "the witness of an authentically Christian life, entrusted to God in a communion which no one can interrupt, but also given to one's neighbour with unbounded courage, as the initial gesture of evangelisation, the first means of evangelisation" (Paul VI, 1976:21). Passing on tacitly and silently, the testimony of life is the first means of evangelisation, because as Paul VI will say: contemporary man hears witnesses more willingly than teachers, or even if he listens to teachers, he does so because they are witnesses (Paul VI, 1976:41).

For *Evangelii Nuntiandi*, it is the questioning on the part of the people, prompted by the authentic life witness of the evangelizer, that is the starting point of the evangelisation process; in the sense that the agents of evangelisation must themselves truly believe in what they proclaim, live by what they believe, and truly preach what they live. Paul VI calls this witnessing pre-evangelisation (Paul VI, 1976:41).

The witness of life, according to Paul VI, calls for holiness; every evangelizer, following the whole Church, must seek to put on this attitude and disposition of soul, a lived witness of fidelity to the Lord Jesus, of poverty and detachment, of freedom in the face of the powers of this world, which realizes the profound unity between the Love of God and the Love of man, which the contemporary world tends to separate (Paul VI, 1976:41).

Paul VI, in *Evangelii Nuntiandi*, presented witness as "the first means of evangelisation". *Redemptoris Missio* of John Paul II points out, for its part, the witness of life as the first form of the mission, because contemporary man "believes more in witnesses than in teachers".

Participant (158 2020) recognizes that the witness in the Catholic Charismatic Renewal is based on Jesus Christ, witness par excellence of the Father, and on the Holy Spirit, witness of Christ. This is imposed by the fact that the Gospel message is not a simple set of ideas but the person and doctrine of Jesus Christ. Proclaimed as the Word of God, this message invites adherence to the person and teaching of Jesus. Witness calls for the proclamation of the Message and proclamation calls for witness.

For Pope John Paul II, the missionary must bear witness to attention to people and charity towards the poor; the little ones and those who suffer; and to a commitment to peace, justice, human rights and the promotion of the human person. All these values are sought by the Catholic Charismatic Renewal of Lubumbashi in the fulfillment of the holistic mission of God.

5.4.2 Living preaching

In the Catholic Charismatic Renewal of Lubumbashi, preaching, or the explicit and clear proclamation of the Word of God, serves as a language adapted to the transmission of the mystery of Jesus Christ, which the witness of life needs in order to be sufficient and complete (Participant 156 2020).

Preaching finds its importance in Paul's letter to the Romans 10:14-17: "How can we believe unless we hear? And how can we hear without a preacher? (...) for faith is born of preaching and preaching is done through the Word of Christ."

For Pope Paul VI (1976:43), the best preaching is that which adapts to the present circumstances of modern and contemporary man and must help to transmit the Word of God in order to arouse Faith (*Fides ex auditu*) because Faith comes from listening to the Word of God; but listening is not possible without preachers.

5.4.3 The Liturgy of the Word

The Catholic Charismatic Renewal of Lubumbashi opts for the liturgy of the Word as taught by Pope Paul VI. Indeed, far from underestimating the reading of life's events for a good and adapted evangelisation, Paul VI underlines the importance of the homily as a valid and very adapted instrument of evangelisation (Paul VI, 1976:43). For it expresses the deep faith of the sacred minister who preaches and insofar as it is imbued with love. In the liturgy of the Word, the homily takes centre stage; it must therefore be well cared for and presented.

The elements of a good homily are also underlined: simple, clear, direct, appropriate, deeply attached to the teaching of the Gospel and faithful to the Magisterium of the Church, animated by a balanced apostolic ardour which comes from its own character, full of hope, nourishing for the faith, generative of peace and unity (Paul VI, 1976:43).

5.4.4 The specificity of Christian salvation: Jesus Christ

In the Catholic Charismatic Renewal of Lubumbashi, salvation refers largely to Jesus Christ and the proclamation of the Kingdom of God as the centre of the Gospel (Participant 159 2020). In the methods used for the transmission of the message, it is taken into account that Jesus Christ is the only saviour of the world. It is from faith in Jesus Christ, Son of God, and in this man alone, who died and rose again, that salvation is obtained. Therefore, beyond principles and circumstances, the missionary will not forget to communicate to the people the Truth of salvation in Jesus Christ (Participant 159 2020).

Following the apostolic exhortation of Pope Paul VI, the Catholic Charismatic Renewal of Lubumbashi (Participant 157 2020) considers that Christ as the first evangelizer announced the Reign of God and salvation through signs, and he is also the content of evangelisation. The centrality of Jesus Christ and the proclamation of the Kingdom of God must always be emphasized in every work of evangelisation in order to clarify the relationship between Christian salvation and human liberation (Paul VI, 1976:10-34).

5.4.5 Conversion and Baptism

The call to conversion is the subject of all the preaching of Jesus (Mark 1:14-16) and the apostles (Acts 2:38). This urgent call comes from the salvific will of God manifested in his ancient and new revelation. Similarly, in its missionary approach, the Catholic Charismatic Renewal is interested in the call to conversion that accompanies the first proclamation of Christ the Saviour (Participant 70 2020).

In the Charismatic Renewal, the invitation to conversion is not proselytism but a duty of all to propose the Good News of Jesus Christ to everyone. The proclamation must remain a proposal and not an imposition; it does not take away the person's freedom; on the contrary, it respects it (John Paul II, 2003:46).

The proclamation of the Word of God in the Catholic Charismatic Renewal is ordered to Christian conversion, that is to say, to full and sincere adherence to Christ and to his Gospel by faith (John Paul II, 2003:46). While being a gift of God, conversion is not limited by the total and radical Faith required of the faithful from the beginning. For John Paul II (2003:46), conversion takes place when, by a personal decision, one accepts the saving lordship of Christ and becomes his disciple.

But the link between the proclamation of the Word and conversion, and between conversion and baptism, must be stressed. In fact, conversion to Christ is linked to baptism, because it is the will of Christ, who recommended that all nations be made disciples and baptized, and also because of the intrinsic compulsion to receive the fullness of life in him. Conversion and baptism cannot be separated, not only because baptism is the seal of conversion, the outward sign that makes it visible and attests to it, but also because baptism remains the sacrament that signifies and brings about this new birth in the Spirit. It creates real and indissoluble bonds with the Trinity, and makes members of the Body of Christ which is the Church (John Paul II, 2003:47)

Remaining faithful to the teachings of John Paul II, the Catholic Charismatic Renewal considers that conversion and baptism are therefore intrinsically linked insofar as one is the consequence of the other (Participant 72 2020). A question arises for the baptism of children (minors) who, once of age, are obliged to make a profession of faith. Similarly, the missionary cannot preach conversion if he is not able to convert himself. Therefore,

one cannot speak of evangelisation without the call to conversion, which is thus linked to the missionary mandate of Christ (Mark 16:15-16; Lk 24:47) (John Paul II, 2003:47).

5.4.6 The foundation of ecclesial communities

Almost all the parishes of the Catholic Church in Lubumbashi have an assembly of the Charismatic Renewal. If not, one wonders in the Catholic Charismatic Renewal, how can one claim to have evangelized if there is no concrete action that goes in the direction of the foundation and the construction of local communities? (Participant 75 2020). These are the consequence of a Church that tends towards maturity after having understood the salvific action of Christ and that wants to experience it, living in a community of faith, love and hope. John Paul II does not lose sight of this argument in his encyclical: Above all, it is necessary, he writes, to seek to establish everywhere Christian communities that are signs of God's presence in the world and that grow to become churches (John Paul II, 2003:49).

In the eyes of the Pope, the role of these local Churches is not only limited to their maturity, but they must also become missionaries in their turn. The goal of the new evangelisation, according to John Paul II's encyclical, is to renew the Christian community to become missionary. Therefore, the community is not truly renewed if it does not reach the evangelical maturity of the mission. It is necessary to totally convert one's state of mind in order to become missionary, and this is valid for individuals as well as for communities. Only by becoming missionary will the Christian community be able to overcome its divisions and internal tensions and recover its unity and the vigour of its faith (John Paul II, 2003:49).

5.4.7 Inculturation

Inculturation is a pivotal concept around which African theology is developing today. It is an all-encompassing theme because many elements of evangelisation are based on inculturation. The Catholic Charismatic Renewal of Lubumbashi integrates inculturation among its missionary methods based on the teaching of the Magisterium in this area (Participant 78 2020).

According to John Paul II (2003:52) inculturation is a change of cultural values through their integration into Christianity, and the rooting of Christianity in the various human

cultures. It is not a simple external adaptation of the Church to cultures but a whole transformation requiring reciprocal interpenetration without compromising the specificity and integrity of the Christian faith. Moreover, according to the Encyclical, it must promote the incarnation of the Gospel in the various cultures and at the same time introduce the peoples with the cultures into the Church, which must transmit its values to them, taking on what is good in these cultures and renewing them from within (John Paul II, 2003:52). Among the areas in which inculturation must be applied are evangelisation, theology, liturgy, catechesis, spirituality and ecclesiastical discipline (Second Vatican Ecumenical Council, 1966:19-22).

As for the missionaries, they must insert themselves into the socio-cultural world of those to whom they are sent, overcoming the conditioning of their environment of origin (John Paul II, 2003:53). Learning the local language and knowing the most significant expressions of the culture of the inhabitants are indispensable.

Participant (78 2020) declares that evangelisation as carried out in the Catholic Charismatic Renewal of Lubumbashi cannot do without the process of inculturation which favours the insertion of the Gospel in the local cultures by purifying them and which helps the missionary to know the cultures of the people to whom he proposes the evangelizing work. However, it must be done according to the directives of the Magisterium and its discernment. Being a product of man, culture must be purified, elevated and perfected (John Paul II, 2003:54).

5.4.8 Charity toward the poor, source and criterion of the mission

The Catholic Charismatic Renewal of Lubumbashi also uses charity towards the poor as a missionary method. It is especially inspired by John Paul II, who, in his Encyclical Letter *Redemptoris Missio*, insists a lot on the fact that the Church is called to share with the poor and with the oppressed of all kinds (John Paul II, 2003:60). It is God's love that the missionary must witness to. This love is especially towards the poor, the oppressed and the unfortunate. The missionary of the Catholic Charismatic Renewal strives to manifest this love through works of charity.

5.5 Soteriological perspective of the Pentecostalisation of the Roman Catholic Church of Lubumbashi

The Pentecostalisation of the Roman Catholic Church of Lubumbashi as a missionary work is also soteriological (Participant 17 2020). In using Pentecostal practices, the Lubumbashi Roman Catholic Church also places a special emphasis on salvation. Since Pentecostalisation is essentially biblically based, it should also be interpreted from a missionary, and thus soteriological, perspective. This perspective leads Wright (2012:5) to propose a "missional" interpretation of the Bible, a "missional hermeneutic," i.e., related to mission, or evoking the qualities, attributes, or even dynamics of mission. All the great religious traditions deal with the question of salvation, but they define man's predicament and the solution differently. There is no doubt that Christian mission is fundamentally also a question of salvation. Paul's missionary ministry was a priestly one; he offered the Gentiles as a sacrifice to God (Rom 15). Further on, and in Rom 10:13-15, Paul demonstrates how salvation and mission are linked in what can be called a "missio-logic". The predicament of human beings may vary and be described differently in different contexts, but it will always include alienation or conflict with God, others, self and creation. The Bible may call it death, slavery or sin; the reality is that humans without God are lost (Eph 2:1-3; John 3:16) and need to be saved by him, calling on his name in faith (Rom 10:13). Thus, salvation will always involve reconciliation first of all with God (2 Cor 5:17-21) but also with humans. Salvation has both a vertical and a horizontal dimension. The soteriological perspective of the Pentecostalisation of the Roman Catholic Church of Lubumbashi is seen in an eschatological light. It is a matter of hope. The church in mission has a message of salvation already realized in this life. Yet people are still suffering and dying, and need the hope of resurrection and eternal life that is offered in the gospel. The kingdom of God is yet to come. It will be a consummation that will involve all of creation (Rom 8:21-22). The mission accomplished through the Pentecostalisation of the Roman Catholic Church of Lubumbashi is presented as the proclamation and demonstration of the kingdom of God as a transcendent reality given by God, which is already entering this world through various signs. But it is also the expression of the Christian hope of the future, to be proclaimed to each person until the return of Christ. This is what it is all about: It is about salvation and hope for all.

5.6 Contextualization in the missiological practice of Pentecostalisation in the Roman Catholic Church of Lubumbashi

According to Anderson (2017:29), Pentecostalism has a fairly good track record of contextualizing its message and mission. For him, Pentecostalism, through its offering of the Spirit's power to enable every believer to witness to the ends of the earth, provides a contemporary example of the contextual flexibility of Christian mission in proclamation and practice. In practice, the Pentecostalisation of the Catholic Church of Lubumbashi is much more committed to contextualisation to better convey the message of salvation. It draws from African or Congolese cultural values the practices that easily attract the faithful. This is the case for example with Congolese music, dance, etc.

Pentecostal missions, especially those of the "Assemblies of God", promoted more "indigenization", that is, seeing the church as something that is "indigenous". This understanding is usually understood in the sense that the church is seen as "three-self church" - a church that is self-sufficient, self-governing, and self-propagating; but in the case of the Jesuit missionaries of the Roman Catholic Church, for example, Anderson (2017:30) points out that the emphasis was primarily on "inculturation," meaning adapting the Christian message to a given culture. In the Pentecostalisation of the Roman Catholic Church in Lubumbashi, this conception is most evident in the songs and dances expressed during moments of praise and worship.

In the Catholic Charismatic Renewal, Christians are in charge of carrying out the supreme order of God. Contextualization is used in the Pentecostalisation of the Roman Catholic Church in Lubumbashi as a means to facilitate the transmission of the Gospel and thus fulfill its missionary duty.

5.7 Prayer as a means of carrying out the mission in the Pentecostalisation of the Roman Catholic Church of Lubumbashi

After observing the way Pentecostalisation is practiced in the Roman Catholic Church of Lubumbashi, prayer is one of the means used to carry out the mission. It allows all Christians to mobilize to win souls in the nations. Lindsell (1969:52-53) justifies this use of prayer in Pentecostalisation because for him it breaks the distance and makes it easier to reach the farthest place on earth. Distance is not a factor that can diminish the

power of prayer between the person who prays and the person for whom one prays. Through intercession, solutions to life's problems can be found.

Participant (26 2019) acknowledges that Pentecostalisation in general as a missionary strategy is important, but prayer remains in this strategy a sure way to cross the obstacles that come before the Gospel. Getting along in prayer is a valuable means for the Catholic Charismatic Renewal in Lubumbashi. In praying for the nations, we must also pray for the unreached peoples (2 Cor 10:3-4). A very important thing for the Pentecostalisation of the Roman Catholic Church in Lubumbashi is to integrate intercession for the success of the mission.

In the prayer groups there are people who are in charge of receiving the requests of the missionaries and interceding for the unreached groups that are targeted. These people collect the requests and distribute them to the different sections of the church. In all cell group meetings, it is recommended to pray for the mission.

5.8 Presence of mission mobilizers in the Pentecostalisation of the Roman Catholic Church in Lubumbashi

In the Catholic Charismatic Renewal of Lubumbashi, there are mobilizers who work for the transmission of the Gospel to the unreached. They organize training for others. Those in charge of mobilization encourage Christians to reach the world. They plan various activities to stimulate the church, keep it informed of needs and direct it toward full involvement in the mission.

Mobilizers should not be content with one ministry; rather, they should exploit several possibilities that would allow each person to make his or her choice. They come to the aid of different missionaries to accomplish their task properly. They are motivated to help those in need to discover their calling and to become involved in meaningful service. They are expected to have many connections and are considered trainers. They multiply trainings to stimulate the church to engage in missionary work. Participant (28 2019) states that the mobilizer enables the church to organize missionary groups in the parish he attends.

5.9 Presence of "hosts" for mission in the Pentecostalisation of the Roman Catholic Church in Lubumbashi

In the Democratic Republic of Congo, the city of Lubumbashi is one of the cities that receive many immigrants in search of employment and well-being. In the Catholic Charismatic Renewal of Lubumbashi, hosts are responsible for caring for newcomers who attend the church. The hosts organize themselves to interact with those who come to the church for the first time and to know their identities. They offer them hospitality and witness to them Christ's affection in practical ways. They raise awareness in universities for the spread of the gospel. For the hosts, ethnic groups are not a danger to be feared, but rather an opportunity to exercise love and witness.

The Catholic Charismatic Renewal of Lubumbashi makes frequent use of the local languages of Lubumbashi, particularly Swahili and French. The use of local languages and cultural practices is a major asset for the success of this ministry. The practice of contextualization in this movement is a very appropriate and fruitful form of cross-cultural ministry and motivates one to engage in God's mission.

5.10 Qualities of the missionary in the Pentecostalisation of the Roman Catholic Church of Lubumbashi

For Participant (32 2019) the missionary in Pentecostalisation must be trained. His character must be balanced. It is true that it is not possible to achieve perfection; nevertheless, an appreciable morality is very essential. The mission field has so many pressures and challenges that weaknesses in this area must necessarily be overcome.

The missionary must remain constantly attentive to the voice of the Holy Spirit in order to be led by Him. It is only a matter of cultivating and maintaining an intimacy with the Lord, and being able to detect His voice from that of the present chaotic world. There will be times when important steps will be needed, when opportunities will be taken, or when threats will be visible. The absence of the experience of God's voice and the guidance of the Spirit can lead to failure in missionary work.

The missionary should have the talents and gifts necessary to carry out the mission and he must know how to use these gifts of the Holy Spirit. In the spiritual warfare that occurs on the mission field among the lost peoples of the world, a missionary who does

not know how to use his gifts of the Spirit will find it very difficult to make progress. For we are not to contend with flesh and blood, but with principalities, with powers, with the rulers of this dark world, with evil spirits in the heavenly places (Eph 5:12).

It is the task of the Catholic Charismatic Renewal to shape the behaviour of the one who goes on mission before being sent. God does not want the missionary to fall before he accomplishes his mission. While ministering in a prayer group, the missionary practices using the gifts of the Spirit and becoming sensitive to the Holy Spirit.

5.11 Means of implementing the charismatic Pentecostal missionary strategy practiced by the Roman Catholic Church of Lubumbashi

In its implementation, the charismatic Pentecostal missionary strategy of the Roman Catholic Church of Lubumbashi seems to follow the pattern of Wagner (1974:77) who identifies four essential points for the effective accomplishment of the missionary task. These are: the right goal, the right place at the right time, the right methods, the right people.

5.11.1 The Right Purpose

A proper understanding of the purpose of mission takes into account the Great Commission that Jesus recommended for mission, better known as the "Great Commission" (Matt 28:18-20). In these passages, there is not only the main purpose, but also a suggestion as to the people and methods to be used to achieve that purpose. Although several verbs are used in the expression of the supreme command (to go, to do, to baptize and to teach), only one of them is imperative in the original Greek: "to make disciples". Go, baptize and teach are participles in the Greek and imply activities by which one makes disciples. For an effort to be successful, it must have the right goal. Achieving the wrong or misunderstood goals has little impact.

Wagner believes that there is often confusion in contemporary missionary strategy in interpreting the means and ends of the highest order. He presents the reality as he has observed it in the field. Many missionaries confuse discipleship with purpose. Tract distribution may be an opportunity to do evangelism, but if it does not produce disciples, the goal is not achieved. The success of the mission cannot be measured solely by the fact that the workers have distributed tracts extensively, had hours of evangelistic radio

broadcasts, organized many evangelistic campaigns, or are engaged in many other good activities. The work can only be evaluated positively when these methods demonstrate their effectiveness in leading to discipleship.

Many programs are carried out in the name of the supreme order. Some of them are realistic, solid projects, carried out by correct people. But in the end, according to the standards of the supreme order, much of the work is about methods rather than goals. This is reflected in the fact that less than 10% of all mission funds are spent on reaching beyond the current barriers of Christianity, that is, "to the ends" (Wagner, 1974).

Wagner proposes the following criterion that can be used to determine whether a mission has achieved its goal: If a missionary company works in a pagan village and leaves that village three years later, leaving behind 250 people who recognize Christ as their Lord and these people meet regularly for worship, Bible reading, and prayer, then it can be said that the missionary company has made 250 disciples and thus fulfilled the supreme order.

Given the way Pentecostalisation has brought followers to the Roman Catholic Church in Lubumbashi, the right goal has been achieved even though evangelisation efforts are still ongoing.

5.11.2 The Right Place at the Right Time

The planning of mission activities to be in the right place at the right time is linked to the right goal. To make his point, Wagner (1974) uses the illustration of the farmer. A good farmer cannot cultivate his field only for entertainment. His goal is to harvest fruit as a reward for his efforts. When someone buys a farm, it is with the hope of producing fruit. In Strategy #1, disciples are seen as the fruit that is sought after in missionary work. During the sowing, pruning and harvesting, this vision must be kept in mind.

Planning activities to stay in the right place at the right time is linked to the right goal. Wagner (1974) illustrates his idea by considering the work of a farmer who does not cultivate his field just for fun. He works for a reward which is the fruit. When a person has acquired a farm, it is in the hope that it will produce fruit. Strategy #1 teaches that in missionary work, it is the disciples who produce fruit. This vision should be maintained throughout missionary activities.

The book of Luke 8:4-15 mentions Jesus talking about a sower who sowed on four parts of his field. But in the end only one produced. Anyone who aims for fruit will immediately ask, "Why?"

In Jesus' explanation, the variable element was neither the sower nor the seed (which is reported as the "Word of God"). Nor was it the method. It was the soil. Whatever the nature of the seed, every sower is aware that it will not bear fruit on a path, on stony ground or among thorns. The good seed must be sown on fertile soil in order to produce fruit.

In a missionary strategy, the lesson is that the seed of the Word must be planted in good soil if it is to bear fruit. Throughout the world, some peoples are receptive to the Gospel while others resist it. So, it is good to test the soil of the world before sowing.

Stubbornly sowing in stony soil, and waiting for it to produce disciples or not, is a foolish strategy. Farmers who aim for fruit do not often make this mistake. On the other hand, some missiologists do so without seeking to target the right place in the missionary strategy.

That is why it is desirable that missionaries who are well engaged in missionary programs or work evaluate what they are doing in relation to the fruits. Changing a program is not easy, especially when one thinks against all odds that it will produce fruit in a year. But very often those years extend into a lifetime. It is common to find missionaries who have wasted much of their time under the guise of making disciples, when in reality they have only done missionary work without achieving their goal.

However, it is often a difficult task to determine the most fertile soil or to know when a field is ripe for missionary work. Agricultural analysis procedures today are much more advanced than missiological analysis methods. Missiologists are constantly modifying their methods and showing dramatic progress. At present, there is much to be done in assessing the degree of receptivity or resistance to the gospel of different peoples. Modern missions will be able to take full advantage of this expertise and utilize these aspects of the "right place at the right time"-strategy.

Applied to the Pentecostalisation of the Catholic Church in Lubumbashi, this strategy has proven effective. It came at a time when the members of this church were thirsty for

the power of the Holy Spirit. It came at a time when some members were ready to leave the Roman Catholic Church to join the Pentecostal churches that were becoming more and more numerous in Lubumbashi and that were attracting considerable crowds. This was also at a time when, internationally, the Roman Catholic Church had just opened up an opportunity to reinforce the teachings on the power of the Holy Spirit through "Vatican II".

5.11.3 The Right Methods

In his discussion of strategy, Wagner (1974) emphasizes the importance of using effective methods in discipleship.

When the work does not bear fruit, it is recommended that the causes of the failure be examined, and solutions found. Careful analysis will often reveal that the problem lies in the operation of the methods. For example, working hard in a mature wheat field is good, but if an inappropriate tool is used to harvest, the result will not be satisfactory. The equipment used to harvest potatoes is useless in an apple orchard.

All over the world, there are people who can joyfully receive the Gospel and become disciples of Jesus Christ. But missionaries who are among these people and do not make disciples often use improper methods.

One of the most common methodological mistakes to avoid is using the wrong language. For example, the missionary thought that preaching in the official language would be enough to make disciples; however, it was only when he switched from the official language to the local dialect (the language of the heart) that the fruit appeared. If he had reserved himself to change his methods, no matter how hard he tried, there would have been no positive results.

The choice of methods should be based on real pragmatic factors. For example, an effective strategy is to determine measurable objectives and establish mechanisms to evaluate success or failure. In this way, it will be possible to look back and recognize which methods God has blessed and which He has not.

Pentecostalisation will have been based on practical methods in the Roman Catholic Church in Lubumbashi. It borrowed exactly the same practices then in force in the

Pentecostal churches: hymns in the local language, swinging the hands, shaking the head while praying, search for miracles and blessings through prayers, priority given to the power of the Holy Spirit, etc. These methods thus allowed the Church to be more effective and to have a greater impact on the people. These methods have allowed the Roman Catholic Church in Lubumbashi to curb the massive departure of members to Pentecostal churches.

5.11.4 The right people

The last equally important element of strategy in Wagner's (1974) conception is the need for Spirit-filled workers, considering the pattern of God himself working some things and performing others through men.

By way of illustration, divine providence determines fertile and unfertile soil. When certain fields produce at certain times, it can only come from God's sovereignty: "I planted, Apollos watered", writes Paul, "but God made it grow" (1 Cor 3:6).

In his sovereignty, God makes the field grow, but he does not harvest it. He leaves Christians to do that work, and he is glorified when his people "bear much fruit" (John 15:8). He is especially concerned about the "fruit that remains" (John 15:16). How did this fruit come about? The Christian can only produce fruit if the branch remains on the tree. Jesus is the tree and Christians are the branches.

This strategy focuses on the right person; the one who is completely filled with the Holy Spirit. Jesus Christ dwells in them, and they are fully consecrated in Him. This is the person who daily takes up the cross of Jesus and follows his master. If this last strategy is not considered, the first three strategies will remain a dead letter. This is why Jesus recommends that before beginning missionary work, the disciples be "filled with power from on high" (Luke 24:49).

Good people are those who can go, baptize and teach with a specific goal, to make disciples of all nations. Jesus promised that he would be with those who do this, until the end of the world (Matt 28:20).

The Roman Catholic Church of Lubumbashi has the necessary resources for Pentecostalisation. Besides priests who supervise the different groups, there are also

shepherds and other servants who are sufficiently equipped for the Pentecostalisation of the Roman Catholic Church of Lubumbashi for missionary purposes.

5.12 Pentecostalisation of the Roman Catholic Church of Lubumbashi in the face of the urban missiological challenge

Johnstone (2010:551) observes that today's urban settings are even more favourable for mission strategy than they were in Paul's day. He points out that in the twentieth century, pioneer mission was focused on reaching unreached people, especially rural areas. That time is almost over. Instead, we must now consider the urban world, which appears to be the next challenge. The 21st century will be characterized, according to this author, by the need for pioneering missions in the world's major cities - needs that are quite multiple and varied. In addition, Greenway (2002:553-558) notes some of the factors that missionaries would have to face in order to effectively reach today's cities, such as the city of Lubumbashi. These include the following:

5.12.1 Poverty and urban suffering

People who have arrived in the city of Lubumbashi in the recent past are among those who experience a great deal of difficulty in their daily lives. People from the peasant classes are not well prepared for this kind of suffering. They do not have the skills for the jobs that are available. They cannot buy a house or pay exorbitant rents, and are forced to live in the slums. Life is difficult for the urban poor. There is less security and much crime. Despite all this, many new people are flocking to the city of Lubumbashi, eager for a better life. Generally speaking, people who have recently emigrated and are experiencing significant changes in their lives are more open to the gospel than before. Newcomers to Lubumbashi are more open to new ideas, especially those concerning God and religion.

The population of Lubumbashi is predominantly poor or very poor. Mission in the city requires social ministries to facilitate the verbal proclamation of the gospel.

Requests related to social interventions are often made in the meetings of the Catholic Charismatic Renewal groups.

5.12.2 Racial, Ethnic and Cultural Diversity

The population of Lubumbashi is composed of people of different origins. They come from different tribes, castes, races and social classes and use different languages. This situation has an impact on the missionary strategy and the evolution of the church and requires missionaries who accept to live alongside many different peoples.

It is important to point out that the Church and even the Catholic Charismatic Renewal are undermined from within by these tares, notably tribalism, etc. This parameter affects the missionary action of the Church. The missionaries themselves are affected by these defects.

5.12.3 Religious pluralism

Unlike the villages where many people opt for a single religion, the people of Lubumbashi have a variety of beliefs and practices. The missionaries of the Roman Catholic Church in Lubumbashi had to deal with different groups. They had to be prepared to deal with those who reject all religion and those who believe that all religion is good.

5.12.4 Finding a Person of Peace

In the various meetings of the Catholic Charismatic Renewal in Lubumbashi, there is a constant concern to find a person of peace among the members. One of the approaches to evangelisation that has often been overlooked in the scriptures, is to find a "person of peace. When he sent the 72 on a mission to preach the good news, Jesus gave them the command:

"Into whatever house you enter, first say, 'Peace be upon this house!' And if there is a child of peace there, your peace will rest upon him. Stay in that house, eating and drinking what is given to you; do not go from house to house. Heal the sick in the house and tell them, 'The kingdom of God has come near you' " (Luke 10:5-9).

How can we recognize a man or woman of peace? In relation to the Bible, it is necessary to recognize him or her by three "Rs". The person of peace (1) is receptive to the gospel; (2) has a reputation for drawing people's attention to the message in the

family and community; and (3) effectively connects the bearers of the good news to that larger group.

In the Bible, in Acts 10:22, Cornelius was such type of person, "a righteous and godly man ... respected by all the Jews". Divinely warned by a holy angel, the men approach Peter at his home and invite him to Cornelius' home. Cornelius received him with joy and invited all his family and friends to listen to the apostle's words. As a result, Cornelius, his family and many others believed and were baptized.

God's natural procedure for communicating his supernatural message appears in Oikos. Everyone has oikos. His Cornelius area of influence - his "oikos" as it is called in the Greek New Testament - was the natural home of the early evangelists. Your "oikos" is your circle of influence made up of your family and the people for whom you are responsible. The very first Christian missionaries deliberately chose to reach out to any family whose gospel could enlighten them.

However, not all "people of peace" have dignity. Jesus delivers a possessed man who had been living in the grave for years (Mark 5:1-19). This man had a personality! His conversion had an impact on the whole region because he followed Jesus' instructions: "Go to your house, to your people, and tell them everything the Lord has done to you" (Mark 5:18-20). Because of his reputation, people were touched, and this is one of the reasons why Jesus' ministry subsequently drew many people.

On the other hand, not all "friends of the Gospel" become believers. There are those who remain "men of goodwill". A man of peace is ready to accept the gospel and to accept Christ as Lord. Then again, a man of goodwill may not be immediately favourable to Christ or may never be truly converted. But he has influence over others and accepts the value of what Christians bring. He protects others and directs them to his "area of expertise".

A person of goodwill protects and lets things happen, while the man of peace is sometimes the one who was converted first and then becomes the leader of the church. In this way, the good news can spread throughout the community.

In Psalms 37:37, it is written: "He who is upright shall be observed, and he who is upright shall be looked upon; for there is a seed for the man of peace." This posterity

may concern the salvation of many peoples. The "man of peace" is the one who is filled with the Holy Spirit and easily receives the Gospel. He is well rooted in his culture and can then transmit the Gospel more effectively to his ethnic group.

The Pentecostalisation of the Roman Catholic Church in Lubumbashi has given rise to a desire to find that person who can spread the Gospel sufficiently, and there are several in the Catholic Charismatic Renewal in Lubumbashi.

5.12.5 Becoming bicultural

When a man adapts to a new culture, he becomes bicultural. Sometimes, in the process, the idea of a single way of life is broken at the expense of cultural variety which allows people to live in different ways and to believe in the superiority of their own way of life.

This behaviour is called ethnocentrism. It is understood that apart from a sense of curiosity, people are not really motivated to learn about customs from elsewhere. Biculturalisms have gone from a philosophy that teaches uniformity to one that preaches diversity. Their attitude toward dealing with others is beginning to change and they often consider themselves more comfortable with other bicultural people.

Bicultural men truly live in two worlds. They belong to two cultures and are never completely comfortable when they are in either one. Sometimes they are happier in their adopted culture than in their home culture; nevertheless, they are members of both. Regardless of which culture they belong to, they will always want small things like food or information that reassures the other part of themselves. The most sought-after opportunities for them are often when they move from one culture to another after a long period of absence.

In the Democratic Republic of Congo, the city of Lubumbashi is known as a mining town with several mining companies. This is why the Congolese call it the "Copper Capital". As a result of this situation, it has become the crossroads of several cultures. To facilitate the spread of the message of Pentecostalisation, Catholic missionaries are obliged to be bicultural.

Hiebert (1976:45-60) reports that anthropologists have found significant differences between cultures. For them, these differences are observed in superficial habits such as dress, food, language and actions. Values, beliefs and worldviews change from one culture to another.

The difference is easily seen in the confusion and conflict that arises from the way different people may deal with the concept of time. For example, when a North American gives an appointment at 12:00, he or she expects the other person to arrive within five minutes. If the person arrives at 12:15, he or she is "late" and must apologize. If they are 30 minutes late, they must apologize. If they are 45 minutes late, they should not show up because they have done something very offensive.

But in Lubumbashi, respect for time is no longer strictly observed. It is common to meet people who arrive at church several minutes late. Contrary to the habits of the Roman Catholic Church to respect the programs of the masses, the meetings of the prayers of the Catholic Charismatic Renewal know sometimes overflows, specific to the Pentecostal churches.

There are also cross-cultural misunderstandings in the Pentecostalisation of the Roman Catholic Church in Lubumbashi. When people from two different cultures meet, the conclusions made by one about the other are based on their own cultural feelings. Cultural misunderstandings are often the result of indiscriminate actions. One example is when people exploit physical space when holding a standing conversation.

When entering a new culture, the first task should be to observe its habits. Reaction should not be judged on the basis of our own cultural background and preconceptions. It is desirable to consider that what is done in another culture is normal and why. Misunderstandings arise from ignorance of the other culture.

5.12.6 Ethnocentrism

Every man grows up in the middle of his own culture. Men are self-centred by nature. It is only when they become mature that they begin to cross the barrier between "me" and "you" in order to appreciate the opinion of the other. They also grow up in a given culture and learn its "right" ways. They suspect the practices and customs of others as inappropriate and backward.

Ethnocentrism is based on the naturalness of viewing the attitudes of others in terms of one's cultural biases. For example, Westerners may believe that the "right" way to eat is with a fork and spoon. They may be disgusted by people from Africa, India and the Middle East who prefer to eat with their fingers instead.

In the Catholic Charismatic Renewal meetings in Lubumbashi, there are people who feel more comfortable using local hymns and musical instruments that recall the local culture. This is the case, for example, with tom-toms. Others, however, prefer to use only synthesizers, suggesting an attempt to modernize the prayer meetings.

If cross-cultural misunderstandings are based on the absence of information from another culture, ethnocentrism focuses on feelings and values. It is not enough to simply understand the other culture. In order for identification to occur, we must consider the feelings that differentiate "them" from "us". When they are among those whom we consider to be "our kind of people", then we can recognize that we have succeeded in our ethnocentrism.

5.12.7 Syncretism and indigenization

Syncretism occurs when a sign or cultural expression has been adapted to the Christian reality in a given culture, but its ancient explanations continue to appear. As an illustration, a traditional pagan festival adapted for use by Christians, but some symbols may still retain occult connotations. The old meanings can seriously distort or falsify the true Christian meaning. Fear of syncretism is one reason why missionaries have not always been in favour of adapting cultural forms to the Gospel.

But when the adaptation of cultural forms is done with discernment, indigenization occurs instead of syncretism. Indigenization occurs when a culture discovers ways to use Christian meaning through adaptation or discovery of forms that are in harmony with the culture. The meaning is preserved without the superiority of the foreign culture.

The Pentecostalisation of the Roman Catholic Church in Lubumbashi is sometimes considered syncretic by some conservative Catholics who do not want to hear about miracles and other fruits of the power of the Holy Spirit.

5.12.8 Adaptation of cultural forms to the Gospel

Adaptation is one of the strategies used in missiology. Pentecostalisation as a religious form has been used by the Roman Catholic Church in Lubumbashi to consolidate its evangelisation. First, there is the culture of the city of Lubumbashi that has received the biblical message. Then there are the biblical teachings and the catholic doctrine which remain unchanged. Finally, there are the Pentecostal teachings which are often modified to facilitate their understanding while keeping the principle taught.

The Bible presents some illustrations of form change:

Greeting with a brotherly kiss (Rom 16:16, 1 Cor 16:20, 2 Cor 13:12, 1 The 5:26). This practice seems to come from a specific cultural situation and may not be used universally in all cultures. There are several forms of greetings in the Christian world. The principle here is to "greet each other warmly".

Luke 7:33: "For John the Baptist came, eating no bread and drinking no wine, and you say, 'You are not drunk,' for he has a demon. The Son of Man came, eating and drinking, and you say, 'You are not drunk: He has a demon.' 34: He is an eater and a drinker, a friend of publicans and people of ill repute. But wisdom has been vindicated by all his children."

The wedding at Cana where Jesus changed water into wine (John 2:1-11).

The Sabbath and the day of worship: The early church changed the day of worship (or day of rest) from Saturday to Sunday to celebrate the resurrection of Jesus. However, in many Muslim countries (e.g., Egypt), churches hold services on Fridays (as well as Sundays) to accommodate their culture and holidays.

Today, in many Western countries, large churches hold their services at times other than Sunday.

The principle is to honour the Lord by having a day of rest and worship each week.

"Honour your father and your mother, that you may live long in the land that your God will give you." The way to honour parents differs from culture to culture, but the principle remains the same: honour your parents.

Some cases that do not change in form or application:

Most of the Ten Commandments have never changed in their application.

"You shall have no other gods before me."

"Thou shalt not commit murder."

"Thou shalt not commit adultery."

"Thou shalt not steal."

5.12.9 Role of culture in communication

In the past, seas, mountains, arid deserts seemed like physical barriers between the peoples of the earth and communication was often difficult. Nowadays, this problem is solved by the abundance of modern means of communication such as airplanes, ships and other means of telecommunication. Nevertheless, a very real danger remains. As technology evolves and it becomes easier to cross geographic and national boundaries, it is possible to forget that it is the cultural barriers that are most important. Missionaries realize that crossing cultural barriers requires more than a microphone and a speaker. Cross-cultural communication is very complex to achieve its purpose.

Hesselgrave (1992:392-396) points out that the concept "culture" is polysemous. It accommodates linguistic, political, economic, social, psychological, religious, national, racial and other specificities. When it comes to conveying the message of Christ, missionaries should consider the importance of culture more. Ask experienced missionaries about the difficulties they have encountered in the field. Some of them will explain how they have experienced communication difficulties. Missionaries should be able to handle all these frustrations. They have been much more concerned with their message. Now they seek to communicate that message to those who have not heard it - that is the reason for their missionary activity. But before they can do this properly, they should learn again, not only the language, but also the behaviour of their target ethnic group. They should study before they can seek to communicate the gospel. They should listen before they preach. They should not only prepare the message for the world, but they should also discover the world to which the message is to be delivered.

The Catholic missionary of the Catholic Charismatic Renewal of Lubumbashi in his communication of the gospel looks to two cultures other than his own:

First, he considers the Bible. The message to be transmitted does not come from himself. He did not participate in the first communication of this message. Nor is he of the culture for which the message was intended. In relation to the message of the Scriptures, the missionary is a secondary, not primary, source. His role is that of a messenger, an ambassador.

Then the missionary turns to his recipients. His objective is to convince them to accept his message and place their faith in Jesus Christ as their only Saviour. In reconsidering the host culture, the missionary discovers that he will never be a native source. He discovers that he will always be limited in the way he contextualizes the biblical message. The receiving culture will always be an adopted culture, never his original culture.

The missionary transmits the message of the Bible that comes from God, through the apostles and prophets in the languages and cultural contexts of the Bible. As an ambassador for Christ, the missionary acts as an intermediary between the culture of the Bible and the culture of the target population. To put it simply, the "biblical culture" includes the cultural contexts of the original transmission of the Bible's message - Judah in the time of Ezra, Jerusalem in the time of Christ or Athens in the time of Paul.

5.12.10 Missionary Culture and Receiver Culture in the Pentecostalisation of the Roman Catholic Church in Lubumbashi

The gospel comes from the Bible and reaches the missionary in the language and forms appropriate to his culture. The missionary is concerned first with returning to the Scriptures and explaining its message in light of the language and forms of the context in which it was originally given. Then the missionary is concerned with translating and communicating the gospel in the language and forms that will make it understandable to the hearers and readers in the "culture of the receiver". This concern avoids as much as possible the intrusions of the "missionary culture."

In this cultural environment, there are sources, messages and receivers. The messages come from the sources in forms accessible to the receivers, who belong to those

cultures. The missionary comes from a different culture: he may come from Europe or the United States, from Kinshasa or city in the Democratic Republic of Congo, other than Lubumbashi. He has evolved in his environment and been educated in the language, the worldview and the value system of that culture. He acquired the gospel in the context of his own culture, a message that was transmitted by sources that were also from that culture. The target people also have their own culture. The missionary wants to pass on Christ in such a way that people will understand, repent, and believe in the gospel. Then he seeks to convey the message to "faithful men who can communicate it to others" (2 Tim 2:2) in culturally appropriate expressions that only indigenous leaders will be able to understand and communicate to others. In this case, two major challenges for the missionary must be emphasized:

First, it is now possible to perceive the missionary's task in a clearer context. The missionary is called to cross cultural barriers in two directions. He must proceed by correctly decoding the biblical message according to the principles of biblical interpretation and examine the Scriptures, in the original languages, if possible, but keeping in mind that this is the "culture of the Bible". He will need to consider the cultural context in which the message was originally transmitted. The missionary looks at the "receiver culture" with its own worldview, value system and communication codes. He will have to remember that the receivers of that culture are as deeply rooted in their culture as he is in his own.

Second, the missionary can deliver the biblical message in language and forms that are understandable to the people of the "host culture". The goal is to communicate the biblical message as much as possible, minimizing interference from one's own culture. This is not as easy as many would have us believe. For example, if we consider the implication of translating Rev 3:20 so that it is understandable to the people living on the shores of Lake Victoria in Tanzania. One should avoid addressing the Zanaki people by saying, "Behold, I stand at the door and knock" (Rev 3:20). This would mean that Christ is presenting himself as a thief, because in the culture of these people, it is rather the thieves who knock on the door of a house before robbing it. When thieves hear a noise inside, they disappear into the darkness. When an honest man comes to a house, he calls out the name of the person who is in the house. Therefore, among the Zanaki, it

was appropriate to say, "Behold, I stand at the door and call" (Hesselgrave, 1992:392-396).

5.13 Partial Conclusion

This chapter has focused on evaluating the Pentecostalisation of the Roman Catholic Church in Lubumbashi from a missiological perspective. The objective was to present some useful missiological perspectives through the interpretive descriptive method. After giving the historical overview of the missiological perspective of the Pentecostalisation of the Roman Catholic Church in Lubumbashi, and after evaluation, the following missiological perspectives were selected as useful to the Church:

- Use of the adaptation method,
- Preaching of the Gospel,
- Catechumenate,
- Christian witness,
- Formation of the Christian community and its maturation,
- Inculturation,
- Soteriological perspective of Pentecostalisation,
- Contextualization in the Catholic Charismatic Pentecostal Mission.

To implement the charismatic Pentecostal missionary strategy practiced in the Roman Catholic Church of Lubumbashi, it was necessary to find:

- The right goal,
- The right place at the right time,
- The right methods,
- The right people.

Pentecostalisation faced the following urban missiological challenge:

- Poverty and suffering,
- Racial, ethnic and cultural diversity,
- Religious Pluralism,
- Ethnocentrism,
- Religious syncretism.

CHAPTER 6

DISCUSSION, GENERAL CONCLUSION AND RECOMMENDATIONS

6.1 Discussion

This section is intended to discuss the implications of the results just presented. How do these results answer the original question? Has the central theoretical argument been confirmed or refuted?

To answer the main question of this study, the researcher looked at the socio-demographic characteristics of the participants, the characteristics of Pentecostalisation as a missiological adaptation strategy and the impact of Pentecostalisation in the Roman Catholic Church in Lubumbashi.

The findings confirmed the central theoretical argument that the Roman Catholic Church in Lubumbashi practices Pentecostalisation as a missiological adaptation strategy in the following ways:

6.1.1 Methodological Approach Used

Taking into account the nature of this study, the researcher opted for a rather mixed method with a predominantly qualitative approach to collect and analyse the data that was presented. This method proved to be more effective as it allowed for the combination of qualitative and quantitative methods.

6.1.2 Socio-demographic characteristics of respondents

6.1.2.1 Gender

The first element (variable) that was retained as the first characteristic of the sample was gender. The result shows that 160 participants were interviewed, 90 of whom were women (56%) and 70 men (44%). After analysis of this result, women outnumbered men among the participants.

The abundance of women compared to men could be justified through two phenomena, namely femininity and urbanity. By nature, women are easy to convince by any religious doctrine (Gen 3:6). Urbanity, with its multiple problems, leads women to seek the solution in the religious community.

The massive presence of women in the practice of Pentecostalisation is a determining factor in confirming the hypothesis of this study if we consider the adage that "to educate a woman is to educate a whole nation". In other words, to pentecostalise a woman in the Roman Catholic Church of Lubumbashi is to pentecostalise the whole Church.

6.1.2.2 Age

In the Democratic Republic of Congo, the age of 18 is considered the minimum age of majority. The researcher felt that at this age, the respondent was already baptized or even, according to the charismatics themselves, "effused" and therefore should have some experience relevant to the purpose of this study. Therefore, minors (those under the age of 18) were not included in this sample.

The results indicate that the 18-25 age group is the largest, with 61 youth surveyed, or 38% of the total sample.

This is because many young people in the Catholic Charismatic prayer groups in Lubumbashi join the movement for special reasons beyond those common to all members, such as meeting social needs: employment, marriage, travel, housing, etc. Young people are most motivated by these movements in which they form new relationships with people who hold power in society, to enable them to better prepare for their future or find employment. It is in these environments that they exchange freely through the responsibilities they exercise.

The second age group is the 26-33 year olds, with 34 (21%) respondents. This category of respondents behaves in almost the same way as the first.

The third age group, 34-41 years old, represents a total of 30 respondents, or 19% of the sample. The decrease in the number of respondents for this category and for the last one (22%) is explained by the fact that at these ages, people find that their ambitions are reduced, and they are more and more realistic in their perception of the world thanks to the development of their critical thinking. They prefer to be content with mass rather than going to prayer groups.

6.1.2.3 Civil status

It was found that 91 participants, or 57%, were single. This can be explained by their age. Many of them are still students.

Forty-four participants, or 27%, said they were married, 11 participants, or 7%, were widowed, and 14 participants, or 9%, had an unspecified marital status. They may be divorced and be said to be "unofficially married" compared to the officially married individuals in this table.

It was found that the Catholic Charismatic prayer groups, through the teachings they provide, create and implement conditions that facilitate engagement and marriage among the young people, who call each other "brothers and sisters in Christ", who are all members of the Charismatic Renewal.

6.1.2.4 Level of education

The result obtained informs that six (4%) participants, lack precise education. This does not mean that they did not provide information on this subject, but rather that they did not have the opportunity in their lives to study for the various reasons mentioned: wars, displacement, financial constraints of the parents, lack of schooling in the immediate environment, etc.

Twenty-two participants, or 14%, have a primary education while another ten, or 6%, have a state diploma that crowns the end of secondary education.

The participants who have a higher and university level are 47, of which 18 (11%) are graduates of the graduation cycle and 29 (18%) have a bachelor's degree.

For those participants who were not able to complete their education, we note that one of them, 1%, reached the third primary level. Thirteen participants, (8%) do not have a state degree. The reasons raised by the participants to explain the non-completion of school cycles are financial and material difficulties. On the other hand, 61 participants, or 38%, are still students.

6.1.2.5 Family composition

In the sample, family composition was taken into account to reflect the size of participants' households; given that the Catholic Charismatic Renewal in Lubumbashi places great emphasis on the spirituality of Christian households in the fulfillment of God's mission (Nsolotshy, 2005).

According to surveys that were organized on the situation of households in a precarious economy by the Observatory of Urban Change under the supervision of Petit (2003), the average family in Lubumbashi is composed of seven people.

6.1.2.6 Occupation

One of the determining factors of the Pentecostalisation of the Roman Catholic Church in Lubumbashi is occupation. The result shows that several participants, 50 respondents (31%), are workers in several institutions in Lubumbashi. Although there are several businesses in Lubumbashi, the informal sector seems to take precedence over the formal sector. Generally speaking, the participants are self-employed. Among them are those engaged in commercial activities, others are men and women engaged in various activities, and still others engage in agriculture to support their respective households.

6.1.3 Catholic Charismatic Prayer Groups attended by respondents

6.1.3.1 Length of time in the Catholic Charismatic Renewal

The results obtained indicate that 37 participants, or 23%, started attending the Catholic Charismatic Renewal in Lubumbashi, of which they are currently members and have not yet exceeded one year. This shows that the service of evangelisation is very dynamic within the Catholic Charismatic Renewal of Lubumbashi from the way of winning souls. There is also a spontaneous influx of people in the prayer groups of the Catholic Charismatic Renewal in Lubumbashi.

This factor confirms the hypothesis that Pentecostalisation in the Roman Catholic Church of Lubumbashi is a missiological adaptation strategy to accomplish the Mission of God.

Thirty-four participants, or 21%, have been in the Catholic Charismatic Renewal for between one and three years. The reasons for this are the same as those given above.

Two explanatory elements must also be taken into account to justify what has just been said. One is the age of the majority of the participants and the other is the date of creation of certain prayer groups.

Eighty-nine participants (30, 29 and 30) have been in the group for four to five years, five to ten years and more than ten years, the proportions being indicated above. These participants justify this relative seniority, at different levels, by their personal experience with Jesus Christ, their Lord and Saviour.

6.1.3.2 The person who influenced them

The majority of the participants became members of the Catholic Charismatic Renewal of Lubumbashi, which they now attend by following the teachings and testimonies received from people such as priests, shepherds and chaplains through invitations to worship, seminars, evangelisation campaigns or any other meeting. Others have become faithful within their respective prayer groups from the invitation given to them by other members of the Charismatic Renewal. There are also those who joined the Pentecostalisation from their respective families. As they come from Pentecostal parents, these participants have followed the specific teachings of the Sunday school. Parents who do so, by imparting Christian values to their children in the family, uphold the principle that "I and my family shall serve the Lord" (Jos 24:15).

Another group of participants is represented by those who have become members of this religious trend on their own. They have been attracted by preaching, teachings and testimonies received on different occasions and have made a firm decision to practice Pentecostalisation.

Finally, friends in the neighbourhood are also among those who influence others to the point of Pentecostalisation.

6.1.3.3 Reasons for attraction

Some of those interviewed were drawn to Pentecostalism by teachings given in prayer and worship meetings. Other participants were drawn to the group by God's will to

maintain "their position" or their place in the hierarchy of their respective prayer groups. Thus, according to them, it is God who has put them where they are. There are also those who are attracted by miraculous healings. The influx of Christians to the Catholic Charismatic Renewal of Lubumbashi is also justified by the socio-economic context of Lubumbashi characterized by the crisis and the socio-cultural problems, such as marriage, birth, employment, happiness, witchcraft, or illness. The Pentecostal communities, through the biblical teachings, also constitute spaces to solve all these problems - even in a miraculous way.

6.1.3.4 Positions held within their communities

The survey indicates that among the participants there are priests, shepherds, chaplains, leaders of commissions and ministries, intercessors and members of the discernment team, and simple faithful.

6.1.3.5 Religious communities attended before

The distribution of participants, according to the religious communities they had previously attended, shows that 66 participants (41%), were from the Roman Catholic Church. This is the largest category. The reasons why they joined this movement were given by the participants themselves. According to the former Roman Catholic Church faithful, they blame their church of origin for the following:

- the lack of active solidarity between different members of the Church and even beyond the borders of the parishes,
- the absence of intercession to petition God,
- the absence of manifestations of the Holy Spirit in the daily life of Christians,
- no dynamism in praise and worship, etc.

The list goes on and on; but these can be grouped into three categories, namely, doctrinal, worship and organizational grievances.

Some participants indicated that, being in a crisis environment, they would like, by divine power, to alleviate their difficulties. The Roman Catholic Church, true to its tradition, does not seem to be able to adequately address this concern.

The solution for them is to turn to Pentecostalisation or, according to some participants, the grace of Pentecost, the new Pentecost, the deliverance of the Spirit, the grace of renewal... which seems to offer solutions to their problems.

In addition, 37 participants, or 23%, came from so-called revivalist churches. Indeed, the movement of religious sects is becoming more and more worrying in the city of Lubumbashi. The sects most often lead to "religious vagrancy," that is, leaving one religious community to attend another. Most of these churches claim to be independent of other churches. Interviewees who left these churches to join the Catholic Charismatic Renewal in Lubumbashi criticized these churches for the following reasons:

- tribalism through the language of the liturgy (Kiluba, Ciluba, Lingala, Kibemba, etc.),
- the poor management of financial and material resources generated by the church in relation to the objectives set,
- the poor supervision of souls, a kind of selection that is due to the economic power of the faithful,
- the absence, insufficiency, inefficiency of prophecies, etc.

Thirty participants, or 19%, came from the so-called traditional churches. The following churches, among others, were cited: the United Methodist Church, the 30th CPCO, the Garenganze Church, the Seventh Day Adventist Church, the Orthodox Church, and the Kimbanguist Church.

These participants expressed the criticism that these communities do not know how to adequately care for the souls of their congregants and that there is no prophecy or many promises of solutions to their daily problems.

Finally, 27 participants, or 17%, did not report their home churches. Most of them are new converts, as the sample includes the youth category.

6.1.4 The number of organized worship services attended by respondents

The number of worship services held per week depends on the prayer group attended. In general, there are worship activities almost every week and often in the morning for

intercession and in the afternoon for meetings of all assemblies. The worship programs depend on the internal organization of each group.

In general, two services are observed for the Assembly, and two or three services are attended during the week. For example, Wednesday and Sunday, from 2:30 to 6:00 pm (Amani ya Bwana Group, Saint Jean de Kamalondo Parish); Wednesday, from 3:30 to 6:00 pm and Thursday, from 3:00 to 5:00 pm (Immolated Lamb Group); Wednesday and Saturday, from 2:00 to 5:00 pm (Disciples of Emmaus Group); Tuesday and Saturday, from 2:00 pm to 5:00 pm (Disciples of Jesus Group); Tuesday and Friday, from 4:00 pm to 6:00 pm (Jesus Morning Star Group); Monday and Wednesday, from 4:00 pm to 6:00 pm (Saint Michael Group); etc. (Source: Calendar of activities for the 2018-2019 Pastoral Year of the Jesus Bread of Life Deanery (City I), and the Amani ya Bwana Group of the St. John Parish of Kamalondo).

The researcher wanted to know how many of these cults the respondents attend.

The result on the number of services per week indicates that 29% of the respondents attend only one service per week, and then only on Sunday or Saturday afternoon. These participants justified this low attendance at their prayer groups by the reason related to their professional occupations.

A closer analysis of this behaviour shows that this reason is not absolutely convincing, since some of these participants are self-employed. It may also be a lack of commitment to God's work.

Twenty-five per cent attend three services per week (two prayer meetings and one mass). At this level, participation is starting to improve.

Nineteen per cent attend two services per week: Sunday and Saturday. Their participation is below average.

Sixteen per cent attend two services organized by their respective prayer groups, and three masses. These participants are often charismatics who claim to be "full time" in the service of God. They are those who do not have any socio-professional activities and some women spend most of their time in church. There are also intercessors in this category who spend a lot of time in prayer.

Finally, 11% participate in four services, including two prayer meetings and two masses per week. These participants demonstrate their commitment and faithfulness to divine service.

It should be noted that in total 48% of the respondents participate little in worship meetings, for various reasons, and that 52% of them are very committed.

6.1.5 Christian values practiced in Pentecostalisation to accomplish God's mission

One hundred and forty-six participants or 91% indicated that the fear of God is the first value to be considered. They stated, quoting the Bible, that the fear of God is the beginning of human wisdom.

In order of decreasing frequency we find forgiveness, piety and humility; faithfulness to God and sanctification; love of God and neighbour; union, understanding and brotherhood; mutual aid, hospitality and justice; and observance of the Ten Commandments.

Finally, given the results obtained, it should be noted that other factors, such as respect for time and for one's word, the culture of excellence, the spirit of creativity and enterprise, as well as the love of work well done, are not sufficiently internalized by charismatic Pentecostals of all categories. Yet missionary commitment also depends on these values, which testify to a love for what one does as an activity within a given time frame.

6.1.6 The practice of these Christian values recommended by Pentecostalisation

Ninety-four per cent of the respondents felt that they practiced the Christian values recommended by Pentecostalisation and 6% did not practice them. Nevertheless, inspired by the principle that a theologian should not remain naïve and satisfied with the ideas produced by his respondents and that he has the possibility of going beyond the opinions, impressions, symbolism and attitudes of the respondents by using the methods and techniques of the social sciences, the researcher attempted to verify the statements of participants.

It is in this perspective, that in order to reduce the distance between saying and doing, the researcher conducted spontaneous observations of some of the respondents outside of their prayer groups. Some of them were in their homes, others in their work or study environments, and most of them were even on the street.

Unfortunately, it appears that the implementation of these values is relative, that it is only effective in prayer groups or in the presence of religious leaders or their "brothers and sisters in Christ".

Outside of this circumstance, most of the members of the Catholic Charismatic Renewal and their leaders interviewed are not always attentive to the implementation of Christian values in their daily lives. In addition, the societal environment (here, the city of Lubumbashi), and especially the urban worldliness, exerts a negative influence on them.

When asked how and why these Christian values are practiced, or not practiced, the following responses were recorded:

(a) If yes, how?

One hundred and fifty-one respondents, or 94%, said they were baptized first with water, then with the Holy Spirit, and then repented and were called "sons of God". From that point on, they have abandoned sin or evil for good. They experience their faith by engaging in prayers of power accompanied by speaking in tongues, which is one of the palpable signs of the presence of the Holy Spirit in the life of the charismatic believer. They take an active part in all the activities (spiritual and social) that the prayer groups organize in the framework of evangelism or God's mission. They help those in need (orphans and widows) whenever possible.

b) If not, why not?

Nine participants or 6% were concerned with this question. In their answers, they acknowledge that they have learned the importance of Christian values, but that they are not yet able to put them into practice. This can be justified by the fact that they are new converts, and their faith has not yet reached the maturity necessary to awaken their faith.

Nevertheless, they have been correct in confessing the truth instead of hiding it to please the seeker. Also, it is questionable, considering the weakness of human nature, to claim to put them all into practice without fail.

6.1.7 The seniority in the practice of the Christian values recommended by the Pentecostalisation

Eighty-nine per cent of the respondents stated that they apply Christian values from the moment they converted and received baptism.

To represent this reality, participants used explanations such as:

- I have been practicing God's recommendations since I believed in Jesus Christ and accepted him as my Lord and Saviour,
- I have started to practice Christian values since I have given my life in Jesus Christ, the King of kings.

Eleven per cent of the participants, divided between 12 and 6 participants respectively, with durations ranging from six to ten years and one to five years, admitted that the practice of Christian values was a function of the conviction they received. This period can be before or after conversion and baptism, depending on the Spirit of God working in people's lives.

6.1.8 Changes since the implementation of Pentecostal practices

6.1.8.1 On the spiritual and moral level

As soon as the people interviewed put these principles (recommendations) into practice, they discovered that they were spiritually fulfilled by spiritual healing, that they felt the fear of God and that they had received the gifts of the Holy Spirit working in their Christian lives.

On the moral level, the participants feel hatred for sin, i.e., the suppression of anti-values, as they manifest goodness. In addition, they maintain excellent relations with the neighbours.

6.1.8.2 On the psychosomatic level

The members of the Catholic Charismatic Renewal base their conviction on the power of the Holy Spirit to heal all kinds of illnesses (spiritual and somatic) that affect the proper functioning of the human body.

6.1.8.3 On the socio-economic level

Of the participants 53% think that they are materially fulfilled from the moment they put into practice the doctrinal principles they have learned. In concrete terms, some of them say that they have found work, and others have been able to acquire a certain number of goods. It is worth recalling here that this is what they call "material blessing", which is often one of the favourite themes of Pentecostalisation teachings and preaching.

Twenty-nine per cent of the participants say they have achieved stability in their social situation. This means that before the religious recommendations were put into practice, they led an unstable life dominated by critical moments (of crisis). Nevertheless, for the time being, their life has become more or less stable.

Eighteen per cent of the participants reflect that they now have good social relations, mainly with their neighbours.

6.1.9 Distribution of respondents according to socio-economic change

6.1.9.1 Participants' expectations

In society, the adherence to a religion by men appears to be an act conditioned by a certain motivation which can be manifested on the spiritual as well as the material level. The result reveals that material expectations are above those of a purely spiritual nature. Moreover, gender and age do not seem to precondition these expectations, contrary to the criteria considered so far. This can be explained when we consider the city of Lubumbashi, as an urban entity, which evolves in a macro-economic framework undermined by an acute crisis that affects several social structures and institutions, both at the local, provincial and national levels.

6.1.9.2 Satisfaction with the expectations of Charismatic Pentecostals

Fifty-two per cent of the participants are satisfied with their expectations regarding the hope of eternal life, material abundance and liberation from the hands of the "evil one", i.e., the devil.

On the other hand, 48% of the respondents believe that the expectations are not yet fulfilled for the time being, but that they will be fulfilled sooner or later, because God's promises always end up being fulfilled, no matter how long it takes.

6.1.9.3 Reasons for the massive adherence of the faithful to Pentecostalisation

Teachings, prophecy, prayer, exorcism and solidarity appear to be factors that attract Pentecostal charismatic believers in general.

As far as the teachings are concerned, it was noted that they are given in such a way that they focus on the life conditions of the listeners - that they are all challenged by the message. In this way, the faithful declare that they are known by God who cares for their lives.

In some charismatic prayer groups in Lubumbashi, prophecy is practiced as an important ministry. Members of the Catholic Charismatic Renewal, mainly women, want prophecy to be done for them, in other words, for the prophet to address their future in general and their own concerns in particular, such as love, marriage, procreation, material comfort. The same goes for young boys and girls for their studies, their engagement, their professions, their future material wealth; not forgetting the leaders of the prayer groups for the survival of their groups, the continuation of their leadership with all the advantages that go with it, and their personal salvation.

By using traumatic words, some prophets provoke fear in the believer who consults them or to make them prophesy on their own to the point of persuading them to always follow them or to remain a member of the prayer group in which they operate. In addition, there are prophets who are paid for their service in the same way as diviners are.

Prayer is also part of the reason for the influx of followers into Catholic Pentecostal charismatic prayer groups.

Indeed, in practice, participants consider five types of prayer, namely: prayer of petition, prayer of intercession, prayer of supplication, prayer of thanksgiving and prayer of deliverance or exorcism.

In order of the reactions provided by the participants, the prayer of petition occupies the first place in the hierarchy of these prayers. In their mysterious communication with the revered power, charismatic Pentecostals address requests to it in connection with social problems. This is the case of marriage, employment, housing, travel, protection, eternal life, etc. It should be noted that the request for material matters takes precedence over the request for spiritual matters.

It is through intercessory prayer that intercessors submit to God the multiple problems of the faithful. At this level, there are servants of God who have a certain spiritual gift that allows them to play this role of intermediary between God and the faithful.

Through the prayer of deliverance, charismatic leaders exorcise believers who are possessed by demons. The success of the exorcism creates or strengthens faith through the testimony of the deliverer.

The prayer of supplication has also been chosen as one of the mechanisms of communication between God and the worshipper. However, its main characteristic lies in the complaints the worshipper addresses to God.

Finally, the prayer of thanksgiving is addressed to God by the faithful who have experienced the Power and Goodness of the Lord. It is therefore a prayer of gratitude for the blessing received or hoped for, by faith, from God.

6.1.9.4 Effectiveness of Pentecostalisation as a missiological adaptation strategy

All of the respondents, 100%, agree that the practice of Pentecostalisation as a missiological adaptation strategy is effective. They confirm this by the number of believers who populate and continue to populate their Charismatic Pentecostal prayer groups. This is, of course, their point of view which, like other opinions they have expressed, is debatable.

6.1.9.5 Characteristics of Pentecostalisation as a missiological adaptation strategy

Considering the four dimensions of Pentecostalisation mentioned above, the indicators selected were considered as its characteristics that are used to materialize the missiological adaptation strategy. These are:

- Emphasis on the spiritual experience of believers in mission,
- Insistence on unceasing prayer in the mission,
- Insistence on the conversion of believers in the mission,
- Participation of the laity in evangelisation in mission.

The ultimate goal of this missiological adaptation strategy is, as noted earlier, to improve the degree to which the traditional behaviours of the Roman Catholic Church relate to the characteristics of its increasingly Pentecostally dominated competitive environment.

6.1.9.6 The impact of the practice of Pentecostal values in the Roman Catholic Church in Lubumbashi.

Two types of impact were reported by the participants: positive and negative.

However, in general, the following elements were retained as part of the impact of Pentecostalisation in the Roman Catholic Church of Lubumbashi. These are: the emphasis on community and personal prayer; the consideration of the sacraments; the emphasis on evangelisation and mission; the assistance given to the poor and marginalized; the socially excluded and the psychologically weak; the exercise of charisms such as healing, speaking in tongues; a new taste for the Holy Scriptures; the importance of compassion and intercession; the openness to religious life. Members of the Catholic Church, according to the participants, have often wanted to seek these "riches" in the Pentecostal churches.

6.1.10 Elements of discernment

Since the Catholic Charismatic Renewal does not follow the recent practice of the Roman Catholic Church, the participants tried to take into account the strengths and weaknesses of Pentecostalisation as a missiological adaptation strategy, and proposed some elements of discernment on the basis of which the members of this movement can practice Pentecostalisation without falling into syncretism. With these elements, the participants contrasted attitudes that they believe to be inspired by the Holy Spirit and those that are not.

The table below contrasts the signs of Pentecostalisation in the Roman Catholic Church of Lubumbashi that are considered positive and those that are considered negative by the respondents and that allow the participants to make a good discernment.

Table 6.1 Elements of discernment

POSITIVE SIGNS	NEGATIVE SIGNS
Search above all for the love of God and neighbour.	Research of its own success - its own highlighting.
Trust in God's mercy	Beg with anguish for the forgiveness of his sins.
Searching for God to love and serve the neighbour.	Search for sensationalism, escape from service.
Reading the Bible in Communion with the Church.	Fundamentalist reading of the Bible.
Research of biblical and theological formation - formation in prayer.	Self-sufficiency. Pretentiousness to show off to others.
Fidelity to the fundamental aspects of the established Church: Episcopate, priesthood, Eucharist, sacraments.	Neglect or dislike of hierarchy and sacraments. Sharp criticism of weaknesses in the Church.
Search for unity - between churches, with the mother church, with bishops and priests.	Attitude of opposition, rivalry, comparison, refusal of any authority, culture of dissension.
Prayers of praise, of submission to the will of God, of desire, of service, and of request too, but without exclusivity.	Insistence on the prayer of request, so that God realizes the desires of the man.
Welcoming all the gifts of God, all animated by the "best gift" (charity).	Search for the most spectacular donations.
Search for what is deep and solid	Search for religious emotion
Disinterest, self-forgetfulness.	Search for success, for its benefits, for money.

Accepting life from the hands of God, without denying any reality.	Refuse or run away from certain aspects of the reality of our lives.
Taking charge of one's life in a desire to submit to the Spirit, to imitate Christ. Acceptance of all his responsibilities.	Tendency to let oneself be led exclusively by the group, to feel oneself only in the group, to let oneself be led by external impulses or solicitations.
To know how to accept failure, suffering - in a spirit of offering.	Search for compensation. Discouragement in the face of failure.
Confidence in life despite difficulties.	Fear of failure.
Interpretation of dreams, visions, impulses, according to the Gospel.	To receive dreams and visions as imperatives from God, without measuring them against the gospel.
Fighting error in the love of people.	Fighting and criticizing people.
Search for ecclesial universalism, while respecting cultures.	Cultivate tribalism, linguism, racism, cultural intolerance, particularisms.

Source: Archdiocese of Lubumbashi

6.1.10.1 For a pragmatic approach to missions

In addition to the discussion of this research, it is important to note that Pentecostalisation as a missiological adaptation strategy should be based on a pragmatic approach to missions that is method-based. It should emphasize one method over another and when one did not work, it would seek another. But if God were not there, the methods would be futile. Evangelism and mission programs should not be limited to human efforts. That is why it is important to have a very solid and meaningful understanding of missions theology. From there, the methods will develop under the guidance of the Holy Spirit. This does not mean that the methods are unimportant, but they should follow the theological foundation. Once the theology of missions is understood, the methods take on new meaning. They are subject to biblical principles rather than the other way around.

6.2 General Conclusion

This study focused on "Pentecostalisation as an adaptation strategy of the Catholic Church of Lubumbashi: a missiological perspective". The main question that needed to be answered was how does the Catholic Church of Lubumbashi practice Pentecostalisation as a missiological adaptation strategy?

In asking this question, the aim was to discover how the Catholic Church of Lubumbashi practice Pentecostalisation as a missiological adaptation strategy.

To achieve this aim, the mixed method, essentially qualitative, was used as the main approach. Quantitative method instruments were used to measure qualitative opinions and to analyse some of the data collected. The following specific objectives were also required:

1. To present the historical context of the practice of Pentecostalisation by the Roman Catholic Church of Lubumbashi,
2. To explore the practice of Pentecostalisation as a missiological adaptation strategy of the Catholic Church of Lubumbashi,
3. To examine the extent to which the practice of Pentecostal values (healing, prosperity, deliverance, etc.) has had a missionary impact on the Roman Catholic Church of Lubumbashi,
4. To present some useful missiological perspectives in relation to the Pentecostalisation of the Roman Catholic Church of Lubumbashi.

Also, starting from these objectives, six chapters have been constituted around which this research has turned. They are as follows.

Chapter 1: Introduction

In this first chapter the project of this research was briefly exposed by showing the goal pursued; the problem to which it was necessary to answer; the central theoretical argument; the methodology to follow; the classification of the chapters; the ethical considerations and the clarification of the key concepts.

Chapter 2: Historical context of the practice of Pentecostalisation in the Roman Catholic Church of Lubumbashi.

This chapter presents the historical context of the practice of Pentecostalisation in the Roman Catholic Church of Lubumbashi. This part allowed for the definition and delimitation of the field of research which is limited to the Roman Catholic Church of Lubumbashi in the city of Lubumbashi in the Democratic Republic of Congo. It emerges from this presentation that the city of Lubumbashi was created in 1910 and that it is the capital of the mining province of Haut-Katanga. To date, it has several churches, including the Roman Catholic Church, the subject of this study. The historical contexts of the Archdiocese of Lubumbashi and Pentecostalism were also given.

After being well established in Lubumbashi in the Protestant Churches, Pentecostalism eventually reached the Roman Catholic Church under the name of the Catholic Charismatic Renewal, thus giving rise to the Pentecostalisation of the Roman Catholic Church of Lubumbashi.

Finally, this chapter ended with the presentation of the historical context of the practice of Pentecostal values in the Roman Catholic Church of Lubumbashi in the form of the Catholic Charismatic Renewal. The observation made reveals that this movement is well and truly framed by the hierarchy of the Roman Catholic Church which dictates the norms to be followed in order to accomplish God's mission. Hence the meaning of "missiological adaptation strategy" because it is wanted and accepted by the Roman Catholic Church.

This chapter had the advantage of confirming the real and historical existence of the facts observed and constituting the object of this research, namely the Pentecostalisation of the Roman Catholic Church of Lubumbashi.

The following chapter focuses on the exploration of the practice of Pentecostal values in the Roman Catholic Church of Lubumbashi.

Chapter 3: Exploring the practice of Pentecostal values in the Roman Catholic Church of Lubumbashi.

This chapter explored the practice of Pentecostal values in the Roman Catholic Church in Lubumbashi: empirical investigation and findings. The objective was to explore the practice of Pentecostalisation as a missiological adaptation strategy in the Roman Catholic Church of Lubumbashi. An empirical investigation was conducted in the field and the results were presented.

Four dimensions emerged from this exploratory phase whose indicators allowed the researcher to understand the concept of Pentecostalisation. These are the experiential, ideological, ritualistic and consequential dimensions.

At the end of this empirical investigation, the results obtained allowed the researcher to confirm his hypothesis that the Roman Catholic Church of Lubumbashi practices Pentecostalisation to accomplish the Mission of God. This Pentecostalisation has allowed it to keep some members who would have wanted to leave to join the Pentecostal churches and has also allowed it to gain other members through the Catholic Charismatic Renewal. This argument is supported by the observation made through certain indicators such as spiritual experience, belief in God, unceasing prayer, and evangelisation which appear as pillars of the mission paradigm in the Pentecostalisation of the Roman Catholic Church in Lubumbashi.

The participants in the survey maintained that the Catholic Charismatic Renewal is clearly in and for the Church, not apart from the Church. They rejoice in the personal relationship with God, which is reflected in the deep conversion in many lives that the Renewal has brought about. They reiterate their own past praise of the Renewal for the fruit of holiness and good works born in the lives of those who join the movement through the baptism of the Spirit.

But what is the impact that these Pentecostal practices have produced in the Roman Catholic Church of Lubumbashi? The following chapter has attempted to answer this concern.

Chapter 4: Examination of the impact of the practice of Pentecostal values in the Roman Catholic Church of Lubumbashi.

This chapter looked at the impact of Pentecostalisation in the Roman Catholic Church of Lubumbashi. The objective was to examine the extent to which the practice of

Pentecostal values (healing, prosperity, deliverance, etc.) has had a missionary impact on the Roman Catholic Church of Lubumbashi.

Despite the existence of the impact that some members of the Lubumbashi Roman Catholic Church consider negative, the majority of respondents acknowledged that there is also a positive impact. The Roman Catholic Church of Lubumbashi has incorporated such practices into its own mode of worship to make them just as lively and attractive. In many parishes of the Lubumbashi Roman Catholic Church, it is now normal for the congregation to respond spontaneously and loudly with "Amen" as soon as the priest says, "Praise the Lord" or "Hallelujah", a practice that was once unique to the Pentecostals. To throw out all these practices would be suicidal and colossal damage would be felt!

The conclusion of this chapter is that Catholic actors, clergy, consecrated men and women, and even the lay faithful, readily embrace the positive evolution and influence of Pentecostalism and strive to reject the negative effects. The Pentecostal firebrand and Catholic orthodoxy are not necessarily in conflict with each other, but complement each other, in order to satisfy the pressing need for a lively, dynamic and accommodating liturgy, and above all, for Catholic worship to always meet the challenges that affect people's lives and thus effectively fulfill God's mission. In the fifth chapter, the evaluation of the Pentecostalisation of the Roman Catholic Church of Lubumbashi was discussed from a missiological perspective.

Chapter 5: Evaluation of the Pentecostalisation of the Roman Catholic Church of Lubumbashi from a missiological perspective.

This chapter was about evaluating the Pentecostalisation of the Roman Catholic Church in Lubumbashi from a missiological perspective. The objective was to present some useful missiological perspectives. After giving the historical overview of the missiological perspective of the Pentecostalisation of the Roman Catholic Church of Lubumbashi, and after evaluation, the following missiological perspectives were retained as useful to the Church: use of the method of adaptation; preaching of the Gospel; catechumenate; Christian witnessing; formation of the Christian community and its maturation; inculturation; soteriological perspective of Pentecostalisation; contextualisation in the Catholic Charismatic Pentecostal mission. To implement the Charismatic Pentecostal

missionary strategy practiced in the Roman Catholic Church of Lubumbashi, it was necessary to find: the right goal; the right place at the right time; the right methods; the right people.

Pentecostalisation faced the following urban missiological challenge: Poverty and suffering; racial, ethnic and cultural diversity; religious pluralism; Ethnocentrism and religious syncretism.

Through Pentecostalisation, the Roman Catholic Church of Lubumbashi has given itself the mission of bringing the Gospel, the Good News of the Kingdom of God, to the people. Each disciple is sent to the people. There is a general sending of each Christian to be a witness in his or her surroundings, and a specific call to a ministry "near" or "far". This sending involves a missionary call and a transcultural communication: communication to the peoples in their cultures.

As this study focuses on the Roman Catholic Church, the missionary methodology used in the Pentecostalisation in Lubumbashi was essentially based on the teachings of the Magister of that Church. Documents such as the Ad Gentes Decree, the Apostolic Exhortation of Paul VI, *Evangelii Nuntiandi*, and the Encyclical of John Paul II "Redemptoris Missio" served as the basis for the missionary methodology used in the Pentecostalisation of the Roman Catholic Church in Lubumbashi.

Considering the way this evangelisation process is carried out, one must conclude that missiological principles are used according to the paradigm of this Church. Indeed, following the teachings of Vatican II, the missionaries of the Catholic Charismatic Renewal of Lubumbashi have sought to adapt to those to whom they address themselves in order to accomplish God's mission. Their concern was to use this adaptation to find points of contact in the culture from which the Gospel can take root. Adaptation was therefore used as a way in which missionaries could find ways to communicate the Gospel easily.

At the end of this study, the conclusion is that the Roman Catholic Church in Lubumbashi, in its missiological policy, has used Pentecostalisation as an adaptation strategy to a new religious environment created in Lubumbashi by Pentecostalism. Pentecostalisation was practiced as a "fashionable" adaptation strategy with well-defined goals, to keep members who would otherwise be tempted to leave the Roman

Catholic Church to join the Pentecostals and also to accomplish the mission of God. Like many Congolese living in Lubumbashi, members of the Roman Catholic Church also needed supernatural intervention in their personal problems and social situations. It became clear that the Pentecostals were praying for them, and they believed that they were receiving solutions to their problems. Following the craze observed towards Pentecostalism, especially because of its numerous practices reported in this work, the Roman Catholic Church of Lubumbashi thought it was better to resort to these same practices so that, missiologically, it could keep its members and multiply them, in accordance with the great missiological commandment of the Bible to "make disciples of Jesus Christ in all nations" (Matt 28:16-20). However, in the face of Pentecostalisation, some of these members have abandoned important Catholic traditions, and live in contradiction with some of the requirements of this Church to turn much more to Pentecostalism.

In view of the fruits of conversion and commitment that Pentecostalisation has produced in the Roman Catholic Church of Lubumbashi, it is in line with what Vatican II said about the Catholic Charismatic Renewal that it appeared to be an opportunity for the Church - Family of God living in Africa. In general, as Shimba (2007:5) recognizes, Pentecostalisation has allowed many Christians to rediscover the meaning of their baptism, and to rediscover, according to the expression of Saint James, the path of a faith that acts by works. Nevertheless, in this movement, the accentuation of certain gestures, rites and practices, does not fail to surprise the other faithful and the pastors themselves, and to leave them questioning.

To conclude, it should be noted with Shimba (2007:9) that one cannot doubt the fruits of Pentecostalisation through the Charismatic Renewal in the Roman Catholic Church of Lubumbashi: reading of the Bible, conversions, prayer life, Christian witness, living and acting faith... There is no doubt that today, some bishops, priests and lay people complain that some groups of the Charismatic Renewal are moving away from the line of the Church by the lack of obedience to the authorities of the Church (bishops and priests), to the secular practices of the Church in the matter of prayer of deliverance and exorcism. Also, some priests and lay people say that this movement is a sect within the Church. For their part, the members of the Charismatic Renewal complain about the mistrust that parish priests show towards their movement and towards themselves.

Today, the prevailing feeling is that we must go deep. We must look for the deep causes of the decried attitudes in these different groups and movements of the Charismatic Renewal. For the Roman Catholic Church, the unalterable deposit of faith must be respected.

That is why Paul VI (1975:31) insists on the role of the Successor of Peter as the visible, living and dynamic principle of unity among the churches and thus of the universality of the one church. He also returns to the sense of responsibility incumbent upon Catholics to preserve unaltered the content of the Catholic faith which the Lord entrusted to the Apostles translated into all languages. This content must not be falsified, clothed with the symbols proper to each people, clarified by theological expressions which take into account the various cultural, social and even racial contexts. It must remain the content of the Catholic faith, such as the ecclesial Magisterium has received and transmitted (Paul VI, 1975:31).

Since the Roman Catholic Church wants to keep its doctrine and faith intact, the Pentecostalisation of the Roman Catholic Church of Lubumbashi remains a simple strategy of adapting to new situations without undermining the doctrine.

Finally, after exploration and analysis of the data, the central theoretical argument of this study can be confirmed: the Roman Catholic Church of Lubumbashi practices Pentecostalisation as a missiological adaptation strategy to accomplish the Mission of God. This Pentecostalisation has enabled it to retain members who would have liked to join the Pentecostal churches and to gain others. Missiological recommendations can now be made to equip the church in the accomplishment of the global and holistic mission.

6.3 Recommendations

At the end of this dissertation, it was imperative to issue some recommendations for further research and to equip the Church in the accomplishment of the mission of God. The Pentecostalisation of the Roman Catholic Church of Lubumbashi in order to remain for a long time within this Church and to produce the expected fruits is called to observe certain conditions linked to the doctrine of the Roman Catholic Church itself.

6.3.1 Strategies to be implemented

Pope Paul VI, who had affirmed that the Charismatic Renewal is an opportunity for the Church, did not fail, in another circumstance, to point out that popular religiosity has its limits and is frequently open to distortions of religion. It can lead to superstition and the formation of sects. But if it is well directed, especially by a pedagogy (strategy) of evangelisation, it is rich in value (Paul VI, 1976:48).

Following this wise advice, recommendations emerge whose broad outlines of this pedagogy indicate the responsibilities of priests and show what the faithful members of the Renewal should do to remain truly Catholic while borrowing from Pentecostal practices.

6.3.2 Adaptation and fidelity of language

Charismatic prayer groups should internalize the essence of the Gospel message, transpose it, without the slightest falsification of its essential truth, into the language that these men understand, and then proclaim it in that language.

The adaptation should be carried out with the discernment, seriousness, respect and competence that the subject requires, in the field of liturgical expressions, catechesis, theological formulation, secondary ecclesial structures and ministries. Language should be understood here less on a semantic or literary level than on what can be called anthropological and cultural.

The use of adaptation would be meaningless if it did not take into consideration the people concerned, if it did not take into account their language, their signs and symbols if it did not find answers to the questions they ask; if it did not concern itself with their concrete life. Also, evangelisation can lose its importance if its content is emptied or

distorted, under the pretext of translating it; if, wanting to adapt a universal reality to a local space, one sacrifices this reality and destroys the unity without which there is no universality. In the context of the Catholic Church, Paul VI (1975:29-30) emphasizes that only a Church that is aware of its universality and shows that it is in fact universal can have a message that is capable of being heard by all, beyond regional limits. Special attention should be given to the local churches.

6.3.3 The responsibilities of priests

Among the things that priests should do in Charismatic Renewal groups are the ministry of presence, listening, spiritual direction and healing.

6.3.3.1 The Ministry of Presence

The expression Ministry of Presence is not usual and customary in the Catholic Church (Shimba, 2007:47). It is meant to highlight the value and necessity of the priest's presence at Renewal prayer meetings. The priest is called to consider his presence at these sessions as a real ministry, in the sense that his presence can prevent the group from many doctrinal and pastoral abuses. The presence of the priest does not mean that he should substitute himself for the shepherd. Far from it. During the prayer meetings, it is important that he considers himself as any other participant.

In view of the possible deviations and abuses to which the groups of the Charismatic Renewal in Africa are frequently exposed, it would be the duty of the parish priest, the first person in charge of the parish, lieutenant of the local ordinary, to be present not only at the prayer sessions, but also during their preparation to indicate the orthodox interpretation of the Scriptures and the practices accepted by the Church in matters of deliverance, intercession, etc.

This position is explained, among other things, by the fact that the Charismatic Renewal groups are either left to themselves or entrusted to the vicar for their doctrinal and spiritual direction. What wonder if abuses and deviations are recorded? It would be appropriate, therefore, that Charismatic Renewal groups should need the presence of the parish priest more than any other group, especially since they do not all come from backgrounds that necessarily share the entirety of Catholic doctrine.

6.3.3.2 The Ministry of listening and spiritual direction

The presence of the parish priest at the prayer sessions will put him in confidence with the faithful members of the Charismatic Renewal and the latter will be able to open up easily to him for spiritual direction which, if necessary, can lead to the sacrament of penance.

As we can see, the parish priest will be able to exercise these ministries which are needed not only by the "simple" faithful but also, and even more so, by the charismatic. The absence of these ministries in prayer groups leads some of the faithful to open themselves up to the shepherd even with regard to the sacrament of penance. One bishop, responsible for the pastoral ministry of the Renewal, said that he had noticed that the ministry of listening exercised by certain shepherds was gradually being transformed into confession of sins. The concern of this bishop can find some solutions in the above-mentioned considerations.

It remains important that the parish priest exercises the ministry of listening, because listening to a person who has difficulties does not mean lending an ear to hear, but rather taking into account, welcoming the other person, seeking the deep causes of the ills from which he suffers. Listening to someone implies knowledge of the human sciences and theology. More than any other member of the faithful, the priest is the person best suited to carry out this pastoral ministry (Shimba, 2004:59-60).

6.3.3.3 Healing Ministry

The Catholic Church recognizes that the individual prayer of the sick person, the prayer of his or her relatives, or the prayer of the prayer group can lift the sick person up if it is God's will. With regard to the individual prayer of the sick person, there is the case of the haemorrhoids mentioned in Matthew (9:20-27). To the father of the epileptic child who pleads with the Lord: "If you can do anything, help us, for our sake" (Mark 9:22-23), and Jesus heals the child. This case illustrates that the Lord accepts the prayer of a relative for his sick friend. In the case where some people do not obtain healing through their own prayer, Cyril of Jerusalem (313-387) asks that we pray for their healing. This prayer can be done individually or by a group of people (in a prayer group). Here we have the case of the healing of the paralytic. It is not only by seeing the faith of the paralytic, but also that of the bearers that Jesus heals him (Mark 2:1-12; Luke 5:17-26).

6.3.4 What Renewal members should do

In order to avoid the deviations and abuses that plague Charismatic Renewal groups, members should follow the following principles:

6.3.4.1 Be effective and active members of their Basic Living Church Community (BLC)

It would be of paramount importance that all those who attend the Charismatic Renewal be effective and active members of their respective Basic Living Ecclesial Community (BLEC). The BLCs would remain the privileged place for the "shaping" of all Catholic Christians. The comparative surveys of the different groups that were organized by the researcher reveal that the faith of the members of the CEVBs remains closer to the faith of the Catholic Church than that of the other groups surveyed. It is therefore with good reason that Cardinal Frederic Etsou, quoted by Shimba (2007:51), affirmed in 1999 that all values will be experienced, nourished, improved and offered to the universal Church from the CEVBs. The BVCs are privileged places to live and put into practice the Church as a communion, the family of God. The BVCs are the right instrument for in-depth evangelisation and good inculturation. They are a school of dialogue, formation in justice, peace and communication of values related to questions that may arise in the Church and in the world.

6.3.4.2 Avoiding illusory expressions of piety

One does not go to the prayer of the Charismatic Renewal to look for extraordinary things or miracles. Trances and tremors, are not necessarily an infallible sign of the action of the Holy Spirit. This loss of self-control manifests the weakness of nature and not the presence of the Spirit. True Renewal prayer in the Spirit produces inner conversion, peace, joy, self-control (Gal 5:22-23), changes mentalities, that is, the way of seeing, judging and behaving; it brings us closer to God and leads to charity towards our neighbour. Moreover, the prayer of the Renewal obtains strength and courage to endure, in peace, illnesses, sorrows, bereavements and failures. Such a prayer is a grace that invites us to discover the Son of Man, the just sufferer, and to share in his Cross and Resurrection (Cf. Matt 16:13-16). Scripture shows believers living very close to God, and yet remain sick: Paul who is not delivered from his thorn in the flesh (2 Co 12:7-9), Timothy suffering frequently from his stomach (1 Tim 5:23), Trophine left sick

by Paul in Miletus (2 Tim 4:20), Elisha suffering from the disease from which he died (2 Kings 13:14).

6.3.4.3 Avoiding withdrawal

It is important to stress that Renewal prayer is not the only way to pray. Participating in a Renewal group is certainly a grace. We must thank the Lord for it, but we must be careful not to adopt the attitude of the proud Pharisees who despise those who do not participate. Such an attitude can cause other Christians to lose interest in the group and consider it a cult.

6.3.4.4 Continuous Formation

In embracing the Renewal in the Spirit there is a great risk of espousing certain Pentecostal doctrines. Hence the need for a solid doctrinal training. This training can be acquired through Bible courses, sessions and conferences organized by the parish or the diocese. It is not without reason that Pope Paul VI (1976:18), invites the laity to a complete formation, which helps them to lead a fully coherent life.

6.3.4.5 Avoiding a mania for charisms

The manifestation of charisms did not stop with the early Church. Even today there is a resurgence of the spectacular actions of the Holy Spirit. Charisms have become the prerogative of charismatics and even the criterion for the success of a prayer. An assembly is charismatic if the signs of the Spirit, for example, glossolalia, prophecy, and healings, are seen by those praying. Moreover, one is truly Christian if the Spirit manifests himself in the one who prays. This attitude makes the charismatic forget the sense of effort and his human capacities, his psychological and mental faculties, and be satisfied with everything that is mysterious.

At the end of this point, it is important to underline that there is no pretension of underestimating charisms. The concern is to enlighten Catholics about the abuses that risk disfiguring the meaning of charisms.

6.3.4.6 Understanding the meaning of prophecies

In the Church, there is diversity of gifts in unity. All the gifts are oriented towards a common purpose. To some the speaking in tongues, the miracles, to others the prophecies, the discernment, the interpretation (1 Cor 12:4-11). One can find in one person two or more charisms according to the graces received. However, of all these gifts, prophecy is the charism most admired by the members of the Charismatic Renewal. One can recognize a charismatic man by his ability to predict the happy or unhappy future of his loved ones or followers. From this point of view, the followers do not go to the prayer meetings only to listen to the Word of God but to seek the answer to this or that pending question. It is desirable that this phenomenon be kept under strict surveillance, because it is often the cause of quarrels and divisions between groups and families. Any adherence to a vision or prophecy should not exclude the reflex of discernment. It is advisable to have recourse to Paul's recommendation: "Do not blindly adhere to any prophetic truth that the seer presents to you as coming from the Holy Spirit, but retain what is inspired. Do not quench the Spirit. Do not take lightly what the prophets say. Test everything and hold on to what is good" (cf. Thess. 5:19-21). This warning is also found in 1 John 4:1. It is written there that we must test the Spirit to see if the vision is really from God. For there are many impostors present in the prayer assemblies.

6.3.4.7 The meaning of miracle healings

As we know, the miracles and healings that abound in New Testament literature are there to legitimize the messiahship of Christ and to announce the nearness of the Kingdom of God among men.

It is a fact. The Catholic Church has not put much emphasis on this phenomenon. The proof of this would be the scarcity of Catholic literature in this field. Moreover, in the ministry courses taught in Catholic scholasticates and universities, attention does not seem to have been turned to this problem before the Second Vatican Council. What is more surprising is that the priests who lead the Renewal groups are on a frantic quest for miracle healings. Also, large crowds flock to them or to the intercessory shepherds. It is in this pastoral sector that many abuses and deviations are recorded.

6.3.4.8 Speaking in tongues (glossolalia)

Glossolalia is an archaic phenomenon. It is not the prerogative of Christianity alone. This practice already existed in pagan antiquity. It existed in shamanism, in ancient Mesopotamia, in Greece, in Judaism, in the writings of the apostles, in the Pauline epistles (1 Cor 14:1-33) and in Africa.

It must be said that in Renewal in the Spirit groups, glossolalia has become a funny phenomenon. It is accompanied by trances, screams, and tremors. One has the impression of witnessing either a purely human phenomenon or the repression of passions. One of the specialists on the question of the Charismatic Renewal, Father R. Laurentin (1974) considers that this is a purely human phenomenon. Laurentin (1974) points out that it is a heresy to call manifestations of the Holy Spirit spasms, dances, tremors, falls to the ground, clapping of hands, cries, etc. These are purely human reactions and an obstacle rather than a help to opening up to authentic manifestations. It is true that the position of Father René Laurentin (1974) is rigid in order to ward off abuses and deviations. However, a prayer accompanied by dances and cries reaches the soul of the African. It is part of the logic of evangelisation understood as taking into account African values and their promotion in the dimension of faith. This practice of prayer originates in part from this need to find a Christianity that effectively addresses the unconscious of the religious man. How then will salvation reach our unconscious if it does not speak its language to it, if it does not take up its categories and gestures? The incarnation and the redemption should, in Africa, reach the collective imagination. Christianity does not suppress the psychology of the African man, but should elevate and liberate it.

If Pentecostalisation has been practiced as a missiological adaptation strategy by the Roman Catholic Church of Lubumbashi, it is nevertheless necessary to remember with Tihon (1992:521) that at the time of the Second Vatican Council, one spoke of adaptation, of expectation stones. Today, "adaptation" is more or less doomed. It has been replaced, after some trial and error, by words designating a more precise, less ambiguous approach; indigenization, acculturation, contextualization, and finally, inculturation.

6.3.5 The thesis and its orientations

The present thesis can be summarized as a resumption of the missionary methodology of the Roman Catholic Church of Lubumbashi attentive to the problems, the subjects, the dynamics of today. In this path, some points were developed in a clear way, other points remained rather static.

This is because the study of missiology covers such a vast area that it is not possible to address it exhaustively in a study like this one, which has its own specific and limited purpose. At the conclusion of this research, it should be noted that studies in the area of Pentecostal mission theology should be encouraged. Indeed, the church has a contemporary mandate for its involvement in mission and the Holy Spirit has a vital role in the fulfillment of that mission.

It is therefore necessary to establish the foundation on which all mission practice should be based. It must be based on the Bible. Any theology of mission that does not emphasize the person and work of the Holy Spirit should, in light of New Testament teaching, be considered "flawed".

It is important to understand the factors involved in mission and this is only possible when we fully grasp the significance of the objectives of mission that a Pentecostal perspective on mission theory should establish. Research on "spiritual warfare" in the Pentecostalisation of the Church should look at how the Holy Spirit facilitates the task of mission.

This area of study leaves the door open to the need for a great deal of research and confirmation of the evidence on how the Holy Spirit has made a difference in the establishment of local churches and the conversion of non-Christians.

The same is true of the place of contextualization in mission which should not be ignored. Missionaries should establish autonomous, self-supporting local churches in unevangelized cities and countries of the world.

Other areas such as the relationship between those involved in local church planting and those in their home churches can be further researched in order to strengthen the local and denominational church that is being planted by the missionary and to bring

about the greatest spiritual and numerical growth while maintaining the greatest degree of cooperation between the founder and the people turning to Christ.

This dissertation has attempted to open the door to further study and provide tools that will be necessary to undertake informed research in the area of Pentecostal missiology, as this is an area that seems to have been greatly neglected by Pentecostal scholars.

The desire of the researcher was to contribute to the problem of missionary methodology and to propose a theological vision of the missionary problem in Lubumbashi, going beyond the purely historical and didactic level; but to insert the methodology from a theological angle that takes into account culture, anthropology, etc.

Indeed, missionary methodology can be seen as a process by which the Kingdom of God is established in the heart, a process by which the Church is planted among the people, a process by which the Good News is proclaimed to those who have not yet heard it (Schmitz, 1987:316). Rather, the main concern of missionary methodology should be directed toward the indispensable elements of the Gospel and its proclamation, the foundation of local communities, the knowledge of local culture, the use of the humanities, and contextual theological reflection.

Mambuene (2008:225) argues that the main question in missionary methodology is not that of evangelizing, but that of "how to evangelize" so that the Revealed Message reaches the people and finds a favourable reception. At the missiological, theological and pastoral level, this fundamental question requires appropriate methodological criteria. In the case of this research, the Roman Catholic Church of Lubumbashi has adopted Pentecostalisation to communicate the Gospel. Thus, on the missiological level, it used the method of adaptation, on the theological and pastoral level, it resorted to the missionary methodology drawn from the teaching of the Magisterium: Decree "Ad Gentes", Apostolic Exhortation of Paul VI *Evangelii Nuntiandi* and the Encyclical of John Paul II "Redemptoris Missio".

But since this research is done within the framework of charismatic Pentecostal missiology, the researcher recommends that the place of the Holy Spirit in the mission of the Church is the central element that should not be ignored in any missiology that is Pentecostal. What this means is that, in practical terms, it is the Holy Spirit who becomes the power of God that makes mission possible and effective.

Indeed, it is not possible to sincerely recognize the dominant place the New Testament gives to the Spirit in the missionary proclamation of the early church without also recognizing its radical significance for the missionary task of the contemporary church (Boer, 1961:205). Furthermore, since it is vital that we understand the role played by God the Father and God the Spirit in the same mission of salvation, we must understand that mission is not only Christocentric, but also Theocentric and Pneumaticocentric. Mission is a Trinitarian enterprise in which every member of the Godhead is fully involved (Garrard, 2013:25).

To paraphrase Stott (1976:34), the Holy Spirit is a missionary Spirit, and that is why evangelism, instead of being forced, should arise spontaneously from a Spirit-filled church. Since the Spirit is a missional Spirit, it follows that a Spirit-filled church becomes a missional church, as is clear from the book of Acts.

Garrard (2013:26) adds that if this basic premise is accepted, the following question is appropriate: Is a church that is not missional truly Spirit-filled? Recent history, and especially the history of the Pentecostal movement, has taught us that once men and women are baptized in the Holy Spirit, one of the first things they do is to witness boldly. Many of them have also become pioneers in the missions field.

The nature of mission, if we refer to our previous definition of the difference between Mission singular and Missions plural, is to proclaim through the person of Jesus Christ, God's redemptive plan for a fallen world. In other words, the Church's Mission is a Christocentric proclamation.

Such has been the contribution of this study not only to research in charismatic Pentecostal missiology, but also to theology in general. Far from having exhausted the subject, the researcher hopes to have opened up an avenue that no researcher in this field can really ignore. May this work awaken a taste for research on charismatic Pentecostal practices practiced for missionary purposes so that the Great Commandment to make disciples of all nations (Matthew 28:16-20) may be fulfilled.

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ANNEXE I.

QUESTIONNAIRE

This questionnaire is designed as part of the research on Pentecostalisation practiced in the Roman Catholic Church of Lubumbashi as a missiological adaptation strategy. Your identity will not be revealed in the work. Unless you wish to do so because of the scientific relevance that such or such aspect of your reflection would have represented (in this case, please indicate that for such questions, you would like to be cited by name in the body of the work because of the scientific relevance of your reflection).

Name: _____ Post-name: _____
 Gender: _____ Age: _____ Occupation: _____
 Address: _____ Parish: _____ Deanery: _____
 Marital status: _____ Education completed: _____

I. QUESTIONNAIRE ON THE FOUR DIMENSIONS OF THE PENTECOSTALISATION

1. Experiential dimension

Indicator	Questions	Responses	
		Yes	No
Belief in the spiritual experience to accomplish God's mission			
	Do you believe that the Baptism of the Holy Spirit is still a reality in the Church today?		
	Do you believe that the Baptism of the Holy Spirit enables us to accomplish the mission of God?		
	Do you believe that the Baptism of the Holy Spirit gives the feeling of being in communication with God in the mission?		
TOTAL			

2. Ideological dimension

Questionnaire :

Indicator	Questions	Responses	
		Yes	NON
Belief in Salvation through Faith manifested by the experience of conversion	How do you represent salvation through faith in the mission?		
	As being indispensable in the mission?		
	As being away from the mission?		
	Like something abstract and undefined?		
Belief in the mission of the Church as a participation in God's mission.	Do you believe that the mission of God exists?		
	Do you believe that the Church participates in the mission of God?		
Belief in God	Do you believe that God exists?		
TOTAL			

3. Ritualistic dimension

Questionnaire :

Indicator	Questions	Responses	
		Yes	No
Belief in prayer without interruption in the mission	A close relative of yours is seriously injured and could die. Your family members are divided on what to do. Which side would you side with? The one(s) who want(s) :		
	Call a priest		
	Do not call the priest so as not to frighten the injured person and damage his morale		
	Praying for him without waiting for the priest		
	Do you believe that praying without ceasing is necessary in the mission of		

	God?		
--	------	--	--

4 Consequential dimension

Questionnaire :

Indicator	Questions	Responses	
		Yes	No
Evangelisation as a consequence of spiritual experience.			
	Do you believe that evangelisation is a consequence of spiritual experience?		
	Do you believe that evangelisation is indispensable in the mission of God?		
	Do you believe that evangelisation is part of Pentecostal practices?		
	Do you care about evangelisation to participate in God's mission?		

II. Questionnaire on the Catholic Charismatic Renewal

1st Series

1. How long have you already spent in the Charismatic Renewal?
2. How many services per week?
3. How many deaneries? Which ones? Number of prayer groups, statistics?
4. Are there many members who come from other religious denominations?
5. What are the Christian values recommended by the Renewal?
6. What are the expectations of the members of the Renewal?
7. The reasons for the massive adhesion of the faithful to the Renewal?
8. Strategy used by the Renewal to spread the Gospel?
9. Contribution of the Renewal to the mission of God?
10. Is there a special organisation for youth? And for women?
11. Are there any Member Welfare Services?
12. How is the solidarity of the members achieved?
13. Are there any community development projects?

14. Is there any training for the supervisors?
15. Is there a difference between Chaplain and Shepherd?
16. The impact of the Charismatic Renewal in the Roman Catholic Church of Lubumbashi?
17. If there is an impact, is it positive or negative? Justify your answer.

2nd Series

1. How long have you been a member of the Catholic Church?
2. What is the size of your household? Are the other members of your family members of the Catholic Church?
3. Have you ever attended a service in a Pentecostal church?

If yes :

- a) What did you like best?
 - b) What did you not like?
4. Were you a member of another church before coming to the Catholic Church?
 5. Why did you leave your former church?
 6. Why did you choose the Catholic Church?
 7. Are you satisfied with your parish?
 8. What do you like most about worship? Why or why not?
 9. What don't you like? Why not?
 10. How important is prayer in your life?
 11. Do you sometimes feel that God does not answer your prayers? If so, what do you do?
 12. Does the prayer practiced in your parish meet your expectations or do you sometimes feel the need to visit prayer groups in other churches? If so, are your expectations met?
 13. Do you often have contact with former members of the Catholic Church who are now members of Pentecostal churches?

If yes, please indicate:

- a) What are their reasons for leaving?
- b) What do they expect from these churches?
- c) Do they find what they are looking for?

14. What criticisms do these churches and their members make of the Catholic Church?

15. What do you think about the proliferation of Pentecostal churches today?

16. In your opinion, what makes these churches "successful"?

17. Do they constitute a threat to your church? If so, in what way?

18. Do you imagine that one day traditional churches like the Catholic Church will no longer exist because of the threat of these churches?

19. If you were asked to propose changes in the practices of the Catholic Church, what would you touch on?

a) The liturgy?

b) How to preach?

c) The atmosphere during the service?

d) Other? What is it?

20. Are there any Pentecostal practices in your Catholic Church?

If yes:

a) Which ones? Give their characteristics.

b) What is the main motivation for the presence of these Pentecostal practices in the Catholic Church?

c) What result did these practices bring to the Catholic Church?

d) Is there a difference between Catholic churches that use Pentecostal practices and Protestant Pentecostal churches? If so, which one?

21. Do you have a final word? If so, what? Or do you have any recommendations?

3rd Series

Here are some statements that we ask you to agree or disagree with. For each statement, you can choose between five positions.

Put a cross in the column corresponding to your opinion:

		1	2	3	4	5
		Totally agree	Somewhat agree	Hesitant, Undecided	A little agreement	Not at all in agreement
1	Pentecostalisation attaches great importance to the work of the Holy Spirit in the Church					
2	In Pentecostalisation, Jesus Christ remains the Centre of the operation of the work of Salvation					
3	The presence of Pentecostal practices is effective in some parishes of the Catholic Church in Lubumbashi.					
4	Pentecostalisation is practiced by the Catholic Church as a missiological adaptation strategy					
5	Some members of the Catholic Church have been transformed by					

	Pentecostalisation and are becoming resistant to certain dogmas of the Catholic Church.					
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Issued at Lubumbashi, on

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ANNEX II.

LIST OF PARTICIPANTS/SURVEYED

Participant 1 2019 (25 November). Interview by the Author. Lubumbashi, DRC.
Participant 2 2019 (25 November). Interview by the Author. Lubumbashi, DRC.
Participant 3 2019 (25 November). Interview by the Author. Lubumbashi, DRC.
Participant 4 2019 (25 November). Interview by the Author. Lubumbashi, DRC.
Participant 5 2019 (25 November). Interview by the Author. Lubumbashi, DRC.
Participant 6 2019 (25 November). Interview by the Author. Lubumbashi, DRC.
Participant 7 2019 (25 November). Interview by the Author. Lubumbashi, DRC.
Participant 8 2019 (25 November). Interview by the Author. Lubumbashi, DRC.
Participant 9 2019 (25 November). Interview by the Author. Lubumbashi, DRC.
Participant 10 2019 (25 November). Interview by the Author. Lubumbashi, DRC.
Participant 11 2019 (27 November). Interview by the Author. Lubumbashi, DRC.
Participant 12 2019 (27 November). Interview by the Author. Lubumbashi, DRC.
Participant 13 2019 (27 November). Interview by the Author. Lubumbashi, DRC.
Participant 14 2019 (27 November). Interview by the Author. Lubumbashi, DRC.
Participant 15 2019 (27 November). Interview by the Author. Lubumbashi, DRC.
Participant 16 2019 (27 November). Interview by the Author. Lubumbashi, DRC.
Participant 17 2019 (28 November). Interview by the Author. Lubumbashi, DRC.
Participant 18 2019 (30 November). Interview by the Author. Lubumbashi, DRC.
Participant 19 2019 (30 November). Interview by the Author. Lubumbashi, DRC.
Participant 20 2019 (30 November). Interview by the Author. Lubumbashi, DRC.
Participant 21 2019 (30 November). Interview by the Author. Lubumbashi, DRC.
Participant 22 2019 (30 November). Interview by the Author. Lubumbashi, DRC.
Participant 23 2019 (03 December). Interview by the Author. Lubumbashi, DRC.
Participant 24 2019 (03 December). Interview by the Author. Lubumbashi, DRC.
Participant 25 2019 (03 December). Interview by the Author. Lubumbashi, DRC.
Participant 26 2019 (03 December). Interview by the Author. Lubumbashi, DRC.
Participant 27 2019 (03 December). Interview by the Author. Lubumbashi, DRC.
Participant 28 2019 (03 December). Interview by the Author. Lubumbashi, DRC.
Participant 29 2019 (05 December). Interview by the Author. Lubumbashi, DRC.

I. Focus group interviews

Participant Adonija (25.11.2019)

Participant Adonija (27.11.2019)

Participant Adonija (30.11.2019)

Participant Adonija (03.12.2019)

Participant Adonija (08.12.2019)

Participant Adonija (10.12.2019)

Participant Adonija (04.01.2020)

Participant Adonija (25.01.2020)

Participant Adonija (30.01.2020)

Participant Adonija (03.02.2020)

Participant Adonija (07.02.2020)

Participant Adonija (08.02.2020)

Participant Adonija (10.02.2020)

Participant Adonija (18.02.2020)

Participant Adonija (20.02.2020)

Participant Adonija (22.02.2020)

Participant Adonija (24.02.2020)

Participant Adonija (26.02.2020)

Participant Adonija (28.02.2020)

ANNEX III

Tableau 1 : Subdivision administrative et population de la Ville de Lubumbashi en 2019

SUBDIVISION • ADMINISTRATIVE (COMMUNES DE LUBUMBASHI)	Présentation de la population congolaise					Présentation de la population étrangère					TOTAL GÉNÉRAL
	Hommes	Femmes	Garçons	Filles	Total	Hommes	Femmes	Garçons	Filles	Total	
ANNEXE	118776	117347	15913434	157164	552421	287	255	51	48	641	553062
KAMALONDO	10114	9755p	15573	16449	51891	43	21	30	34	128	52019
KAMPEMBA	124600	135736	336378	324847	921561	859	676	494	442	2471	924032
KATUBA	77559	85055	134942	147935	445491	15	17	10	11	53	445544
KENYA	25874	27390	50713	49913	153890	43	17	11	5	76	153966
LUBUMBASHI	83088	93239	143950	136298	456575	1091	666	647	546	2950	459525
RUASHI	117241	76529	94338	109945	398053	583	509	424	453	1999	400052
TOTAL	557252	545051	935028	942551	297988 2	2921	2161	1667	1539	8318	2 988 200

Source : Bureau de la Mairie de Lubumbashi (2019 :5)

ANNEX IV



EDITORIAL CERTIFICATE

AUTHOR'S NAME:	DOCUMENT TITLE:	DATE ISSUED:
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The manuscript was edited for proper SA English language, grammar, punctuation, spelling, and numbering by myself. The Bibliography and some Tables and Figures were not proofread and edited. The editor endeavoured to ensure that the author's intended meaning was not altered during the review. All amendments were tracked with the Microsoft Word™ "Track Changes" feature. Therefore, the author had the option to reject or accept each change individually.

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