

NAIROBI EVANGELICAL GRADUATE SCHOOL
OF THEOLOGY

THE DYNAMICS OF CHURCH GROWTH :
AN HISTORICAL CASE STUDY ON THE FACTORS
THAT CONTRIBUTED TO THE FORMATION
OF THE ANGLICAN DIOCESE OF MOUNT KENYA
SOUTH

BY

VEN. DANIEL MAINA KICONDU

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Ven. Daniel Maina Kigundu

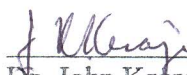
A Thesis Submitted to the Graduate School
in partial fulfillment of the
requirements for the degree of
Master of Arts in Missions

Approved:

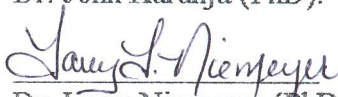
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ABSTRACT

This thesis explores growth of the Anglican Diocese of Mount (Mt.) Kenya South from its beginning in 1975 until 1998. Specifically, the study seeks to understand the factors that led to its formation.

The study utilizes the existing literature to determine how far the current theories of church growth are applicable to the Diocese of Mount Kenya South. The method used in the study is descriptive.

On the basis of its findings, this study makes a number of recommendations on the various prerequisites for the growth.

It is hoped that this research will provide an important insight into means of fulfilling the Great Commission stated in Mathew 28: 18-20.

Student's Declaration

**THE DYNAMICS OF CHURCH GROWTH: AN HISTORICAL CASE STUDY
ON THE FACTORS THAT CONTRIBUTED TO THE FORMATION OF THE
ANGLICAN DIOCESE OF MOUNT KENYA SOUTH**

I declare that this is my original work and has not been
submitted to any other College or University for academic credit.

(Signed)

Ven. Daniel Maina Kigonde

Date: July 1999

DEDICATION

This work is dedicated to my wife, Ruth Mugure Maina and my children Peter Kigonde Maina and Zachariah Gitaka.

Also to :

My mother Lucia Wambui Kigonde who always prayed and encouraged me to love Christian Ministry and to further my studies

ACKNOWLEDGEMENTS

My sincere thankfulness goes to God Almighty who called me in his Vineyard (The Church.) He is the one who has enabled me to come the distance I have come spiritually and academically. He is the one who has enabled me to complete my studies and theses at the Nairobi Evangelical Graduate School of Theology.

Special thanks to my personal Advisor Dr. A. Mekonnen (PhD.) for the advisory support throughout my course and in particular during preparation of this thesis.

To the following people I do want to acknowledge them due to their contribution for the success of my study:

To Dr. Mutua (PhD) my supervisor, currently at Scotts Theological College Machakos, who accepted to help me in matters pertaining to my Research Paper. It is through his guidance that I have experienced the success and completion of this paper.

Special thanks to Dr. John Karanja (PhD) from University of Nairobi for accepting to be my second reader despite his busy schedules at the University and even for his agreeing to give advice for the good and completion of this work.

I also acknowledge Dr. Cole (PhD) who taught me the Research methods and who taught me of how to make the proposal.

I also want to thank the Lord very much for Mrs. Cole, Registrar at NEGST, who always encouraged me right from the time that I was preparing to join NEGST. She has always contributed the spirit of encouragement that has made life at NEGST bearable.

Special thanks goes to the Overseas Council who have met my academic needs through the NEGST General Scholarship Fund.

How much I also thank the Organisation “back to the Bible” for their contributions while at NEGST.

Thanks to my friend Stanley Githunguri who has given me encouragement on my research work and study at NEGST .

I would like to thank my Diocesan Bishop Rt. Rev. Peter Njenga together with the St. James Parish Council who did allow me to study while working at my Parish.

Thanks once again to my Bishop for providing me with a curate who assisted me in the Parish during my absence.

I would also like to compliment Priben Computer Training and Consultancy (Langata) for the typing, layout design and final production of this document.

Lastly my thankfulness goes to my wife Ruth Mugure Maina and my children Peter Kigundu and Zachariah Gitaka who have always encouraged me in studying and also praying for me.

Also to Mr. & Mrs. John Wainaina Thuo of Acacia Supermarket Ltd. Nairobi, for their moral support throughout the whole course of study.

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CHAPTER ONE

1.1 Introduction

The Diocese of Mt. Kenya South comprises the Kenya Administrative Civil District of Kiambu and has boundaries with Nairobi Diocese, Kajiando, Nakuru, Nyahururu, Mt. Kenya Central and the newly formed Thika Diocese. The Diocese also covers the following divisions; Dagorretti, Ngong, Kikuyu, Limuru, Lari, Githunguri and Kiambaa.

The Diocese of Mount Kenya South was “formed out of the subdivision of the Diocese of Mount Kenya in 1975 with its headquarters in Kiambu.”¹ The Right Rev. Obadiah Kariuki, who retired in 1976 is renowned for being its first Bishop. In the same year 1976, the Diocese and the Provincial Synod of the Anglican Communion worked tirelessly to fill the gap left in the Bishopric by enthroning Rt. Rev. Sospeter Magua as the second Bishop.

This enthronement was done on 31st October the same year. It is also remarkable that the Rt. Rev. Eshbon Ngaruiya was made an assistant Bishop during the Rt. Rev. Kariuki's tenure of service. He remained an Assistant Bishop under the Rt. Rev. Sospeter Magua.² Bishop Magua's death in 1982 together with his wife through a road

¹ Provincial Unit of Research. Rabai to Mumias : *A Short History of the Church of the Province of Kenya 1844 - 1994*, p117.

² Ibid 117.

accident was sad news to the diocese. In the year 1984 Rt. Reverend George Njuguna took over the leadership of the Diocese of Mt. Kenya South while the Rt. Reverend John Mahiaini became the first Bishop of the Diocese of Mt. Kenya Central. Initially the Diocese of Mt. Kenya South had a population of nearly 2,000,000 people of whom 203,000 were Anglicans. There were 64 clergy, 50 parishes, 300 congregations, 97 paid Evangelists and 187 lay readers.³ The Diocese of Mt. Kenya Central was formed out of the sub-division of Mt. Kenya South as the issue of Bishops shows above.

By the year 1994 there were 61 clergy in full time service of the Diocese of Mt. Kenya South with about 80,000 Anglican Christians⁴. By July 1998 the Diocese of Mt. Kenya South had stretched as far as Thika district and consisted of three Arch-Deaconries namely Northern, Central and Southern. The Northern Arch-Deaconry had Thika as Arch - Deaconry center. On 31st July 1998, a part of Northern Arch-deaconry was subdivided and together with a portion of the Diocese of Mount Kenya Central formed the new Diocese of Thika. On 31st January 1999, the Rt. Rev. Dr. Gedion Githiga was enthroned as the first Bishop of Thika Diocese.

1.2 The Purpose of Research

The purpose of this study is to provide a brief historical development of the growth of the Diocese of Mount Kenya South. The study also has to provide the understanding of theological interpretation of the ideas and methods used as tools for the

³ Ibid 117.

⁴ Ibid page 117.

church growth within the Diocese. One important thing the researcher has noticed is that the Diocese of Mount Kenya South has produced the Diocese of Mount Kenya Central and Thika. The researcher therefore wants to know the factors that have contributed to the growth or non growth since the formation of this Diocese. In this regard therefore, this research would help in the following areas:

1. It will shed light on how the Diocese of Mount Kenya South was created.
2. It will reveal the truth of the matter in terms of mission work or any other reason that led to the formation of this Diocese.
3. This study will also help to educate the clergy and laity and even the academic community about their ministries. They will know how best they can develop their talents in order to contribute towards church growth. It is therefore the researcher's hope that this case study will make a distinctive contribution towards church planting and church growth theory. This study would therefore be beneficial to the researcher as a church worker in understanding how best and in what ways he can be effective in the church's mission.

1.3 Problem Statement

The following questions are based on what the study intends to answer.

What transpired towards the formation of the Anglican Diocese of Mount Kenya South?

Were those factors that led to the formation of this Diocese as a result of church growth or otherwise? Do those factors contribute as a model to *the principles of church growth?*

1.4 Research Questions

The research questions are as follows:

1. What is the historical development towards the formation of the Anglican Diocese of Mount Kenya South?
2. Are those factors that have contributed towards the formation of the Diocese of Mount Kenya South the same as those that led to the sub-division of the Diocese of Mount Kenya Central and Thika?
3. Can those factors that led to the formation of the Diocese of Mount Kenya South be the model for the formation of other dioceses in terms of spreading the gospel of Christ?

1.4 Significance of the Study

The study would eventually give analysis of the factors that contributed to the formation of the Diocese of Mount Kenya South. The study will give an understanding of those contributive factors in terms of mission work. This will also help to educate the clergy, evangelists, laity and even those under training on church ministry. The study would also help them to learn how best they can work in the church in terms of church planting and growth. The researcher being one of the clergy within the Diocese of Mount Kenya South, will also learn much from the study. This will be for his personal value during his church ministry.

1.5 Research Hypotheses

This is determined by the research questions raised as in the questionnaire.

1. There will be knowledge or understanding of the factors that contributed to the formation of Mount Kenya South Diocese.
2. There will be continuous church growth because of the people's zeal to maintain the hard work that enabled them to get a diocese in the first place.
3. There will definitely be church growth where both clergy and laity join their efforts in church mission.
4. There will therefore be church growth when the church work is distributed according to the spiritual gifts of the people.
5. There will be church growth that will bring about the creation of other diocese.
6. There will be a lesson related to church growth on the strategies applied in order to bring about the understanding of mission towards church growth.
7. There will be a model of church growth in relation to this Diocese that will be of great help to other dioceses when working out new formations.

1.6 Delliimitation

This study will concentrate on the beginnings and growth of the Diocese of Mount Kenya South. Secondly, the research will describe and make analysis in the light of the principles of church growth.

1.7 Deflnitlons of Key Terms

In this study the following terms have been used and defined as follows:

- Bishop** - The Bishop is a senior priest who is in charge of all parishes that are administratively led by his clergy who are under him. The clergy are however posted by their Bishop depending on his discretion
- Clergy** - Is a person called by God for His Service in the church and is ordained to be officiating Sacraments, preach and teach people the Word of God. He/she is a person who is in charge of Pastoral work in a parish.
- Parish** - Is a church allocated in an area with several local churches under a clergy who is in charge of its administration.
- Diocese** - This is a church District with the Bishop as its administrator. The Diocese is made up of all the parishes involved in that particular District.

- Kikuyu** - These are a Bantu speaking people that occupy the fertile area around Mount Kenya and are mostly in Central Province of Kenya.
- Church Growth** - This is church development in terms of the spiritual and physical structure of the church . It is a growth from a low level to a higher level on both mentioned areas of the church.
- Contextualization** - Making the Gospel relevant to the context of the given people (people's worldview)
- Decade Growth** - This is a determining rate of growth within a period of more than one year.
- Numerical Growth** - This is the membership reproduction through the preaching of the gospel and the response that believers commit themselves to in the service of the church. Members of the church are however gained through conversion, births, transfers, etc.

CHAPTER TWO

2.1 Literature Review

This chapter is a review of the literature that would serve as a torch in relation to this topic. The necessary literature materials possible, as way of interacting with the people of ideas that are contributive to this study. This would include church minutes and church correspondences. The historical development literature is also used to tell much about this Diocese. The other substantive literature related to this topic will also be used as need be. The historical literature may be obtained from the Mother Diocese which is now Mt. Kenya Central Diocese (Murang'a) and other written past records in terms of literature on this subjective.

Substantive Literature

The scholar by name Donald A. McGayran has elaborated on the question of church growth in his great works on mission. In his study on this field he was very much determined in making much effort to understand "Church Growth." In this subject therefore he wanted to "ascertain the causes of growth" and even the "decline." This is actually as a result of his experience of missionary work in many countries of the

world. He says "God granted me unique opportunities to study such matters in many lands."⁵

In this study he has tried to answer the question "How can churches be more faithful to God? Are missionaries leaping as largely as they can?...How can missionaries engage in more effective evangelism? What factors accelerate and retard church growth in new denominations?"⁶ In this study he says "Church growth is much wider and deeper than adding name to church rolls."⁷ McGavran's great work on "understanding church growth" did however become an eye opener to the study of mission as from 1971. The church ministers started seeing the need to study the mission in the light of this book." Drs. Peter Wagner, Ralph Winter, Winfield Arn and George Hunter played significant parts in the spread of that conviction.⁸ In this regard, the results were that there was tremendous world-wide church growth by the year 1980. The World Christian Encyclopedia gives the estimation of the world's Christian population, "having grown from 558 million in 1900 to 1,433 million in 1980."⁹

Roy Pointer goes on to quote Dr. Barrett's research by stating that, "in 1990 two thirds of Christians were predominantly European and white, whereas in 1980 the church had a non-white majority for the first time in 1,200 years. Dr. Barrett estimates

⁵ Donald A. Mc Gavran. 1970. *Understanding Church Growth*. Williams B. Eerdmans Publishing Company, Grand Rapids, Michigan, page vi.

⁶ Ibid page vi.

⁷ Ibid page vii.

⁸ Ibid page vii.

⁹ Roy Pointer. 1984. *How Churches Grow: A guide to the growth of your Church*. Marshall Morgan & Scott Basingstone, Hants United Kingdom. Page 5

that by 2,000 A.D three-fifths of all Christians will live in Africa, Asia and Latin America”¹⁰ Lastly, Pointer points out statistics that show “the world was growing in 1980 by 59,200 people daily and there was a net increase of 460 new churches every week”¹¹

The introduction of McGavrans’ work on “understanding church growth” has been a key book which has really been used for the glory of God to enrich the church on good mission work. In other words the book was introduced at the time when the church growth in most parts of the world was declining. Using the research based on the decline of British churches in the 1970s, the church lost “one million members, 2,400 ministers and closed 1,000 churches.”¹² This reality goes further to say that “church membership has slumped to thirteen per cent in England, twenty three per cent in Wales, thirty per cent in Scotland and only in Northern Ireland remains high at eighty per cent.”¹³ Another sorrowful situation quoted is that “church attendance is even lower than church membership with an estimated 36 million British people who do not go to the church.”¹⁴ Peter Briefly, the editor of the U.K Christian Handbook and Director of MARC Europe is quoted as saying that “there are 34 million unchurched people in

¹⁰ Ibid page 5

¹¹ Ibid page 5

¹² Ibid page 6.

¹³ Ibid page 6.

¹⁴ Ibid page 7.

England, 2.5 million in Scotland and, 1.7 million in Wales and 0.2 million in Northern Ireland.”¹⁵

From the above study, the question remains of what makes church growth and what causes decline? Concerning the church mission as from 1980, British churches were offered two major conferences as ways of motivation and encouragement on evangelism through local churches.¹⁶ The Evangelical Alliance at Presbyterian did sponsor the National Congress in April declaring the theme of “A Decade of Evangelism” at Nottingham, the nationwide initiative in Evangelism Assembly held its conference in September 1980. The aim of the conference was the awakening of the mainstream denominations in evangelism. Many churches however did not support the conference by attendance. This did, however, prove that the churches had no interest in mission.¹⁷

McGarvan’s Understanding Church Growth narrates the purpose of mission as for Church Growth. He puts it clearly that, mission in the church is what God desires. He says that mission is not man’s initiative but God’s. In this regard he calls it “Missio Dei” the mission of God.” He says that God is the one who is in charge of mission. He goes on to say that “the problem of mission should be viewed in the light of his recalled will”¹⁸

¹⁵ Ibid page 7.

¹⁶ Ibid page 23.

¹⁷ Ibid page 23.

¹⁸ Donald A. Mc Gavran, Op cit 23

Having said that, McGavran gives a study of why the church may lack growth in terms of her mission. He puts the reason as follows (based on Asia, Africa and Latin America):

1. Leaders were chained to existent maintenance work or church and mission were devoted to a non-productive pattern, once needed but long since outmoded.
2. Church and mission were devoted to an only slightly productive pattern instead of a highly productive one. For example they contained the school when adults could be won.

They baptized no illiterates, though this limited the church largely to the youth. They required a three year catechumenate though few adults could last the course. They tried to circumvent polygamy by baptizing chiefly unmarried youth and hoping that they would stick to monogamy.

3. They did not learn the language of the people, worked always in English and so established the image that the Christian religion signifies mainly cultural advance. They thus got their way out of the tribe but very few older men or families accepted.
4. Fearing the problem brought in by converts and churches made up of few Christians, they set very high standards and baptized few.
5. The ministry too highly trained and paid, was not one with the people, and could not be supported by the church themselves.
6. Church and mission allowed themselves to remain stuck in an area of low potential.

7. They “worked with” resistant homogeneous units, instead of baptizing the receptive units available in them:

Roman Catholic ranchos instead of revolutionary ranchos.

Upper class professional people instead of laborers .

High castes instead of depressed classes.

High - school youth in towns instead of peasants in the country.

The classes instead of masses.

8. Leaders did not learn about church growth from mistakes of the past.
9. No one checked what was being done against the degree of church growth achieved.
10. The mission faced with little growth did not seek expert opinion from outside.
11. They accepted gradualism as a sufficient mission method.¹⁹

In these eleven points of weakness, the church has a right to weigh itself in terms of church growth, so as to improve in her weakness.

Having said that, McGavran also shows clearly the reasons that may make the church grow. He puts it clearly as follows:

1. Some minister, lay man, or missionary dedicated his life to planting churches.
2. The gospel was preached to some clearly receptive part of the mosaic (Acts 2;13).
3. Some church man recognized one of the many growing points given by God to his church. He valued his beginning and poured his life into it.

¹⁹ Ibid page 163-164.

4. Someone had a particular plan for multiplying churches which fitted his special population. He prayed for months and years that men and women would be won and the church multiplied and worked his plan.
5. Environmental and church factors favourable to growth appeared at the same time, for example, in Korea in 1919 Christians led the freedom movement and made Christianity popular. At the same time the Methodists launched a great forward movement.
6. A Christian leader divided a broad pattern of action which multiplied congregations (Nevius in Shantung, China).
7. Some churchman refused to be tied toward work which did not plant churches or some Christian leader discovered the difference between "good church work" and the chief purposes of Christian mission, and turned from one to another.
8. The Christian religion became "our religion" to a feeble segment of some culture.
9. Indigenous leaders, out of the subculture being converted were put in charge of the church.
10. Indigenous church principles and people movement principles were used together in some prepared people.
11. The church and mission gave prolonged post baptismal to children and grandchildren. Herbery Money of Peru notes that in 1964 Peru had 350 Evangelical Missionaries. The Seventh Day Adventist had only twenty five per cent of the total. Nevertheless, they had more than half of the evangelical church members in all Peru. Dr. Money credits Adventists effectiveness to systematic post baptismal indoctrination.

12. Able leaders in the church were converted, and praying Christians were filled with the Holy Spirit. A revival came to the church. Examples are the Hoovers in Chile, Disciple ministers in Puerto Rico, and the Seamands of the South Indian conference of the Methodist church.²⁰

Roy Pointer in his research based church decline in Britain does not come out openly on his stand on the causes of failure or the success of church growth. He refers to McGarvan's stand on church growth. He quotes McGarvan's work of 1959 which was entitled, How Church Grows which challenged missionary leaders to reconsider their priorities and strategies in mission.²¹ Further to the foresaid reality of mission, McGarvan, in another book written with author Arthur F. Glasser, has an article on mission. In this article he defines missions including "everything that God wants done both inside and outside the church."²² He further states that the classified meaning of mission is "evangelism and service across cultural barriers intended to bring men and women to acknowledge the saviour and then persuade them to believe on him and become his followers in the fellowship of the church."²³

It is in this light, therefore, that McGarvan clarifies that efficiency in mission is what brings forth church growth. If there is no efficiency in the church mission then what is expected in the final analysis is the decline of the church.

²⁰ Ibid page 162.

²¹ Roy, Pointer op cit 13.

²² Arthur, F. Glasser Mc Gavran Donald. 19 83, *Contemporary Theological of Mission* , Baker Book House Company. Grand Rapids, Michigan U.S.A page 53.

²³ Ibid page 59.

In their book, Ten Steps for Church Growth, Donald A. McGarvan and Winfield C. Arn, analyze the factors that contribute to church growth and say that the following steps are very central.

1. "Discovering church growth principles" in regard to the principle. What they mean to say here is that it is a universal truth which, when properly interpreted and applied, contributes significantly to the growth of the churches and denominations"²⁴ This truth is however defined as God's, which leads his church to spread his good news, plant church after church, and increase his body.²⁵
2. "Churches grow as they respect Biblical principles." On this point both McGarvan and Winfield say that the relationship between biblical principles and church growth ties church thinking firmly to the Bible. Growth is the will of God ; growth is God's business, carried out as God's command."²⁶
3. "Churches grow as they yield themselves to God's unswerving purpose." In this step they mean to say that "church growth begins in God's unswerving purpose to save men."²⁷ This, however, was through the death of Jesus Christ which opened the way of salvation for all people by being reconciled with God.
4. "Churches grow as priority is given to effective Evangelism." On this point both authors mean to say that "A church growth definition of evangelism is to proclaim

²⁴ Donald A. McGarvan and Winfield C Arn 1977. *Ten Steps for Church Growth*. Happer & Row Publishers, New York. U.S.A Page 15.

²⁵ Ibid page 15.

²⁶ Ibid page 24.

²⁷ Ibid page 35.

Jesus Christ as God and saviour, to persuade people to become his disciples and responsible members of his church.”²⁸

5. “Churches grow as they rightly discern the body”. On this point the authors say that in matters relating to church growth, we need abundant, accurate information about the members of our churches. This basic principle of church growth is called “discerning the body”²⁹
6. “Churches grow as they rightly discern the community”. In this regard the community is the environment in which the body lives.”³⁰ The community has therefore to be defined in terms of geographical setting (context). “People who live within certain areas”³¹ There are however many groups or many different people we may be living with within one context yet they interact.
7. “Churches grow as they find new groups and ways to discipline”. The early church is the model to this step. It began in a group of 120 Apostles and increased to 3120 on the Pentecostal day. This portrays church growth. This did happen as a result of carrying out the great commission by the disciples in obedience to their Lord.
8. “Churches grow as they reproduce themselves through planned parenthood.” In this step the authors means to say that churches usually “grow by expansion, that is by present congregations growing larger.”³²

²⁸ Ibid page 51.

²⁹ Ibid page 61.

³⁰ Ibid page 61.

³¹ Ibid page 74.

³² Ibid page 92.

9. "Churches grow as they structure for growth". In this step there are ten sub-steps considered by every church that wants to grow.

They are namely:

1. Build a conscience concerning growth
2. Identify needs and opportunities.
3. Establish Faith goals.
4. Involve lay men and train them
5. Rightly discern "the body"
6. Rightly discern the community
7. Develop effective strategy
8. Invest resources in growth
9. Give priority to effective evangelism
10. Use spiritual resources.

10. "Churches grow as they risk for growth." In this step both McGarvan and Winfield say that "the history of the church is the miracle of ordinary Christians who had one thing in common faith in God. Walking by faith, they believed God's promises to be completely trustworthy, no matter what the circumstances. Seeing the possibilities, they dared try the seemingly impossible"³³ In this fact they give the proof that that which is impossible becomes possible by the empty tomb.

The Researcher's view, is that churches should always aim at church growth. This understanding is very much relevant to the great commission (Matthew 28:18-20)

³³ Ibid page 117.

and therefore should be supported. It's a command of our Lord Jesus Christ to go and reach the unreached with the good news of salvation. It is God's intention to use his children, those who know Jesus Christ as Lord and Saviour, to carry out the commission. In this regard, God does not want to use the angels but humanity. It is a matter of fact that children usually belong to local congregations which are usually managed by pastors as leaders. The pastor uses the evangelists who are mostly laity to reach and nurture the local Christians spirituality. This is however with an aim of accomplishing the great commission that Jesus entrusted to his church.

The church must therefore grow by reaching the unreached with the Gospel message. This task is not an easy one but the church needs to press on in her ministry. It is through the trust of Jesus Christ that he has promised to be with the church when he says "and lo, I am with you always, to the close of the age."³⁴ (Matthew 28:20b)

Does the Church in Africa need Growth?

In the July-August , 1975 issue of *Africa Now* a large group of national church leaders and missionaries unanimously agreed that the greatest threat facing the national churches today is that of "Christo - paganism." In response to the fact mentioned, Byang Kato was noted as saying that "the period of culture and undue respect for African traditional religion have already started to lead some churchmen astray."³⁵

³⁴ Revised Standard Version

³⁵ Tonkuboh Adeyemo 1997. *Salvation in African Tradition*. Evangel Publishing House, Nairobi, Kenya page 73.

From the above observations the church in Africa is engaged in a battle that is theological. Tonkuboh Adeyemo says that “several attempts have been made to wrap the traditional concepts in Biblical terms so as to make traditional religion as varied as Christianity and thereby destroy soteriological uniqueness of the latter. This danger demands attention”³⁶ This danger however may develop what may be called ethnotheology which in essence accommodates a secular or polytheistic thought form. Such an understanding proves to have gone to a point that is non-biblical and therefore disqualifies it as acceptable by the church. For the church to reform in medieval period, “The doctrinal statements of the reformers were framed in response to the errors of the day”.³⁷ This is the trend that the church in Africa needs. Many of our churches in Africa are suffering due to the “Biblical ignorance in the churches ... with the lack of deep theological education ‘that’ have led to the confusion concerning New Testament ‘separateness from traditional idolatry’”.³⁸

Adeyemo says that New Testament converts do not actually know the difference between Christianity and idolatry due to the simple reason that they were not taught. In this regard therefore the church has to educate mostly the students of mission in order to teach the church. Concerning the church leaders, there is need for “a reaffirmation of the uniqueness of Jesus Christ and the fact that Christianity can not cohabit with idolatry in the guise of culture is necessary.”³⁹

³⁶ Ibid page 73.

³⁷ Arthur & Glasser, Mc Garvan Donald eds. Op cit page 141

³⁸ Tonkuboh Adeyemo, Op cit page 14

³⁹ Ibid page 14.

The role of the church pastor in this regard is to educate laity who are the majority in the church so that they may be informed and nurtured with biblical truth so as to save the church of Christ from the mentioned trends of false theologies. In order for the church to grow, therefore, the pastor has to commit himself or herself totally to the service of the congregation to which he or she ministers.

What is the impact of missionary work on African culture with reference to Church Missionary Society (CMS) in Kenya and the Anglican Church in Central Kenya where the Diocese of Mount South Kenya lies?

The Church Missionary Society (CMS) began its work on the East African coast in 1844. The pioneer missionaries were J.L. Krapf and J. Rebmann who, though German Lutheran in origin, were sent by CMS. These two missionaries were really called to serve God in East Africa with their base in Mombasa (Kenya). During this time there were not so many Englishmen to volunteer for service in Africa. Rev. M.G. Capon states in his book that “In many ways the work of Krapf and Rebman has paved the way for all subsequent missionary work in Kenya.”⁴⁰

A few months after the arrival of Krapf, his wife and child died. He wrote in his report back home that he had a vision for the future mission work across from East Africa to West Africa. In his vision of mission he aimed to see a native church “with a black bishop and black clergy”⁴¹. This vision was realized more than 100 years later. The two missionaries were however very much recognized in their great

⁴⁰ Rev. G.Capon 1962. *Towards Unity in Kenya Christian Council of Kenya*. Nairobi. page 1

⁴¹ Ibid page 2.

responsibilities by easing the work of all the missionaries that followed. One important task that they accomplished was translating the Bantu languages of Kenya into Western forms of literature. They also constructed the grammar part of it. In their endeavors, they were also remarkable to have penetrated into the inland districts of Kenya and viewed, as the first whites, both Mt. Kenya and Kilimanjaro.

In the year 1855, Krapf retired due to ill health, went back to his homeland and in 1861 came back for a short time. After the retirement of Krapf he brought a group of missionaries sent by the Free Methodist Church and settled them at Ribe. At this time Rebmann was left alone at Rabai mission until he was taken back to his homeland as a result of his blindness. In 1873, a new era of missionary work began in East Africa. In that year the Sultan of Zanzibar was known to have been the ruler of the whole of the East African Coast. He was made to sign the treaty with the "emissary of the British Government for the abolition of slave trade in his dominions."⁴² The emissary, Sir Bartle Frere, also urged the Church Missionary Society to start a settlement for the freed slaves. This settlement was established at Kisauni Mombasa in 1875 and later named Frere Town. Besides resettling freed slaves, the settlement was also intended to carry out the work of evangelism. The formation of Imperial British East Africa in 1890, had an impact on the mission work from the coast. This was as a result of the 1895 proposal for the construction of the railway from the Kenyan coast to Uganda. As a result of the construction of the railway the gospel was preached far and wide in the interior.

⁴² Ibid page 2.

2.3 Missionary Expansion

A remarkable feature of the missionary work along the Kenyan Coast is that, surprisingly, even after 50, years the evangelism had not gone beyond the Taita Hills inland. It was after the advancement of the Uganda Railway as far as Kikuyuland that mission stations were established further inland.⁴³ At first in 1891, the Imperial British East Africa Company invited Dr. Stewart, a leader of the famous Lovedale Mission of the Free Church of Scotland in South Africa near Fort Hare⁴⁴ to start missionary work in the interior. He worked at Kibwezi among the Akamba people of Kenya. The European missionaries found the place to be unhealthy and they transferred their mission station to Kikuyu in 1898. The CMS opened its first mission station at Kabete in the year 1900, in Weithaga (1903), Kahuhia (1906) and Kathukeini (1913). To the north east across the Tana River, the Church Missionary Society opened mission stations at Kabare and Kigari (1910), Mutira (1911) and Embu (1910).⁴⁵

The CMS pioneer missionaries approached missionary work, by establishing a large number of small mission stations. This was a factor that made missionaries reach a large number of local congregations. The society had also a plan of building hospitals, as well as boys' and girls' schools. The training of both men and women for the ministry of the church and education are factors that should be counted as contributive to Africanization of the church ministry. It is through such training that the church

⁴³ Ibid page 4.

⁴⁴ Ibid page 4.

⁴⁵ Ibid page 6.

experienced indigenization. It is a historical factor that in 1906 Nairobi was evangelized by CMS. Their work began from 1906 - 1907. " This work had a tremendous effect throughout the whole of East Africa. Many thousands of Africans drawn to Nairobi to seek work and wages have first heard the Gospel there. Many of them have gone back to their homes and have witnessed to their relations and friends."⁴⁷

2.4 Mission Policies

It is good to note that the pioneer mission work was not an easy one. There were difficulties in traveling. The living conditions of the foreign missionaries were not easy, except when they lived near the railway. In most of the missions they were well-staffed but the problem was of how best this staff could be used. The mission did divide the country into accessible areas. This did spread the Gospel in Kikuyu and Kavirondo. It is also once again appropriate to recall the understanding that the British missionaries were really accustomed to the idea of church starting educational institutions in both primary and secondary schools. These served as religious foundations in which the British Government joined hands with their mission-sending body, the Church Missionary Society (CMS), in promoting African Education for the government relied on missions in doing educational work among the Africans. The grants were therefore provided by the government to promote this work.

Besides the promotion of native education, the missionaries intended one common goal in mission work. This was done by calling a conference which was held in Nairobi in 1906. One resolution passed among many others was as follows:

⁴⁷ Ibid page 7

“That the orderly development, organization and establishment of United self-supporting and self-propagating native church be the chief aim of all mission work”.⁴⁸ This plan of mission work was a success to the church in Kenya in terms of evangelism. This reality is proved by the fact that by 1980, the original single Diocese of 1884 had been divided and sub-divided a large number of times to form 45 Dioceses across East Africa today.⁴⁹

2.5 The Missionaries and African Interests

During the colonial days in Kenya, there were several missionaries who are still remembered due to their attitude against the intrusion of white settlers or foreign commercial interests. Arch-deacon Owen of Kavirondo was among many who taught strongly on the rights of the African majority. He once openly opposed his fellow missionary, Arthur, in London in 1923.⁵⁰ Arch-deacon Owen’s attitude is what has been adopted by many Kenyan Anglican leaders who have made outspoken stands on human rights.

Concerning missionary work in African culture, the missionaries fought strongly on what was known as African traditional religion. The African religion especially among the Kikuyu people was a part of life. The African traditional beliefs were not

⁴⁸ Ibid page 11.

⁴⁹ The Tenth Anniversary of the Church of the Province of Kenya 1980. About the Anglican Church in Kenya page 3.

⁵⁰ Ibid page 3.

separable or distinct from moral way of life among them. It is in this context that, at first, when missionaries came the work was not an easy one. The missionaries preached against the African traditional beliefs and through preaching and education many African people accepted the Christian Faith. The Kikuyu New Testament Bible was translated in 1926 and the Old Testament in 1951. Those Africans that were educated by then in the missionary schools were to be trained as evangelists and later as pastors and later as Bishops.

In the year 1927 a wind of Christian revival was felt as it began from Rwanda and later caused spiritual awakening in East Africa. The East African revival did stress change in one's personal life by receiving Jesus Christ as Lord and Saviour. This movement has since swept through Kenya and many Conventional Meetings were held in Nairobi, Weithaga, Kabete and many other places in Kenya .

The revival had a notion of mission zeal for preaching the risen Lord Jesus Christ. Their stress was based on II Corinthians 5:17 whereby the newness of life in Christ was paramount. This however, did give an impact to the majority of Anglicans who surrendered their lives to Christ. The African traditional religions was the first thing that was abandoned for God could not share his glory with animism.

According to Western missionaries, the converts were to change totally even by the way they dressed. They dressed in the Western style and not traditional clothing. The Christian names were those that were Western from where the early Western missionaries came. In other words, the early missionaries had implanted their own cultures in disguise to serve as a Christian culture.

To be a Christian therefore it meant switching from that which is African to that which is European. This was a great challenge to early missionaries for making African values as satanic while the Western values were treated as godly. On the other hand the issues of what they expressed as change was also necessary in creating differences within African culture which included their traditional religion. When the revival was experienced, African people were mostly enlightened by the word of God. This movement has served as God's hand in mission. The attached table shows how the revival conventions have been conducted as from the year 1947 to 1979. This table shows that the revival has however expanded from strength to strength .

Table 1. Major Kenya conventions of the East African Revival Fellowship, 1947- 1980.

Year	Place	Attendance	Theme and Text
1947	Kahuhia	3,000	"God wants all men to be saved" (I Timothy 2: 4-4).
1948	Kaagari	5,000	"Christ is the head of the Church" (Ephesians 5: 23).
1949	Kabete	15,000	"Come let us reason together" (Isaiah 1: 18).
1950	Thogoto	15,000	"Jesus satisfies" (John 7: 37).
1951	Maseno	6,000	"Make haste and come down" (Luke 19: 5).
			During the period 1952- 1955 the State of Emergency was at its height and conventions could only be organized at the district or local level.
1955	Chogoria	6,000	"Understandest thou what thou readest?"(Acts 8:30-1).
1956	Maseno 2	12,000	" Jesus our peace" (Ephesians 2: 14).
1958	Kahuhia 2	6,000	" Jesus the Head" (Ephesians 1:22).
1960	Tumutumu	5,000	" Behold I stand at the door and knock" (Revelation 3: 20)
1961	Butere	7,000	"Christ in you the hope of glory" (Colosians 1:27).
1964	Mombasa	20,000	"Jesus the way" (John 14:6).
1965	Kitui	5,000	"Come and dine" (John 21:12).
1966	Meru	10,000	"No peace for the wicked" (Isaiah 48: 22).
1967	Kabare	5,000	" There is salvation in no one else" (Acts 4 :12).
1969	Wundanyi	10,000	" Live and grow like a plant" (Ezekiel 16: 6-7).
1970	Thogoto 2	40,000	"One in Christ" (John 17:21).
1971	Mumias	6,000	"Sir, we would see Jesus" (John 12:21).
1973	Kahuhia 3	30,000	"Drink that satisfies" (John 7:37-44).
1973	Njoro	20,000	" I am the bread of life" (John 6:35).
1974	Kaaga	15,000	"Come to me all who are heavy-laden" (Matthew 11:28).
1975	Butere 2	40,000	" Jesus the only way" (John 14:6).
1976	Embu	8,000	"God is our Glory" (Jeremiah 31 et al).
1977	Kitui 2	15,000	"Come now, let us reason together" (Isaiah 1:18).
1978	Tumutumu 2	45,000	"You must be born again" (John 3:1-15).
1979	Thogoto 3	50,000	"Follow me "

Source: The Tenth Anniversary of the Church of the Province Kenya 1980. About the Anglican Church of Kenya. CPC Nairobi, page 7

The table shows that the revival has however expanded from strength to strength.

In Kenya the revival brethren now total 300,000 (including their young children) 70% of whom are Anglicans (as by 1980).

The year 1955 is remarkable for it was during this time that the first two Anglican Bishops were consecrated. These were Bishop Feasts Clang for Maseno and Bishop Obadiah Kariuki for Central Province.

By the year 1960 the Anglican Church did become autonomous from Canterbury. Throughout the early missionary period as the researcher earlier mentioned the vast number of schools, clinics, dispensaries and hospitals across Kenya was the trend for mission and churches in elevating the moral standards of people both spiritually and educationally. It is as a result of this that Christianity was instilled in the minds of the educated who in response indigenised the faith. The Christian faith was at first alien but when African believers were nurtured spiritually and taught how to write and read their vernacular they became staunch Christian believers. The Christian faith was however applied to the context of the African people (especially Kikuyus) when the church was indigenized. The Christian faith was applied in the African culture. It has been noted that the Kikuyus as social beings are always united with that bond of love as one community. The preaching of loving one another was, therefore, very much relevant to their culture.

Concerning the African leadership, the church had a concern of promoting it. This had an impact on missionary work in African culture especially among the Kikuyus of Kenya. The following table shows how the general overview of the Anglican Church has grown as Africanization was experienced.

Table 2. Africanization of Anglican clergy in Kenya, 1900-1980.

Year	African Clergy	European Clergy	Other Expatriate Clergy	% Africanized
1900	3	14	0	18
1910	3	16	0	16
1920	8	22	0	27
1930	28	31	0	47
1940	38	29	0	57
1950	60	36	0	63
1960	100	48	2	67
1970	200	50	4	79
1980	390	12	18	93

Source: The Tenth Anniversary of the Church of the Province of Kenya 1980, About the Anglican Church in Kenya. CPK Nairobi, page 4.

The more Africans joined the Anglican Church the more parishes and dioceses were created. This is what has proved the early missionaries' aim in contextualizing the Gospel through the Africans themselves. In other words the Christian faith was no longer alien.

One observation that I have noted by studying about early white missionaries is that between their culture and African culture (Kikuyus) a new culture did however arise. Although the white missionaries had their culture which included the type of food, how they cooked it, the language they used and how they raised their children this did not stop them from the influence of the culture that they entered. They however tried very much to learn the Kikuyu language, a factor that helped the translation of the Kikuyu Bible. They also tried to eat “*irio*” the Kikuyu traditional food and participate in their understanding of their way of life. The local people, namely Kikuyus, were also at the same time influenced by the white missionaries. This was however by the way the whites clothed themselves and the food the missionaries ate. In fact many who underwent the education system were culturally identical to the whites. The Kikuyu Christians were identical as if they were of another culture. Such a culture is what is known as “the bi-culture”. It is a bi-culture because it is a new culture that arises in the interaction of people from two different cultural backgrounds.⁵¹

The fact that the missionaries (Whites) had thoroughly dealt with Kikuyu traditional religious beliefs and undid them was one of the greatest impacts that the missionaries contributed. I quite agree with what Paul G. Hielbert says “in confronting animistic world views, our central message should always focus on the greatness, holiness and power of God and his work in human lives. It is he who delivers us from the power of the evil one and gives us the power to live free victorious lives.”⁵²

⁵¹ Paul G. Hiebert. 1994. *Anthropological Reflections on Missiological Issues*. Baker Books, Grand Rapids Michigan page 147.

⁵² *Ibid* page 201.

According to the Kikuyu people, the issue of the rites of passage was very important traditionally. This included birth, naming, initiation into adulthood, marriages, funeral rites and so on. These rites of passage were however studied by early missionaries and in turn were used as a model of preaching the Gospel. This model however was used in the interpretation of what it means with conversions. Baptism, confirmation and Christian marriages were interpreted in the light of what it meant with rites of passage. Alan Tippett in his book Introduction to Missiology talks of the reality of rites of passage as an element that helps much on interpretation of what it means with conversion.⁵³

Having given the historical development on the impact of missionary work on Kikuyu culture in Kenya, it is my observation that the early missionaries were devoted to their work. The sacrifice they gave themselves, of suffering from the tropical diseases, and even many dying is a clear indication that they loved mission work. The struggle towards educating the African church leaders in Kikuyuland (on the location of Diocese of Mt. Kenya South) was a great contribution in the Anglican Church in Kenya. The way the missionaries prepared church was a great contribution in mission and church growth. The foundation that was laid upon Kikuyuland churches did serve as spiritual enlightenment from animism. This was really a step toward church growth. The Kikuyu traditional religious beliefs were done away with although there might be a small minority still clinging to traditional beliefs. About 80% of Kikuyus in the Diocese of Mount Kenya South are Christians by baptism while about 40% are the saved ones.

⁵³ Alan Tippett. 1987. *Introduction to Missiology*. William Carey Library, Pasadena, California. Page 136.

This however shows that there is still more need for true evangelisation for many people to acknowledge Lord Jesus Christ as Lord and Saviour of their lives. It is therefore the responsibility of the churches to train their church leaders on social anthropology in terms of mission, so as to apply the reflections on missiological issues for effective mission. The subject however would equip the church leaders with the essential tools applicable to mission work. This, in turn, would impact church growth, a factor that gives God glory.

2.6 What about the Pentecostalism within the Anglican Church (Diocese of Mount Kenya South? Is It a part of Church Growth?)

In the past the issue of the influence of Pentecostalism did make some people leave the Anglican Church so as to join Pentecostal churches. Lately this issue has been worked upon by church administrations (Church Councils) and it has been a matter of reality that the issue of Pentecostalism is real within the Anglican Diocese of Mount Kenya South. The statistics (World Christian Encyclopedia, pg. 432) show clearly that Anglican Pentecostalism is a matter of reality within the Kenyan church. The following table shows the growth of the Anglican church in Kenya at different times as follows:

Table 3

Years	Mid- 1970	Mid - 1975	Mid-1980	2,000
Anglican	1,000	10,000	30,000	200,000
Pentecostals	-	-	-	-

This reference to the statistics of Kenyan Pentecostalism in the Anglican Church, is a tool that may be referred to for the Diocese of Mount Kenya South. According to the overview of Pentecostalism within the Diocese of Mount Kenya South, the majority of these people are young people of 15-36 years.⁵⁴

It is a matter of reality that many of these young people have been exposed to Pentecostalism in their secondary schools, colleges they go for training and even in the universities. There have always been Christian Unions in the above mentioned institutions which have been upholding and stressing on Pentecostalism. As a result of this, therefore, most of our Diocesan youth (Diocese of Mount Kenya South) have always been exposed to Pentecostal spirituality while in the learning institutions.

In the Diocese of Mount Kenya South we have a department by the name of the Kenya Anglican Youth Organization (K.A.Y.O). The person known as the Diocesan Youth Organizer (D.Y.O) is usually the person in charge of the K.A.Y.O. As the head of the department, he or she usually arranges for youth camps and even conventions within the diocese. This is usually done from Parish, Deanery, Arch-deaconry and Diocesan

⁵⁴ My personal experience in my Parish work as I survey on my congregation.

levels. In these gatherings it is evident that the young people sing and even jump for the Lord with what is known as "Liberty". During such camps talking in tongues is fully exercised. These are therefore the true elements of Pentecostalism within the named Diocese. In other words I would be right to say that Pentecostalism is getting stronger among the young people. They see it as a revival and therefore it may be termed as one of the elements spiritually that is contributing to church growth. Spiritual revival is therefore one way that we are seeing the church grow. The Christians have to grow from glory to glory. The reason for me to see the issue of Pentecostalism as one of the tools for church growth is with Biblical reference in Acts 2 when the church of Christ experienced the power of the Holy Spirit on the Day of Pentecost. It was during the Day of Pentecost that the church of Christ grew from the 120 Apostles to an addition of 3,000 members. This was church growth through conversion.

Secondly, the best professional speakers are usually invited to speak on various topics relevant to our daily experiences. These topics include drug addiction, boy and girl relationships, abortion, HIV and AIDS, et cetera. During such sessions during the camp times the young people usually have Bible expositions and, at times, invite a Bishop. The camps therefore prepare the young people for spiritual growth and also prepare them to face the realities of life today with confidence.

One fact I would like to enlighten on here is that the Anglican usage of Pentecostalism has not been generally accepted. Instead the term used is "the ANGLICAN RENEWAL KENYA (ARK). This term is the strongest and largest charismatic spiritual movement in the Anglican Church since the Oxford Movements."⁵⁵

⁵⁵ Michael Harper, April 1986. *Renewal for Mission*. I.R.M. VOL. LXXV NO.298 page 129.

In Kenya this renewal movement has greatly grown since 1980. This movement is however worldwide within the Anglican Communion especially in churches of Latin America, Africa and some parts of Asia.⁵⁶ The ARK is one of the ‘Charismatic’ Renewal Movements. The term “ Anglican Charismatics ” and Anglican Pentecostals usually mean one and the same thing. Both terms stress much on the claim and realization of the Holy Spirit as the agent of empowerment of the Church of Christ in the New Testament.⁵⁷

As a result of the understanding explained in this section, then it is right to say that Pentecostalism or the charismatic movement is possibly contained in the Diocese of Mount Kenya South. The past lack of understanding on the subject was the misconception that made many who had such experience leave the church. They had however a claim that the Anglicans were against the Holy Spirit, a factor that is untrue. Those with such charismatic experience within the Anglican church say that “the charismatic and Pentecostal” experiences are compatible.

The contribution of such experiences needs to be evaluated on the ground of contribution in the church growth. There are factors that however contributed to the church growth and mostly in Kenya. The “enormous amount of missionary effort” was one of the factors that contributed toward mission. J. Herbert Kane says that “ black Africa attracted missions from all the major sending countries”⁵⁸. Kenya being one of

⁵⁶ Ibid page 129.

⁵⁷ A. Bittlinger (ed.) 1981. *The Church is Charismatic*. Geneva WCC page 47.

⁵⁸ J. Herbert Kane 1997. *A Concise History of the Christian World Mission: A Panoramic view of missions from Pentecost to the Present*. Baker Book House, Grand Rapids. Michigan. page 140.

the beneficiaries from the early mission-sending societies did, therefore, experience the factors that were conducive to church growth.

The issue of colonialism was also a blessing in disguise. A good example is the Kenya with their missionaries as you may refer to appendix number 5. Herbert says that “the colonial officials, in the early years they made land grants for schools and mission stations and later subsidized mission schools”⁵⁹.

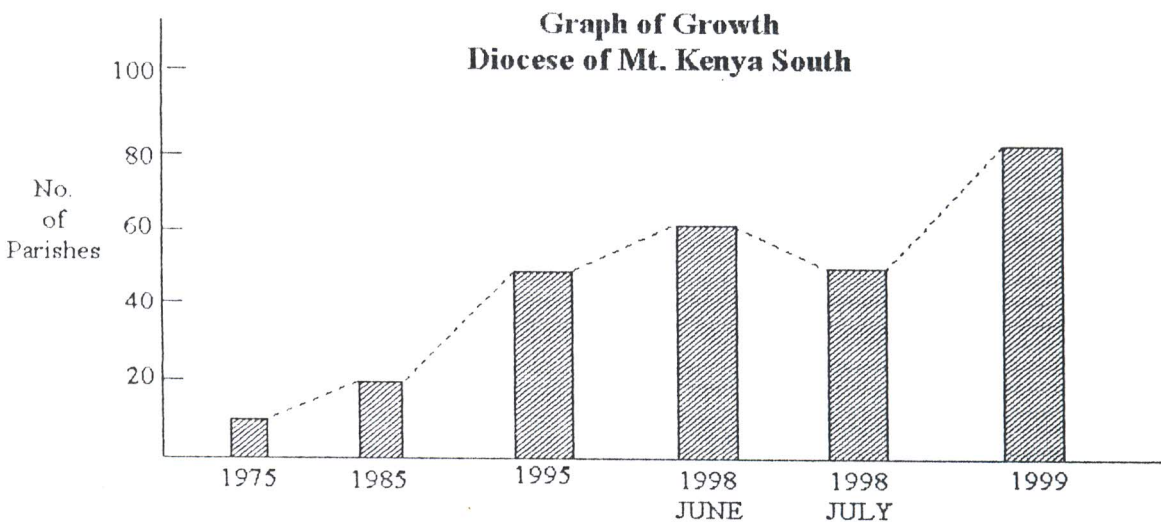
The other contributive factor to the church growth in Africa is the structure of African society. This structure was very easy for missionaries to acquire power of leadership. In African society the tribal chiefs did make major decisions. When Africans accepted the Christian faith, the missionaries made sure the Africans were detribalized and therefore transferred their allegiance to the missionaries. This was for the smooth carrying out of the mission work. One challenge stands out on the issue of the missionaries from abroad a fact that Tite Tienou states in his article entitled, “The African training of missiologists for an African context.” He says, “Christian mission agencies have for a long time recruited workers for Africa on the basis of the continent being”⁶⁰ This is, however, a wrong impression of such missionaries because God’s intention with church mission is to save humanity for Christ, regardless of race, ethnicity or colour. The challenge to such missionaries, as Paul Hiebert says, is that “The goals they set for themselves are high at times unrealistic”⁶¹ Human weakness should always be avoided in the mission field for the effective mission and church growth.

⁵⁹ Ibid pg. 141.

⁶⁰ J. Dudley Woodberry, Charles Van Eugen and Edgar J. Elliston, eds. 1997. *Missiological Education for 21st century: The book, the Circles and the Sandles*. Maryknoll, New York page 94.

The role on importance for the Christian mission is therefore built on what Hiebert says “Anthropology” because missionaries are involved in building relationships and communication across cultural boundaries. Our normal response is to equate Christianity with our cultures and seek to westernize converts in other cultures. We tend to regret the practices of other cultures as unbiblical or uncivilised”.⁶² This is, however, a challenge that lies on the responsibility of the church. The church in her mission has to try hard to contextualize the gospel message within the culture of the people. The cultures of the people are ordained by God and therefore each culture should be respected in order to accommodate the handling of the gospel message within the context of its people.

2.7 Statistics on Church Growth



Decadal Growth of the Number of Parishes within the Diocese of Mt. Kenya South.

⁶¹ Paul G. Hiebert. 1994. *Anthropological Reflections on Missiological Issues*. Baker Books, Grand Rapids Michigan.

⁶² Paul G. Hiebert. 1983 *Cultural Anthropology* Baker Book House, Grand Rapids, Michigan Page xx.

Source: Historical Development of Diocese of Mt. Kenya South.

In 1975 The Diocese had 10 parishes

In 1985 the Diocese had 15 parishes (CORAT REPORT 1985. with 80,000 members)

by 1998 June the Diocese had 61 parishes.

by July 1998 - Thika Diocese was created partly from the Diocese of Mount Kenya South and was given 12 parishes. The Diocese remained with 49 parishes.

By January 1999, the remaining 49 parishes were subdivided to make the 82 parishes.

- This then shows that the Diocese has grown to about 100%.

-The findings in this chapter 5 shows the factors that has contributed towards this

“wonderful Graph of Growth”⁶³ as Donald A Mc Gavran calls it.

Between 1985-1995 the number of parishes were created from 15 to over 40 which is 300% growth.

⁶³ Donald A. Mc Gavran. 1998. *Understanding Church Growth*, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, page 93.

CHAPTER THREE

3.1 Methodology

This chapter deals with the methodology that has been adopted by the researcher as a way of collecting relevant and helpful information. This was a field-based research in which the researcher uses a descriptive method in studying and investigating the historical factors that contributed to the formation of the Diocese of Mt. Kenya South. To this effect therefore the researcher gathered information from the Church Executives of the Anglican Church of Kenya mostly the senior clergy and laity that were witnesses of this diocese. The views of church executives were very much helpful towards this effect.

The descriptive method was actually used in the analysis of the church mission in terms of what effect and impact it has given to church growth in creating the Diocese of Mt. Kenya South. The reference to the reviewed Literature on the Church Missionary Society in relation to the Africanized Anglican church in the Central Province of Kenya has been very vital in this study. The CMS has proved in this study to be the mustard seed in relation to the church mission today.

3.2 Population

The researcher obtained most of his information from six senior clergy, six laity (senior church elders) two departmental heads and twelve senior church members.

Many of these interviewed members proved to be the custodians of the church in matters pertaining to the church history.

One church body which has been of great help to the gathering of the church personnel data has been the Church Commissioners of Kenya. This is an Anglican Church body which serves as the trustees of the whole Anglican Church in Kenya. This purposive sampling design was chosen by the researcher for the reason that the informants were the eye witnesses within the historicity of the formation of the Diocese of Mt. Kenya South.

3.3 Research Instruments

Research instruments are the means through which the researcher has been able to get the needed information. These are questionnaires, oral interviews and literature review.

3.4 The Questionnaire

Questionnaires were designed to gather information from the aforesaid informants and has been in the light of data analysis in Chapter 4.

3.5 Entry Procedure

The researcher being one of the Church officials within the Diocese of Mt. Kenya South did not require the recommendation letter from Nairobi Evangelical Graduate School of Theology. Having been known by the church, he had confidence in his approach to the respondents.

3.6 Administering the Research Instruments

The researcher did make the appointments with the respondents at given dates for personal interviews related to the questionnaires set for the interviews. The interviews were scheduled on the individual basis at specified times rather than communal interviews.

CHAPTER FOUR

4.1 Data Analysis and Interpretation

This chapter deals with the reports on the findings of the historical case study of the formation of the Diocese of Mount Kenya South (Kenya). The report is based on the data gathered through the researcher's personal interviews of the six senior Clergy of the church, six laity (senior church elders), two departmental heads and twelve senior executive officers from the church commissioners who also provided information concerning the church personnel from the past to date. The questionnaires have also been put down in this research study.

It has been very much encouraging to the researcher by the way the church has handled him during the interviews (data collection). The church has been kind and helpful by giving me access to whatever records were possible or any other need.

The formation of the Diocese of Mount Kenya in 1975 was as a result of the fruits of church growth due to the following facts that the researcher received from the church respondents. The church during the colonial days did work hand in hand in all matters pertaining to the governance of both institutions. There was a saying among the local Africans that " There is no difference between the colonialists and the Priest. "Such a harmony between both Institutions should always be prayed for so that the will of God among his people may be addressed for His glory.

4.2 Social - Political Changes

1. The Decisive Change from Colonialism to an Independent Sovereign Nation and Church as the Catalyst of tThe Missionary Challenge

1.1 The struggle for Independence by the Kikuyus in the Central Province where the Diocese of Mount Kenya South stands also had impact on the church. The Kikuyus were fighting for their human rights as Africans, that they should be accorded independence so that they could rule themselves. This fact is evident in the light of the suffering of the late Kenyan President Jomo Kenyatta. He was imprisoned due to his search for Kenyan independence. One of the respondents disclosed to the researcher that it was during this same time on the other hand that the church leadership was the agenda of the day that was to be addressed. The African clergy and laity felt also that their church leadership was to be africanized beyond the white missionary (CMS). From both African politicians and church leaders there was "The great amelioration from total subjugation and therefore demanding the liberation of the spirit and self hood". There was total devotion to the need of liberation which in the final end the church proved to be able to stand on her own. A transition for the africanisation of the church was therefore agreed upon.

1.2. According to one of the respondent's experience on church growth, the start of a gradual but sustained emancipation from the dependency syndrome under the leadership of Bishop Obadiah Kariuki as the first African Bishop was an advent of Africanising the church. This act of indigenizing the church encouraged the Kikuyus in Central (Mount

Kenya Diocese) and many people joined the church membership. The African Christians were very much improved by the fact that the CMS missionaries were ready out of good will to surrender the church leadership as they prepared for the smooth handling over to their African Christian leaders.

1.3. The epoch of war against abject poverty, ignorance and disease was the rallying motto of the period. This was the first agenda to be addressed by both African political leaders after achieving independence from the colonialists. The issue of poverty, ignorance and disease was seriously addressed by the church as an immediate need of the time. The church had to take measures by educating her people of how to work by fighting the three enemies.

1.4 There was a great liberation of spiritual dynamism in which Bishop Obadiah Kariuki as the Bishop of Mount Kenya was in the vanguard of the East Africa Revival, 1936-1976. The Revival Movement did open the African people and Christians to the spiritual enlightenment of how to accept Jesus Christ as Lord and Saviour in an individual's life. The revival was God's revelation for awakening his church. Thousands did receive Jesus Christ as Lord and Saviour. The preaching of Christ Jesus for human salvation was the message of the time (see Table 1 of East African Revival Campaigns).

The East African Revival Movement was a major contribution to church growth in Mount Kenya in terms of evangelism. Many people were converted into Christianity through this movement. The church in terms of membership therefore did increase (there were no concrete records available in terms of the number of Christians as by then).

The church had a need in terms of the high demand for Clergy and evangelists training in a crash programme so as to meet the need of the church.

2. The Dynamics of Rapid Church Growth and Mission (Diocese Of Mount Kenya)

2.1 According to one of the respondents, the Diocese of Mount Kenya is remarkable for the formation of the Diocesan Missionary Association in 1962. The aim of this missionary association was to reach all the unevangelized areas in Central Kenya and beyond. This body therefore did contribute much to church growth within the Diocese through church planting. The African Church leaders were however very concerned about their role in promoting Christianity. W.B. Anderson says on church growth that "one of the most important ways in which this happened was through a decisive Africanization of leadership, but there has also been astonishing growth of the church. In many parts of East Africa, and a new African style emerging."⁶⁴

At this point, the researcher would like to enlighten on the historical development of the Diocese of Mount Kenya which formerly was Fort Hall. According to the third session of the Diocese of Fort Hall dated January 16, 1965, the Synod resolved as follows: "It was agreed that in view of change in the name of the Diocese from that of Fort Hall to Mount Kenya, the necessary changes should be made in the constitution and other similar documents."⁶⁵ It is also important to note that, in the year 1975 this Diocese of Mount Kenya South was divided into two Dioceses namely the

⁶⁴ W.B. Anderson: 1977. *The Church in East Africa, 1840-1974* Uzima Press, Kenya pg. 139.

⁶⁵ Dr. Keith Cole. *The Cross Over Mount Kenya: A Short History of the Anglican Church in the Diocese of Mount Kenya 1900-1970*, Church Missionary Historical Publications, ACME Press Ltd., Nairobi, page 22

Diocese of Mount Kenya and Mount Kenya East (from then there was no longer a Mount Kenya Diocese). The formation of the Diocesan Missionary Association was a vision of mission work for the Diocese of Mount Kenya, a factor that resulted in church planting in unreached areas causing church growth.

2.2. The formation of the Christian Literature Department at Weithaga in 1950s was one of the contributive factors to church growth in the Diocese of Mount Kenya. Dr. Keith Cole says that “Literature work in the Diocese, however has progressed very well. In 1967 the Diocese was granted financial assistance from the United Society for Christian Literature for a mobile unit. The Diocese agreed to take over the project and support it fully after three years.”⁶⁶

The mostly known literature of the time according to respondents was the *Arahuka* (Awake) Missionary awareness. There was also the *Arahuka* Book Depot which used to sell Christian literature. The Diocese, according to the evidence noted above, had “The *Arahuka* Mobile Bookshop” which made it possible for Christians to be reached with Christian Literature especially those who lived beyond 20 miles. There was also “The *Arahuka* Colportage” and all these were for the wider distribution of Christian Literature.

The literature did serve as a way of educating Christians and non-Christians on matters pertaining to Christianity. This was an achievement towards church growth in the Diocese of Mount Kenya.

⁶⁶ Ibid, page 41.

3. Answering the Call 'Feed My Sheep' 'Feeding My Flock'

3.1 The formation of the Anglican Youth Organization (A.Y.O.) the precursor of the later country-wide effort known as the Kenya Anglican Youth Organization (K.A.Y.O) was a great achievement. According to one of the respondents, this organization was purposely for preparing the youth for understanding God's word so as to believe in Christ. The organization was also used as an eye-opener to the spiritual sight of the young men and women to know their role in the church. The participation of the youth in the church was remarkable for it brought a great spiritual renewal. This however was a wonderful contribution to the church by accommodating the youth in the ministry of the church. This may also be termed as church growth.

According to the report made by Dr. Keith Cole in his book, says "For the first few years the youth work in the Diocese, now part of the Kenya-wide KAYO (Kenya Anglican Youth Organization) progressed slowly. In May 1967, however, Mr. Githinji was able to report to the Diocesan Synod that there were now more than 45 KAYO Groups in the Diocese. Two years later there were approximately 80. In 1969 the Rev. A. Chipman, a CMS Missionary from Australia arrived to assist in the work, making his headquarters at Kabare in Kirinyaga District⁶⁷. In the same report, Keith goes on to say that "The first writer diocesan conference of KAYO was held at Njoro High School from December 29, 1969 until January 2, 1970. About 150 delegates from most of the Kenyan Diocese were present and met under the able chairmanship of the Rev. James Mundia, the youth worker of the Diocese of Maseno. The messages were particularly

⁶⁷ Ibid page 20-21.

challenging while fellowship through songs proved to be a high light of the conference. The organization therefore, as I had earlier mentioned, does prove to be very effective within the Dioceses. This organization is therefore in preparation of church ministry and therefore an organ for church growth.

3.2 The challenge of the ordained and lay ministry of a vast growing church. As the church grows there has always been the need for the Clergy and Laity who could be responsible for the spiritual welfare of the areas that are in need. As the work increased, there was more need for church workers. The Biblical saying that, “the harvest is plenty and the workers are few” was the position of the church.

3.3 The challenge of the mission in the untouched “closed districts of the vast Nakuru Frontier District and the former European Settled areas in Rift Valley and parts of Central Province. These areas had a great demand for evangelism and the challenge stood on the church. These were areas like Laikipia, Nyeri and even Kiambu which fell under the Diocese of Mount Kenya. The church had therefore an obligation of pulling up her socks for the challenging demand of mission work. This did improve the mission work in evangelisation.

3.4 The challenge of the formidable demand for liberated education met by the rallying call of *Harambee*. This was the spirit of pulling together in unity for nation building expressed first by his excellency the former President of Kenya Mzee Jomo Kenyatta.

In regard to this unity of pulling together, the church did, however, adopt the president's ideology through Bishop Obadiah Kariuki. The Bishop initiated many

projects in building Intermediate and Secondary Schools. This work of building church sponsored schools was an indirect mission strategy. Those who had acquired education during the colonial days through the mission (CMS) became the teachers in such schools. In schools the word of God was preached and many young people accepted the Christian faith. It is through the schools that the church later got people to be trained for the Christian ministry. Such people were teachers, clergy, evangelists etc.

The building of schools therefore was a part of church growth in fighting ignorance, a way that made many people read the word of God in their vernacular. This was, however, an achievement for the church ministry.

4. The Challenge Of The Unprecedented Explosion Of Church Numerical Growth (According To Respondents).

4.1 The challenge of inadequate ordained and lay ministry was the issue at stake from time to time due to the great need of the spiritual nurture of the people.

4.2 The challenge of the Ministry to meet unprecedented church growth stood as an issue of urgency. The church decided to have a crash programme for the training (Kabete and Weithaga were the mission stations at which many Africans got trained. The main training school for the ministry was however St. Pauls Divinity School in Limuru. The tent-making ministry within the church through the East African Revival Movement was the spirit that assisted the church ministry most. The Revival brethren had a conviction of extending their missions to schools and all church institutions and in villages by preaching the Gospel of Christ. The work done up to date by the East African Revival

Movement is unchallengeable. The movement has served as a right hand in the church mission, a factor that has made many come to the Lord. The Diocese of Mount Kenya did encourage this movement very much. The Bishop of Mount Kenya Obadiah Kariuki was a member of this fellowship, a factor that encouraged the movement very much. The East African Revival stands at a very high position in the church mission on evangelism. This is a factor of church growth.

4.3 The necessary lay ministry in the traditional Anglican "lay Readership" as a non-stipendry ministry has been another factor that has contributed much in the church ministry within the Diocese of Mount Kenya. The ministry of the lay people has been the ministry that has taken the responsibility of evangelism and church mission within the local congregation. Their non-paid church services have been rendered out of love of Christ and church and the church has grown from strength to strength in terms of church growth. Many a times the newly planted churches have been assigned to them for the spiritual nurture of the Christian members and non-members. This ministry is paramount and the church cannot do without the involvement of it. The lay ministry, therefore, is one of the factors that has brought up the church growth within the Diocese.

4.4 The other factor that did contribute and has continually contributed to the church growth is the Theological Education by Extension (TEE). This ministry is involved by training the Laity and Clergy at their places of living. This is a department that trains men and women with the word of God from their local congregations. The ministry has trained both men and women theologically, a factor that has made them become a tool

for the church ministry. The trained people have become an asset for the church in proclaiming God's word in sound doctrine due to their training. This, therefore, is also as a factor that has promoted church growth.

4. The Still Persistent Challenge of the Unfinished Task of Evangelism-In-Depth and Social Economic Amelioration Demand

4.1 This factor in mission is based on Jesus great commission to "Go ye into the whole world....." (Matt 28:18-20). The church's commission throughout the centuries past has been built on Jesus' command for her service. This zeal of the church's service is therefore the church's vision in accomplishing this great commission of reaching the whole world with the preaching of the Good News. It has therefore been the role of the Diocese to accomplish this command and therefore in the course of time as it continues to cry out for the mission, the church has grown. Now that the work of accomplishing this great commission is unfinished, it is therefore a fact that the church has to continue growing until the return of Christ. The church has been established by Christ as a growing church and this applies also to the Diocese of Mount Kenya.⁶⁸

⁶⁸ Peter Falk; 1979. *The Growth of the Church in Africa*, Zondervan Publishing House, Grand Rapids, Michigan, page 240 - 241.

CHAPTER FIVE

The Findings

5.1 The African Response to the Applied Anglican Mission in the Light of Indigenizing Christianity.

In this chapter, the task of the researcher is not only conducting the reflection and evaluation of ideas and the methods applied in Anglican mission, but also to identify issues that have been relevant to the indigenization of Christianity. This fact would therefore help us to see the extent to which the Anglican Church (CMS) Church Missionary Society took the seriousness of indigenizing the gospel and also the extent to which the African people in central Kenya (Kikuyus) responded to Christianity. This would show the influence of them and its impact on their religious beliefs and the culture.

One important vehicle that was used by the Church Missionary Society in the light of the Gospel mission was the translation movement. Therefore to start I begin with it.

5.2 The Translation of the Bible to the Language of the People.

The understanding of the CMS missionaries was that the Gospel was revealed to the world in a context and a language (culture) and not in an empty vacuum. In order to

communicate the Gospel message effectively, the scriptural translation into the language of the people in the Central Province of Kenya (Kikuyus) where the Diocese of Mt. Kenya South falls was very essential. In this understanding, the Kikuyu New Testament Bible was translated in 1903, as a torch to the spreading of the gospel in the context of the Kikuyu people. The translation of the Bible into the local dialect of the people was one way that has proved to have won many African Christians in the local churches. The Christian faith is no longer an alien religion but rather the religion of the local people. This therefore has served as the first and very important principle in the rapid expansion of Christianity in Central Kenya. Having said that, the more people therefore respond to the Gospel message the higher the growth of the church becomes. The higher growth of the church the more the pastoral duty it demands. The fact that the diocese of Mount Kenya had to be divided so as to have the Diocese of Mount Kenya South was as a result of the increment of the church membership of the local Christians. According to one of the respondents this reason necessitated the formation of the new diocese so that, the work of God could be subdivided in terms of the diocese so as to ease the pastoral work by nurturing the Christians .

2. The work that was founded by CMS missionaries of educating the locals especially in Kabete and Weithaga was also very contributive to the work of God. Those who knew how to read from the stations did help the local churches very much in terms of evangelism. According to one of the CMS reports it stated that "In Kenya the sales have broken all previous records, and included over 10,000 Kikuyu New Testaments which have now been issued to the Bible Society at the price of one shilling. Purchasers

walked fifteen or twenty miles to buy a copy". This fact shows that the CMS had also the Bookshop that did supply the people with Bibles, hymns and prayer books and other Christian literatures. The journeys made for one to purchase the Christian literature proves how gracious the readers appreciated the written word of God in their own vernacular. The early missionaries however did teach the Kikuyus on the need of education, the factor that has been taken seriously by them. The old and young have been able to read and write in their vernacular. This fact made a majority of the people read the Bible for themselves.

The church has to appreciate the work and the efforts of the CMS missions on their endeavours on the translation and Bible classes (Bible study) for the groups. This helped the converts to know the word of God making them mature in the faith and church service.

In the light of the above said realities, the church should know that she has to standardize the Bible translation in every tongue in Kenya.

It is also the obligation of the church to continue seriously with theological education by extension so that many of our parishes can be spiritually nurtured for the growth.

5.3 The Ministry and the Mission of the Church.

Right from the beginning when the Anglican mission started in Kenya, CMS's objective was evangelistic enterprise. After the first World War the CMS report stated

that, the work accomplished by the church was “mainly evangelistic”.⁶⁹ During that period the CMS report or statistics did however indicate that “there were 31 out-stations and twenty organized congregations with a total of 1,284 African communicants, 2,955 Baptised including communicants and 2,469 under definite instruction, all totaling to 5,429. Pastoral care was exercised under the leadership of the 18 European and 5 African clergy men, 4 European and 148 African laymen... and 14 European women workers.”⁷⁰ After the Second World War it was observed that the theology of mission did shift from mere evangelism to what is commonly known as “holistic” mission. The acts of the CMS was not basically a charitable organization but rather wanted to meet the process of civilization, which included commerce and Christianity.

This was the mission and the ministry of the Anglican Church. The statistical views of the Society’s mission on June 1 1937, that there were 16,546 students and pupils “in 334 schools” compared to 3,215 students and pupils⁷¹ recorded after the world war. There were “230 in patients and 127,832 out patients in medical work” by 1935.⁷² At the end of the same year the report also states that there were 19 stations and 499 out-stations with a total of 67,712 Christians including those under instructions in the whole country. Although the report doesn’t give the breakdown of the stated figure, the fact remains that Christianity was really having a strong influence in the life of the

⁶⁹ Proceedings of the Church Missionary Society.

⁷⁰ Ibid page 36.

⁷¹ Ibid page xxiii.

⁷² CMS, short report 1925-40 (1936-37) pages 60-61

Africans. The report of 1900 stated that there were 2,000 Christians only comparing with the one of 1937 of 67,712. This is church growth. The CMS was however preparing the church to be self-governing and self-propagating, a factor that led to the growth of the church. The background of the Church Missionary Society in mission is what has been adopted as a background to the development of the Dioceses' growth. These factors that have contributed to the entire church growth is also inevitable to that which led to the formation of Diocese of Mt. Kenya South. The root cause for the growth is therefore basically attributed to a number of factors as follows (according to respondents.)

1. The translation of the Bible.
2. African involvement in partnership with the CMS missionaries in the whole process of mission.
3. There was good relationship between the British government and the Church with an exception of what the colonial government termed as "forced labour."
4. There were strategies laid down in terms of ideas and methods for a society that was oppressed by disease, ignorance and illiteracy.
5. The first mission work was done through financial support from the parent church in London.
6. The mission insight towards indigenization and also what may be termed Africanization in terms of the administration of the church.

5.4 Recommendations

The Diocese of Mount Kenya South is a product or the end result of the pioneer missionaries understanding of cross-cultural understanding of mission. In Kenya for instance, the ministry of Krapf, Rebmann, and Erhardt at Rabai Mpya, inland from Mombasa, has been observed. By reducing several languages into writing, preparing the contemporary church in Africa is given a challenge in her mission work. It takes a great effort to understand the African soul by projecting back to what was initiated by old missionaries so as to improve the expression of the Gospel of Christ. The following activities are therefore very important towards the improvement of matters pertaining to faith and practice as the church looks forward to the next millennium.

5.4.1 The Ministry of Evangelists and Lay-Readers

The church has to continue recognizing the role played by the evangelists and lay-readers in the church by giving them a thorough training. In case of the evangelists they should be given better terms of service. Ephesians 4:11-16 supports this understanding.

5.4.2 The Ministry of Parish Priests

It is my recommendation that the clergy in the church should be adequately trained in order to understand fully their work in parishes. This will help them meet the needs of the people of God. It has also been my observation that there is need to emulate the Diocesan trend of sub-dividing the Parishes so that, each parish Priest does not remain with a very big parish but rather have no more than two congregations.

This would be for the effectiveness of the spiritual nurture which accounts for the church growth.

5.4.3 Church Leadership

It is also my observation that church growth is particularly designed by the church leaders. Ted W. Engstrom says that “the best leaders not only must have faith in God and other people but must believe in themselves..... To perform many tasks adequately and to lead properly the leader must be able to inspire the led”. As we have stated it is the leader who determines to a large measure the success or failure of any group or organization.

Concerning the same issue of leadership John C. Maxwell in his books says that “in order to be a leader a man must have followers. And to have followers a man must have their confidence. Hence the supreme quality of a leader is unquestionably integrity. Without it no real success is possible”.⁷³ According to Maxwell it is evident that the issue of church growth will depend on a leader or leaders according to the vision that one has on church ministry. In other words the leader is the facilitator to any success in the church mission. It is also the challenge to any church leader to carry out the crucial task of nurturing the identified potential leaders by nurturing, equipping them for the church mission. Maxwell says that “once you have identified potential leaders, you need to begin the work of building them into the leaders they can become.”⁷⁴ This

⁷³ John C. Maxwell. 1993. *Developing the Leader within you*. Nashville: Thomas Nelson, page 38.

⁷⁴ John C. Maxwell. 1995. *Developing the Leaders around you*. Thomas Nelson : Nashville Page 61.

would help the training of the identified leaders for the whole process of church growth which is a continuous process that needs a joint effort.

Table 4 : The Questionnaire and Church Members Interviewed

Senior clergy	Senior Laity	Departmental Heads	Senior church members	Total
6	6	2	12	26

5.4.4 The Mission Understanding and the Strategies

The church has to fully adopt the mission strategies of self-reliance, self-governing and self-propagation. This includes both the personnel and finances. When the church plans better for her indigenization, the training of her local people in leadership becomes paramount. The church has therefore to prepare herself fully in terms of being self-sufficient financially and carrying out the evangelization and sharing in fellowship and mission of the entire church of Christ.

5.4.5 The Church Development as the essential service for the Church

The church should actively be involved in the development just as the early missionaries engaged themselves in this service. The ministry of the church has to include the preaching of the gospel, teaching, healing and even feeding the hungry (Luke 9: 10, Mark 2: 1-3 : 6) “For the truth is that development means the development of the people.” In the light of development of the church, it focuses back to what God told Adam in the garden of Eden to “be fruitful and multiply and fill the earth and subdue

it. Man was therefore put in the garden to till and keep it. To develop therefore means to multiply and also create many out of few. The responsibility given to Adam was therefore of good stewardship in keeping the beauty of the garden tending its trees and the entire ecology. This example is also applicable to the church which has to take the care for the hungry. Dr. Bishop Henry Okullu says...A development model should provide solutions to the most critical, interrelated social problems of the late twentieth century. Poverty, unemployment and inequality.⁷⁵ This is what the church had been charged in implementing her services to the people of God entrusted to her.

5.5.6 Charismatic (Pentecostalism)

Concerning the issue of charismatic experience to some Christians in the Anglican Church should never be a way of division but rather for the way of building each other. A true fellowship of Christian believers should be experienced. This can only be achieved if the congregational members encourages or complements one another with their spiritual gifts and talents.

The charismatic should know that they have a duty for the mission to the world. It is an obligation to every Christian believer to accomplish the great commission that Christ commended his church (Mark 16:15-18)

The goal of Christ's mission was to initiate the salvation and healing of the whole mankind (humanity), in the whole world. This was what we may say in other words, the establishment of God's Kingdom among his people.

⁷⁵ Ibid 98-99.

The Pentecostal or Charismatic movement is a Spiritual Renewal do not mean that one should get away from his or her church's traditions and practices but, rather should exercise this gift of the spirit for the edification of the church . By so doing the church will continue growing from Glory to Glory.

5.5.7 The Role of the Church and the State

In order for the church to grow there is need for both the church and the state to cultivate a good relationship. The pioneer missionaries worked hand in hand with the

Colonial Government although there were some misunderstandings between the church and state. A good example to this was when the colonialists stressed on forced labour to the Kenyans especially in the Central Province. It should always be understood that the church is the conscience to the Government and the people in a given country. The relationship between the early CMS missionaries and the British Government in Kenya was harmonious for the Government of the day did respect the church. This is one of the factors that contributed to the rapid expansion of the Anglican mission during the Colonial era.

Today in the contemporary Africa the church is not fully respected. This fact is clearly stated by the Arch Bishop of the Anglican Church Dr. Gitari when he says "there seems to be some confusion within the country on the proper place of the church in national affairs" he continues to elaborate the matter by revealing that " it was most refreshing to hear the President say publicly that the church has a duty to speak out against corruption and other evils. Yet it is precisely at this point that there is a confusion. Every time a church leader speaks openly against corruption and injustice,

there are some politicians who react angrily that church leaders should leave politics and confine themselves to spiritual matters.” To such politician he remarks “ a church leader is involving himself in politics whenever he speaks against corruption and injustice” We would therefore as a church agree with him that such a current confusion needs an open debate between the two Institutions. He says such can be done “on the proper relationship between the church and politics. The key issue in this debate is an understanding of the role of the church in society, and an understanding of what constitutes politics”⁷⁶ The church during the colonial days did work hand in hand all matters pertaining governance of both Institutions. There was a saying among the local Africans that there is no difference between the colonialists and the Priest .” Such a harmony between both Institutions should always be prayed for so that the will of God among his people may be addressed for his Glory.

5.5.8 Indigenization of Christianity

In order for the Christian faith to be effective within the African people, the church should indigenize Christianity. The fact of African Theology has been the issue addressed by African Scholars in making Christianity very much relevant to the context of the people. By so doing the Christian faith becomes the part and parcel of the African. It is through this trend of contextualizing the Gospel that the Christian faith has really won the majority. One important reality concerning indigenization is that since the African traditional life is largely built on the community the church is also a community of believers. In this regard therefore it is easy and possible for an African to

⁷⁶ David M Gitari. 1988 *Let the Bishop Speak*. Uzima Press Nairobi page 58.

easily understand the fact that, Christ's salvation was not only personal but also communal. God's intention on humanity is to be saved. The issue of making the Christian faith relevant to the context of the people is for the church growth.

5.5.9 Conclusion

The creation of a diocese is commonly as a result of the church growth and therefore the demand raises the question of creating a diocese. The same trend is applicable to the creation of parishes. A.G. Blood says "progress in the parishes made subdivision a crying need"⁷⁷ It is out of the spiritual need of the church mission that the expansion of the church is needed. This is however the church growth. The zeal for the church growth is the vision of the church.

According to the researcher's observation on the issue of the Pentecostal movement which carries with it the connotation of spiritual Renewal is a challenge to the Anglican Church more especially in the Diocese of Mount Kenya South. The church should address this issue from theological stand point of view to her members. It is contrary to the Anglican traditions to imitate other denominational practices and procedures. At the same time it is the challenge also to the mainstream churches to try hard to understand the charismatic experience in our churches and see the position we stand on this subject. It is evident that the fact of "Charisma" is the work of Holy spirit in empowering Christ's church for mission.

⁷⁷ A.G. Blood and Arthur Gordon. 1935. *The Dawn of a Diocese*. Central African House, Wood St. Westminster.

Having said that, it is a matter of reality that the church of Christ is always called to be a community that stands for mutual correction and inspiration for the good and growth.

The church of Christ has to experience a sound doctrine , which can only be achieved through training. The training of clergy and laity will always be very important, in order that the church may be guided from false and unsound doctrines. In conclusion I am of opinion of what Dr. Shaw says “ What Decisions need to be made in the area of preaching and teaching? one important decision is to avoid a reactionary spirit in our preaching”⁷⁸.It is therefore necessary for the church to fully train her congregations on matters pertaining faith on biblical principles rather than human emotions in disguise as the work of spirit. This would be for the glory of God and church growth.

⁷⁸ Mark Shaw. 1997. *10 Great ideas from Church History*, Inter-Varsity Press, Downers Grove Illinois, page 131.

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Appendix 1

Church Missionary Society,

P.O.Box 360,

Nairobi.

To All Missionaries in
Kenya Mission

April 20th, 1953.

Dear Colleague,

There is much for which we praise God at this time, perhaps especially that the period of tense anxiety passed with a large measure of quietness.

Incidentally our women missionaries and all wives and children of missionaries in the Fort Hall area (though not Embu area) were evacuated by Government order for a few days to Nairobi but have all returned to their normal occupations.

The shocking news of the Lari massacre and all consequent action of security forces has meant that African Christians in that area and nearby have had to face added strain and anxiety. Mercifully our missionaries and Mission Schools and Stations and the Divinity School have been unharmed.

"Please continue to pray for us" is the plea of our Kikuyu Christians and I know you will not fail them.

C.M.S. London with wonderful generosity and as a token of real love and sympathy are lending us Harvey Cantrell for three months to be friend and helper to the Kikuyu Christians at Weithaga and in the Kikuyu areas. He arrives by plane on April 23rd.

Eleanor Brown and Lorna Bowden ask our prayers that they may be guided aright in regard to the invitations which have been sent for their help out here for a period.

In the E.B.Minutes - March 1953 - it was decided that a monthly rental should be charged for Cookers, and Refrigerators supplied free of charge and a monthly deduction for water. Please let me know by return if YOU have a Cooker and Refrigerator which should be charged for and what arrangements are in force for the payment of water supplied to you.

Miss Sylvia Lawrence arrives from England this week and we give her warm welcome.

Our prayers will be with Bishop Beecher and Gladys for the Enthronement Services at Mombasa and Nairobi.

I asked a Padre today "Is it peaceful where you are?" "No", he replied, "but the Lord has given me peace to carry in my heart".

So may we find it so for "He is our Peace".

With good wishes,
Yours sincerely,

Melvin J. Carey

Secretary.

Appendix 2

DIOCESE OF MOMBASA

From the Rt. Rev. O. KARIUKI
BISHOP OF FORT HALL

THE MEMORIAL CHURCH,
P. O. BOX 121
FORT HALL

2nd September 1960.

The Most Rev. Archbishop of East Africa
Bishopsbourne
Nairobi.

My dear Archbishop,

May God be praised for all He has already done for His Church in East Africa. For the Growth and Freedom in the Church in this country I cannot stop to give Him praise and Thanks.

May I please inform you that some of us has planned to invite some members of the churches to meet at Limuru for three days to discuss about the church at present time. I thank by now you have received a letter from the one who is acting as a secretary. If not please do not be disappointed there is no secret, only we said we would like to have it in a very simple way, until we see how we get on with it at Limuru.

I will be very much grateful if you kindly spare some of your times to pray for us. In the last day we hope to have two or three of the Elected Members of Legloo, and talk with them about the church.

I am happy to let you know that you are always in my prayers for your heavy and wide work for His Glory.

May God bless us all till we meet again.

Yours affectionately,

O. Kariuki

Appendix 3A

CHURCH OF THE PROVINCE OF KENYA

TELEPHONE: NAIROBI 33324/5- 333 324/5
TELEGRAMS: TF 99824 NAIROBI
333324

IMANI HOUSE,
ST. JOHN'S GATE,
P. O. BOX 40502,
NAIROBI, KENYA.

On behalf of the Church in Kenya and on my own behalf,
I wish to drop few lines of congratulations to our beloved
Mzee Jomo Kenyatta on the memorable occasion when the whole
country is celebrating the 24th year of his difficult
war he fought for the deliberation of this Republic of Kenya.

Those who lived to see with their own eyes and to experience
in with their own lives what Mzee Jomo Kenyatta fought against,
will always appreciate the fruits of Uhuru which the whole
Republic of Kenya is enjoying today.

May I assure the beloved Mzee that the whole Church is in
sincere prayer for him that he may continue to lead ~~FORWARD~~
the Republic of Kenya; that Peace and Prosperity may be
maintained. Wishing him long life.

Most Rev. F.H. Olang'
Archbishop of Kenya,

Appendix 3B

10th July 1980

The Kenya Ambassador to France,
Mr. Bethuel A. Kiplangat,
Kenya Embassy in Paris,
3, Rue Cimaron,
78116 PARIS.

My dear Bethuel,

Greetings to you, your wife and the others with you there in the name of Jesus.

Thank you very much for your lovely letter of 22nd May 1980 which I could not reply before now because of the volume of work I have had since I moved into Nairobi on 28th May. Please excuse me for this delay.

Thank you for your prayerful support and may God continue blessing you and your work.

The Enthronement service went on very well attended by thousands of Christians from every corner of our Country including His Excellency, the President together with some of his Ministers and Bishops, clergy and laity from some countries in Africa, Europe, U.S.A., Canada and Australia.

We were joyfully blessed at the occasion and believe that these blessings will continue with us for many more years to come. Everyone who attended went home rejoicing and full of praise to God praying that our Ministry in the Church and in our Country may be full of blessings.

Thank you very much for inviting me to stay with you if by any chance I happen to be travelling in Europe. Next year I hope to travel to U.S.A. in May and to England in September and therefore it may be that it will be possible to come through France on either of the two trips but this I will let you know about a little later on.

Please continue praying for us just as we also pledge to be praying for you.

With all good wishes.

Yours sincerely,

The Most Rev. MANASSEH KURIA
The Archbishop of Kenya and
Bishop of Nairobi.

Appendix 4

COPY

DIOCESE OF MOMBASA

From the Rt Rev O. Kariuki,
Bishop of Fort Hall.

The Memorial Church,
P.O. Box 121,
Fort Hall.
6th May 1960

The Principal,
The Rev Keith Cole,
St Paul's United Theological College,
P.O. Limuru.

My Dear Keith,

We are praising God for He has called Neville to be consecrated an Assistant Bishop to the Bishop of Mombasa. He has been an Archdeacon in this Archdeaconry as you know from its formation. I shall miss him very much I shall not be disappointed because I know who is calling him.

It is quite obvious that the Mombasa Diocese is going to be divided into Dioceses, and the first twin will come into being, Fort Hall and Maseno. I am praying that God may help us in all ways to have our Diocese on next year, and I hope Festo is doing the same.

Since I knew that Neville is going to leave us, I have therefore been praying and thinking for some one who will come to us and take over this job. The Lord has given me an answer. "That you are the One".

I will therefore, heartily invite you to be kind to accept this call and offer yourself to Him for it. In the same time God reminded me that you were there in Kikuyu land at the time of Mau Mau and you tasted that sort of life. So you know the people, and the country, your Swahili is quite straightforward which will help you to keep in touch with some Africans. English of course is your own tongue and you will not suffer from it. So you will not come as one new for the job.

As I am writing this letter asking you to come for the job, so as I am thinking about the College. It is our College and I would not try to think to bring any trouble to it. I have a 100% Hope and Trust that C.M.S. will do their first best to get another one to come and take your place at the College.

The Lord whom we believe is alive, is our Shepherd, and the work is His, therefore can we lack nothing.

I hope you will please have time with Him and be kind to share with your wife, then let Him over-rule and guide.

May God bless and give you light.

Yours very sincerely,
O. KARIUKI
Bp of Fort Hall.

P3 I would very much like you to start on January 1961.
OK.

Appendix 5A

ST. PAUL'S UNITED THEOLOGICAL COLLEGE

TELEPHONE
TIGONI 347

LIMURU
16 May 1960

The Lord Bishop of Mombasa,
P.O. Box 502,
NAIROBI.

My Lord Bishop,

I am enclosing herewith a copy of a letter of the 6th instant from Bishop Kariuki, in which he requests that I might become Archdeacon of Central Kenya as from 1st January 1961. I am enclosing also a copy of my reply to Bishop Obadiah accepting his invitation to fill this post, subject of course, to your approval and also that of the Church Missionary Society. I am sending also a copy of my letter about this to the Secretary of the C.M.S. Kenya Mission.

As I have stated in this correspondence, I consider it to be a very great honour to have been asked by Bishop Obadiah to help him and the Church in this way, and I feel that it is God's will that I should accept. I feel very strongly that as servants of the indigenous church when such a request comes at such a crucial time for both Church and State, we should do everything within our power to respond.

I am most grateful to you for your counsel and help when talking this matter over with you and for your advice that this new appointment should be for three years (until the end of my present tour) without prejudice to my future, either as Archdeacon or as far as the College is concerned. I would hope that I might retain my status as a C.M.S. Missionary, should this new appointment be approved.

With every good wish,

Yours very sincerely,

Kariuki

Principal.

Appendix 5B

ST. PAUL'S UNITED THEOLOGICAL COLLEGE SPEECH DAY, 1978

TALK BY THE MOST REV DR. F.H. OLANG'

ARCHBISHOP OF KENYA

My dear Brothers and Sisters in Christ,

We come again to the end of another academic year of our United Theological College, Limuru. It is a time we normally look back to assess the past year's events so that we can plan effectively for the future.

I hope you will not, therefore, mind my reminding you a bit of the history of our college.

First how old is the College? Some may say twenty four years, stressing the birth of the college in 1955 as a United College, However, some of us, particularly elderly Anglicans say: St. Paul's College is more than seventy years old.

It was in 1904 when St. Paul's Divinity school was erected at Freretown and in 1930 the School was transferred here to Limuru. The change in location seem to have been a wise decision. It brought the College near to the capital city. Students can now benefit from the great opportunities of learning Nairobi affords. But perhaps some who find Limuru too cold may not feel it was such a wise change.

From 1930 until 1954 the Divinity School was under the sole direction of the Anglican Church, although from time to time a few ordinands from the Methodists and the Presbyterian Churches attended various courses. It was in 1955 the second change from the Anglican Divinity school to United Theological College came. We may wish, reflecting back to ask: 'What has this change brought us?'

We know how richly God has blessed the College since 1955. Modern buildings have been erected, providing suitable accommodation and suitable lecture rooms and Library for study. But even much more than bricks and stones is the increased numbers of students and staff. We thank God that it is possible to afford places of study for brethren from sister African Countries like Sudan, Mozambique and Angola.

But with the blessings we have also had problems. The first Principal of the United College, Limuru, the Rev. (later the Venerable) E.K. Cole, in his unpublished manuscript wrote 'Closely associated with the growth of the church.... is the training of Africans for the ordained ministry'. Keith Cole quotes one of his predecessors, the Rev. Peter Bostock who wrote during the five year experimental period (1949 - 54) 'the great news is that 1949 is the first year of a five-year experimental period in joint theological training

in this way we shall seek to understand one another better, and appreciate the contributions we all have to give towards the 'riches of Christ' which one day we trust shall be found in one united family of God'

Indeed students of different denominations train here together but one wonders whether they are drawn together or drawn apart at the end of their courses.

We have, however, to be careful that we do not blame the college for certain problems which are not of their making. It is a fact that we have a United College but not a United Church in Kenya. This situation in itself poses problems to the Staff and students. They are training in a situation that does not exist outside the fence of the College. The Rev. Keith Cole correctly commented 'the training of Africans' (that is African Pastors in Kenya) must 'closely be related to the growth of the Church'. After all Pastors are trained to serve the Church and not vice versa.

We may sometimes wonder what happened to the Ecumenical spirit we see in 1913 Kikuyu Conference later revived in 1950's. Whatever explanation is given, we know that that Ecumenical spirit is not now very active.

You will, therefore, forgive me if I pose some questions for discussion and thought as we search how best we can train for the situation God is calling us to work in.

1. Were we hasty in establishing a United College before we had a United Church?
2. If not, is this United College an instrument of God to bring unity among his people in Kenya?
3. Do we need a United College and a United Church? Is this God's guidance?
- or 4. Is this a situation similar to that which confronted the prophet Samuel when the people of God insisted on having 'a king to govern (them) like all the nations' in Canaan (1 Samuel 7:5). The people of God refused to listen to the warnings of the prophet Samuel. However, when the king imposed on them 'forced labour and heavy taxes;' they remembered Samuel's word.

I have no set answers to these questions. I am only asking you that it is time we ask ourselves what has the history of the College for the last twenty-four years taught us. Next year will be the twenty fifth year (Diamond Jubilee) perhaps the College Council or the Executive Committee of the College will have some answers for us.

Before our Lord Jesus was arrested, the evangelist tells us that he prayed saying 'Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one.'

While I was with them, I kept them in thy name, which thou hast given me;

I have guarded them, and none of them is lost but the Son of perdition, that the scripture might be fulfilled' (John 17:11-12).

It is clear from this prayer what can unite people. Genuine faith in Christ that seeks to glorify the 'Holy name of God'. If our aim to unite is merely for material gain or political fame, the result is not Christian unity.

The oneness Jesus prays for is that we 'may be one, even as Jesus is with God the Father'. The Trinitarian unity. There is no competition. There is no discrediting others to achieve fame or status. It is love that reigns.

I would now like to make one other comment. I read with interest in some of our Anglican unpublished records that: 'In 1896 Bishop Tucker made certain rules regarding the training of men in the Divinity School. The pattern was that a man would be trained for 18 months, then work as a junior teacher for two years, return to the Divinity School for two more years training then go out as a catechist or Schoolmaster for one or two years, and then finally have a course of training for at least a year of ordination.' The pattern of training provided adequate experience and fully equipped the ordinands for the ministry.

The system ascertained that people ordained had the commitment and were not merely looking for a job. Ordainands had about nine years of training and testing (not three) before ordination.

There are now many younger people training here for the ministry. Some have come straight from schools or colleges. We pray for you as you train. you will need a lot of patience when you start your pastoral work. People will call you 'Mzee but you may only be in your early twenties and not yet married but to them you are their 'Mzee' (Elder).

I am not saying the older experienced people have nothing to worry about. You may have been a headmaster of a school or even just a school teacher your experience will be very valuable but must still remember your parish is not a school. Love your people respect them as the flock of Christ you have been given the privelege to tend.

May God bless you all who have now finished their course, and guide those who still have a year or two to go and inspire the Principal and his Staff with the wisdom to fulfil their teaching job.

Thank you brothers and sisters for listening to me.

Appendix 6

Archbishop's speech given at Trinity College July 20, 1971 at Conference
Clergy and Students

CONFERENCE - STUDENTS AND THE CHURCH

1. When we talk about students, we undoubtedly understand who we mean. But I wonder who we mean the Church to be. Is the leadership of the Church, the Church itself? Is the building the Church? One often hears much reference made to the Church as an individual person.
2. Let it be remembered that the Church is an "Assembly" of men, women and children together. The first visible Church on earth was inaugurated in Jerusalem by the Apostles of our Lord Jesus - Acts 5 Verses 1 - 12.
3. They used to meet by common consent. Obstacles were laid on their way, but it was of no avail. The Church grew from strength to strength. Acts 5 Verses 13 - 42. Acts 6. Men were chosen to look after its welfare, spiritually and materially. This same tradition has continued to this day. These men are servants of the Church and are not the Church itself.
4. Let us not continue to make the same mistake that has been made by the youths of this our country that the Church is and should be the concern of the poor, old, and uneducated men and women only. This is absolutely wrong. Young Samuel is called very early in life to be at the Service of the Lord. I Samuel - Verses 1 - 28. Samuel is dedicated to serve God under the direction of Eli. I Samuel 3

Samuel was called by the Lord, but he responded to Eli three times. At the third response, Eli gave the young boy an advice. So the Lord was able to communicate with Samuel through the Advice of Eli.

5. I would ask you to study more carefully the book of Samuel, the man of God. God has given our young men and women wonderful talents; but very unlike Hannah, the Mother of Samuel, they have refused to give it back to God. They want to sell it to the Capitalists because it is much needed on the market of our land, and it sells very quickly. Many young people who own these gifts often wonder whether (it will be of any sense) to sell these gifts to the free service of God or to make profit out of them.
6. The door is wide open for you young people to enter into the service of your Lord and Master fulltime, parttime or voluntary. Provisions have been made ^{for} to provide training to all who may desire it, and are called to prepare for such service to God.
7. Kenya is growing rapidly both politically and academically, socially, ~~financially~~ ^{materially}, agriculturally and the rest. So the Church cannot afford to be left behind in its service to the Kenya community. The Church is the Body of Christ of which you are a member. We no longer can speak of the Church as something remote and away from ourselves. Christians make the Body of Christ, and therefore, they are the Church. Know ye not that you are the Temple of God because the Spirit of God lives in you.

Appendix 7

CHURCH OF THE PROVINCE OF KENYA
DIOCESE OF NAIROBI

February 10, 1973

The Most Rev. F. H. OLANG
The Archbishop of Kenya
Telephone - Nairobi 20207

26 STATE HOUSE AVENUE
P. O. Box 40802,
NAIROBI,
KENYA.

Good morning!

My dear Friends, Fellow members of KAYO and all life-time Members,
As a life-time member, I am very sorry that I could not join with
you this morning, but our Standing Committee of Synod meets today,
and I am sure the members would be upset if their Chairman was absent;
so that is my reason for not being with you. Instead I am told someone
will read my words to you. My heart is with you all and I hope you
have a blessed Conference.

My message to you is in Samuel I - Chapter 3, verses 1 - 9 FF. Please
read through it and take note of the Lord's call to this young man.
The young Samuel could not understand that it was the Lord calling
him without the help of Eli; so as you can see, old age and youth
will complement one to the other.

My prayer to you, therefore, is that at this Conference, the Lord may
help you and keep you humble. And that you may be willing to learn
at the feet of your beloved elders and Church leaders who may not have
had as much education as you have; but they have a great wealth of
experience in which you can have a share if you are willing to listen
to them and receive the message which they pass on to you.

May the Lord continue to bless you throughout the Conference.

Your friend in Christ

Archbishop Festo Olang'

Appendix 8

The Church of the Province of Kenya

To All Primates and Metropolitans of
the Anglican Communion throughout all
the World.

Imani House,
P.O. Box 40502,
Nairobi, Kenya

as at 10th November, 1979

My dear Brethren,

Greetings in the Name of our Lord and Saviour Jesus Christ.

The time has come for me to inform you that I have now reached the age of retirement and have now laid down the burden of being Archbishop of Kenya and Bishop of Nairobi within the Church of the Province of Kenya.

I am indeed grateful to the Lord for the long and happy association I have enjoyed with you all, and I will continue to pray for you all and that you will not only seek the Lord's guidance but will continue to do it also.

Yours very sincerely,

Festo

Archbishop

New Address:
P.O. Box 1,
Maseno, Kenya

Appendix 9

5th April, 1979.

The Rev. S. Muthungu,
c/- The Diocesan Office,
P.O. Box 56,
NAKURU.

Dear Samuel,

I am writing to let you know that I have received the Copy of your book "Baptism in Contemporary Africa". I am indeed grateful for your thoughtfulness in presenting this to me, and although I have not yet read through it, I am sure I will find it of great interest.

Thank you once again,

Yours sincerely,

The Most Rev. Dr. F.H. Olang',
The Archbishop of Kenya and
Bishop of Nakrobi.

Appendix 10

211

THE CHURCH OF THE PROVINCE OF KENYA

P.O. Box 40502

NAIROBI

13th June, 1980

To: Cardinal Maurice Odinga
The Most Rev. John Njenga and
All Kenya Catholic Bishops

Dear Bishops,

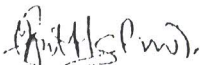
INVITATION TO ATTEND THE SERVICE OF ENTHRONEMENT OF THE
MOST REV MANASSES KURIA, ARCHBISHOP OF KENYA AND
BISHOP OF NAIROBI - 29th JUNE 1980

On behalf of the Anglican Bishops of Kenya and Enthronement Committee, I wish to cordially invite you to attend the service of Enthronement of the Most Rev. Manasses Kuria, Archbishop of Kenya and Bishop of Nairobi.

The service will be held at All Saints Cathedral, Nairobi on Sunday 29th June beginning at 10.00 a.m. The Catholic Bishops who will be able to attend the service are kindly requested to robe and join the procession. Those attending should arrive at All Saints Cathedral at 9.30 a.m. The Bishops will robe in the Chapter House of All Saints Cathedral. Bishop Silas Njiru, the Bishop of Meru has been invited to say one of the prayers during the service, in his capacity as the Chairman of Eoumentism.

It will be greatly appreciated if you could write and let us know whether you will be able to come. We shall send our stickers to the Bishops who will attend the service. Please send your replies to Ven John Kago, Provincial Secretary P.O. Box 40502, NAIROBI.

Yours sincerely,


for Rt. Rev. David M. Gitari
Chairman of Enthronement Committee

cc The Most Rev. Manasses Kuria
P.O. Box 56
NAKURU

Ven John Kago
Secretary of Enthronement Committee
Provincial Secretary
P.O. Box 40502
NAIROBI

Appendix 13

STATISTICAL INFORMATION FORM

A. GENERAL

NAME OF THE DIOCESE HI. KENYA SOUTH
ADDRESS P.O. BOX 886, KIAMBU TEL. NO. 22521/22997 KARURI
DATE THE DIOCESE WAS CREATED 1975
Number of Local Churches or Congregations 130
Number of Rural Deaneries 21
Number of Archdeaconeries 7
Number of Full-time Parish Priests 66
Number of Full-time Curates 1
Number of Full-time Deacons 0
Number of Non-stipendiary Clergy 811
Number of students sponsored by the Diocese in Theological Colleges 17

B. EDUCATION

Number of Sponsored Nursery Schools 10
Number of Sponsored Primary Schools 44
Number of Sponsored Secondary Schools 19
Number of Sponsored Youth Polytechnics 2

C. HEALTH

Number of Sponsored Hospitals 1
Number of Sponsored Health Centres/Posts 12

Appendix 14

Interview Questions to top Executive of the Anglican Church

The researcher will first and foremost highlight his purpose in studying the Anglican church in the Diocese of Mount Kenya South. The questions will be as this:

1. For how long have you been serving this church?
2. For how long have you been holding this position?
3. As a man of God could you tell me what transpired to the formation of the Diocese of mount Kenya south.
4. What are the historical developments that transpired to this formation.
5. How was this idea of formation first shared.
6. To whom was this idea directed and for what reason.
7. Was the formation out of necessity in terms of church growth or it was out of sectionism, on the ground of ethnicity.
8. What was the intention of forming this Diocese out of the diocese of mount Kenya.
9. Now that the diocese of mount Kenya south has been formed, what are the plans of the church in terms of church growth?
10. So far how many parishes has been created since formation?
11. Has there been any need of forming another Diocese out of the Diocese of Mount Kenya.
12. How many pastors were there since the formation of the Diocese to the current situation.
13. How many Christian numbers has the Diocese right from the time it was formed until to date?
14. Does the record state that there has been church growth in membership or not.

15. How many Christians have left the Anglican faith that are remarkable by the church. If yes what caused them get away from the church.
16. In your statistics does it proof that the church is growing, static or declining?
17. Does the statistics of the church membership been scrutinised to make sure that the position of the church is accurate.
18. What are the future objectives that the church has towards the church growth and development.
19. What determined your understanding on church growth in the Diocese? is it terms of great membership, tithing or getting saved.
20. Does the Diocese train her workers both the clergy and laity?
21. What are your developments towards the spirituality of your Christian members.
22. What social / economics strategies that the church has towards development of her members and others around them.
23. Does the Diocese have schools that they do sponsor/
24. What are the pastoral programmes in the schools?
25. What are the membership of Kenya Anglican Youth Organisation, mothers union, Brigades, and father association from the time that this diocese was created to date?
26. What contribution do these departments give to the church?
27. What are the objectives of these departments.
28. How are these departments trained for the effectiveness of their roles in the church.
29. Has there been any noticeable conflict between Christianity and African traditional religion or any other faith in your Diocese?

CURRICULUM VITAE

Ven. Daniel Maina Kigundu was born on January 1, 1948. He hails from Kipipiri Location in Nyandarua District of Kenya. His parents are Peter Kigundu (Deceased died 1993) and Lucy Wambui Kigundu. He is the second son in the family of six- four males and two females.

He got married to Ruth Mugure Maina on 21st April 1979. The Lord has blessed them with two sons namely Peter Kigundu 19 years and Zakaria Gitaka -17 years.

He studied his primary Education in Keringet primary School in Rift Valley (Molo) and Manunga primary school in Kipipiri Division. This was between 1958-1965. In 1966 he joined London secondary school for his secondary school. In 1975 on the day 16th September he got saved. In 1976 he received a call to serve the church as an evangelist and missionary. He was first trained as an evangelist from 1976-79 in Plateau Bible school of reformed church of East Africa (for 3 years). In 1980, he was sent by the church to serve as a missionary and evangelist in Bungoma District in Western Kenya. From 1981, he received a call to serve in Kenya Prisons as a Catechist (Evangelist). He served the warders, wardresses, and prisoners, until September 1985. When he felt the need to further his theological studies at St. Pauls united Theological College. From October 1985- July 1988 studied at St. Pauls and achieved the certificate of Religious Education (Nairobi University), Makerere Diploma in Theology. In 1989 he was ordained as a church priest. In September 1989-July 1992 he rejoined St. Pauls united Theological college and obtained the Bachelor of Divinity. In September 1997 he was accorded the admission at Nairobi Evangelical Graduate School of Theology and obtained a Master of Arts Degree in July 1999.