

# International Journal of Arts and Humanities (IJAH) Ethiopia

Vol. 8 (1), S/No 28, JANUARY, 2019: 1-11

ISSN: 2225-8590 (Print) ISSN 2227-5452 (Online)

DOI: <http://dx.doi.org/10.4314/ijah.v8i1.1>

---

## **Catholicism in the Face of Pentecostalism in Nigeria: An Advocacy for a United Christianity**

**Ele, Christian O., PhD**

General Studies Division

Enugu State University of Science and Technology

Agbani, Enugu State, Nigeria

E-mail: [boomdrchris@gmail.com](mailto:boomdrchris@gmail.com)

Phone No: +2348063667566

### **Abstract**

Christianity is a world religion which has not only the scars of division but still has the scandal of dividing versions. It has sects, denominations, splinters and fragments with the confusion that each claims authenticity. As Roman Catholicism asserts her divine origin with Christological and Pneumatological facts and therefore Trinitarian and truly Pentecostal, other expressions whose nomenclature has Pentecostal titles claim the dynamis and the dynamics of the Holy Spirit whose ruach blows wherever it wills (John 3:8). These ecclesial bodies were called mushroom churches in Nigeria. However, today they have mushroomed and constitute a phenomenon that cannot be dismissed by the wave of the hand nor neglected both locally and globally. They have outlived mushroom churches. In the light of this reality, this paper discussed Catholicism in the face of Pentecostalism in Nigeria with a conscious advocacy for a united Christianity. The findings of this paper revealed that Pentecostalism is real in the country and that the division among Christian Churches contradict the **Will** of Christ who prayed for the unity of all his followers (John 17:21). The methodology employed in this work is historic-descriptive which means that the proliferation of churches and its root causes and remedies were carefully studied and presented using the gainful values of history and the parameters of Ecumenism.

**Key Words:** Catholicism, Pentecostalism, Nigeria, Advocacy and United Christianity.

### **Introduction**

There is one God, many religions. In one religion, there found to exist many faces which could be called sects, denominations or divisions. We have the scars of divided Christianity and the

---

scandal of still a dividing Christianity. In AD 33, Jesus Christ of Nazareth, a Jew by birth, according to both secular and sacred history, founded a new group of disciples; a unique circle of *friendship* and *followership* distinct in many respects from Judaism, the religion of his ancestors. This Jesus who is God (Matt. 1:23, John 1: 1-3) became man, our Emmanuel, the Word Incarnate (John 1:14, Phil 2: 1-10, Isaiah 7:14ff). He gave his apostles – survivors and Successors – the missionary mandate to take his message to the ends of the earth and to every creature (Matt 28: 19-20, Mk 16:15, Acts 1:18). True to his *Will*, his followers lived his teaching that they were named after him. Their admirers called them “Christians” (Acts 11:26).

Before then, they had a peculiar experience on the “fiftieth day” hence “the Pentecost”, on that Sunday on which the Holy Spirit descended on them like “a tongue of fire”, they began to speak in tongues. On this great encounter with the Holy Spirit as Jesus promised (John 14:16, 26), were the few who made up the *initial number* with the mother of Jesus, Mary in the upper room. However, after the Petrine *Kerygma* (Catechesis), three thousand converts were added to their population. The miracle of the tongues helped the listeners to understand the teaching of Peter, each in his or her own native tongue (Acts 2:1-12). On this Pentecost day, the Catholic Church was born. In the light of the above, the Catholic Church is a Pentecostal Church. The Holy Spirit inaugurated her on the day of Pentecost as a missionary Church. On this day, her nature and deepest identity as missionary became evidently clear in history as she overcame the *fear of the Jews* to the public domain of mission with *boldness* under the power of the Holy Spirit. (Vatican II, 1962-1965, *Evangelii Nuntiandi: 2, Ad Gentes Divinitus: 6*).

However, some Christian bodies, sects and separated brethren go by the name “Pentecostal” even as some others answer “Protestants” or “Charismatics”. To which extent do the phenomena of division and multiplication of churches image the Spirit of Christ, the founder of Christian religion? Do they represent a confirmation of the Christian faith or reveal signs of confusion in the faith? In the face of Pentecostalism, does true Catholicism still exist? In this work, the writer strives to answer the above questions. First, let us identify the Church known as the Catholic Church.

### The Catholic Church

The Catholic Church was founded by Jesus Christ in Jerusalem in AD 33. He made Peter the visible head of the Church when he said: Simon, Son of Jonah, you are a blessed man... So, I now say to you: you are Peter and, on this rock, I will build my Church (Matt 16: 17-18). In another text, Christ told him: “Feed my lambs, feed my sheep” (John 21: 15-17). The Holy Scripture bears eloquent testimonies of Peter’s leading role in the Church as her visible head (Acts 2: 14-41, 15: 6-11, Mark 3:14-15). Since the time of St. Peter, the first Pope till the papacy of Francis, the present Pope, Vicar of Christ and successor of Peter, there is apostolic continuity. Different Popes at different times have served the Holy Mother Church as *Servus Servorum Dei* (the servant of the servants of God); the incumbent Pope Francis is the 266th in this apostolic unbroken succession. Jesus Christ is the invisible head of the Catholic Church (Eph 5:23, Col 1:18). According to *The Catechism of the Catholic Church*: “The Church is in history but at the same time she transcends it” (CCC, 771). The Church is at once human and divine, visible and invisible; the body of Christ, a pilgrim, a militant, an Assembly of God’s people where one can find both saints and sinners. In the course of her history, some members, because of human freedom and varied reasons, left her to lay foundations that are different from the one laid on Peter the Rock. These new foundations function proliferations otherwise the

Catholic Church was the only Church in existence for fifteen centuries and a quarter. Ojefua (1979 p. 60) aptly put it thus:

For one thousand, five hundred and twenty-five years, there was, apart from a few schematics in the East, only one Church on earth, the Catholic Church united under the Pope, the Vicar of Christ and the Successor of St. Peter. The Church maintained unbroken succession from the apostles. It was after 1,525 years that Luther rebelled against the authority of the Catholic Church, and founded a new Church. Flush all indented quotations to the right

Apart from the Catholic Church, every other Church is man-made. The true Church founded by Christ must have distinguishing features called *marks*. These marks are found only in the Catholic Church. They are:

i. **Catholicity**

The missionary mandate given to the apostles is to save the whole world (Matt 28:19-20, Mk 16:15, *Lumen Gentium* 1, 48). So, the universal mission of the Church means that “everywhere” is involved. It is from her universal mission that she got her name “Catholic”. Catholicity ordinarily means “everywhere”. In the words of Mbukanma, (2001, p.19):

Because of its world-wide mission, this Church became known as the Catholic Church. The Church is in the world for the salvation of human race. So, do not expect to find the word “Catholic” in the Bible. You will only find the word “Church” in the bible. It is the Church that is “**the Pillar and bulwark of the truth**” (1 Tim 1:15) through which “**the manifold wisdom of God may be made known**” (Eph 3:10).

In order to bring salvation to all peoples and nations under heaven, the Catholic Church is not limited by geography, culture, language or colour. She is everywhere, hence Catholic, that is universal.

ii. **Unity**

The Catholic Church is one. Christ prayed “*ut omnes unum sint*” (John 17:21). It is Christ’s *will* that his followers be united as one just as the Trinity is one. It is in unity that they can convert the world since in division the center cannot hold, there is a fall. This oneness is found only in the Catholic Church. She has the same faith, liturgy, doctrine and all her members put at 1.2 billion today the world over are united under one head, the Pope. The Pentecostals, Charismatics and Protestants founded by human beings may not be united; they preach different doctrines, show case different practices and have different leaders.

iii. **Sanctity**

The Catholic Church has the *mark* of holiness because:

- (a) Her founder Jesus Christ is holy
- (b) She offers her children the means of holiness. Her children draw holiness from Christ the Head of the Church like branches that draw life from the Vine. Christ is the Vine and we are the branches (John 15:1-5).
- (c) Her doctrines and teachings are holy and her sacraments are holy.

- (d) She has produced men and women of heroic virtues who are enjoying the beatific vision. These are saints who were Catholics while alive on earth and whose death became their birth in heaven. The members of the Church who might be sinners (Ezk 18:18-24, Rom 3:20, Matt 9:13, Luke 15:11-32. 19: 1-10, Isaiah 1:18) as called to repentance.

iv. **Apostolicity**

The Catholic Church is the only Church which traces her roots down to the apostles in an unbroken succession. The Catholic Church enjoys this historic fact which confers authenticity and veracity. As Ojefua (1979, p. 65) wrote:

Founding a new “Church” according to one’s personal ideas or because one has quarreled with one’s former “church” has now become a fashion. Hence you have thousands of splinter-churches, and in Nigeria, hundreds are springing up in these days. The Catholic Church was founded by Christ and has continued until this day. All other “Churches” are man-made; they are established long after Christ. The oldest of them was founded one thousand, five hundred and twenty-five years after Christ.

The scandal of divided Christianity stares at us in the face. The greatest threat to Christian Unity and full realization of the missionary mandate is proliferation of Churches. Proliferation of churches is held in the catholic circle, to a large extent as a scandal, for some it is evil, it is against the divine *Will* and it impedes the conversion of the world for Christ.

**Pentecostalism: The Proliferation of Churches**

Pentecostalism which is now jolting Christendom started like a joke. What was dismissed with a wave of hand and called “a mushroom” now has “much room” in the space of Christian mission. It has out-lived the life-span of mush rooms, made much gain but not without pains on the unity of the Church.

History has it that Charles Fox Parham was the first person to call for a revival of the spirit of God in the protestant sphere whose zeal, according to his appraisal was growing dim. The platform was a small religious school in Topeka, Kansas in United States of America. Parham’s emphasis was on prayer, fasting, Bible study and the blessing of the Holy Spirit. His influence came largely from the Holiness movement. On January 1st 1901, Agnes Ozman was the first to speak in an unknown tongue which was understood in their circle as a great evidence of the presence and power of the Holy Spirit among their small group. Parham and his followers were encouraged by the experience and they were moved to reach out to others.

The new followers they got were encouraged to remain in their old churches which were the protestant and Catholic Churches. Their revival methods were resisted by the old churches that even sanctioned their members who refused to re-trace their steps. There was crisis of how to handle those sanctioned by their Churches. In order to “settle” them, the movement started its own Churches. The membership grew stronger and larger that its population rose to 25,000 in 1905 in Texas alone.

In 1906, William Seymour who was influenced by the Holiness Movement and by Parham renovated an old building in Azuza Street and changed it into a spiritual center where crowds gathered for revival. The Azuza street revival in Loss Angeles was a big boost to the spread of Pentecostalism. The attempts to unite Pentecostal bodies in 1947 in Zurich Switzerland bore no

fruit and yet another effort made towards its unity in 1948 in North America also failed (Palm, n.d. pp. 2-3).

In Nigeria, Pentecostalism and its proliferation are real. Nwodo (2018 p.16) traced the origins of Pentecostalism in Nigeria to the “American and British missionaries from the 1920s to 1950s. It was between 1930s and 1960s that a number of American and European denominations visited the Country and entered into affiliation with some of the indigenous movements. The original groups were: Faith Tabernacle, Apostolic Faith in the West of Nigeria, and Assemblies of God in the East”. Since it promises miracles, liberation, healing, prosperity, and syncretism, it appeals to the practitioners of African Traditional Religion and the youths especially with its entrance into the institutions of higher learning and of course to the weak Christians who had lost faith in the teachings and spirituality of the mainline Churches.

According to Iheanacho (2012), “The emergence of New Churches and other Christian Movements in Nigeria is unprecedented. At present, Nigeria is being spotlighted as the country with the highest number of Churches in Africa. This is more so in the major cities of the Southern part of the country. Hence, Churches and prayer houses are said to be a major industry in the geo-political extraction of the country. Churches exist in family houses, uncompleted buildings, warehouses, and in any available space. New Churches emerge on daily basis; hence it will continue to defy statistical conceptualization. Consequently, the continued and indiscriminate emergence of New Churches is a challenge to Christianity in Nigeria. The scenario raises puzzling questions concerning Christian commitment, and faithfulness, towards salvation. It seems that as churches multiply, they gradually shift emphasis from spiritual and eternal life course to earthly life course, here and now” (p.1). In Nigeria, it is a common experience to see clusters of splinter churches in one street with specific emphasis over the microphone as scrambling for membership is the priority. In this campaign, there is popularity battle and the unity of disciples as wished by Christ is made the alternative forgone.

Ukpong (2006, pp. 10-20) saw the evolution and typology of Pentecostal Christianity in Nigeria thus:

**Stage 1** – The *Sola* Churches – these emphasize nationalism. It affirms the African culture as the only source of authentic Christian faith. These churches came to exist as a resection of colonialism and western imperialism. However, they employ western theology to elaborate on African world view. We have all brands of African Independent Churches as examples.

**Stage 2** – The *Scriptura* Churches – these churches affirm the Bible as the source of Christian life. Everything in the church should come from the bible. These represent the main brands of Pentecostalism in Nigeria. Here we have sub-groups such as:

- A (i) Classical Pentecostalism, e.g.: Apostolic Church of God
- (ii) New-Pentecostal conglomerations, e.g.: Deeper Life Bible Church, the Church of God mission, the Latter Rain Assemblies, etc.
- (iii) Ministries, e.g.: Christ Embassy, Living Faith Church
- (iv) African Shamanism e.g.: Synagogue of All Nations.
- (v) Holiness Movement – a conservative brand of Nigeria classical Pentecostalism, e.g.: Deeper Life Bible Church.

**B. Pentecostal / Charismatic Churches**

Examples are churches identified as “prosperity” churches influenced by American materialism, e.g.: Church of God Mission, Living Faith Church etc.

- C.** “Faith” churches – These emerged from the theology of American “Faith Homes” and Aladura spirituality found in Yoruba land in Nigeria, e.g. Redeemed Christian Church of God.

**Stage 3:** The *Scriptura et* – The emphasis is on “Bible plus”. The Bible is seen as the revelation from God yet, there are other revelations that not in the Bible. Hence, the Bible and African tradition are seen as essential components of Christian life. We have Cherubim and Seraphim, Celestial Church of Christ, etc. as examples.

**Stage 4:** The *Traditiones* churches – Here, there is a synthetic and syncretic harmonization of various religious traditions: These combine African spirituality, Christian principles, metaphysical power and occult materials Examples include Brotherhood of the cross and star and various healing homes, Reformed Ogboni Fraternity, etc.

All the above stages which represent the types of Pentecostalism as well have the common features of Sunday worship and maintenance of a religious spirituality that is typically “African”. Apart from the above worshippers on Sunday there are others who worship on Saturday. These are the Sabbath churches. These still practice the Old Testament day of rest on the seventh day, hence *the Sabbath*. Examples are the churches that worship on Saturday and go by the name “Sabbath”. From the above study, once can see that in Nigeria:

- a) Pentecostalism is a heterogeneous phenomenon.
- b) Some of them can hardly qualify as Christian denominations as some are even perceived by outsiders as occult kingdoms.
- c) The Pentecostals with Biblical spirituality (*The scriptura*) image to a high degree the global Pentecostal phenomenon.

However, Pentecostalism has continued to multiply and influence the world today for various reasons which include:

1. **Quest for Leadership Positions:** People have left their old churches and joined the Pentecostal churches where they occupy leadership positions or become influential followers. The leadership designations include General Overseer, Apostle-General, Archbishop, Prophet, etc. (Diara, B.C.D & Onah N.G, 2014, p. 398).
2. **Charismatic Leadership:** Pentecostalism produces appeal and gains popularity through its leaders who travel around the world conducting healing service and preaching to crowds. Human beings are attracted to big shows, big occasions and big crowds. They move into stadia, auditoria and large spaces and their energetic preachers address them with effective public address systems. They have emotionally booming music. The result is that Catholics attend these programs in large numbers. Some left the Catholic Church afterwards. One may argue that they do not have doctrine and that they have only emotions. However, one should note the words of Dale Carnegie that “Much as we would like to think we are moved by reason, the whole world is, in fact, moved by emotion”. (Cited by Pam, p.3).

3. **Prosperity:** The social deprivation theory helps in the spread of Pentecostalism. The 3-D factors of deprivation, disorganization and defective which are evidently real in the society in the forms of health questions and disease, unemployment, political instability, poverty and economic hardships, social vices and marital crisis make people run to the Pentecostal churches that promise them better life (Ukpong, 2006, p.12). These promises can be deceitful and elusive yet the perceived hopes they give make them dream of their prosperity and success in life.
4. **Personal Touch:** In their welfare programs, every individual is known and cared for according to one's conditions. Marriages, employment and contracts are arranged, businesses are supported, and the sick, the poor and the elderly are cared for with personal touch. In some Churches, members are paid for attending church services.

With this attitude, they draw large membership to their fold.

5. **Greater Freedoms to Youths/Women:** The young are given what some termed "false" liberty to dress even indecently. The youth ministries recognize the young and they too catch their fancies. The women could be preachers, healers, evangelists and could found and run churches. Widows could inherit the churches established by late husbands. One can see why the youths and women are found in Pentecostal churches in their huge numbers.
6. **Socio – Cultural Contexts:** The Pentecostal churches take into consideration the typical Nigerian/African socio-cultural contexts. They recognize the African questions about witchcraft, demon possession, ancestor worship, charms and traditional ritual etc. In their syncretism, they strive to offer practical solutions to these problems. Many who were still deep into "African roots" may camouflage as Christians in them while retaining their African traditional religion. Again, in some of these churches, polygamy and marrying many wives are neither forbidden nor frowned at. Even a pastor can marry more than one wife or can divorce and re-marry as he wishes and it is not seen as evil against the Christian principle of "one man, one wife" (Gen 2:24, Matt 19:5-6).

Today, it is a fact that Pentecostalism is growing fast in Nigeria and across the world. It may be true that Catholics are losing their members to them. The question then is: What should be the way forward in the fact of this challenge?

### **The Advocacy for a United Christianity**

There is need for the realization of the principles and practice of Ecumenism according to the Conciliar Fathers of the Second Vatican Council in *Unitatis Redintegratio*. Christian Association of Nigeria (CAN) has myriads of challenges that make united Christianity unrealizable in Nigeria. The dream for the unity of all Christians has the setbacks from the angles of women ordination, homosexuality issues, syncretism negative values, improper conceptualization and constitution of leadership/hierarchy as some have no bishops nor priests, civil government's control and other shades of politicization, self-sent missionary syndrome, economic advancements and inheritance wars at the demise of founders, to mention but these. The believers who profess Christ should unite to realize the mandate of Christ. Christian denominations in Nigeria should unite to change the face of the earth. They can be many but one in concerted effort to live out the Christian values, stamp out corruption in its number and gender and promote the needed integral human development. The division among the Churches in Nigeria and elsewhere work against the Christianization of the world as the Gospel message

goes with the vehicle of love and not disintegration (Ele, 2006, pp. 26-36). The division expressed in slogans like I am for Paul, I am for Apollos, I am for Peter, I am for this person or that pastor has continued to separate us. (1 Corinthians 1:12, 3:4-6). All of us should be for Christ, members of his Church and strong advocates of a united Christianity both in Nigeria and in the whole world.

### **Recommendations**

The Catholic Church in the face Pentecostalism should not be complaining about their flock drifting to the Pentecostal Churches. Rather, she should ask why they go there. As Whitehead (2007, p. 3) wrote:

So rather than just complaining about Pentecostals who steal our sheep, we need to face the simple question – why does this happen? What are they offering that our people are lacking? How can we counteract their challenges; sometimes their methods may be questionable, some seem more like sects than a Church community as we understand it, but they're on fire with a love for God and a desire to fulfill the missionary mandate, as we should be. It's our responsibility to do all we can to ensure that the Gospel message is presented to our Catholic people with equal enthusiasm and commitments; to ensure they have a full understanding of their faith, that they know God loves and accepts them, that they are encouraged in their gifts, released in service of their brothers and sisters, empowered by the Holy Spirit, and experiencing the joy of being part of a faith-filled Catholic parish Community. This is certainly challenging, but we must accept that sheep only stray if they are not properly fed and cared for.

So, first, Catholics have to look inwards to find out where they got it wrong or where their omissions diminished the force of evangelization in Nigeria and elsewhere. In the light of this, one clearly sees the necessity and urgency of new evangelization. The New evangelization in St. Pope John Paul's conception is not an invitation of a new Gospel hence evangelization cannot be new in its content since its very message is always Christ, our salvation. According to him,

The new evangelization does not consist of a 'new gospel'. Neither does it involve removing from the gospel whatever seems difficult from the modern mentality to accept... the new evangelization has as its point of departure the certitude that in Christ there are 'inexhaustible riches' (Ephesians 3:8) which no culture or era can exhaust... These riches are, first of all, Christ himself, his person because he himself is our salvation (cited by Martin, 2010, p.7).

New evangelization is therefore new in its "ardor, methods and expression". With new evangelization, those Catholics who have left the fold would see the gospel re-proposed to them with new methods and expressions in vigor and ardor.

Second, Catholics should play their roles with more dynamism without losing the Holy Mother Church's traditional values of doctrine and practice. There should be public witnessing in all spheres where Christ must reign as Lord and Savior. A few examples can suffice here: the use of mass media like radio broadcasting, televangelism, preaching openly in buses and market squares; ability to preach with biblical spirituality in a way that the world is challenged with



the Word of God; and preaching too with our lives like praying the Angelus, Rosary, in offices and schools, etc.

Third, adequate pastoral care through the Basic Christian Communities. This is called zones in some dioceses. With the pastoral care of Catholics for their fellow Catholics, the Church would be present, responsive and responsible in the face of needs. The basic Christian communities are pastoral arrangements that support shepherding effectively even as the Christ's lay faithful should care for one another. The role of pious societies and lay organizations cannot be overlooked. Today we have huge members of Catholics in South-East Nigeria, for instance, but let the tyranny of number not blindfold Catholics to neglect any member or fail to recognize the absence of any member, cleric or lay.

Fourth, the liturgy in the Church should be vibrant and exciting. Here, priests and the religious should prepare their liturgy in such a way that the beauty of the conciliar and post-conciliar liturgy of the Second Vatican Council would be visibly enjoyed. The local music and instruments or even bands to enliven the celebrations are the in-thing now. Homilies should have the force of anointing where the Word of God is given its proper place. The Holy Spirit empowers such homilies and sermons where the preacher prepares and believes the Word. Well delivered homilies and the entire Holy Mass solemnly celebrated with faith and proper decorum have salvific effects such as healing, liberation, confirmation, anointing, etc. This is clear in the conciliar teachings of *Sacrosanctum Concilium* (the Constitution on the Sacred Liturgy).

Again, the Catholic Church should strive to realize the prospects of inculturation. All the cases of syncretism and relapses into African traditional religious practices and the influx into the Pentecostal Churches that have the features of religious pluralism could be addressed when inculturation is achieved and Catholic practices become people's culture, that is, their way of life.

In addition, there is need for proper Catechesis at all levels of Christian initiation and Post-baptismal stages like marriage course, confirmation classes and Sunday evening instructions. When pastors and Catechists take these programs more seriously, better results would be obtained.

Furthermore, the civil government at all levels in Nigeria should enhance the positive peace values in the Country such as education, employment, poverty alleviation, public utility services and welfare schemes, regular payment of salaries, security and human progress generally in order to curb individual and societal crises, hallucinations, suicidal ideations and industrial strikes. The searches for solutions in prayer houses and founding of Churches in order to be employed *as such* would ease out by the government's positive action in this regard.

### **Conclusion**

Jesus Christ founded one Church-not Churches- and on Peter (Matt 16:18). He equally prayed for the unity of his followers (John 17:21). So, it is against the mind of Christ to see his followers divided. It is a sin, it is a scandal. However, the Catholic Church should not be a sleeping giant. She should be awake to the responsibilities of her missionary mandate. She should maximize the grace of new evangelization to enable her remain truly a missionary Church to the modern mind and its challenges. The historic truths that Catholicism is the first Church and was the only Christian Faith in existence on the first Pentecost day as recorded in Acts chapter 2 should challenge her members to greater witnessing and holiness.

The Pentecostal Churches were founded by men and women who claim the authority of the “new Pentecost” and their followers give testimonies to miracles and healings many of which are said to be doubtful or prearranged but very importantly, the crowds follow them. As they preach prosperity, they advance their economic, social and political empires in the hall of mundane fame, some argue. The Catholic Church should remain focused on her mission as a universal sacrament of salvation and truly represent the mind of her founder, Jesus Christ. As a Church founded on the first Pentecost, Catholicism is a True Pentecostal Church which should be afire with the Holy Spirit and his charisms as evidences of renewal of the new Pentecost. What she should address is the new way of presenting to the modern mind whose civilization and culture have emptied him of eternal values. The Catholic Church proposes a return of her children who left her and she eagerly waits in prayer and with open mind and hands to embrace her separated or strayed flock. Finally, let Catholics know that “the Spirit blows wherever it wills” (John 3:8) and therefore should strive against the possibility of “the first shall be last and the last first” (Matthew 20: 16). This is not a note of pessimism but a call to take one’s rightful position as a Church founded by Jesus on Peter the Rock (Matthew 16:18) and the Holy Spirit on the Pentecost day (Acts 2).

### References

- Diara, B. C. D. & Onah, N. G. (2014). The phenomenal growth of pentecostalism in the contemporary society: A challenge to mainline churches. *Mediterranean Journal of Social Sciences Vol 5. Rome-Italy*.
- Ele, C. O. (2006). *Living in love, towards a meaningful existence*. Port Harcourt: Lynno Nig.
- Iheanacho, N. N. (2012). *A critical look at contemporary Nigerian Christianity*.<http://www.academicexcellencetociety.com/critical-look-at-cout...> retrieved on, 8/7/2014.
- Martin, R., (2010). What is new evangelization? Why is it important for priestly formation? in [www.renewalministries.net/files/freeliterature/what-is-new-evangelization-ipsymposium-2010-4-07-10.pdf](http://www.renewalministries.net/files/freeliterature/what-is-new-evangelization-ipsymposium-2010-4-07-10.pdf), retrieved on 10/11/2018.
- Mbukanma, J. O. (2001). *Is it in the Bible?* Lagos: Dominican Publications.
- Nwodo, H. U. (2018). Pentecostalism and its negative impacts on Catholic youths in Nigeria. *The Lumen Magazine*, Vol. 23, No. 1. Pp: 15-17.
- Ojefua, A. (1979). *A new outline of Catholic doctrine*. Ibadan: Claverianum Press.
- Palm, J. T. (n.d). The rising tide of pentecostalism. <http://realtruthrcgorg/articles/070803-007.html>. retrieved on 8/7/2014.
- Pope John Paul II, (1990). *Redemptoris Missio*. w2.vatican.va>encyclicals>documents, retrieved on 10/10/2018.
- Pope Paul VI, (1975). *Evangelii Nuntiandi*. w2.vatican.va>paul-vi>documents>hf...retrieved on 15/11/2018.
- The Catechism of the Catholic Church (1995)*. Ibadan: St. Paul’s.
- The New Jerusalem Bible. Standard Edition (2013)*. New Delhi: Alberione Good News Centre.
- The Second Vatican Council Documents (1962 - 1965). *Lumen Gentium, Ad Gentes Divinitus, Sacrosanctum Concilium, Apostolicam Actuositatem, Unitatis Redintegratio*.

- Ukpong, D. P. (2006). *The presence and impact of pentecostalism in Nigeria*. [www.glopent.net/.../presence-and-impact-of-pentecostalism-in-nigeria.pot](http://www.glopent.net/.../presence-and-impact-of-pentecostalism-in-nigeria.pot) retrieved 21/1/2018.
- Whitehead, C. (2007). *Catholics & Pentecostals, the way forward*. <http://www.ccr.org.uk/archieve/gn0703SE/forward.htm.provide>, retrieved on 24/3/2018.