

PASTORAL CARE AND COUNSELLING TO EDUCATED YOUNG
ADULTS IN THE P.C.E.A. CHURCH WITH SPECIAL REFERENCE
TO KIKUYU PARISH.

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A THESIS SUBMITTED IN PARTIAL FULFILMENT OF
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DEDICATION

To my parents, Jane and Humphrey Kang'oro in
in thanksgiving for the education foundation and moti-
vation instilled in me right from childhood.

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ABSTRACT

The thesis of this study is that the majority of the educated young adults (25-35 years old) do not fully participate in most programmes of the P.C.E.A. church. They therefore fail to seek counsel and guidance for their personal and social needs from the church in the vital areas of marriage, vocation and leisure. Nevertheless, at this mature age the church remains central as a source of fellowship, guidance and counsel in the personal life of the educated young adults. This is so particularly because parents and teachers have less influence.

Chapter one gives an introduction of the study, its objectives and method of research. This study sets out to find out how the P.C.E.A. church, with special reference to Kikuyu Parish, offers pastoral care and counselling to educated young adults. It investigates the personnel involved in pastoral care and guidance, focusing on their training and qualifications. The relationship existing between pastoral workers and educated young adults is also examined. To achieve these objectives, field interviews with four categories of people were carried out. The first category included key elders and evangelists, parents and women's guild leaders.

The second category included pastors in training. The third category included the educated young adults and lastly the parish ministers and other key informants. Questionnaires were also sent out to a sample of educated young adults and pastors in training. Published and unpublished materials were also used.

Chapter two describes briefly the way traditional Gikuyu society guided the young people into adulthood. This was done in the homestead through the extended family, the age group and the sub clan. The informal educational system was disrupted by the advent of the missionaries into Gikuyu land. The chapter also includes a brief historical survey of the origin and growth of the P.C.E.A. church. The aim of the missionaries was to establish a christian way of life among the Agikuyu. The Agikuyu christian converts were required to break immediately from their traditions and to adjust immediately to new rules and regulations. They did so but went to church for spiritual needs only. Secular problems were not necessarily taken to church for guidance and counselling. Arising from this traditions this study found that today christians take to church only the needs that require the church minister's ceremonial role.

Chapter three looks at Pastoral care and counselling in the parish. The various groups under which pastoral care and counselling is given are described in turn. The main goal of these groups is to offer pastoral care. The church also organises camps, seminars and annual courses for group leaders. None of these organised camps, seminars and group meetings is able to give personal counselling. In all these it was found that educated young adults are very few and in any case the programmes do not deal with their problems at depth.

The training given pastoral workers is discussed in chapter four. Generally in the P.C.E.A. church the training of a church minister involves a two, three or four years course in theology. A church minister may therefore take anyone of the three courses depending on his initial qualification. Other pastoral workers are given shorter courses. The elders' courses are usually not examined. This study finds that except the church ministers who qualifies to counsel the educated young adults, the rest of the pastoral workers are not fully trained.

Pastoral care and counselling available to the educated young adults is discussed in chapter five.

This study finds that the only pastoral care offered is spiritual in the form of worship services and fellowship meetings. Occasional seminars and the ceremonial functions of the church such as baptism, weddings and funerals are also part of pastoral care offered. The church does not offer personal counselling services to the young adults in the areas of relationships including courtship, love affairs and family life problems. It also fails them in leisure and career guidance.

In chapter six, five main conclusions are made. Firstly, although educated young adults (25-35 years old) are included in the youth fellowship group (15-35 years old), their needs are different from those of 15-23 years old. The majority do not therefore benefit from this fellowship. Secondly, the majority of the educated young adults lack guidance and counsel from the church in their personal social needs. Thirdly, the training received by the elders, evangelists and women's guild leaders is too inadequate for effective pastoral care and counselling. The only trained pastoral worker is the church minister who has several other administrative duties in the parish. Being overworked, he lacks enough time for personal counselling. Fourthly, the church is enlarging in numbers but not in christian quality. This is so in spite of her target to develop socially, physically,

economically and spiritually. Finally most pastoral workers have relaxed their concern for young adults. Thus informants among elders did not seem to be clear about their responsibility for the guidance of young adults.

This study recommends, firstly, that in order to give educated young adults accommodation in the church, there is need to establish a young adults (group) ministry. The existing groups such as youth fellowship do not concern themselves with the individual personal needs of young adults. Secondly, the youth department should provide a trained leader to every parish in the P.C.E.A. to lead the new ministry for young adults. Finally these Parish youth leaders with a special challenge of the educated young adults could organise seminars where the peculiar needs of educated adults could be discussed. Individual counselling can then be provided through the trained parish youth leaders.

Further studies are needed in this area to show how those young adults who are baptised but have apparently no participation in the church can be served.

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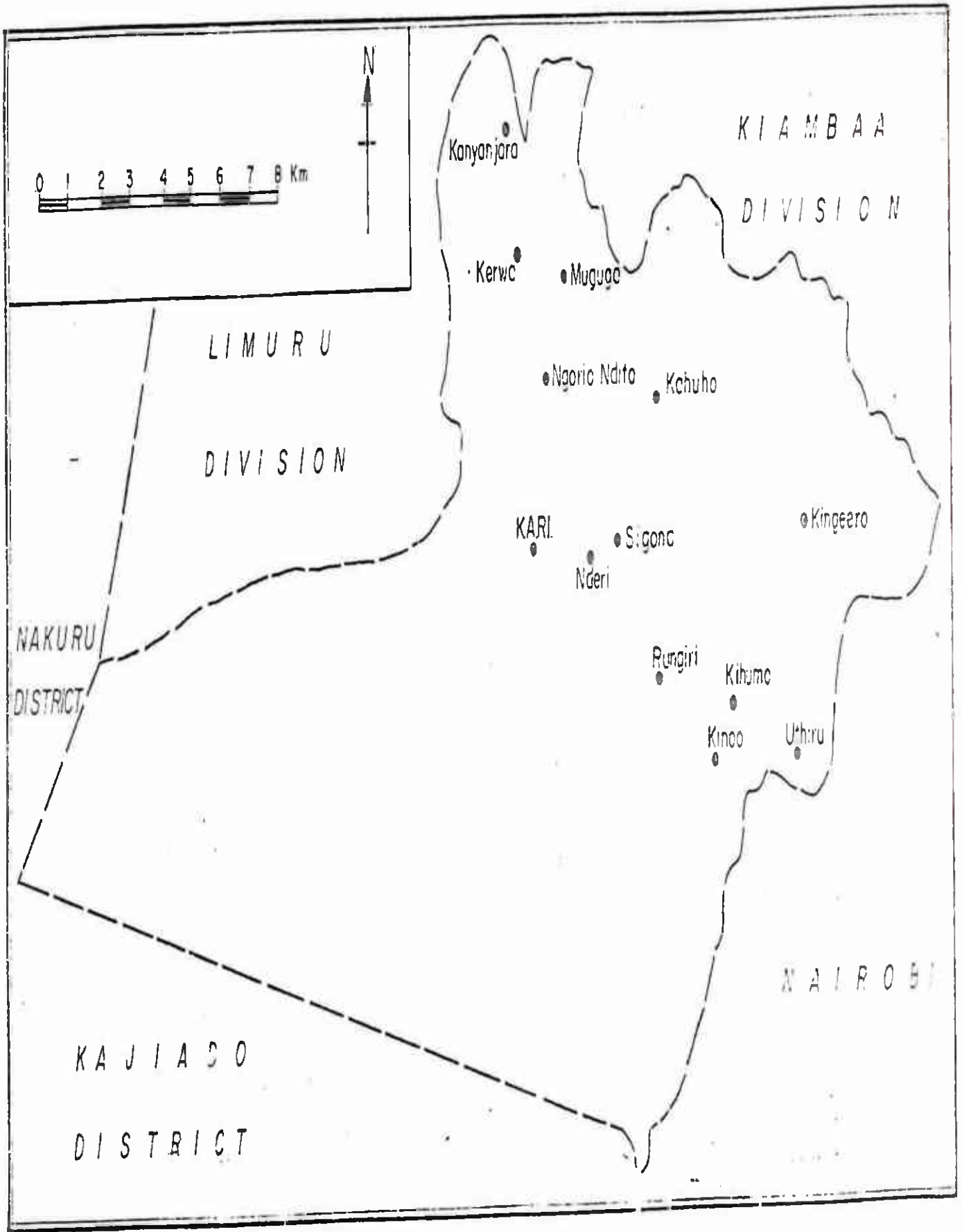
I am deeply indebted to the University of Nairobi for offering me the scholarship which enabled me to carry out this research. My appreciation also goes to the staff members of P.C.E.A. Head Office, P.C.E.A. Pastoral Institute and the 1988 third year students at St. Paul's United Theological College for their untiring help.

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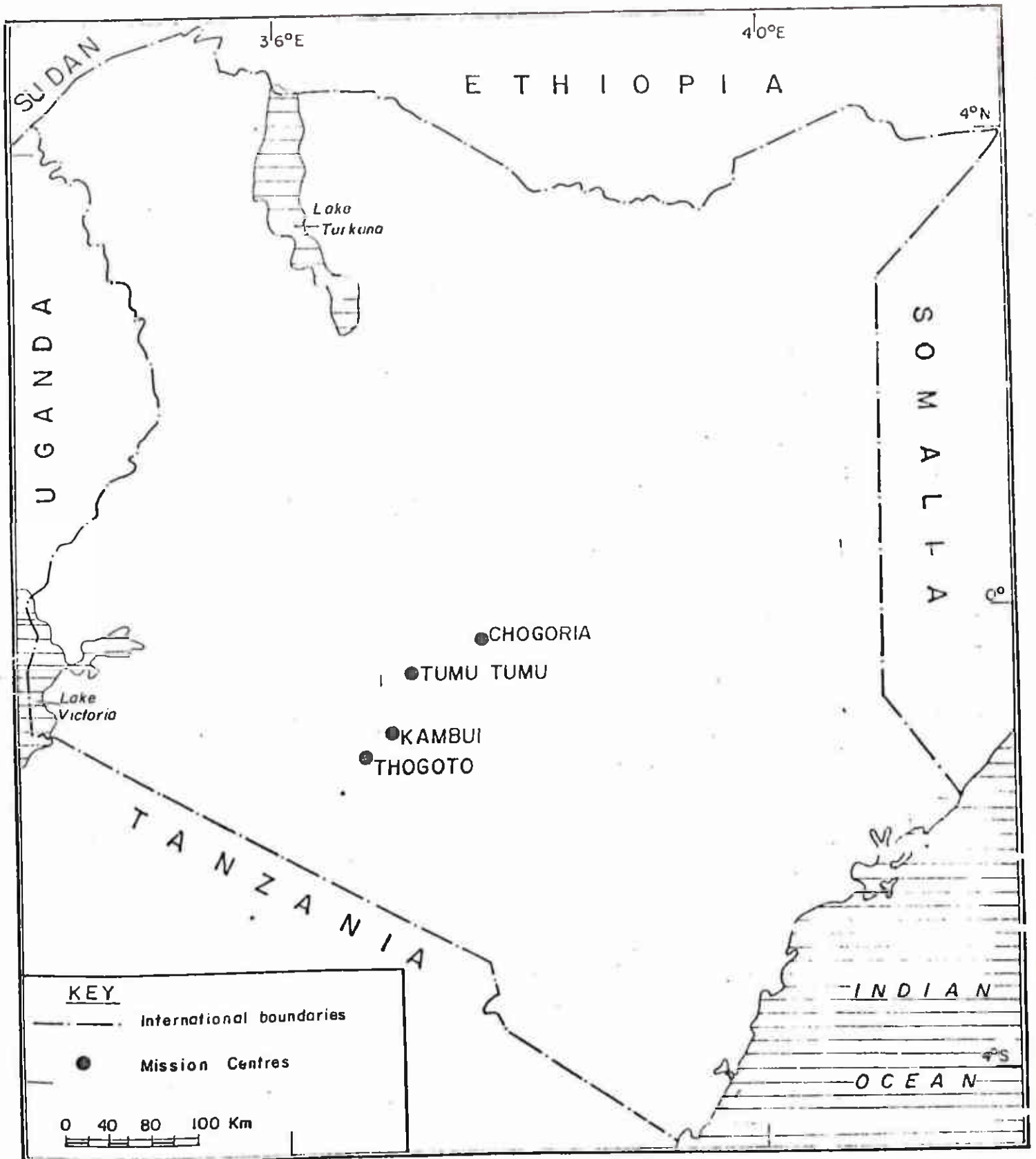
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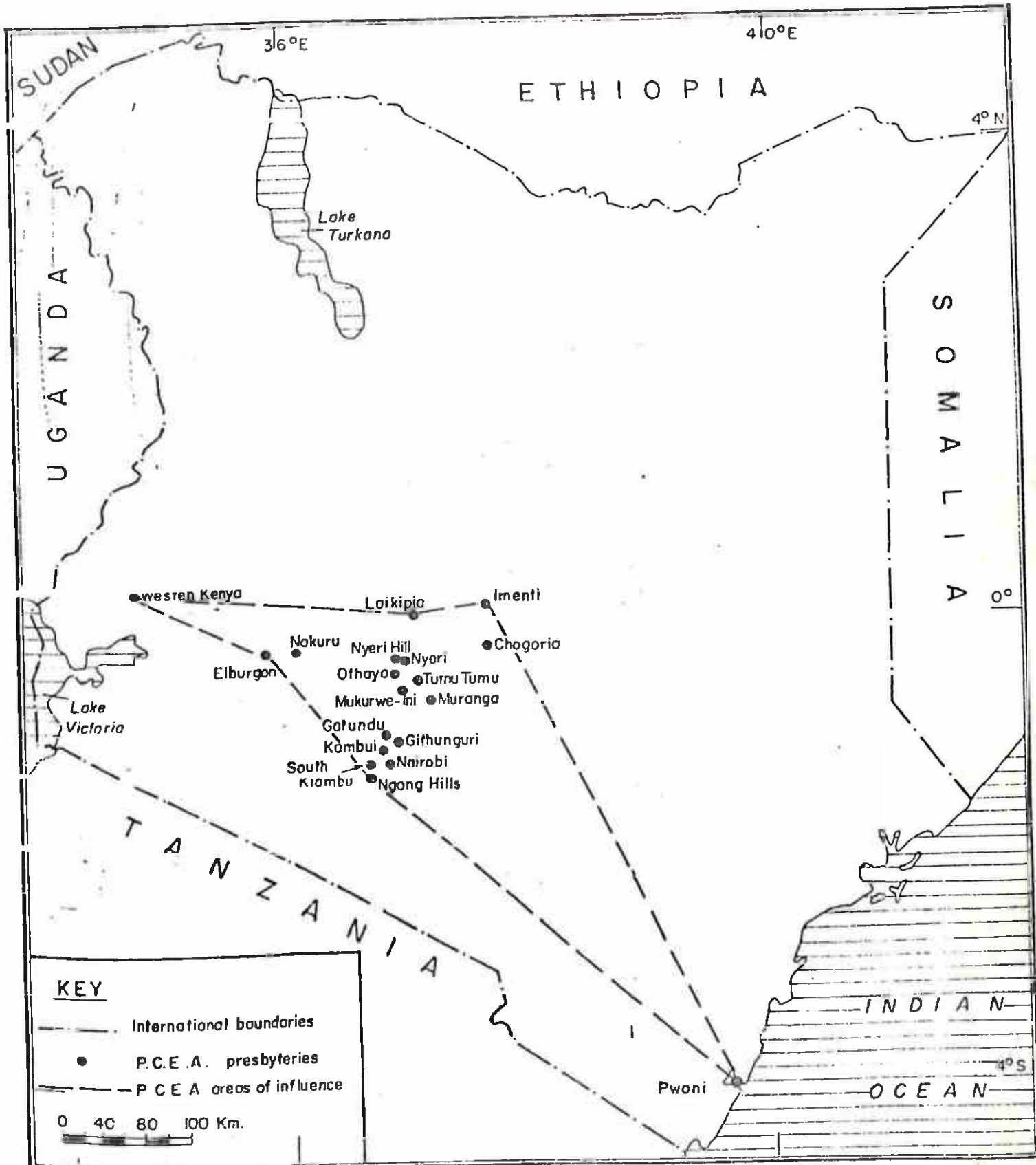
Finally, I wish to thank Mrs. Peninnah Rapasi of Nairobi University for typing this thesis.



MAP. I: P.C.E.A. CONGREGATIONS IN KIKUYU DIVISION



MAP 2: CHURCH OF SCOTLAND MISSION CENTRES IN KENYA.



MAP 3: P.C.E.A. PRESBYTERIES IN KENYA.

CHAPTER ONE

INTRODUCTION

1.1 STATEMENT OF PROBLEM

This study focuses on pastoral care and counselling to educated young adults aged between twenty three and thirty five years old, who belong to the Presbyterian Church of East Africa. Special reference is given to Kikuyu Parish in Kikuyu Division, Kiambu District of Kenya. Educated young adults are regarded to be those with a secondary or post secondary level of education and training.

The study has four objectives. First it seeks to find out whether educated young adults receive adequate pastoral care and counselling. Secondly, it evaluates the kind of training given to those who had been assigned pastoral work to the young adults. Thirdly the study seeks to examine the existing relationship between educated young adults and the pastoral workers. Fourthly it attempts to identify what areas need to be improved for better pastoral care and counselling to educated young adults.

Having grown up as a member of the Presbyterian Church of East Africa, I have observed that educated young

people are reluctant to participate in the youth programmes. From my own experience in the church, it appears that she has a practical and theological problem to address herself to in the ministry of pastoral care and counselling educated young adults. The problem however has a historical foundation which partly accounts for the present state of affairs.

The advent of missionaries into Gikuyuland in 1898 brought a break from the Gikuyu traditional instructions given to young adults. Temu, A.J. in his book British Protestant Missions observes that the Church of Scotland Missionaries and the Church Missionary Society repeatedly reported between 1911 and 1914, opposition to their work from the Kikuyu elders. This was mainly so because,

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Missionaries demanded that their converts abandon their traditional beliefs customs and traditions and accept without questions and qualification a completely new way of social code and morals.

The missionaries seem not to have taken time to study and understand Gikuyu Customs. For instance they discouraged 'nguiko' (fondling), regarding it as a heathen practice. However, in condemning nguiko, they overlooked all the teachings that made nguiko a traditional learning technique. Kenyatta, J. writing in

Facing Mount Kenya (1938) says that,

For a Gikuyu man has been taught from childhood to develop the techniques of self control in the matters of sex which enables him to sleep in the same bed with a girl without necessarily having sexual intercourse².

Gikuyu young adults grew up to be sexually responsible adults. However, instead of the traditional norms and values the missionaries introduced new social codes and morals among boys and girls who came under their influence. A testimony of a mission girl contained in an unpublished paper by Gathii, H. , shows that mission boys and girls were kept separately. Girls were warned against walking with boys as they would force them to sleep with them, hence making them immoral³. Yet walking together as boys and girls traditionally was acceptable. From then onwards boys and girls began meeting in secret. Sometimes they went even further than was allowed in 'nguiko'. This made them become even more immoral than what the missionaries thought 'nguiko' involved.

It did not take long before the British Protestant Missionaries realized their weakness in introducing christianity to Africans. Temu, A.J. says that,

It became quite clear to the missionaries that while they were

condemning all the social and cultural values of the African tribes in the protectorate as evil and heathen, they had not been able to provide alternatives acceptable and understandable to their few converts⁴.

The missionaries had begun to realize by 1915 that they were not offering solutions to the problems of heathen and evil practices that they claimed to be in the African tribes. In spite of this realization, the British Protestant Missionaries continued to promote their social codes and morals at the expense of the African traditional customs. By 1915 the Church of Scotland had drawn up a code of rules against sin as a condition of baptism⁵. African converts were elected by the missionaries, they were given the responsibility of seeing that their fellow brothers and sisters observed the new code of rules against sin. These elected African converts formed the first 'kirk session' that is the 'local church court' in 1920.

The kirk session was mainly dealing with the running of the church and especially placed a strong emphasis on discipline. Those church members who did not abide by the church rule and regulations were either suspended for a certain period, or excommunicated depending on the offence. Some features of the

old tribal life that were denounced as sinful were 'drinking, womanizing and dances'⁶. All those who had already been baptized had become christians and therefore liable for discipline. Murray Brown in his 1972 publication; included a case of a young man (a parishioner), in the 1920's who became a victim of the regulation⁷. He had a conflict with the church concerning his marriage. The parishioner appear to be in the midst of struggle to break from traditional values and absorb christian values. Christian baptism did not seem to help the convert in undergoing this change. It is observed that baptism seems not to have been taken seriously by the African converts. Kinoti H.W. in an article on "The Era of Missionary Religious Education in Kenya" observes that,

It is little wonder that the adherents to the new faith seemed to be more interested in the outward form of the new religion rather than inner transformation⁸.

For many Africans, going through catechism class successfully was enough to make one a christian. Catechism was only necessary to them until they got baptized. While quoting Greeves, L.B., Kinoti, H.W. narrates how one boy gave away his testament as soon

as he was baptized. He had received his name and therefore saw no use for the book⁹.

This characteristic of taking catechism teaching lightly and only necessary for outward form is also evident in church discipline. People went to the kirk-session to confess their sins for varied reasons. Gathii's paper indicates that those who went to the session for discipline did so in order to legalize their marriages, get a job recommendation or have an infant born outside marriage baptized¹⁰. She however, noted that those interviewed who had been victims of church discipline said that their lifestyles did not necessarily change as a result of the experience. She indicates that some who went through church discipline still came back after some time to confess they have committed the same offence again¹¹. Macpherson, R. book on The Presbyterian Church in Kenya also reveals that,

In the exercise of church discipline the emphasis tended on the whole to be on the attainment of a particular objective for example, the rejection of female circumcision rather than on the spiritual benefit of the believer and the essentially redemptive function of discipline was, thereby sometimes obscured¹².

Although church discipline according to the definition in the P.C.E.A. Practice and Proceedure is supposed to help 'recall the offenders to Jesus Christ'¹³, it seems to have been "regarded as a matter of application of rules"¹⁴ by both the church leaders and the parishioners. As a result, church discipline seems not to have become meaningful to church members. More and more cases of immorality among the young adults who are church members continue to arise.

1.2 RATIONALE FOR THE STUDY

In the modern society, the formal education system separates the child from home, in some cases from primary school up to the university. In this situation the parents, grandparents and other relatives get alienated from their own child. The atmosphere necessary for guidance and counselling is therefore weak. Parents have also developed a tendency to feel too inadequate to advise their educated young adults assuming that the young adult is well informed on social behaviour and morality. Sometimes parents are not sure of what to tell their children. Mureith, J. in his research paper No. 214 on "The Church and Youth in Urban Areas Nairobi and Nyeri and in Rural Areas Kirinyaga and Kiambu",

quoted John Locke, a philosopher who wrote in 1690 on some thoughts concerning education, as saying that parents are no longer sure of how they should bring up their children and that children are growing up without advice. He therefore suggested that it was time the society discussed the matter openly and made suggestions for improvements¹⁵. Although Locke John wrote in the 17th Century, every generation in whatever society faces problems with young people and our generation is no exception.

Educated young people form a community of their own by virtue of their values. They are not able to integrate with the rest of the society which is less educated or sometimes uneducated. When young people leave school they therefore find it difficult to participate in the social activities such as attending Sunday worship service. Yet the church has a central place in the young adults life, to mould and build a strong character. Mureithi, J. Research paper further indicated that when young people leave school, a greater proportion of them are not able to adjust successfully to the local churches worship service¹⁶. This is so in spite of their previous experiences in christian movements while in secondary schools.

Whereas young people need firm guidance from their parents and the church, Mureithi, reveals that, pastors become very busy with other activities of the church and parents become too busy in other responsibilities to have time to advise their children¹⁷. Young people therefore grow up with very little moral guidance. The apparent inadequate guidance to the young people by the church and parents necessitate a critical study of the existing relationship between educated young adults, parents and the church.

Most young adults mainly depend on peer groups which oppose authority. They read books some of which may contain pornographic elements which are often misleading. In a recent African Press Service (APS) Bulletin, President Kaunda is reported to have advised churches to address themselves to the origin of social upheavels stemming from the moral aimlessness of the youths¹⁸. The church is yet to address itself in a more detailed manner to the young adults problems arising because of the rapid social changes that our society is going through.

In the life of educated young adults social problems to do with pre-marital pregnancies, abortion, broken love affairs, suicidal tendencies, alcoholism,

drug addiction and family life problems have become very common. Teenage pregnancy, that is becoming pregnant at the age between thirteen and nineteen years is an example of these social problems. In an article featuring in the Sunday Nation of May 8, 1988, the issue of teenage pregnancy is focussed upon. The writer says,

Last year 10,000 school girls dropped out of school in Kenya because they became teenage pregnant.

Teenage pregnancy has been a particular concern to the Ministry of Education. The same article reported that the Ministry of Education is losing sh. 20 million annually due to the un-budgeted compulsory leave of female students in teacher training colleges who get pregnant. Professor Tom Oganda, Director of Medical Services revealed in a seminar that hospitals are not without complain either.

60% of the hospital admission for septic abortion arose from adolescent pregnancies and the situation resulted in a waste of man power and limited resources. Adolescent pregnancies continue to be a disturbing issue.

To overcome these problems, the parents and the church must adjust to the social rapid changes affecting the young adults. Prof. Tom Oganda in yet another seminar on "Adolescent Health in Kenya" said that 'most unwanted pregnancies, illegal abortion and drug abuse, are the results of failure to guide the adolescents'²¹.

Due to the apparent lack of counselling and guidance to young adults in the church, christian families arising from modern generation have been captured by a lot of killings. This is especially indicated in the recent articles carried in the three Kenyan Newspapers. In one of these articles featuring in the Standard (November 14, 1988 p. 12) the writers reported the view of Father Burke of St. Paul's Catholic Church Nairobi on the recent killings in families. He says that due to the rapid social, political and economic changes 'people have lost the sense of direction and have tendencies to murder for example 'wrestle with the immediate environment',²². The environment in this case refers to persons influencing the individual. The approach taken by the church towards helping educated young adults in their most pressing problems either as individuals or in their families as parents needs to be analysed.

Hasting, A. observes that the most obvious gap in the church work at present appears to be an introduction to christian marriage. According to him,

It is very clear that many young people nowadays, particularly boys are not receiving any coherent educational help in these matters even if they attend a church secundary school²³.

He further notes that many children receive little instruction after confirmation. Confirmation is often administered at an age too early for any adequate discussion of the nature and responsibilities of christian marriage²⁴. The church therefore needs to counsel young adults on family life. The manner in which it is carried out needs an investigations by way of research.

Most of the studies done on the church and young adults (as indicated in the literature review) have referred to the young adults as youth. The term youth is too general and the studies do not seem to consider in details problems faced by those above twenty three years of age. The studies have dealt with aspects that determine the effectiveness of pastoral care and counselling to the youths. Kuria, in his Ph.D.

thesis written in 1981 on 'The Leadership for Young Adult Ministry in the Presbyterian Church of East Africa' showed the necessity of training leaders to handle the young adults ministry. Since then, no research has been done on the pastoral care and counselling to educated young adults. This study will therefore attempt to fill this gap.

1.3 LITERATURE REVIEW

Before we get into the review of relevant literature it is important to discuss briefly the concepts, Pastoral care and counselling. Pastoral care is not a new concept. In the Old Testament, Priests and Prophet are assigned the work of stabilizing the life of the children of Israel. In Ezekiel 34:2-4 Prophet Ezekiel is asked to warn the shepherds of Israel who had failed to take care of the flock and had left them to become food for all wild animals. In the New Testament Paul writes several pastoral letters whose aim is to stabilize the church. The need for pastoral care in all christian communities is undeniable. The present study has narrowed down to pastoral care and counselling among the educated young adults.

The New Catholic Encyclopedia Vol.X defines pastoral psychology whis is part of the pastoral care and counselling as one of the most extensive effort

on the part of the pastor of souls to use psychological means in his pastoral work²⁵. A pastoral counsellor limits himself to the problems of normal people not necessarily involving himself with mental illness: Their problems include "illness, the death of a loved one, adolescent problems and marital adjustments"²⁶ and especially when the persons involved are religious or parishioners.

Pastoral counselling is different from professional counselling in the sense that it uses biblical and spiritual resources. Masamba Ma Mpolo and Wilhemann Kalu in their 1985 publication, indicates that,

It's main difference lies in terms of the setting in which it takes place. The biblical and spiritual resources called upon whenever necessary, in order to help the individual of the family members, seeking the intervention of the counsellor for health and wholeness²⁷.

To start with, literature dealing with pastoral care and counselling will be reviewed. While writing on the discipline of pastoral care and counselling,²⁸ Masamba Ma Mpolo and Kalu, W.M. in their book, The Risks of Growth: Counselling and Pastoral Theology in The African Context point out that the subject in the

western sense of the word; is new in Africa. They however note that traditionally, Africans and healers used social and cultural factor to help someone. They tried to understand the patient's background and cause of illness. The cultural dimension influencing The individuals perception of himself/herself and the world around him/her was taken seriously so that, "sociology and culture which play significant role in the development of personality were also part of learning to grow, to belong and to be free"²⁸. The empahsis on the need for modern counselling to understand the underlying cultural dimension influencing the individual is important. This calls for the counsellor to accept and respect the cultural environment of the individual in need of help. It points out the fact that pastoral care and counselling are essential parts of the liberating healing and wholeness ministry of the church.

Another author who considers pastoral care and counselling a necessity in the christian church is White, E.G. in his book A Guide to Pastoral Care. He notes how Jesus conducted not less than thirty five recorded counselling interviewed, illustrating the meaning of the ministry at the heart of the Christian Gospel²⁹. He describes how pastoral counselling should be offered. First there is need

for the pastor (counsellor) to create a personal relationship with the parishioner through pastoral visitation. Secondly there is need to give the parishioner time to talk, explain and express himself. This is necessary for a slow self-revelation that is essential before many people can bring themselves to say what they really mean, or come to the point or even find what the point is³⁰. Thirdly, to seek consensus as to what the problem is really. Fourthly to interpret the problem identified through the discussion and, fifthly, to have an agreement upon underlying causes of the trouble and upon what is to be done. White, E.G. states that in all pastoral counselling most important is what has emerged between the pastor and the parishioner of the truth of Christ concerning that salvation and the way forward which follows from that³¹.

My personal observations are that such type of counselling is very involving as it requires a lot of time on the part of the counsellor.

Lee, R.S. in his book Principles of Pastoral Counselling says that counselling is too great a burden to lay on men already involved in all the demands of a parochial ministry³². He advises that, in order to equip clergy in the work of counselling, more training is required in the discipline that has

been previously done . In the course of training, more emphasis has been laid by the tutors on methods of counselling. This contributes to the attitude the clergy has towards counselling.. He argues that;

The root cause of their failure is not inadequacy of method but that because of the emphasis laid on this in their training, they conceive counselling to lie entirely in method³³.

In order for pastors to counsel parishioners effectively it is important that they are also trained counsellors. Lee suggests that a few men be properly trained to be counsellors and that the other clergy could refer people in need of psychological counselling to them. His suggestion that counselling centre should be set up in each parish and later on in each congregation is a probable solution to the need of pastoral care and counselling in the parishes. Pastoral counsellors who have a specific call to counsel but not trained, are not ideal for for this ministry Lee however, does not overlook the untrained counsellor who has real pastoral ability but that, "there are very few who reach the level of counselling effectively"³⁴. Lee, R.S. further indicates four principles essential for effective pastoral counselling. These are principles of clear purpose, deliberate responsibility confidence, shared ministry and detachment.

Lee, F.S. is an author whose contribution majors in counselling methods and techniques necessary for success in the ministry. His contributions and the previous two authors' offer guidelines to the type of counselling expected in handling the social personal problems that are the concerns of this study.

Some of the sources interested in modern pastoral counselling in the traditional society have information on the instructions given young adults in the Gikuyu society prior to the advent of the missionaries. Kinoti, H.W. (1983) Ph.D. thesis on "Aspects of Gikuyu Traditional Morality" gives this study a background of counselling in the traditional society. Her chapter on temperance is significant to this study. She observes how young adults were advised to abstain from sex before marriage and to be cautious during nguiko. Young men were also advised to be patient. Patient men restrained themselves from fighting and women respected their husbands' authority. Young men could not drink 'njohi' (beer) without the permission of their fathers. This permission was given only after the young man's marriage. Kinoti further indicated that self control was also practised in connection with eating food in public. Girls were taught to take care or to be cautious not to engage in illicit sexual intercourse. According to her, pre-marital pregnancy, a problem that is disturbing almost

every home today was rare and children were not being added to families in a haphazard manner". The problems facing young adults today during courtship, marriage, leisure time activities and money usage are reflected by Kinoti's study as new developments in the Gikuyu society.

In the book Facing Mount Kenya, Kenyatta, J. (1938) shows specifically how the Gikuyu principles of instructing young people gave interpersonal relations primary importance. Building a personality that was concerned with the welfare of the neighbour and the society was central in the instructions given to the young people.

each official statement of educational policy repeats the well worn declaration that the aim of education must be the building of character and not the mere acquisition of knowledge³⁵.

He has three chapters focusing on the instruction and life of the young people. The first one is on the 'system of education'. In this chapter he shows how education began at the time of birth and ended with death. The child had to pass through various stages of age-groupings and a system of education defined for each status in life. In the sixth chapter,

Kenyatta analyses the 'initiation of boys and girls'. He analyses the preparation prior to the physical operation. Mainly this includes acquiring all the essential information on the laws and customs of the tribe. The physical operation according to Kenyatta is looked upon as a deciding factor in giving a boy or girl the status of manhood or womanhood in the Gikuyu community. The last chapter of relevance to us is on sexual life among young people. In the chapter, Kenyatta has a description of the social relationship young people had and the practice of 'nguiko' (fondling). He however emphasises the abstinence from premarital sex in the young peoples relationship. The absence was possible mainly because of the sanction laid upon the individual who indulged in sex before marriage. The age group, sanctioned him/her and he/she was a disgrace to the family, the clan and the tribe. Pastoral counselling may not be mentioned as per the word, but Kenyatta indicates that young people grew under timely instructions.

Another author with relevant information to this study is Leakey, L.S.B. (1977). In his book The Southern Kikuyu Before 1903 Vol.II, he analysed Gikuyu emphasis on interpersonal relationship behaviour and discouragement of individuality. According to him there are fifteen major items of instructions given to the sons by their fathers

and ten major instructions given to the girls by their mothers after initiation. The boy (warrior) for example was advised to consult his father when he wish to marry. His father would advise him and help to arrange the marriage according to Kikuyu custom. The girl (maider) was also advised to be industrious so that good men may desire her as a wife since she was already a woman. The instructions were basically on social and moral behaviour as far as the warriors and the maiden life was concerned.

These sources reflected that the young adult traditionally had someone to turn to in case of need for advise on social personal problems. This was especially possible because, the parents for example maintained relationship with their children that gave the child ease and freedom to ask for advice whenever in need. The fifteen major advise given by the father to the son according to Leakey indicates this fact more clearly

Remember the thing I have
taught you, be wise and come
always to me for advice.
I am your father and you
are my son³⁶.

Leakey offers this study a flashback of instructions given to young adults in the Gikuyu society.

In the Presbyterian Church of East Africa pastoral care and counselling educated young adults has not been studied so far. Some relevant aspects of pastoral care evident in the following sources.

Murray-Brown, J. in 1972 wrote about Jomo Kenyatta's (the late Kenyan President's) life history as a young man. He included a chapter on Kenyatta's experience with the Church of Scotland. He gives an account of Kenyatta's conflict with the church over his marriage. Murray-Brown's analysis of the conflict vividly shows the dilemma with which the first christians were faced. They had not understood the principles behind the rules and regulations set down by the kirk-session. They were not given time to understand why drinking 'njohi' Kikuyu traditional beer' or female circumcision was bad. Rules were simply imposed on them and they were expected to adjust to new social codes and morals rather too abruptly. Murray-brown's writing reflects that pastoral care and counselling was not introduced in the right way right from the beginning of the missionary work in Kenya. The majority of the converts fell victims of church discipline as a result.

Church Discipline: "A contemporary problem of the church in Kikuyu is a study by Gathii, H.W. done in 1966. Gathii looked at church discipline in the

world views. He argues that, education science and technology has proved itself capable of existing independent of religious influence. His opinion is that educated people do not participate in churches because they are comfortable in their economic security and their adequate social pleasure. Furthermore, they resent the Churches' rules and regulations. He indicates that 50% of his respondents joined the church because of parental influence. This shows that there is something lacking to motivate people to come to church.

Mumira studied educated people from only one congregation. His sample was therefore too small given that he indicates scarcity of educated people in the congregation. His category of educated people is too broad in that he does not specify the age under target group must have been determined by their age to a certain extent. Finally, he did not consult church leaders for their response on the problem. His study therefore lacked the specification necessary to bring out findings on pastoral care and counselling to educated young adults.

The Presbyterian Church of East Africa has a handbook entitled "practice and Procedure" which was drawn in 1969. It gives information on the church laws and

regulations. Pastoral counselling in these regulations is covered under church discipline which as seen in the study by Gathii does not represent pastoral counselling effectively.

Other materials from the P.C.E.A. church found relevant to this study are the P.C.E.A. 10th, 11th and 12th General Assembly reports. These reports describe the routine and progress of the church's several committees. The various committees work as tools towards pastoral care. Very little has been said about pastoral care and counselling but the lack of qualified church counsellors feature prominently.

Two other studies have been done on the youth and the church universally. Although the term 'youth' is misleading being too ambiguous as per the age referred to, their findings are significant. To start with is an "Action Research on the low Church attendance by the youth", a study done by Bonyo W.C. which dealt with the attendance of church services by the youth. Bonyo says that high church attendance will depend on the relationship between the church and the young people, the generation gap and the influence of the society, school and family. According to him, rural churches suffer from low church attendance by the youth due to lack of trained pastors. Bonyo argues that in the rural

areas the leaders available are old and not adoptive to the present changes in the society.

His study was very broad. Bearing in mind the several rules and regulations procedures in the various churches in Kenya into which he researched on, pastoral counselling could not be handled effectively. Moreover, pastoral counselling is not handled as a major in Bonyo's study.

"The Church and Youth in Urban Areas Nairobi and Nyeri and in Rural Areas Kirinyaga and Kiambu(1974), is an occasional research paper by Mureithi, J. who cites problems likely to affect pastoral counselling, including lack of understanding and communication between the church and the youth. He suggests that the church should take into account the young person's experience and be creatively involved with him in his entire field of relationship. His findings are similar to Kuria, P.K. (1981) who suggested that the church should establish a ministry to the young adults that would care for their spiritual and secular needs.

Mureithi's findings are relevant to this study in that he cites problems facing the church and the youth. He however, has the following shortcomings, first he assumes the church's structure of administration to be homogenous in all the churches he studied.

Secondly like Bonyo, W.C. (1981) he uses the term 'youth' broadly and does not indicate its specification. Lastly the education level of the youth is not indicated and yet education determines their attitude towards the church.

Other relevant sources are by Christian contemporarily writes who mainly give advice to modern young christians on social moral living. A few of these authors include Buckingham Jamie'book on Risky Living, Keys To Inner Healing. His advice is on christians acquiring maturity in christianity through practising what they learn from the bible. Larry Christeson in his book The Christian Family encourages chrisitan parents to exercise their priesthood and presents and abundance of ways to enrich daily family worship. Choices, Finding God's Way in Dating, Sex Singleness and Marriage is another book by Stacy and Paul Rinehard. They review many of God's liberating biblical principles on relationships and show how one can make the right decision based on these principles. Stacy and Paul Reinehard show how young adults do not have to follow public opinion, for example where young people say 'everybody is doing it'. The book gives guidance on how a young adult can stand up against wrong thinking and action. Lastly is Walter Trobish two correspondnts "I Loved a Girl" and "I Loved a Boy". The correspondence is between Walter Trobish

and an engaged couple about love, the bride price and premarital sex. Through the correspondence he gives young men and women advice on how to relate with each other in a christian manner.

Magazines and daily newspapers popularly read by educated young adults are also significant. These include, 'Parents', 'Weekly Review', 'Step' and 'Womans Mirror'. A few examples of these are parents No. 7 January 1987, 'How I overcame a Rapist, Step Vol.10 No.4, Parents No.24 June 1988 and Parents No. 19. January 1988. They all have issues dealing with young adults' life. The 'Parent' January 1988 magazine includes articles on 'Marriage' - happy reunion recipe'. 'Seven Years without a baby' and 'Sexual Abuse in Children'. These magazines offer this study a foresight of modern problems that the target group is faced with and is seeking solutions for.

Although a few studies have been done on general pastoral care and the youth there is no specific study done on pastoral care and counselling educated young adults in the P.C.E.A. church. The present study therefore attempts to fill the gap.

1.4 THEORETICAL FRAMEWORK:

The Presbyterian Church of East Africa is one of the denominations that hold to the system of doctrine and government as set out by John Calvin in the sixteenth-century. Calvinist reform theology is discussed in chapter two of this study. For the purpose of this study his theology on personal and social piety is significant. Parker, T.H. (1974) indicates that Calvin's theology is derived from his interpretation of scripture. Calvin's desire to protect the holy mystery of the lord's supper from being defiled forms his basis of the discipline by which the reformed church is historically characterized³⁸. His interest in social piety was to restore the discipline of the early New Testament church into the reformers churches'. Calvin derives a lot from Paul's writings regarding the spirit and the flesh.

Paul's advice in Roman 8:13 is that if one puts on the deeds of the body one shall die but if ye through the spirit do mortify, the deeds of the body ye shall live Paul's teaching on the flesh and spirit requires individual self denial so that one does not sin against the spirit. Calvin's stand according to Parker, T.H. was that men must obey God even if they have to be compelled to do so. He asserted that the

church should regulate the religious and moral life of its members³⁹. Discipline according to Encyclopedic dictionary of Religion (Vol. A-E), is often used by the church government on those individual who fails to fulfil church requirements. Protestants and Catholic churches of the 16th Century approved of the temporal authority sometimes even enforcing it by severe punishment if need be⁴⁰. The church condemned heretic evil doers who did not attend church services and held stubbornly to doctrines not received in Geneva and had scandalous behaviour⁴¹. She had the right to excommunicate members not consistent to the discipline ordinance.

Calvinistic theology has three principles of major importance for the reformed churches these are on morals and discipline maintenance, God's sovereignty and scriptural guidance. The principle on discipline comes out conspicuously in the P.C.E.A. church than the rest of his doctrines. Young adults are mostly the victims of church discipline. Gathii, H. article revealed that cases taken to the kirk-session mainly included girls who went to confess pregnancy or elopement. A few young men went to confess that they had made girls pregnant. Gathii further indicated, that nearly all the offences that came to the kirk-session were sexual, pregnancy, elopement, marriage outside church, adultery and polygamy⁴². Most of

these cases involved young adults and this shows that the church has a practical and a theological problem to solve particularly in the ministry to young adults.

Macpherson, R. in his book on the Presybeterian church in Kenya observed that formal education had replaced the traditional education which demanded the exposure of the young to the pressures of family group life. With the formal education growing dominant this reduced the time for informal education. He observed that the Gikuyu age groups started losing value. Macpherson further notes that the results of the white man medicine and the teaching of hygiene lead to the devaluation of taboos and fear of ancestral spirits which were previously regarded as the main causes of disease. To a greater extent the sanctions maintaining tradition law and customs became less ineffective⁴³. The young people started losing sense of the traditional system. Church discipline which was meant to replace sanctions and taboos of the Africans was not as strong as traditional values.

Gathii, H. articles written about sixty years after the establishment of the Scottish Missionaries in Kenya, revealed that those who came to the kirk-session for discipline did so in order that they may for example get wedded in church or have a child born

outside marriage baptised. The offenders were disciplined as offenders against the law of the church. Church discipline was therefore noted to be mechanical and not effective as part of pastoral care.

The church tends to emphasize discipline more than faith. The discipline includes suspension from holy communion or ex-communication. The researcher's preliminary investigation revealed that this was mostly done without thorough investigation of circumstances surrounding the offence. Church discipline tends to outshine Christ's teaching about love and the fruits of the holy spirit such as patience, kindness, gentleness and peace (Galatians 5:22). These, according to Christ's Gospel, are some of the values of a true christian. Instead rules and regulations tend to dwell and deal mainly with those morals that are conspicuous such as alcoholics, quarreling and fighting among christians. These rules have much to do with do's and don'ts. Parishioners may not necessarily understand why the rules are set up but they have to obey. Teaching on those rules and regulations is noted to be inadequate. Instead emphasis is on obeying rules.

In a recent jubilee anniversary in Nyeri Presbytery, the moderator of the 12 General Assembly

'appealed to all those freed by the presbytery never to return to bondage'⁴

The emphasis was still placed on release from beer drinking, pre-marital pregnancy and marriage outside the church. On the other hand there are other christian values that are not easily made public such as patience, self-control and temperance. As a result some evils such as bribery unfortunately done by parishioners may easily go unnoticed, since little emphasis is laid against them.

In order to make an empirical study of pastoral care and counselling to educated young adults, the analysis of this research has been placed within the framework of the presbyterian church emphasis on social piety.

1.5 HYPOTHESIS

The study started with: three hypotheses. First that there is a positive correlation between the level of education of the pastoral care givers and the effectiveness in the pastoral care given. Secondly, that improvement of pastoral worker's educational and professional qualification should improve the pastoral

care provided to educated young adults. Thirdly, that the church has not attracted the best qualified candidates for training for the ministry, due to the poor terms of service it gives its workers, compared to remuneration given to persons of similar educational and professional qualification by other organisations.

1.6 DEFINITIONS OF TERMS

A number of the terms used in this study are derived from the P.C.E.A. Practice and Procedure and the Bible. The major terms and their definitions are laid down below.

Youths and Young Adults

The Presbyterian Church of East Africa defines those between fifteen and thirty five years old as youth. The target groups in this study comprises those persons between twenty three and thirty five years and are defined as "Young Adults".

Pastoral Care and Counselling

Is the personal advice given to the educated young adults on how they should handle their social and personal problems. This study has concentrated on such problems

as; courtship, marriage and family life, employment, leisure activities and financial matters. These areas have been considered to be crucial to the life of educated young adults and therefore need guidance theologically and practically.

Pastoral Workers

These include the church ministers, elders, evangelists and woman's Guild members. The pastoral workers are assigned pastoral duties which include counselling young adults.

Church Minister or Pastor

This is a trained and ordained elder who offers the church special services which include the administration of sacraments, preaching, counselling and the administration of the church. In the Presbyterian Church, a minister is also referred to as a teaching elder, a term which highlights his teaching role in the church.

Elder

This is a layman elected to assist the church minister in the administration of the church. An elder is also

known as a ruling elder. The Presbyterian congregations respect elders and their decisions in several occasions may be taken as final.

Evangelist

An evangelist is a person whose duty is to preach and extend the ministry of the church to new areas without necessarily receiving training and ordination required of ministers or pastors. By virtue of his or her character he or she has been authorized to teach bible classes in the church, preach on Sundays, teach church school children and, during weekdays, assist the church minister in pastoral visiting. Evangelists only go for one month training to be able to do all these. (see Chapter four).

A Parish

This is a geographical area covering several congregations. The size and the area a parish covers depends on the arrangement by the presbytery. Some parishes have only two congregations in the same location while others have as many as fifty congregations. Each parish is served by one church minister.

Parishioners

Are those members of the parish who have chosen to belong to the P.C.E.A. church in spite of the existence of other denominations in the area.

Kirk Session

This is the lowest court in the Presbyterian churches. It consist of the minister and the elders of a parish. It's main duties are to supervise and control the congregation and to keep the communicaiton roll up to date⁴⁵. Members of this gathering (church court) consult each other in settling pastoral and leadership need of the parish. The word 'kirk' means 'church' in scottish language.

Presbytery

This is a georgraphical area consisting of not less than three parishes. It sometimes covers more than three administrative divisions and other times only one administrative division. The leaders from several kirk-session form Presbyterial meetings where the presbytery leaders exercise their power over all ministers, kirk sessions, church agants and congregations within their bound⁴⁶.

General Assembly

This is the supreme gathering of ordained elders of the church. The meeting consist of representative elders from each presbytery. The gathering presides over all matters to do with the P.C.E.A. church as a whole. The decisions in all matters concerning the church are final⁴⁸.

Church Discipline

This is the action the church takes to correct those who violate church rules, teaching and customs. Disciplining may include suspension from Holy communication and sometimes excommunicating them depending on the offence. The church Practice and Procedure indicates that church discipline is 'an effort to recall the offender to Jesus Christ, establishing him or her in the faith and promoting his growth in grace⁴⁹.

Salvation

From the bible the word could mean deliverance by God from any kind of evil, war, trouble, oppression or famine. Christians understand this to mean man's deliverance form sin by the Messiah Jesus Christ, through his death on the cross.

1.7

METHODOLOGY

This study utilizes both primary and secondary sources. The secondary data are obtained from publication, archival material, magazines and Newspapers. The primary data were collected in the parish under study by oral interviews using questionnaires and participant observation by myself.

Area of Study

This study was carried out in Kikuyu Parish of Kikuyu Division, Kiambu District in Central Province (see map 1).

Kikuyu Parish is the next neighbouring parish from Thogoto Parish centered about five kilometres from Kikuyu Station.

Kikuyu Parish consists of thirteen congregations namely Kerwa, K.A.R.I. (Kenya Agricultural Research Institute) P.C.E.A. Kihumo, Uthiru, Kinoo, Rungiri Sigona, Kahuho, Nderi, Muguga, Kanyanjara, King'eero and Ngoru Nditu. Out of these the last ten were visited during the Sunday Worship Service.

The area was conducive to the study especially because a few informants who had first contact with missionaries at Thogoto, were available. Also

Thogoto has historical importance in the development of the P.C.E.A. Church in Kenya. The parish was favoured because of its accessibility in view of the limited time and funds available. The parish is also, a basic church administration structure showing how pastoral care is organised and given to the parishioners. The local church council members are part and parcel of the parish kirk-session which makes decisions over the parishioners welfare. The parish minister chairs the session. This structure is a sample of what happens in all other parishes in the P.C.E.A. church.

Interviews

The main method used in this research was based on interviews using questionnaires. Questionnaires were found necessary because they controlled the conversation in that informants answered only what they were asked and not all they knew about the topic. Questionnaires made the interviews to be faster as conversations were controlled.

Four different Questionnaires were set (see appendix one). This is mainly because information was sought from four categories of people. The first questionnaire was administered to fifty young adults,

five from each of the ten congregations visited. The congregation youth chairman in each case directed the researcher to appropriate informants in the youth group. It was not possible to give an adequate data on counselling given to young adults on family life, financial expenditure engagement and broken love affairs from those fifty young adults. This is because they were mainly between seventeen and twenty two years old. The majority of these young adults had not yet faced problems mentioned as concerns of this study. It therefore became necessary to interview thirty more senior educated young adults who were mostly married and were youth participants then or there before (about ten years back). I was assisted in identifying them by the parish youth chairman.

The second questionnaire was used to interview thirty nine elders, three from each congregation. Some of these elders were parents to children over twenty three years old and they answered the parents sections as well. In this group, informants directed the researcher to the next appropriate informant. The same questionnaire was used to interview six evangelists, the only ones employed by Kikuyu Parish at the time of this study.

The third questionnaire was used to interview Kikuyu Parish minister and two other rural parish ministers. In addition to these, two urban parish

ministers were interviewed using the same questionnaire. The purpose for doing this was to counter-check data from the sample parish.

The last questionnaire was administered to the third year Bachelor of Divinity students (1988) of Pastors trainees at St. Paul's United Theological College, Limuru.

The questions which were asked to the key informants mentioned below, depended on the area of service that the informant was serving. On those occasions informal discussions were carried out. The informants were asked questions as the discussion went on. Among them was a tutor from St. Paul United Theological College, teaching pastoral care and counselling, two tutors from the P.C.E.A. pastoral institute at Zambezi Limuru, the General Secretary to the P.C.E.A. 12th General Assembly and the dean at St. Paul's United Theological College. Others were P.C.E.A. National Youth Chairman, the deputy National Youth Chairman and a tent maker. In all, the data was collected from a hundred and thirty eight informants. Twenty four of the questionnaires administered were lost by the informants.

Participant Observation:

In addition to administering the four questionnaires, I participated in the congregation worship service as an observer within a period of two and a half months. Two congregations (Kinoo and Rungiri) had an English mourning services in addition to the Gikuyu Section service. Those two congregations received two visits. The young adults level of participation in the worship programme was observed. Announcements concerning the youth programme made during the services alerted the researcher more about the youth activities. The Youth group membership and activities were also noted. This was necessary as it reflected the relationship existing between the church leaders and the young adults. During the services I made attempts not to make the congregation aware of the study. Therefore, the service went on as usual without interruption. Points to be noted were written down as soon as I left the services in order to guard against memory failure.

During the P.C.E.A. 12th General Assembly which took place in the course of the research, the researcher was free to participate as an observer. I observed the sessions during which Christian Education, Youth and Personnel Training Departments matters

were discussed. The researcher also visited Kikuyu Youth fellowship on two occasions and noted the members participation and their relationship one to another.

1.8 Research Problems Experienced

The twenty three to thirty five years old educated young adults, were scarce in the youth groups apparently serving educated young adults. The researcher therefore had to consult some of the target group individuals in their homes. These were especially those who no longer go for worship service. The required data on personal counselling offered to them by pastoral counsellors, was rather confidential and therefore difficult to get. Some of the informants were not free to respond to the researcher who was a stranger. To overcome this, thirty more informants were added to the hundred originally intended.

Some elders were noted to be quite reserved. The businessmen were especially too busy to offer adequate time for interviews. A few considered the time spent on interviews as wasted time, particularly when the researcher sought to go into more details.

Most published books on Young Adults Pastoral care and counselling are without basic connection with the church structure of administering pastoral care and training of pastoral workers. The phenomenon of personal counselling by the pastoral workers was scarce in the church. The researcher therefore, had to depend on field findings, scattered information from the P.C.E.A. General Assembly documents and magazines popularly read by the young adults to obtain that information.

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CHAPTER TWO

THE HISTORICAL BACKGROUND OF PASTORAL CARE IN PRESBYTERIAN CHURCH OF EAST AFRICA

This chapter has four sections. The first section introduces the reader to the Agikuyu people and their systems of educating the children. The Second section is about the introduction of the Presbyterian Church of East Africa and it's growth. The third section describes briefly calvinistic theology of discipline. In the last section, conflicts arising between the Gikuyu tradition and calvinistic theology of discipline are analysed.

2.1 The Agikuyu People

The Agikuyu people mainly live in Nyeri, Murang'a and Kiambu districts of the Central Province of Kenya. Recently they have settled in other parts of Kenya. The Gikuyu country is bordered by the Meru to the north east and the Kamba to the South and South West. Gikuyu land is the whole of the territory surrounded by the four mountains, Mount Kenya on the northern, the Nyandarua ranges on the west, Ngong hill on the south west and Kilima-Mbogo on the south and south east. The Gikuyu ethnic group is divided into nine clans, 'Mihiriga'. The nine clans according to a legend are said to have originated from the nine daughters of Gikuyu and Mumbi. Muriuki, G. (1974) however indicates that the Gikuyu ethnic

group comprise of ten clans or as the Gikuyu would say, 'Kenda muiyuru' full nine¹

The Gikuyu society had a system of informal education that involved the family, the age-group, the clan and the entire ethnic group. As a child one learnt about his family background, the names of his ancestors, the existence of God and His resting place from his mother's songs of lullabies. Children learnt by being instructed observing and imitating their senior and by being sent on errands. Murry-Brown Jeremy (1972) indicates how a Gikuyu homestead was a life long learning place.²

Learning was a continuous daily activity, and the parents were basically involved in instructing their children. Parents had a duty to observe rituals for every child. For example, Leakey, L.S.B. (1977, Vol.II) records how parents performed a ritual after their daughter's first menses. This reassured the growing youth that her parents cared about her. As a young adult and particularly after circumcision the Gikuyu young adult learnt how to relate to parents, brothers, sisters, relatives and friends. According to Kenyatta, J.(1938) the Gikuyu system of education was based on interpersonal relationships³. During and after circumcision ceremony the candidates were instructed on more about moral behaviour.

Circumcision according to Muriuki, was the most significant of all the various ceremonies that every Gikuyu person underwent from birth to death. It was the basic requirement for attaining full adult social status. In order to cast off childhood status, the young adult was given instruction on how to handle life as an adult.

During the seclusion period the young people were taught how to exercise self control with regard to sexual behaviour. After circumcision the young people were allowed to practise 'nguiko' but were constantly warned against the sexual act itself. In the words of Kinoti, H, W, (1983).

Mothers examined their daughters from time to time, and knowledge that this would happen was usually enough to make girls obey the rules laid down for them

This is a rare occurrence in modern Gikuyu society. The young people were taught to treat the opposite sex with great respect, and to have a high regard for good reputation. These two factors helped the young people in exercising self control on sexual matters. Victims of pre-marital pregnancy lost respect and the man involved became a social outcast among his age mates. Kinoti observes further that moderation was also taught in drinking dances and even eating⁵.

The circumcised male (young adult) was informed during seclusion that he was a grown up and that he

could own property. To confirm this, relatives brought him gifts. He was also given instructions on how to raid courageously. The females learnt how to handle maiden duties like weeding, planting and collecting firewood.

During the seclusion period the initiates danced those dances normally danced by adults to symbolize that they had now put away childish dances⁵.

At the end of the seclusion period parents took over the instructions of their youth from the initiation leaders who had all along been instructing the initiates in groups. From then onwards daughters were advised by their mothers and sons by their fathers. According to Leakey, girls were advised by their mothers on how to avoid premarital sex; to report to their mothers as soon as they noticed their first menses and the need to be industrious and hard working. An industrious hard working maiden could in future be able to care for her family and would therefore be desired as a wife. The fathers advised their sons against having full sexual intercourse before marriage. A son who impregnated a girl was a shame to the family and a fine was also expected if that happened. The sons were taught to respect elders and their step mothers, how to take the responsibilities of the father during his absence, and how to fight like men. Accumulating wealth without the father's help was a quality of a mature young man.

Through all the instructions given, it is observed that young adults learnt how to behave and act as adults. The society provided instructions and protection for all its members. In case of a new wife for example, she was free to talk to her mother-in-law when problems arose in marriage. The mother-in-law then rebuked her son and the problem was gradually solved. The new wife was protected by the clan and the family into which she had married. An individual received the care of his family, his age-group, the clan and the society. Life was most significant when placed within the context of the society. This is indicated by the kind of introduction an individual gave to a stranger. He identified himself with his family, clan and age-group.

Religion as nurture, was carried out within the family (home). Young adults did not go out of home to look for spiritual nurture. Instead they grew up practising religious worship. The father, as an elder, officiated in all the religious ceremonies while the rest of the family participated. The daily lives of the Agikuyu people according to Kenyatta, J. (1938) was influenced by belief in the supernatural. A lot of changes have taken place, and it is commonly observed that, instead of individuals working with the welfare of others at heart, they work considering their welfare first. Religion has

been confined into a one day worship in a specific place and time with some specific people. This has given rise to a new meaning of religion in the modern society which take religion as an individual's private affair.

2.2 THE ADVENT OF PRESBYTERIAN CHURCH OF EAST AFRICA IN GIKUYU LAND.

The presbyterian Church of East Africa (P.C.E.A.) operates in Tanzania, Uganda and Kenya. It has its central office in Nairobi. P.C.E.A. is a product of a combination of two missions these are the church of scotland mission and the Gospel Missionary society.

The Church of Scotland Mission is the major mission from which the P.C.E.A. was born. The scottish missionaries arrived in the present Kikuyu parish in February 1898⁷. According to Macpherson. R. (1970), the mission was under the imperial British East Africa company and had just established it's work in Nyasaland (modern Malawi). In Kikuyu the missionaries first began a small school then a stone quarry. In 1898 the mission began work at Tumutumu in Nyeri District. In 1919 the mission opened her third mission centre in Chogoria in Meru District, (see map 2).

The Gospel Missionary society (G.M.S.) was a product of the eighteenth and nineteenth century, .

Dwight C. Moody and Ira Sankey revival campaign in U.S.A. Kuria, P.K. observes that the G.M.S. was set up for the reclamation of men and women from the power of evil by faith in Christ. The missionaries used the techniques of evangelistic, preaching and gospel songs. The mission was sponsored and administered by the office bearers of the 'Peoples' church of New England⁸. The mission arrived in Kenya in 1899 and set up its first station in Kambui. Other stations settled by the mission included Ng'enda and Kihumbuini further north into Gikuyu land in 1913⁹. Wanycike G.N., indicates that due to continuous lack of funds, it became necessary for the G.M.S. to merge with the scottish mission in 1945. The merger was called the synod of the Presbyterian Church of East Africa, (See map 2). Macpherson records, indicate that in 1956 the overseas Presbytery of St. Andrews in Nairobi merged with the synod of P.C.E.A. forming the present Presbyterian church of East Africa. It held its first General Assembly in the same year.

The P.C.E.A. church has grown tremendously and at present it has over twenty Presbyteries. These include Kambui, Mukurwe-ini, Murang'a, Nyeri, Nakuru, Elburgon, Gatundu, Tumutumu, Chogoria, Nairobi, Kirimara, Western Kenya, Githunguri, Ngong-Hill, Pwani, Imenti, Othaya, Laikipia, Nyeri Hill, Chuka and South Kiambu, (see map 3). Due to the fast numerical growth of these presbyteries some are being subdivided to form new ones.

2.3 THE P.C.E.A. CALVINISTIC THEOLOGY OF DISCIPLINE

The P.C.E.A. church inherited a lot from her mother, 'the Church of Scotland'. The Scottish missionaries christian background was basically rooted in the reformed theology brought to Scotland by John Knox during the period 1559-1560. John Knox had been influenced by John Calvin's theology while in Geneva. Knox's adoption of Calvinism is particularly revealed in his writing on discipline¹⁰. This book of discipline was approved by the first General Assembly of the church of Scotland in 1560. The second book on discipline written by Melville. A (1581) expanded on the scheme of church government upon which most Presbyterian Churches have been founded. The book's basic foundation was built on Calvinistic theology which is basically Presbyterian. It therefore becomes necessary for this study to briefly examine Calvin's theology.

According to Hall, B. Calvinistic theology has three major principles which are of cardinal importance for the reformed churches. These are the sovereignty of God, the authority of scripture, the constitution and discipline of the church¹¹. Calvin's doctrine of the church is characterized by his emphasis on public discipline of all the members of the church. He taught that all men must obey God in their beliefs and approved temporal authority¹² if a member failed

to observe discipline. Calvin therefore, added discipline to traditions of the church, and for the first time, lay leaders were to be chosen to assist in the oversight of the doctrine and life of the people¹³.

Calvinism has a great respect for law and order. It favours as ideal the form of government that combines aristocracy and democracy. Such type of government has characterized most presbyterian churches. The form of government through which the presbyterian church is governed is mainly aristocratic. It is governed through kirk-sessions, Presbyteries, provincial synods and the General Assembly. The decision made by the General Assembly over any matter is final under all circumstances. However before the matter is brought to the General Assembly it must have been discussed by all the other church courts. The presbyterian leaders are elected by the parishoners and this makes the church to be democratic. Discipline in the presbyterian church is exercised by hierarchical authority. An offender appears before the kirk session which discusses his offence and decides on the appropriate punishment. The P.C.E.A. church therefore established its theology from Calvin through the Scottish missionaries

2.4 THE IMPACT OF THE CHURCH'S THEOLOGY ON THE TRADITIONS:

In order to bring christianity into Gikuyu land, the scottish missionaries had a policy of developing the mission along evangelistic, medical educational and industrial lines. It has been observed that the most effective method has been achieved through education. Kamau S.D. (1978) records that the Agikuyu first went to the mission station for help during the great famine which struck at the same time as the missionaries arrived in Gikuyu land around 1900. The missionaries however brought food from their stations in Nyasaland¹⁴. The great famine was therefore advantageous to the missionaries because their first converts came to the mission station for help of food and in due course got converted. When the scottish missionaries introduced the school, many young boys came to learn the white man's magic of reading and writing.¹⁵ The parents however opposed the foreigners education and those first boys that went to the station faced problems with their parents. The community disowned them because it considered any boy who had gone to the mission station as good as dead. The missionaries kept the new converts as boarders in school since they were outcast already within the Gikuyu community. Even those boys whose parents did not oppose christianity and education, were kept in as boarders for conveniences sake. Wanyoike Kamawe who was in the Gospel Missionary

society is an example of the latter.

In the boarding school the scottish missionaries were out to produce well rounded men of character and christian faith. Discipline was emphasized in and out of school. The school boys did manual work in the school compound, in the missionaries houses and in the hospitals. The following timetable was used

6.30 a.m	- 8.00 a.m.	- bell, roll call and manual work
8.00 a.m.	-8.30 a.m.	- breakfast
8.30 am	- 8.45 a.m.	- drill
8.45 a.m.	- 9.00a.m.	- prayers
9.00 am.	- 12.00 noon	- school
12.00noon	- 2.00p.m.	- free (lunch break)
2.00 p.m.	- 4.30 p.m.	- manual work
4.30 p.m.	- 5.45 p.m.	- games (Boys Brigade
5.45 p.m.	- 6.30 p.m.	- supper
6.30 p.m.	- 7.00 p.m.	prayers ⁸

Through all these activities the boys were being civilized and educated in the white man's way. Christianity was used as an effective tool to do this. A confusion seem to have arisen right from the beginning. Converts mistook the white man's culture to be christianity. Most of the early converts who may not have been committed christians identified themselves as christians because they were brought up by the scots', Schooling

included manual work that is digging the school shambas doing housework in the missionaries houses and helping in the hospital. Very little time was spent in learning the bible per day according to the timetable. Dr. Arthur J, comments about the manual work shows it's importance.

The aim that pervades the whole life at a mission station is the evangelistic one namely to give unto men the knowledge of salvation through Jesus christ. Which alone can transform the life of heathen nations. Such being the aim of the whole it's also the aim of each several parts.¹⁷

He indicates that manual work is one of the several ways through which the Africans are evangelized.

Unfortunately the Agikuyu converts misinterpreted the missionaries intention. Instead of sincerely coming for the word of God, they were attracted by the gifts the Scotsmen offered: education, clothes and other goods. Most people became christians so as to partake of it's christian benefit. Kinoti's article indicates that getting a white man's name was considered by the Agikuyu as being civilized and christian. Many went to Thogoto for names. The new converts did not understand the significance of baptism. To many going for catechism classes and reading the New testament was only necessary in preparing one to acquire baptismal names¹⁸.

The missionaries motive in educating the new converts was to test "sincerity and purity of motive"¹⁹. They offered education so that the Agikuyu could learn their catechism properly. This was intended to help them in understanding their beliefs in the new faith. Unfortunately the new converts who emerged from the system were not quite sure of themselves. They still had the hangovers of the Gikuyu religion and traditions and had not got the significance of the vows they took. They had not absorbed what was the essence of the vows. The vows included the following:

1. To learn the law of God and to live according to it.
2. To give up all evil customs.
3. To take but one wife.
4. To contribute of their substance towards the spreading of the Gospel..
5. To live a good life at home in order to lead others to follow their example²⁰.

For the new converts those vows required total break from the traditional culture . 'Come out from among them and be ye separate (II Corinthians 6:17) was applied in this case. It meant renouncing, traditional alcohol (njohi) polygamy, dancing and consulting traditional medicine men and diviners. The new converts had to abandon these values completely in order to be baptised.

The missionaries preferred younger people for converts as they would spread the gospel in the future. Older people were more entrenched in Gikuyu traditional values, for example they were already polygamous. As such they rarely got converted. The first kirk-session was therefore made up of young elders.

By 1909 beer drinking, dancing, polygamy and giving materially to the church had become pressing issues among the new converts. Some African christian leaders met and made the following resolutions:

1. No alcoholic drinking by christians.
2. Dances were condemned and christians were not to attend. Whoever contravenes the resolution would be expelt from the church.
3. Throwing of the dead to cease.
4. Native sacrifice condemned on the basis of the first commandment.
5. Christians were required not to marry second wives²².

The ordinary members had not yet understood the responsibility involved in being christians and hence the need for such resolutions. Ordinary members formed their own conception of the new faith and took a double standard position. They went for catechism classes and got baptismal names but continued to circumcise their children traditionally. They also paid dowry for the brides. Gathii, H. (1966) observes that in

the 1960's, ordinary christian still married second wives. This indicates that there was need for church discipline in those days. Unfortunately the application of the discipline had several irregularities as will be discussed later.

The first kirk session of 1920 was mainly made of young people set to destroy traditional practices among the christians. Observation are that members of the modern kirk session, are usually over forty years old. This reflects that the first elders of the first kirk session did not choose young men to take over from them. Presently as one elder observed in an interview, most elders are unwilling to entrust the kirk-session to young men.

Those church members who went against the rules and regulations of the church right from 1920 were placed under church discipline. The first series of kirk-sessions had very strict elders. From the informants, it is learnt that the young kirk-session of 1920 was rather authoritative and harsh. They understood themselves to be policemen guarding the young adults. According to an informant during field interviews, the elders moved around the homes checking where 'nguiko' was being practiced and where dances had been organised²³. Those who were caught were immediately reported to the kirk-session. Another informant said

that in the 1940's teachers feared the elders²⁴. Teachers were recognised as highly educated by the society but they were not above the church laws. Teachers were employed by the church, the main sponsor of the schools then. As such, they were afraid of being caught dancing or for being pregnant if one was a lady teacher, or making a girl pregnant in case of men teachers. This would lead to their losing the job. Interviews by Gathii, H(1966) includes a case of a female teacher who went for church discipline because of being pregnant outside wedlock. The modern parishioners are not so zealous to report a premarital pregnancy and getting children out of wedlock has become a common phenomena. Discipline in the church is therefore observed to have slackened.

The children of the elders of the church as observed in an interview resented their parent's authority. They became mischievous, some being drunkards and others running away from home. The elders harshness was not positive, it created rebellion from the young adults. The elders goal was to have the church laws prevail without rationalization. The laws and regulations were directed, incidentally towards young peoples' offences; dancing premarital sex and marrying outside the church. It is unfortunate that, although adolescence is an exploring and identity seeking age, so little was done to teach them how to adopt to the new christian values.

Although suspension from holy communion was feared, sometimes it was inevitable. This was mainly because the church members were still members of families and clans, where drinking beer, female circumcision, polygamy and dancing were still upheld. The converts were still members of their ethnic groups. It was therefore not very easy for converts to avoid conflict with the church whose laws they had not yet understood well. Several members were frequently put under discipline of the church. Murray-Brown, J. includes a case of a young adult by name, Johnstone Kamau who was in conflict with the church and underwent a time of discipline²⁵.

The laws of the church required an immediate break from traditional beliefs, dances, 'nguiko' and age group lifestyles. The young people as well as the old were not well prepared for this drastic immediate change. In the experience narrated by Murray-Brown, J. we see the conflicts arising between the church laws on discipline and the Gikuyu standards of a young man.

Most new converts took their vows lightly particularly after detecting some double standards behaviour in the missionaries life style. This was particularly detected by looking at their teachings of faith and love and on the other hand their practices.

For example although they taught 'thou shall love thy neighbour as thyself', they did not show love to their fellow colleagues in other different mission stations for example the Catholic stations and the Seventh Day Adventist. There was discrimination even among the white's themselves. Murray-Brown, J. indicates the missionaries reference to the African converts as 'boys'²⁶ no matter the age. The colonial mentality had also captured the missionaries and that is likely why the converts detected double standards. Boys questioned the genuineness of the missionary teaching. It began internal conflicts in the young people's lives and those who had run away from home had already been cursed by their parents, felt lost whenever they detected these double standards. It is no wonder that when circumcision season came, many stole away to the villages to be circumcised and returned to mission station later on.²⁷

The young men were circumcised traditionally and baptised in the christian church. This brought the young people into conflicting loyalties knowing that they were neither whole Gikuyu boys nor whole christians. Their future was uncertain. They had not understood the principles behind the rules set down by the kirk session. Being familiar with more of Gikuyu traditional guidance and instruction given through all stages of life, new converts slipped into them where

doubts on how to respond arose. To date some of the Gikuyu values have continued among christians, particularly where christianity offers no teaching against them. For example, paying dowry and giving beer to the bride's parents and relatives and later on going to regularize the marriage in church is still practised.

The most crucial conflict that divided the new converts arose in the 1920's. This was the female circumcision controversy between the church of scotland and the Kikuyu Central Association mainly. Female circumcision was considered by the missionaries to be unhygienic and detrimental to the female body function. However, some of the elderly early converts continued to circumcise their girls. As indicated, those who did, had problems in dropping some of the traditional values, mainly female circumcision. The value of the circumcision even to the early converts could not be replaced effectively by christian values. Some converts felt the need to have their daughters circumcised. From the memorandum prepared by the mission council of the church of scotland, female circumcision was defined as

"the removal of not only the clitoris but also the labia minora and half the labia majora together with the surrounding tissue, resulting in the permanent mutilation affecting the woman's natural function of micturition, menstruation and parturition with disastrous result --- to the physique and vitality of the tribe". 28

The definition overlooks the educative values given during seclusion in the Gikuyu traditional society. The missionaries gave no reference to the social and psychological factors surrounding female circumcision. Very important values of making a dignified society were over shadowed by the white man's complains concerning the operation as being unhygienic. Taking christian faith whose inner principles had not been explained made the Gikuyu to depart from very significant societal values.

Instead of looking critically at what was involved in the female circumcision denouncing it and formulating new church rules against it. They protected christian girls from it.

In 1930 the President of Kikuyu Central Association Harry Thuku, made the following declaration on female circumcision ;

Discussing the ethical side of the question in it's relation to christian teaching, the association declares that, since the arrival of missionaries in this country the natives have never been taught that the christian creed differed in its opinion of circumcised and un-circumcised. Missionaries have tried on many occasions to interfere with the tribal customs and the question is asked whether circumcision being the custom of the Gikuyu christian, he is to be a heathen simply because he is a Gikuyu.²⁹

The missionaries had not shown the Gikuyu people how one became more of a heathen than a christian

biblically by circumcising the females. Failure to have this explanation and understanding, led to the conflicts that ended up in the formation of Gikuyu Karing'a movements and churches such as the African Independent Pentecostal Churches Association (A.I.P.C.A.). These movements advocated female circumcision and parents who still held strongly to the customs of female circumcision, took their children to the schools established by Gikuyu Karing'a movement. Female circumcision however died gradually.

The christian teaching of the Gospel about love, kindness, charity, peace and patience were overlooked in the course of implimenting the church rules and regulations. Church discipline by the 1950's was one major procedure mainly used to offer pastoral care. Gathii, (1966) article revealed that church discipline for the previous ten years (1956-1966) had become a matter of applying rules and bringing no change in the offender. Members of the church brought themselves to the kirk session to be disciplined so as to meet such ends as infant baptism, christian weddings or job recommendation but not necessarily spiritual improvement. The P.C.E.A. of 1950's and '60's had continued the attitude of giving christianity superficial adherence as indicated earlier.

A conflict started arising between the christian community and the Gikuyu traditional structure. Parents

no longer had the chance to teach those children who went to school, how to approach various stages of growth such as adolescence and adulthood. In 1960's some of them even complained that their children no longer listened to them after going to school.

Mcpherson, R. shows how the western education system destroyed the traditional Gikuyu system of instructing young adults. He says

By setting up the western system of education for the young based on literacy, and by resorting to a variety of expedients to entice young people to submit to it's discipline, they became the spear-head of the attack on the traditional system of education and the vital age-group system it supported.³⁰

The school had displaced the parents from their traditional place of being first teachers to their children. Teachers mainly helped the pupils to excel academically. This left the child un-instructed and unguided yet respected by the parent as educated. It also presented to the child a distabilized future when he or she became a young adult. The educated young adult would be displaced from the Gikuyu society and yet unsettled in the christian standard of life.

In church the young adults did not feel satisfied with the church leaders. It was observed that elders lived differently from the values they preached about.

'when we observe our elders and preachers we can only say, let God be the judge. Take my husband for example who preaches love. He has never asked me what problems or difficulties I have.. His money is his alone.... When he gets eggs they are his alone to eat, three at a go... Another elder here, has his own cupboard where milk, meat and sugar are locked in and he alone keeps the key. ... His children are scattered in various bad ways because they resent him and have rebelled'³¹.

Elders morals, business and social life were questionable and they were therefore not trusted by parishoners. Ordinary church members including young adults were not satisfied with the church laws that taught 'do this and not that', without thorough explanation. Some members became hypocritical christians while others abandoned church altogether³².

The church laws continue to be in conflict with the real life situation and sometimes with the christian faith. A young wife who was interviewed by Gathii had married outside the church and later desired to regularize her marriage, her husband did not share the same opinion. She therefore approached the kirk session for discipline so that she could resume receiving holy communion and saying the creed. (Apostles creed is said in church by all those who are full members) The elders refused to receive her until she regularized her wedding. This left the young wife confused hence her comments:

Now I'm in a dilemma because my husband resists, the elder could not be bothered to understand me and I feel guilty before God especially when other christians stand to say the creed and I remain seated unable to confess the things I believe. Sometimes I wish I had never been taught these things ... I do not know where to turn to.³³

Several women who were christians and had similar cases must have felt oppressed by the laws of the kirk session. The laws hindered the kirk session elders to react realistically to real life situations.

Another example is what happened in my area of study last year (1987). A young couple desiring to marry went to the church minister to make the wedding arrangements. He interviewed them and soon after, he announced their proposed wedding three times in the church. Six months after the wedding the couple got their first baby. This raised a scandal among the parishioners but as indicated by an informant, the kirk session over looked the issue. The newly married couple have continued to receive holy communion as if they had not had pre-marital sex.³⁴

In these two mentioned case studies we observed a contradiction of the operation of church discipline. Where punishment is genuinely deserved it is overlooked, and where it should be understood that the sinner is repentant and the member be restored, it is not. The consequences of sin seem not to be dealt with biblically.

Instead church discipline seems to lay much emphasis on doing things according to the Practice and Procedure. The modern kirk-session appear to have settled on formalism even where sin is involved and is in conflict with biblical teaching.

With the passing of time the kirk session guidance have relaxed on church discipline in comparison with the first kirk session in 1920. So many things considered wrong by the church such as premarital pregnancies; marrying out of church and dancing are ignored. Instead even those men who drink, those who keep concubines and girls who have sex before marriage nowadays stand to say the creed. This could not have happened in 1960's³⁵. In the 1987 cited case, the kirk session did practically nothing about the offending couple. One wonders what has happened to the effectiveness of church discipline.

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CHAPTER THREE

ANALYSIS OF GENERAL PASTORAL CARE IN KIKUYU PARISH.

Kikuyu Parish is in Kikuyu Division, Kiambu District in the Central Province of Kenya. It covers approximately two thirds of the administrative Kikuyu Division (see map 1). It is in the region that the Scottish Missionaries first settled before opening other stations at Tumutumu in Nyeri and Chogoria in Meru. Kikuyu Parish is under the Presbtery of South Kiambu along with Limuru, Githiga, Thogoto and Githunguri Parishes.

The parish consists of 13 congregations namely Uthiru, Kinoo, Rungiri, Sigona, Kahuhoo King'eero, Nderi, Muguga, Kerwa, Kihumo, Kenya Agricultural Research Institute (K.A.R.I)P.C.E.A., Ngoru Nditu and Kanyanjara (see map 1). It has about 4,000 full members, those who are baptised and confirmed and are eligible to participate in holy communion. There are about 6,000 adherent members, those are not confirmed and therefore are not eligible to participate in holy communion. According to the Sunday School children registration record (1987), the parish has 3,800 Sunday School children. Most of them are baptised. The youth group has approximately 500 active members who are a part of the adherents.

A congregation in this parish as in all other parishes consists of all baptised members. Those are considered to have accepted the faith and the ways of worship of the church and to abide by its laws and customs. Adherents are also part of the congregation. Congregations are made up of a variety of persons including civil servants, business men, farmers and the unemployed. They are residents of the area but a few of them are visitors from other parishes. The local congregation and the church minister catering for the parish form the essential base of pastoral care in the church.

Pastoral care to all parishioner of the P.C.E.A. has a network that is apparently supposed to cover all church members. This study has however found differences in pastoral care from one congregation to another, meaning that although the structure of pastoring is similar there are differences in operation.

3.2 Administrative Structure of Kikuyu Parish

It is not easy to analyse pastoral care in Kikuyu Parish without first examining its administrative structure. The parish has one trained Church Minister working with the support of 105 elders, six evangelists and several deacons. The church minister is the teaching elder while the other elders are 'ruling elders'.

The ruling elders are ordained and inducted to office by the church members and the kirk-session. The evangelists are employed by the parish as full workers and deacons give the service voluntarily. At the time of this enquiry, Kikuyu parish had six evangelist. Three of them were about 25 years old and had received formal education upto form IV level. Deacons are supposed to be pastoral workers as well. They are supposed to handle financial issues and discipline issues mainly. Unfortunately in Kikuyu Parish, elders have taken over these responsibilities. Deacons however assist the elders. Evangelists are useful people as pastoral workers but in Kikuyu Parish they major in giving catechism classes.

The Congregations are divided into several districts which are made up of about ten homes each. Every one of these is cared for by an elder who is considered to be sort of a shepherd. Before any parishioner can take his/her problem to the congregational chairman he/she sees the district elder first. The elder then passes on the problem to the chairman. If the chairman finds the problem complicated he forwards it to the kirk session. Problems arising from various congregations are discussed in the kirk session where the parish minister is the chairman.

3.3 The Kirk Session

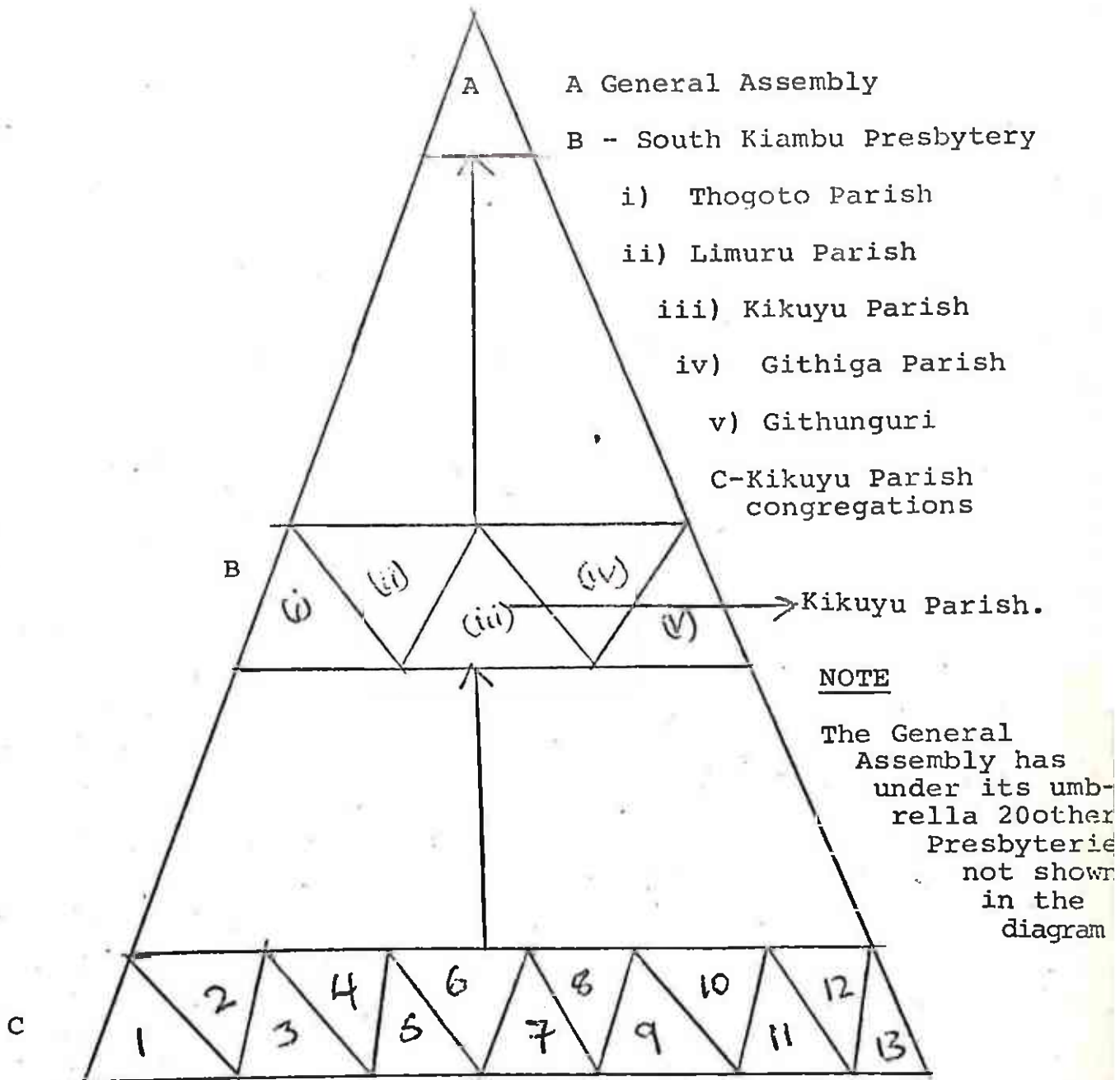
The Kikuyu Parish Kirk Session has about 106 elders and the parish minister participate in every kirk session meeting. The Kirk session has an elected session clerk, a treasurer and a finance chairman. The treasurer holds office for three years while the other two are elected annually. The elders who are members of the kirk session assist the church ministers in such church activities as public worship, administration of sacraments and in keeping records of church finances. Also, the session approves suitable persons for ordination to eldership evangelism and to the ordained ministry. The suitable candidates are then handed over to the presbtery to be confirmed.

At the parish level the kirk session is wholly responsible for exercising church discipline on any errant parishioner. It may suspend or excommunicate errant parishioners depending on the nature of the offence. This however is determined by the regulations laid down by the General Assembly of the P.C.E.A. The kirk session distributes the pastoral workers all over the parish. The latter takes care of parishioners' pastoral need and spread the Gospel in the division in which the parish lies³. All pastoral and administrative work is done through the hierarchy of the church government.

3.4 The Hierarchy of Church Government

The lowest administrative tier of the P.C.E.A. is the local church council in every congregation. The council is led by a chairman, secretary and treasurer. The rest of its membership comprises of the district elders and deacons. The council deals with basic leadership of the congregation, such as registering parents with infants for baptism and forwarding them to the church minister. Leaders of the Sunday Schools, youth groups and woman's guild take their problems first to the church council, before going to the kirk-session.

When problems go beyond the church council's jurisdiction they are forwarded to the kirk session. If a problem is not solved at the kirk session is forwarded to the presbytery which, if unable to solve, directs it to the General Assembly, the last court of appeal in the church. This hierarchy offers effective communication means to the parishoners ideally, it ensures that all members of the church have a chance for their problems to be heard. However shortcomings in the administration of justice occasionally arise as will be discussed later. The following is a diagram to indicate the administrative hierarchy. Kikuyu Parish is presented as an example.



3.5 KIKUYU PARISH PASTORAL CARE MINISTRIES

Kikuyu Parish ministries are typical of all other P.C.E.A. Parish ministeries in Kenya. These ministries are divided into six groups, church school or sunday school (3-14 years) Boys and girls brigade (9-14 years), Youth fellowship (15-35 years), and woman Guild from 20 years to old age. Others are youth christian fellowship and the Revival Brethren fellowship. These groups are the

major channels through which leaders offer pastoral care in the congregation. Each of the thirteen congregations in the study is divided into these groups.

3.5.1. Sunday School

The present sunday school was started in 1966 by Rev. Sailem Sidhom and Charles Wamatu.⁴ A typical sunday school session includes an opening prayer, praises, choruses, scripture readings and teaching in groups. The groups are organised according to age, 3-5, 5-9, 9-12 and 12-14 years olds. During the group session, the sunday school teachers teach lessons from text prepared for each stated age by the education department of the P.C.E.A. The whole programme lasts for one and a half hours every sunday morning. Sunday School is attended by children aged between three and fourteen years. Teaching in sunday school is voluntary and the teachers undergo a training programme of learning to teach sunday school children. The training is given by presbyterial committee leaders, for two to three weeks annually. Sunday school teachers organise annual competition within the parish, inter parish, upto presbyterial level. It was however observed that as children attain the age of fourteen they become uncomfortable in sunday school. The church has therefore established a ministry for the young teens, the 'Boys and Girls Brigade' (this will be analysed later).

Children who have attained boys and Girls Brigade age are allowed to be in Sunday school as well as the Brigade, if they so wish.

3.5.2. Boys and Girls Brigade:

The boys and girls brigade organisation was first begun in 1909 but died a natural death in the early twenty's. It was restarted in 1967/68 by Mr. J.P. Chappel a missionary from Scotland⁵.

The boys and girls brigade are two groups, one of boys and the other of girls. According to the groups constitution, their major objectives are the advancement of Christ's Kingdom among the boys and girls particularly in the promotion of habits of obedience to Christ⁶. The brigade's constitution provides a syllabus at work to help both boys and girls to attain, physical, mental and spiritual maturity. It encourages them to express, what they learn through practical service in the home and community to promote their obedience to Christ.

The major aim of this revived brigade is to occupy the fourteen years old who feel too big for Sunday school and too small for the youth group. It helps them to become "followers of the Lord Jesus and to exercise self control and reverence and to have a good sense of responsibility in order to obtain enrichment of life".⁷

Although the brigade was revived in 1967/68, the church members have been quite slow in responding to the call of establishing boys and girls brigade in their congregations. This has been the case mainly because, the brigade ministry lacked a trained leader since the late 60's until 1987 when Stephen Mathai, the National Deputy Chairman of the Youth committee went to Scotland for the required leadership training. He was sponsored by the National Council of Churches in Kenya in Collaboration with the P.C.E.A. It is only until 1987 that progress in establishing the Boys and Girls Brigade in the congregation is noted.⁸ Kikuyu Parish boys and girls brigade are on their initial stages and this is incidentally the case in the whole P.C.E.A.. Muguga congregation Boys Brigade in Kikuyu Parish the only one in the whole P.C.E.A., demonstrated during the 12th General Assembly held at St. Andrews Nairobi in April, 1988 what they had so far learnt. This mainly included marching and taking orders from their company commander.

The only Girls Brigade in P.C.E.A. Kenya from St. Andrews and Dandora Parish Nairobi also marched as a display of what they have learnt during the 12th General Assembly. This was meant to motivate elders to encourage young people to volunteer and lead the Brigades. From an interview with the Boys and Girls Brigade Chairman

See the photograph below of the Boys Brigade in Kikuyu Parish taking marching orders from their company commander demonstrated for the 12th General Assembly held at St. Andrews Nairobi in April 1988.



in the present 1988 central committee, it is gathered that elders marvel at the presentation of the new development and ask:

Riu nikii giki twareherwo? Now what is this which has been brought to us?⁹

The brigades look strange and foreign to the elders, particularly in the rural areas. They may take long to discover the benefits of the boys and girls brigades. Pastoral care to these young teenagers on how to grow up to be responsible christians in the society is noted to be lacking even after twenty years since the brigade was restarted. So little has been achieved and the programme has a long way to go before it becomes successful. Young adults who could be trained to lead the teens are scarce in the church. Even those who are there lack the interest necessary for the programme.

3.5.3 The Youth Group Fellowship:

The target group of this research (educated young adults) are mainly supposed to participate in this group's programmes and receive pastoral care and counselling through it as well. The youth group, was started in 1960 under the leadership and support of a Scottish missionary who had been a youth worker in Scotland.¹⁰

The youth group fellowship has a constitution which was formulated in 1960 (see appendix 2). The

constitution lays down the objectives of the fellowship as well as the hierarchy of leadership from parish level to the central youth sub committee of the General Administrative committee. The aims of the fellowship include "helping members in their spiritual commitment sharing fully in the life at the church and witnessing to God's love wherever they are". The aims appear rather too general but will be evaluated in chapter five.

The Kikuyu Parish youth group has 75 members who are above 25 years old and are employed. Others below 25 years old are mainly in colleges and secondary schools while quite a number are not employed. The table on the next page shows the distribution of the youths in various congregations of Kikuyu Parish. The scarcity of married young adult in the youth group is also indicated. In spite of the shortage of finances, given that most members are students and a number are unemployed, the youth group is one of the most active youth groups in South Kiambu Presbytery. The group has helped to construct several temporary church buildings in P.C.E.A., "Nendeni area" these are areas that P.C.E.A. church have recently evangelized. The group has also been caring for orphans and paying school or training fees for children whose parents are too poor to pay. Between 1987 and 1988 the group sponsored two girls to a dressmaking course. The youth raise the necessary funds by working

TABLE I

KIKUYU Parish Congregation	No. of Youth Members	Aged Between 25 and 35 Years Old	Aged Between 15 and 24 Years Old	Married Members
KINOO	60	16	44	10
UTHIRU	47	7	40	2
RUNGIRI	50	8	42	6
KANYANJARA	65	11	54	11
SIGONA	50	7	43	4
NDERI	40	4	36	2
NGORIU NDITU	35	5	30	2
K.A.R.I.	3	-	3	-
KING'EERO	42	3	39	2
KIHUMO	3	-	3	-
MUGUGA	55	6	49	4
KAHUHO	45	8	37	3
TOTAL	500	75	425	39

in the farms of Church members and also through sponsored walks.

Although 60% of the 10,000 Kikuyu Parish members are young men and women, only 8.3% (500) of these are actually involved in the youth activities¹². The rest of the young people do not participate in the activities described in the preceding paragraph.

A major reason for their lack of participation is lack of interest and motivation. Some of them revealed in an interview that the youth programme is too involving especially for those who are employed. Other related factors will be discussed more fully in chapter five. Those who participate though few are very active. For instance the chairman of the parish in an interview indicated that the youth contribute financially towards clearing the 'cess'. The cess is the expected contribution of the congregation by the General Administrative committee towards payment of the running of the church administration and property. In 1984 the Youth fellowship group from Kinoo walked from Nakuru to Kikuyu in order to raise funds to extend the church building which had become too small for the expanding church membership. This shows that a few of the young people in Kikuyu Parish are actively participating in church development. However, some congregations namely Kihumo Kerwa and K.A.R.I do not have active registered youth members. The main reason for this is poor leadership. Evidently, the type of leadership the youth receive determine how active they become. For instance in one congregation the youth group chairman was domineering and dictatorial. As a result of his insisting that the youth did whatever he said, they did not cooperate.¹³ Another reason was that the majority of registered youth members were away in boarding schools and colleges most of the year.

such youth groups become active during the school holidays only; Lack of good leadership is common in Kikuyu parish mainly in K.A.R.I, Nderi and Kihumo. This makes pastoral care and counselling channels within the youth group to be weak. However in the youth group there are some members who claim to be saved, that is, they have confessed their sins and accepted Jesus Christ to save them. These members have formed a fellowship within the youth group called "The Youth Christian Fellowship".

3.5.4. The Youth Christian Fellowship

This is a new development in the P.C.E.A. church in Kenya; Indeed, only Nakuru Presbytery Youth and Kikuyu Parish Youth members have such a fellowship. This is a fellowship within the fellowships and is actually pentecostal. It mainly benefits the pentecostal youth although other youths are not hindered from attending.

Membership in this group depends on individual confession of having accepted Jesus Christ as his or her saviour. Those who are not saved that is have not accepted Jesus Christ to save them, do attend the meeting and sometimes get saved in the course of the programme.

Members meet to praise and worship the Lord, Jesus Christ. Their programme consist of songs, testimonies and sermons.¹⁴ The gathering is generally characterized by young peoples joyous praises. It is held once a fortnight the venue rotating between the thirteen congregational centres. Members of this fellowship believe in speaking in tongues, like vigorous preachers and some even prefer immersion baptism, a rare practice in the P.C.E.A. Men dress simply but women in this fellowship put up modern styles in their dressings and hair. These characteristic especially on dressing are not popular among the revival movement fellowship. Some youth members are however members of the Revival fellowship but they are very few indeed. The youth fellowship has however offered a chance to the young adults who would like to join the revival fellowship but cannot feel comfortable. They are not comfortable with the revival fellowships because of rules observed on various aspects of life such as marriage, dowry and social relationship. These factors will be discussed later in chapter five.

The christian youth fellowship offer members a chance to relate freely and therefore relationships are stronger and healthy. Members help each other in a case of problems arising needing counsel. Because they are already free with each other, they are able to tackle problems related to intimate relationship,

broken engagements and several others. This is however not done at fellowship level in the meeting but members deal with each other as friends outside the fellowship. In a case where a member wanted to marry in church but lacked funds, he discussed with a friend in the fellowship who informed the fellowship leaders for assistance. It was finally provided for by all members.¹⁶ The youth Christian fellowship therefore live side by side with the revival fellowships confessing Jesus Christ but cannot join into one group.

3.5.5. Revival Movement Fellowships

The members of these groups are the outcome of historical East African Revival movement which came to Kenya in 1937. The revival arrived in Kenya when Dr. Church and others visited Kabete. Ayanga H.O. quotes Langford Smith to have said this about the way revival came to Kenya.

It came very simply and quietly without organisation or campaigns when a small group from Uganda and Rwanda passed on what God had done for them, it was only later that this was seen as a tongue of fire.¹⁷

The brethren; members of the group emphasize confession of sin not only to God but also to each other. They believe that sin is in everyone's life and that it is only through confession of the sin that one is set free. The brethren therefore regard anyone who has not

repented as a sinner. The theme of salvation mainly in the new Testament is basic and absolutely essential in the Revival Movement. The date, time and circumstance leading to this are very important. To preserve this salvation one needs to confess one's sins continuously.¹⁸

The revival was characterized by "enthusiasm and zeal to spread the gospel and witness"

By 1957 differences between the church and the brethren themselves started arising. Confusion within the revival movement arose mainly because of leadership problems, finance mismanagement and institutional problems.¹⁹ Several splits came up as a result. These are the 'Kufufuka brethren'; the re-awakened, the 'Kutembea brethren; walking with the lord 'the Kupaa brethren; the ascending ones and the 'Kusimama brethren' those who are standing with the lord. The revival was mainly embraced by the Methodist, the Anglicans and the Presbyterians.

Kikuyu Parish has two brands of the revival groups, 'Kusimama' and the 'Kufufuka' brethren. Both groups operate separately having different venues of fellowships and style of confessions. They run independently without interfering with the church programmes. Before describing the Pastoral care members offer each other it is necessary to explain how the two groups came about.

The Kufufuka movement began way back in 1960 when some brethren had a retreat at Botanical Gardens Entebbe.²⁰ Members went into a time of prayer and meditation individually. After prayers individuals came up testifying;

of having lost their first love and fire for the lord and how during the time of prayer and meditation, they had been spiritually re-awakened. They confessed that the major cause of their coldness were big loans and debts which they had accumulated.²¹

From that meeting it was agreed that borrowing loans was a sin and the need for frank confessions was emphasized. This brought the fellowship to have a common statement "walking in the light".

Other characteristics that came up more clearly in a conference at Thogoto Church of the Torch were that keeping illegitimate children born by the brethren's daughters are sinful, keeping dogs was declared wrong and accepting or giving dowry was also declared sinful.

Another source from the informants had it that in a convention at Kahuhia in 1974 the words of a brother from the Republic of Congo who had resurrected in 1972 and said that he had been sent back from heaven to come and pay a thirty cents debt was acted upon.²⁰ The 1974 conference confirmed that borrowing loans is a sin and quoted Nehemiah 5:6-10. Individual testimonies continued to state, 'Gutiri mundu ugathii'

iguru na Thire', (Nobody will go to heaven with a debt).

Previously in the convention at Thogoto the P.C.E.A. Moderator Rev. Grispus Kiongo had given some pastoral advice on these teachings. He remembered to have told them the following:

To question and judge others is wrong, where there is division, satan is there, where there is Christ, there is love tolerance and forgiving. It is impossible not to live on loan because we live on loans. We employ workers on loan labour. We buy milk from farmers on monthly loan . Failing to pay is the problem.²²

Some of the revival members, however disagreed with the moderator's views on judging, borrowing loans, tolerance and forgiveness. Some supported his views.. Those who did not support the moderator's views formed the kufufuka brethren fellowship.

There remained a group of Brethren who felt that they could not go along with the extremes and legalistic teaching of the Kufufuka. They were rejected by the Kufufuka as they were not walking in the light. They were simply standing, hence the name 'Kusimama'. They are standing in the lord and are not to be blown by every wind or doctrine. Most of the church leaders in Kikuyu parish belong to this group.

The fellowships have some young people although these are very few. The young people in the fellowships are guided by the elders brethren when marriage approaches. A form of pastoral care is observed at this point. For example if a young man announced in the fellowship that time was come for him to get a wife whom they call 'muteithia', helper, the fellowship undertakes to look for the appropriate wife for him. When they find one, they inform the young man. No negotiations of dowry payment are carried out with the girls parent. The girl is supposed to have informed her parents, about the nature of wedding or marriage arrangements her fellowship brethren advocate. However, when the couple acquire some material possession later on in life, they may give some of it to the wife's parents as a token of appreciation. This is however not compulsory.

The fellowship also makes all the wedding arrangements for the couple to be. However, those brothers who have well paying jobs contribute alot to their own weddings, sometimes paying for the brethren subsistence and transport on the wedding day. Otherwise the brethren usually help closely even contributing money to build the couple a house.

The dreaded thing by the young people in Kikuyu parish to note here is the fact that the fellowship

select for the young man, a marriage partner, claiming that it is the lord who actually chooses. The majority of the young people therefore, do not join the fellowship wholly. The fellowship is instead dominated by middle aged members who had been married long before getting saved. They therefore keep confessing previous sins of fornication, theft and several other filthy activities. They are characteristically very open in their confessions. Most of the young people who have been members particularly of Kufufuka brethren have rebelled because of the requirement to confess every sin very openly. In spite of these confessions, one young informant observed that some brethren allow their daughters to abort a potential pregnancy and do not confess such sins in the fellowship.²³ One couple who once belonged to the Kufufuka brethren said,

we had to leave the brethren because of their being hypocritical and petty minded .²⁴

Those young adults who are not members of either the revival or the youth christian fellowship indicated in their interviews their lack of confidence with the fellowships. They claimed to be puzzled by the multiplicity fellowships that propagate the same saviour and faith, yet operate differently. These two fellowships have therefore become a stumbling block to the young adults who wonder, as one respondent put it, whether christ is divided as these groups are.²⁵

The conflict in the young peoples' minds sometimes contributed to their not going to church.

Rev. Crispus Kiongo commented in an interview that the church is tolerating the splint while teaching the members proper bible interpretation. This is an example of proper pastoral care and counselling if only it would be extended to the educated young adults.

3.5.6. The Womans Guild

The group noun (girl and woman) are in singular form, this indicates the personal call to serve in a group. Though the individual is called singly she has to serve in a group hence the need for the existence of the group. To explain this, Cecilia Mugure in an interview called this fellowship 'Ngwataniro ya Urunwe wa andu anja', a fellowship of women's unity. Mugure explained that each member has a call to help the church and the needy but she does so in collaboration with other persons having a similar call. This is a study of women whose fellowship began in 1922 under the Church of Scotland Mission. By then it was known as a Girl's Guide organised by Minnie Watson a missionary's wife.²⁶ It later on died a natural death in 1930's as the mission girls got married. It was revived properly in 1945 by Rev. Stevenson Githii and his wife²⁷. P.C.E.A. Church records have it that the members who joined were married women. The fellowship therefore acquired a new name, 'Girl's and Woman's Guide'

The aims of the fellowship are to pray together with those in pain, to help the poor and to clean the church²⁸. The girl's guild aims were similar to those of present Woman's guild besides its special aims of teaching the girl how to grow up as a virgin and a faithful christian. Minnie Watson taught the girls more about responsible christian womanhood²⁹. The present woman guild in Kikuyu Parish and elsewhere in P.C.E.A. have slackened in teaching girls about responsible womanhood. A former Kikuyu parish women's guild leader said that they had not had a seminar for the girls since 1984. Another one has since then been held on August 20, 1988. It took the woman's guild organisers almost four years to organise the next seminar since 1984. The informants said that the response from the girls in 1984 was discouraging. The girls did not want to be told not to indulge in sex before marriage. Instead they asked for advice on, how to avoid pregnancy³⁰. The aims of the women's guild were not achieved. The response of the girls shows how promiscuous our society has become. Girls have gone a long way towards accepting sex before marriage. The girls major problems is how to avoid pregnancy, not sex.

Girls are free to join the woman's guild but it was observed that very few girls are interested in the woman's guild activities in Kikuyu Parish. The

majority of the members are middle aged married women with a few older women. There does not seem to be enough motivation for girls to join or participate.

It is worth noting that the home for the aged in Thogoto is a fruit of the woman's Guild's initiative. So is Githiga's Home for Destitute and Shalom's house for unmarried mothers. Kikuyu Parish Woman's Guild take at least 14% of its funds to these homes³¹. It also distributes foods and clothing to the poor. In addition to charitable work, women make a generous contribution to the life of the church in worship and singing. Women form approximately two thirds of church membership in Kikuyu Parish.

A critical look at the six pastoral Ministries discussed above reveals that, educated young adults are prepared through sunday school to become christians, and even encouraged through the Boys and Girls Brigade. But after joining the youth fellowship and acquiring twenty three years and above, the majority tend to lose interest. The pastoral ministries only help the young adults as sunday school children, Brigade's members and for a short while in the youth group. A large majority of the girls who have a chance to participate in the woman's guild activities do not join it. For those men and women who join the christian youth fellowship, they have a chance of socializing

and knowing each other more closely, hence pastoring each other as mentioned earlier. The ministries do not seem to have effective strategies of capturing the educated young adults who are above twenty three years of age.

3.6 Scheduled Pastoral Programmes

The parish has four types of pastoral counselling programmes geared towards the educated young adults. They include occasional seminars organised by the church minister, Kanamai seminar, the leaders seminar and church discipline. Despite the fact that the church minister is the only qualified person to care and counsel the ten thousand Kikuyu Parish members, he occasionally calls the youth for a few hours group discussions. In the discussions he teaches about responsible christian youth. These include such topics like boy/girl social relationship and courting. The discussion is rather too general.³² Individual problems may not receive personal attention essential for effective pastoral care. Shortage of church ministers has handicapped pastoral care to educated young adults. The occasional seminar given by the church minister in his busy parish work is hardly enough. This is a draw back when we compare the church and the Gikuyu traditional guidance which was timely and regular. The counselling presented is

highly dependent on the church ministers interest and concern towards the social welfare of the target groups.

The annual seminar at Kanamai Mombasa is organised by the Parish Youth committee. The parish youth committee select speakers and invite them to Kanamai. The committee meets their travelling and lodging expenses of the speakers. The speakers are invited to speak on various topics concerning young people. Only a hundred of the five hundred youth members can attend the seminar each year.

This is mainly because of lack of finances but some informants felt that, sometimes members do not have the interest to attend the seminar. During the Latest Kanamai seminar which was held in August 1987, each delegate had to spend Kshs. 1500/= for travel and accomodation. Back in 1985 the charge was only six hundred shillings and still the attendance was less than a hundred. It is unfortunate that although the talks are educative, only three to five representatives from each congregation in the parish benefitted. So far no plans have been made for those who attend the seminar to come and teach others in the congregations. In a recent magazine "coro" (meaning trumpet) published in Kikuyu Parish, the Editorial committee used to record some of the discussions at Kanamai. For instance the seminar in 1984 discussed the important issue of dowry. Participants

attributed the cause for young christians backsliding, marriage separation and divorce to the great amount of dowry demanded by parents. Here are their final recommendations.

These young men and women agreed that parents should be asked and begged to stop asking for exorbitant dowry. They further agreed that dowry is one of the causes for marriage separation and divorce.³³

Most young adults are facing such problems of exorbitant dowry demands by the parents before marriage. Those who cannot afford the dowry mostly elope. Although they would like to participate in such a seminar mentioned above they cannot afford the cost to Kanamai. Although the parish youth chairman said in an interview that the Kanamai venue is selected to keep the youth away from home environment while learning³⁴, it is observed that this only benefit the few who can afford the expenditure. Nearer and cheaper venues have so far not been considered by the planning committee.

One of the leaders interviewed observed that youth members at Kikuyu parish have a tendency of taking seminars and counselling at Kanamai as optional and more of a tour than a learning period.³⁵ This could be the attitude of several other young people. Therefore proper orientation of what should be expected in a seminar is so far lacking.

According to the former Parish Youth Chairman, South Kiambu Presbytery has been organising Youth leadership courses twice a year. Youth leaders have been attending the courses until 1986 when the programme came to a stand still.³⁶ In those courses leaders were taught how to handle youth members and counsel those in problems. The ordinary youth member does not primarily benefit from the leadership courses. He or she waits for the youth leader in his congregation to counsel them as a group or individually. Given that the youth leader is employed elsewhere it is difficult for him to be thorough in his youthful leadership and counselling. The instruction and guidance given ordinary youth member is therefore limited.

Church discipline is for every church member. However, according to the Parish minister it is mostly the female young adult who report for church discipline. These young women often go to the kirk session with illegitimate infants who need baptism and church discipline in these cases is first applied. Church discipline is an important part of pastoral care and counselling as it is ideally "intended to recall the offender to Jesus Christ, establish faith in him and promise his growth in grace".³⁷

It is unfortunate that church discipline victims are counselled after their offence and not before.

An evangelist noted that girls keep off from pastoral workers because they do not feel the need for advice until they have fallen victims of premarital sex and pregnancy. In the situation they go for church discipline as is the requirement of the church. Church discipline is therefore observed to be effective in keeping young people in tune with the church practice and procedure. In the majority of cases, it is not effective in moulding an individuals personal life. This is mainly so, first because the victim only come for a church procedure to be applied on her and secondly because the pastoral worker (elder or evangelist visit them at home) supposed to counsel the victim is not effective due to lack of adequate training (see chapter four).

Fifteen of the thirty nine elders interviewed lamented that the present generation has made illegitimate children a very common phenomenon in our society. As recorded in Gathii, H. study, males involved in premarital sex do not appear for church discipline. Wherever the church minister enquired about the man involved in fathering the child, girls have been observed to say:-

he is not from this church or
we are no longer friends.³⁸

The girl does not come with an attitude of seeking pastoral help through church discipline. Rather, she comes to seek infant baptism for her child or some

recommendation. When the moderator (church minister in the kirk session) questions the girl, the interview, accorded to Kikuyu Parish Church minister is like this.

Moderator: So and so, why have you come?

Girl: I have come to be suspended.

Moderator: Why do you want to be suspended?

Girl: Because I got a child.³⁹

The girl's aim is to have the procedure applied on her and finally have her child born out of wedlock baptised. These findings are similar to those of Gathii on church discipline. Victims of church discipline from Kikuyu Parish do not benefit much by being suspended from holy communion. All the ten girls interviewed said that they were not going for holy communion before suspension and did not begin attending holy communion even after being restored.

The Parish minister is of the opinion that parishioners do not seem to understand the purpose of church discipline. It is supposed to include a counselling session when the errant member is counselled by a pastoral worker. In the present study only one girl of the ten interviewed claimed to have been counselled by an evangelist. Most premarital sex victims came to be disciplined only to be finally told:

'You are suspended for three months go and reform'.

It is likely that the girls do not know that the church could help them not to fall victim of pre-marital sex again. Even when they come to the kirk session for church discipline, it is more for the benefit of the infants who need baptism than for themselves. In one general meeting of Kikuyu Parish on 23/12/87 where the researcher was an observer, women who had been suspended and had then come to be restored were having a group counselling session. The parish minister asked one woman, "Why do you want your child baptised?" The woman answered, "Because I do not want to be blamed for not bringing him up in a christian way".⁴¹ This demonstrates that her main objective was to fulfil her responsibility over her son rather than seeking personal help over her failure. Many church members do not seem to know the reasons for infant baptism. Many of them assume that infant baptism automatically makes their children christians.

One of the elders interviewed said that those who seek church discipline are always referred to the practice and procedure of the church yet most of them have neither seen it nor understood the rules. So far only 1,300 copies of English version of Practice and Procedure copies have been printed, as follows:

1969 - 300 copies
1981 - 500 copies
1985 - 500 copies.⁴²

With this kind of shortage of the book, it is no wonder that most presbyterians are not aware of its contents. However, since only the English version is available and the majority of P.C.E.A. members cannot read English, it does not benefit them. They have to depend on other people to translate it to them.

It is observed that elders in the kirk-session sometimes tend to misapply church discipline and are inconsistent in handling parishioners. They sometimes relax when they should act and at times react when the offenders are not necessarily against biblical teachings. This is evident in the following case studies. In the first case a group of youth members from Kikuyu Parish was found by an elder praying in the 'vestry' one Sunday morning. The elder mistook the prayers for holy communion session and accused the youth chairman to the kirk-session for administering the holy communion without authority.⁴³ The kirk-session suspended the chairman pending further investigation by the elders. The chairman was finally restored but he had already wrongly suffered the scandal.

In the next case a kirk session elder in Kikuyu Parish was rumoured to have made an evangelist girl (from the same parish) pregnant. The girl was suspended from her job pending investigation by the kirk session. Although rumour had these facts none of the parishioners was courageous enough to testify about the issue in the kirk-session. The church minister therefore could not take official action against the elder. The girl went for abortion but was not disciplined because she never came back to church. The elder continued to sit in the kirk-session and participate in disciplining pre-marital cases in spite of allegations made over him. Recently according to the informants the elder has been made chairman of his local congregation. The girl lost her job in the church but works at the elder's business office as a clerk.⁴⁴ This reflects badly on the church as some of the pastoral workers supposed to offer pastoral care are involved in ruining the little faith already build among the parishioners.

In the first case the youth chairman was suspended without the kirk-session seeking proper evidence of the offence. The elder who reported the case could not be questioned by the kirk-session. He must have been in full trust of the session. In the second case involving adultery and abortion thorough investigation was not done. The girl lost her job but none of the

victims were disciplined by the church. The kirk-session is noted to have relaxed where the case was more sinful biblically and acted more violently in a case that was less serious. This shows irregularity in the order of pastoring the parishioners and hence inadequate pastoral care.

It is important to note in conclusion that although the youth group is supposed to offer pastoral care to the fifteen to thirty-five years old, observations are that only 15% of the 500 members are above 25 years of age. In addition only 7-8% of these are married. (See the table on p. 92). Where the youths go after acquiring twenty three years old remains the question to be answered. It is therefore appropriate to say that pastoral ministry to the youth caters for 15 years old upto 25 years old. A pastoral gap exists between the age of 25 and 35. This gap of ten years, indicates that majority of the young adults between 25 and 35 years old do not participate in the youth programme. Neither are they active in public worship service.

The youth who are actually young adults mostly disappear from the youth group at a time when they require advice and guidance about settling down into senior adulthood both socially and spiritually. The most pressing problem observed by the parish chairman

was lack of employment. They are left to look for jobs alone and are rarely guided on how to go about it. The manner in which young adults handle courtship, engagement, weddings, marriage and leisure life is determined by how stable one is financially. In all these issues lack of employment therefore no finance, could make the young adult for example, to marry outside the church because he cannot afford the dowry and a church wedding, (see chapter five). Marital problems also increase due to shortage of finances. The church does not so far, offer regular and timely help in these areas.

Finally it is important to say in summary that the problems needing guidance and counselling in the life of the young adults are spiritual, social/immoral and vocational, that is economical issues. These problems as seen in the few cited examples throughout this chapter have not been adequately handled. A lot of irregularities misunderstanding of young adults by elders and priority differences are noted in those examples. The young adults get into these problems because of not having been well grounded in faith right from the beginning. The rapid social changes in the modern society also affect the church progress. The manner in which the church handles those changes particularly in the life of educated young adults determine their growth in faith and participation in church activities.

The next chapter will deal with the training given to the pastoral workers and its impact to the educated young adults.

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CHAPTER FOUR

PASTORAL WORKERS TRAINING AND ITS IMPACT ON PASTORAL CARE TO EDUCATED YOUNG ADULTS.

This chapter describes the training given to the pastoral workers assigned among other duties the work of pastoral care to the educated young adults. The impact the training has on counselling educated young adults is also evaluated. The training of pastoral workers in the P.C.E.A. church involves formal and informal aspects. Formal training includes a three to four years degree course, a three years diploma course, a two years certificate course and a day or two days seminar for lay workers. Except the church minister who receives a thorough pastoral training, his co-workers the elders, evangelists, deacons and woman guild leaders go for briefing courses and seminars which last for a month at most. The elders are not formally trained. Rather they acquire experience useful in pastoral care in the course of serving the parishioners. The experience is mainly in church routine programmes. It is important for this study to examine the training pastoral workers receive in preparing them to serve educated young adults. The training given to each category of pastoral workers is examined in turn.

4.1 Training of Church Ministers

Before a candidate can be put on training he is screened by the Personnel Training development committee.

For a candidate to be admitted for a four years degree course, he or she must have attained form six level of education. If the candidate already has a diploma certificate, he goes for a one year course to get a degree in theology. For a diploma course one must have attained an 'o' level certificate or already have a certificate course in theology. Those who are admitted for a certificate course are mainly from form four. Cases of candidates who have been evangelist are given merit even though the individual is only a form two. The informants at pastoral institute also put it that although the candidate may have acquired entry into diploma class, his performance in the course of training determine's whether he will get a diploma or certificate. There are two types of ministers, parochial and non parochial ministers. A parochial minister is usually on duty in a parish or institution on full time bases. He is fully employed by the church. A non parochial minister does not work on full time terms, and is not necessarily employed by the church he may do his work voluntarily.

An example of a non-parochial minister is the tent maker. A tent maker is an ordained part time church minister. He has another profession in the secular sectors. He offers voluntarily services to the church besides his profession elsewhere.

On the material day of the interview before the Personnel Training Development Committee, reasons that lead to the candidates desire to apply for church ministry training are investigated. Many candidates according to an informant go for church ministry training with motives different from those required by the interviewers. A report given to the P.C.E.A. 11th General Assmebly by the training department indicated that among candidates, there were those looking for a job, those who had a call and those who wanted to use the ministry as a ladder to higher training¹. Many have passed interviews under the camouflage of a genuine 'call'. the problem of hypocrisy however surfaces during pastoral practice in the parish later on. The necessity of a 'call' is therefore emphasized in all church ministry duties, whether these duties have to do with elders,deacons or evangelists.

The word 'call' may designate a 'call to the ministry as that movement of God inspiring an individual to the service of the word². There are many ways through which the candidates may receive this call. A person who is fully devoted to christianity may feel the urge to evangelize in those areas that the Gospel has not yet reached. He may understand the urge to be a call. Sometimes candidates say they dreamt and that the dreams indicated God's call or that they saw a vision³. Some candidates have also been observed to take their failure in other

careers as an indication that God was calling them for the ministry. Among students training for church ministry only one out of the twenty two interviewed had left voluntarily, a well paying job, Ksh.20,000 a month to join the ministry. In the ministry he would earn Ksh. 2,400 per month⁴. A number had come from poor families and had had no other Job before joining the ministry. However the majority have genuine call and this is demonstrated by their service to the church.

After the interviews those who prove to be genuinely called are put on training. The duration of training depends on the course a candidate takes. The P.C.E.A. Pastoral Institute at Zambezi, Limuru in November 1987 produced forty certificate graduate church ministers. The church still has a long way to go in order to adequately man the church with trained leaders. The following table shows the record of church ministers who have graduated from P.C.E.A. Pastoral Institute since 1978. The table also includes those who have trained as tent makers

(see next page).

Year of Admission	Parochial Ministers	Tent Makers	Courses offered
1978	15	6	Certificates
1979	17	-	"
1980	-	-	-
1981	12	10	Certificates
1982	-	13	"
1983	-	15	"
1984	-	5	"
1985	14	-	"
1986	31	6	"
1987	-	8	"
1988	31	-	"
TOTAL	120	63	Certificates

Some other church ministers have pursued their studies abroad. All in all by 1988, the P.C.E.A. church had about 212 trained church ministers⁵. Only 118 of the 212 church ministers were out serving in parish work where the greater number of the P.C.E.A. members are served. This reflects the shortage of trained leaders in the P.C.E.A. church. The majority of the trained leaders have certificates only as shown in the above table. These means that in most cases although the parish minister may be trained his academic qualifications are lower in some parishes than most of his parishioners. This is especially so in the semi-urban parishes.

From an interview with the very Rt. Reverend Gatu St. Andrews Parish minister and former moderator of the General Assembly, it is recognized that the church lacks funds to train as many ministers as the church would need. At the moment the church is trying to take in as many as possible for training to solve the problem of shortage of church ministers.

While on training subjects offered include 'Pastoral care and Counselling 'contemporarily theology', sociology and 'communication. White E.G. (1966) is one of the standard texts used in the institute particularly in the subject, "Pastoral care and counselling. From the book the training of ministers are taught principles of confidence, shared ministry and detachment in counselling. These principles are important and helpful in pastoring the parishoners. From the Principle of shared 'ministry', for example, the training pastor learns how to prepare his future parishoner to serve each other.

White E.G. is helpful but lacks the African setting which would make it so relevant in the African situation. The other point to note is that even after 30 years of African leadership in the P.C.E.A., Expartriates in training still teach in the P.C.E.A. Pastoral Institutes and at St. Pauls United Theological College. The church is still dependent on that aspect of training tutors.

From the syllabus used in St. Pauls United Theological College, which train a part of P.C.E.A. ministers, the major subjects dealing with Pastoral care are, 'Christian Education and Pastoral care and counselling'. The syllabus indicates its objective in this course as:

To introduce the student to the educational dimension at the christian ministry and to equip him with the elementary skills required for helping those in personal needs⁶.

The objective shows that the trained church ministers are expected to be able to handle personal needs including including those that are the concern of this study, (see chapter one).

The trainee church ministers according to White E.G. need to understand the necessity of childhood psychology while counselling a parishioner, especially in the course of counselling parishioners whose problems emanate from childhood. Such problems could include repressed aggressive feelings to childhood times. Childhood times were when the parishioner, (the person in problems) was in full contact with the mother, (see Lee, R.S. 1966 p.22). The trained church minister is taught the literature and therefore has the knowledge required to help parishioners with problems which have infantile foundations.

Along with the above mentioned training is the training on pastoral visitation techniques and format. The methods of communicating with those in need is emphasized. By the end of the course the trainee will have developed the ability to organise his message in the best way likely to be understood by the target audience. He also has an ability to listen to others and understand their cultural framework in which they are operating.

Observations are that the training received is theoretical and there remains a bigger portion to be acquired through practice and experience. Besides these, the parochial nature of the training does not exhaust the needs of man. The training does not include science, economics, sociology and politics, that is, man as he is in the world. The church minister is mainly geared towards telling people about heaven and how to be good christians so as to reach there. The practical training the trainee church minister receives for six months before being licensed is too short a time to meet the required experience. Like the elders and evangelists, the pastor may have to depend on experience which accumulates through time.

Training in the theoretical sense is not lacking though it is not sufficient. Instead other factors which have come as new insights in this study determine how much pastoral care is given to the educated

young adults by the minister. First, the tutors in St. Pauls United Theological College and the P.C.E.A. Pastoral Institute are mainly foreigners. Only four out of the twelve teaching in both institutions are Africans⁷. It is unfortunate because the foreigners do not have first hand experience in African christianity in the present mode of transition from simple structure of living to complex structures. Even though they may claim to have long experience in Africa (as one did claim in an interview) they do not understand the nuances of African christianity and, therefore, cannot offer effective or relevant solutions to local problems as local ministers would. A trained African tutor would be more adequate in teaching pastoral care and counselling as he would use practical experiences as examples.

The foreign tutor is likely to use alien examples which may not always be applicable when the trainees go to the field. Such an example could be over emphasis of infantile expressions in Freudian psychology. The trained church minister ends up lacking adequate training to handle day to day African oriented problems such as a parishoners attempt to have a second wife. Africanization of tutors in the institute is far from being accomplished.

The existing shortage of qualified church ministers is evident in areas such as Ndaragua and Nyahururu Parishes in Laikipia Presbytery. At the time of study each of these parish ministers had over 30 congregations each carrying between 200 - 600 members. These are too many for effective personal counselling, considering that a church minister has several other duties. Rev. Nyutu observed that the shortage exist because of lack of call in would be trainees. In his own words;

church ministry is a call, sometimes one church minister went without a salary for ten months. With such frustration the salary of a church minister can only be accepted by people with a call. The administration of a church is a problematic thing; one has to be fully convinced of his call⁸.

The call is therefore lacking among most young adults. Although the hypothesis that would be trainees of the church ministry fail to turn up for admission due to existing poor wages offered in comparison to other careers, requiring similar qualifications was assumed in this study, findings have demonstrated that the call has an unmeasurable part to play.

Regarding wages and remunerations of the church minister being too low as assumed in one of the research hypothesis, Reverend Gatu argues that this is wrong. He

argues that since the 1985 11th P.C.E.A. General Assembly, there has been a wage rise for all workers. This part is defended by an article in Jitegemea Magazine on the 11th General Assembly.

All church workers will benefit from a thirty percent salary increase, the General Assembly has resolved... The increment covers all church workers in the Head office church ministers and evangelists. It was resolved that the increase be backdated to January 1985".⁹

Reverend Gatu further indicated that in comparison with other denominations', the P.C.E.A. church is on the higher wage rank. He gave the following quotations

	<u>Per month</u>
1. A student on practice earns (basic salary) of	Ksh.1,170.00
2. Certificate in theology	Ksh.1,820.00
3. A diploma in theology	Ksh.2,170.00
4. A University graduate with first degree earns	Ksh.2,400.00
5. A Masters degree	Ksh.3,220.00
6. A Doctorate	Ksh.3,880.00

In addition to the basic salary report of the finance committee to the P.C.E.A. 12th General Assembly included other church ministers' welfare benefits. It included a pension scheme, travelling allowance and housing allowance. While on training the report further pointed out that the student minister if overseas having

left the family in Kenya would be paid 80% of his basic salary. If the minister took his family with him he would be paid 50% basic salary and if the student minister was single, he would equally receive 50% basic salary. The report also pointed out a new development of special area allowances for church ministers sent to special areas as missionaries, such as Uganda, Tanzania and 'Nendeni areas'. They are to receive 20% above basic salary and have four of their children boarding school fees paid in government sponsored schools. Family re-union and travelling expenses will also be met.

According to the 'P.C.E.A. report of the salary review committee 1987' the new salary and welfare were to be implemented as from January 1988.

Although the basic salary may be seen as high in comparison to other denominations, it is still lower in comparison to the other employers of a trained minister such as the Public Service commission whose basic salary of a University graduate with a first degree for example is Ksh. 3,230.00 per month. Church ministry could also be handicapped by other frustrations but not specifically wages. Some problems that were noted by those training for Bachelor of Divinity degree at the St. Pauls United Theological College were basically on relationship with the church and funds as well as delay in salary payment. One trainee pastor

pointed out that the 'cess'¹¹ makes the church ministers to spend a lot of their time talking about money. This sometimes get them into logger heads with their congregation. Another trainee pastor said that salaries had been delayed for several months making him and his family suffer in meeting its subsistence needs.

Another problem is the transfer of church ministers without consultation. According to informants some of the transfers came too frequently and disrupted the childrens schooling and the wifes occupation. Transfers in some cases make the church minister to be less rooted in his work, because no sooner does his relationship begin growing with the parishioners than he is transfered.

These frustrations may be a hindrance to others who may want to train for church ministry. Some parents also discourage their young adults from joining church ministry as a career. Most of the parents interviewed, recognised the need for more young people to enter church ministry, but would not suggest this to their own sons and daughters. Only one of the thirty nine elders interviewed had tried to interest his son in full time church ministry. Most parents motivate their children to do courses that are more financially paying and dignifying as one parent expressed in an interview. Some people as pointed out in 'coro' de-funct magazine take the church ministry to be for the

most poor and less educated.

It is a shame for us christians to have failed to give respect to the work of church ministry in the eyes of our young men and women. To our children a church minister is a poor man of the worst kind. We tie the donkeys mouth while it is treading on the grain. Which young man or woman is ready to take his or her education in for church ministry¹².

The church so far has not taken enough initiative to encourage parents on their role in church ministry. Due to lack of motivation children grow up looking down on the vocation of church ministry.

The shortage of church ministers makes the existing few work as "jack of all trades" to use the words of one trainee church minister. The parish church minister preaches, weds, conducts holy communion, buries the dead and conducts pastoral visits as well as administration work. Along with all these he is supposed to counsel parishioners. The ministers programme is so full that proper counselling of parishioners is not possible.

4.2 Training of Evangelists

Evangelists are basically very busy people. An evangelist is basically the proclaimer of good news.

He is involved in pulpit evangelism and person to person pastoral care. The evangelists of the P.C.E.A. church have much more to do than simply preaching the Gospel. They are commonly known as 'arutani a Kirathi', catechism teachers. They teach those members who want to be 'confirmed' as members of the church, the practice, rules and regulation of the church and the basic truths of the Gospel. They also prepare church members for infant baptism and during holy communion. Those members who want to come for church discipline see the evangelist before, who forwards the cases to the church minister through the congregation chairman. They also teach church school and some are members of the youth groups. During the weekdays they carry out pastoral visits. One of the evangelists interviewed said

"I do all sorts of duties that would bring people to God".¹³

They therefore are the backbone of pastoral care to the parishoners in general.

Four of those interviewed were below thirty years with form IV education and had undergone a three week course organised by the "Protestant Churches Medical Association" (P.C.M.A.) In addition to that they had had a one month training on evangelism at P.C.E.A. Pastoral institute. Records in the institute indicate that

between 1980 and 1983, forty one evangelists were given a one year training. See the following table. The table also shows considerable irregularity in training, in that in 1981 and 1982 no admission was made for fresh evangelist class at the institute.

Year of admission	No. of admission	Courses Offered
1980	26	certificates
1981	-	-
1982	-	-
1983	15	Certificates
Total	41	certificates

Since then evangelists have only gone for one month training.

The young evangelists claimed that the three weeks course on social ethics, the development of young people and youth crises helped them to counsel the educated young adult whenever they came to them. Elderly evangelists attend seminars at Kanamai Mombasa annually (depending on the person's financial capability) where topics on understanding youth are taught. Most said they had not been able to attend regularly.

Significantly only evangelists below thirty years said they had attended a months training on evangelism. The older evangelists claimed that even if they do not attend the course, they were able to help the few educated young adults having problems using their own practical experience.

The young evangelists were usually recruited from Sunday school teachers or constant youth members . Through these services the elders get a chance of observing and finally recommend him/her to the kirk session for an evangelist appointment. The young evangelist also undergoes a kind of training on the job.

These short courses offered the young evangelist are not possibly adequate in advising the educated young adults on leisure activities, money expenditure, marital problems and other young adults problems. Most of the young evangelists said that whenever they came across young people requiring social/moral help, they referred the person to the church minister. This study however observes that evangelists duties are mainly concerned with parishoners preparing for confirmation. They teach them catechism. They are not necessarily involved in counselling educated young adults. This is mainly because as they all reported that, unless they come across a young adult in need during their pastoral

visits, young adults do not go to them voluntarily for advice. Moreover they are too young for most young adults who could have marital or social problems.

4.3 Elders Training

An elder from the biblical sense of the word is a man who has known the Lord for a long time. His main work includes preaching the Gospel at the pulpit. Romans 1:1 indicate that these are men set apart unto the Gospel of God that is members of any christian community who are expected to administer the word of God to the rest. II Timothy 2,2 points out that they must be faithful to their ministry. In the P.C.E.A. church an elder is responsible of a region covering ten homes referred to as a district. He is in other words the local pastor who must minister unto the ten families. He must therefore have a solid relationship with the word of God. The bible in II Timothy 2:2, I Timothy 3:1-7, I Timothy 5:18 and II Timothy 4:2 gives the characteristics expected from an elder. Personal example according to the scriptures must be of utter importance. For example before the parishioner can be nourished, they must be led by faithful pastoral workers. The elders life must be above reproach. Also, the elder must have proper relationship with the people knowing his parishioners by name. The elder must not use the position for material gain, using the parishioners as stepping stones. In a report to the P.C.E.A. 11th

General Assembly the clerks of assembly expressed dissatisfaction in the characters of some elders.

Some of the church elders have misunderstood their duties, they think eldership is a privilege instead of a service. They think being an elder is an honour bestowed upon them and forget it is a responsibility. Some elders, instead of reconciling some who are at variance are the ones who create variance¹⁴.

This shows that some elders fail to see themselves as servants of God and instead have a tendency of seeing themselves as the supreme leaders of the church.

Every elder must be divinely called and divinely equipped. In Document seven of Presbyterian Chrisko conference the writer notes

It takes supernatural enablement to be a New Testament christian Leader without this God given equipment, no amount of preparation or schooling will do any good towards making ministers or elders¹⁵.

It is God's call that make all pastoral workers to cope with ministerial problems. An elder must therefore be blameless, temperate, sober, of good behaviour and not greedy of money. Although P.C.E.A. church requires and looks for this kind of elders, some are greedy of money. In an interview with one of the youth members, he narrated a case where an elder in one of the

congregations secretly stepped on a hundred shillings note while counting the church collection¹⁶. He eventually made it his personal property¹⁷. This indicates problems of personality of elders who then cannot make good counsellors.

Before an individual can be chosen for ordination to eldership, he is cross-examined by other elders and the church minister, and then forwarded to the presbytery committee for further examination. It is unfortunate how the kirk session quite often chooses people who are not genuinely called to serve but for their own interest, come for eldership. Such reports like the one given in the 11th P.C.E.A. General Assembly would otherwise be non-existent. Instead of being 'shepherds' that keep the 'sheep' together the report reflects that they tear parishoners apart.

There are known elders who have turned either parishes or congregations into pieces and have made some church members to leave the church and yet some presbyteries minimize such matters even when sessions demand that action be taken¹⁸.

An elder's duties are designed by the kirk session. Elders are assigned the duties of serving parishoners in the worship services, out in the district fellowships and later on in the kirk session. If any elder

has an inconsistent behaviour the report points out that his duties can be withdrawn.

Despite several faults in some of the elders chosen and elected to office, the majority keep to the expected standards. Before ordination, elders are invited to the P.C.E.A. Pastoral institute for a day's seminar. They are briefed on church administration procedure and the need for their spiritual growth. Eighteen of the elders interviewed had only attended a day's seminar at P.C.E.A. Pastoral institute. The rest twenty one in addition to the day seminar had gone for a leadership training for a week in Kanamai, Mombasa. The day seminar is compulsory but Kanamai seminar appear more optional probably due to the fact that one has to pay for his or her own expenses. Sometimes, however, the charges are subsidized by the church. Even then, members do not attend in very large numbers. Transport and accommodation cost for those elders who attended in 1987 December was Ksh. 1,500.00 which was too expensive for some who wished to attend.

Former Kikuyu Parish Coro Magazine in 1982 had an article by the Parish Session clerk about a Bible study meeting held every Sunday at 4.30 p.m. He noted that about 65 people were attending and elders were mostly involved. The bible study course was another portion of training but died a natural death. From the present elders, it was gathered that occasionally there comes a two day seminar where elders are reminded about their

duties and concerns.

Elders along with other christians are exposed to another course in the P.C.E.A. Pastoral Institute known as 'Theological Education by Extension' (T.E.E.). The purpose of this course is to give christians basic knowledge of the bible and it's theology. It's curriculum include eight topics.

Topic one - An Introduction to the New Testament

Topic two - An Introduction to the Old Testament

Topic three-Preaching

Topic four - Mark's Gospel

Topic five - Church history

Topic six - Jeremiah

Topic seven- Biblical theology

Topic eight-The Presbyterian Church of E.Africa.

In 1983, twenty five parishes had a T.E.E. programme, but in 1988 only 13 parishes were active in the programme.²⁰ The programme has not been run regularly and constantly in any of the parishes registered for it. The reason for this is that sometimes parish ministers are transferred and often the new parish minister does not give it the time and interest it deserves. In some parishes the kirk session and the church minister fail to support the programme while in others, proper organisation is lacking. Another acute problem found was the shortage of indigenous personnel to run the programme, currently

the programme is being run mostly by expatriates. However it is unlikely that these foreigners fully understand the problems and needs of African church elders.

The P.C.E.A. Pastoral Institute also offers the elders short weekend courses in the presbyteries and parish centres. The courses are based on the bible.²¹ The bible is used as the central message of the life of individual christians and the church as a whole. The course also includes teaching on the church structure and constitution, meaning of sacraments, problems of funeral practices, marriage and family counselling and resurgence of new faiths and christian stewardship.²² Very little is geared towards training to counsel educated young adults in the face of prevalent problems regarding activity such as drinking of alcohol and parenting.

The 1984 Training and Personnel Development report to the General Administrative Committee expressed some concern and recognized the need for refresher courses for ministers' wives, elders, deacons, moderators, clerks and treasurers. Although the report did not spell out the kind of topics to be studied, refresher courses should go some way towards preparing pastoral workers for effective counselling. The proposal is however still to be implemented. The proposal also had a foresight of establishing a counselling and

training centre which would be able to deal with the problem of alcohol, marital and other relevant needs. This would be almost a full realization of the problems of educated young adults. It must however be realized that until the church as a whole establishes permanent pastoral care programmes such as sunday school, youth group and woman's guild to cater for educated young adults, a counselling and training centre will not fully provide a solution to social/moral and vocation problems of educated young adults.

The elders therefore largely depend on the short courses offered at the P.C.E.A. pastoral Institute. Most of these courses do not include an examination after completion. Unlike the training for church ministers, the training for elders is not made compulsory. This means that the P.C.E.A. church has elders who do not benefit from the seminars and courses. Such elders cannot deal effectively with the problems facing educated young people. For the elders who attended courses, the training is geared towards their understanding the Church government constitution and how to carry out church functions in the absence of a trained church minister. During the lay training however the elders learn something to do with family counselling, but this does not give them a thorough exposition of young peoples problems.

Especially in the areas of career, courtship, marriage, parenting and leisure time activities. Elders do not thoroughly learn the methods of effective communication during the courses. They are therefore found faulty by most informants in their sermons in church and speeches elsewhere. In an interview, the principal at the Pastoral Institute observed that elders' sermons condemn and judge most educated young adults and thus disturb their conscience.

In the words of one of my informants

some elders preaching is judgemental filled with condemnation, so that while economic and social wars had already fought the young people before coming to church they are beaten even more. Sometimes elders come to the pulpit to fight enemies, not forgetting that several elders are full of pride for being leaders and obsessed with the benefits of power.²³

In the 12th General Assembly report from the training committee, there were suggestions that elders should undergo examinable courses before ordination. The report further suggested that the Pastoral Institute should start a social-spiritual counselling clinic to cater for individual and family crises and offer the necessary therapy and guidance.²⁴ These two suggestions would go a long way towards improving pastoral care and counselling to educate young adults but they have not yet been implemented.

Training of Woman's Guild Leaders

Courses to the leaders of woman's guild are not only given to the leaders but to all members available. The aims of the courses are to help the woman Guild's members to realize their potential in the church and in the society generally. It is also aimed at making them aware of the environment they are serving. The Woman's guild report to the 12th General Assembly points out that they organise short courses for the members leading to their consecration. In these courses they are made aware of the guild structure and their call to service. The report further reveals that some branches organise courses for young girls. Their goals as shown in chapter three include advising girls on becoming faithful responsible christian women. However this study finds that this has not been done with intensity and regularity (see chapter three. Thus the training is not actually geared towards training them to advise young adults. There is still room for improvement.

Parents Training

Parents are the first pastoral guides for their children. It is unfortunate that training them on how to handle their educated young adults has not been realized in the P.C.E.A. church. However, according

to reports given by the christian education department to the 12th General Assembly, parents from Nairobi twenty primary schools, have had seminars organized for them by the christian education department.

The seminar dealt with the psychological, social, and emotional problems facing children. It was therefore helpful but only to those parents in the city. It will take time before rural parents such as Kikuyu parish receive similar courses. Rural parents need this course more as they are mostly semi-literate. The parents of Kikuyu Parish, therefore can only use their children/parent relationship when counselling their educated young adults. The church has not yet established programmes geared towards helping the parents on how to advise their young adults.

4.6 The Impact of Pastoral Workers Training On the Educated Young Adults

Pastoral care to Educated Young Adults is mainly handicapped by the shortage of church ministers because as we have seen above, there is no proper establishment of a ministry to young adults. When the church minister is expected to serve over ten thousand people scattered in a whole parish, counselling parishioners personally is handicapped.

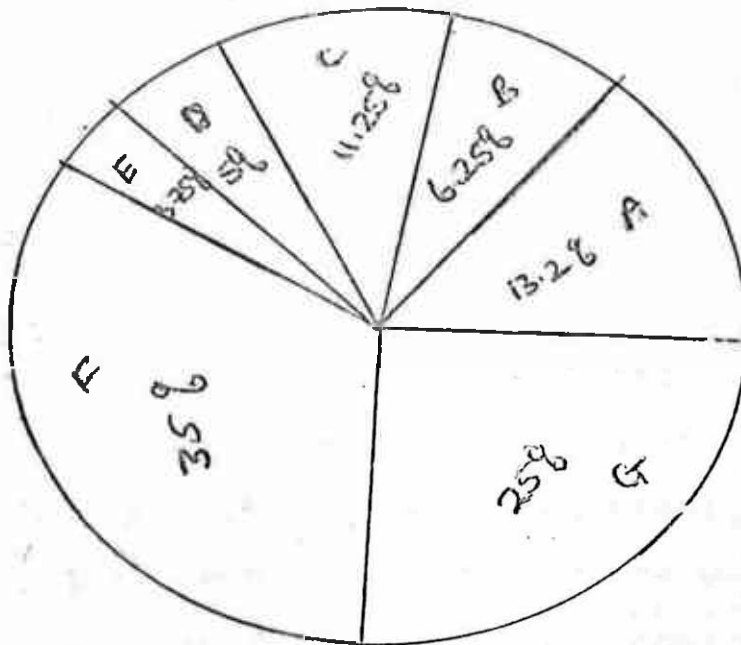
The relationship between the pastor and the educated young adults is not established in a way that

would create the ease necessary for counselling and guidance. Most young people interviewed did not even know the name of their church minister. They also had no knowledge that the church minister could help them in such issues like courtship, leisure activities, alcoholism, engagement, marriage and parenting. Majority claimed that their problems were personal.

The problem of poor relationship between the church minister and the young people makes them to have very little confidence in him. Twenty eight of the eighty young people interviewed felt that their problems were a personal concern and therefore they asked nobody for help. Nine of the eighty young adults said that friends helped them to solve problems. They only sought assistance from their district elders when they were faced by problems concerning the church. The following pie chart illustrate's the kind of people contacted in times of personal problems, (see next page).

Despite the shortage of time in the church ministers programme a student minister on pastoral practice said that pastoral care to the young adults depended on the church minister's concern towards the young peoples' problems. Whenever a church minister was noted by the young adults to have concern over them, they easily went for help. He said that he had received young people of eighteen to twenty six years coming to ask

A	PARENTS	E	FORMER TEACHERS
B	PASTORAL WORKERS	F	NOBODY
C	FRIENDS	G	NO RESPONSE.
D	RELATIVES		



NB

The Figures in the Pie Chart show the percentage of young adults.

about courtship relationship and other disturbing problems relating to pregnancy before marriage. He however indicated that the twenty seven year old and above are rather reserved they do not seek his advice.²⁵

This problem is not confined to Kikuyu Parish only. In another parish the church minister, observed that some young people only came to him when in need of a church ceremony. This is usually a church wedding.

He said that they also come when in need of a job recommendation. Problems arise because in most cases the church minister has not seen the person before or for a very long time since his confirmation for holy communion. He said that, he tries to help them inspite of that, hoping that the help will challenge them to come back²⁶.

In the urban parishes, the findings were equally consistent. The past moderator Most Rt. Reverend Gatu from St. Andrews Parish in Nairobi pointed out that young people are adventurous in that they stay away from the church, engaging themselves in secular activities. When the adventure is over they finally seek a marriage ceremony in the church. Through the ceremony some gradually settle to be constant church attenders. Dr. Nkonge from Bahati Parish in Nairobi observed a disappearance from the youth groups after attaining twenty five years of age. He could not tell where the young adults go after acquiring this age²⁷.

Regarding training given to the elders and its impact on the young adults, it is observed that the training is inadequate by far. Other social barriers such as generation gap and negative attitudes bar any personal communication between the two groups. Twenty four of the eighty educated young adults interviewed claimed that church elders are not conversant

with modern social personal problems and that they spiritualize everything. One young woman said;

"They claimed that I have sinned and that I should pray to overcome sin. Having concluded that I was suffering because I had sinned. My situation remained without a solution even after seeing the elder"²⁸.

Most educated young adults pointed out that elders are known for their condemning and judging attitude and are usually unhelpful. In spite of this, elders get experienced with the passage of time. They have come across difficulties that young people usually encounter in their lives. They are likely to help young adults if approached. It is worth noting that educated young people confirmed findings from the elders. Thirty five of them said that they did not know that elders would help and that their problems were personal. This indicates that elders and educated young adults do not have a relationship that is conducive to personal counselling.

The evangelist's training is one that is geared towards spiritual concern of the church, little is taught on personal counselling. Most evangelists said that a few young people may discuss problems relating to their social life, but only if the evangelist is a friend in the first instance.

Evangelists pointed out that young people are not

available in their homes until late in the evening. For those who may be at home, the majority direct the evangelist to their parents whenever they visit. The educated young adult see no need of sharing their problems with the evangelist who according to them is uninformed.

Parents are not trained, but young people tend to have more confidence with them. This is possibly because of the child-parent-relationship existing between them. Among the eighty educated young adults interviewed thirty two said that at time of marriage they sought advice from their parents. This could be attributed to the nature of advice needed then, assistance of dowry payments and negotiations. Parents are however closer to their children than pastoral workers, (see pie chart on p. 149).

The findings show that the training given pastoral workers does not help them thoroughly to address themselves specifically to social personal problems of the parishioners. Seeing that there is no rapport between pastoral workers and young adults, the latter are rather passive in church programmes. The training of pastoral workers is mostly helpful to young adults in terms of church functions and ceremonies such as weddings, infant baptisms and bible classes. The next chapter will analyse the little pastoral care to educated young adults observed in Kikuyu Parish.

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CHAPTER FIVE

PASTORAL CARE TO EDUCATED YOUNG ADULTS

This chapter analyses, first, the existing spiritual care offered to educated young adults. Secondly it analyses the social pastoral care offered on matters of courtship, morality marriage, parenting and the management of finances. Thirdly it evaluates, the relationship between pastoral workers and educated young adults.

5.1 Spiritual Pastoral Care

English Morning Worship Service

This is organised by the youth group under the supervision of the church minister. In Kikuyu parish only two of the thirteen congregations had an English service at the time of this study. Some youth members of the other eleven congregations complained of problems with elders who tend not to see the necessity of an English service. Other congregation youth members felt it was not a major necessity and there would be no leader to conduct the service adequately in English. Lack of English speaking preachers handicapped the English service programme. In one congregation the youth group had tried to hold the English service for a year but it eventually collapsed. The Muguga congregation youth chairman said that, beside the problem of language, shortcomings in leadership

handicapped the programme. He said that most of the youth programmes are difficult to carry out due to

lack of effective leadership and leaders holding grudges with one another, so that if a parish chairman says something and the congregation chairman hates him he will not pass the message to his members because it was given by his enemy.¹

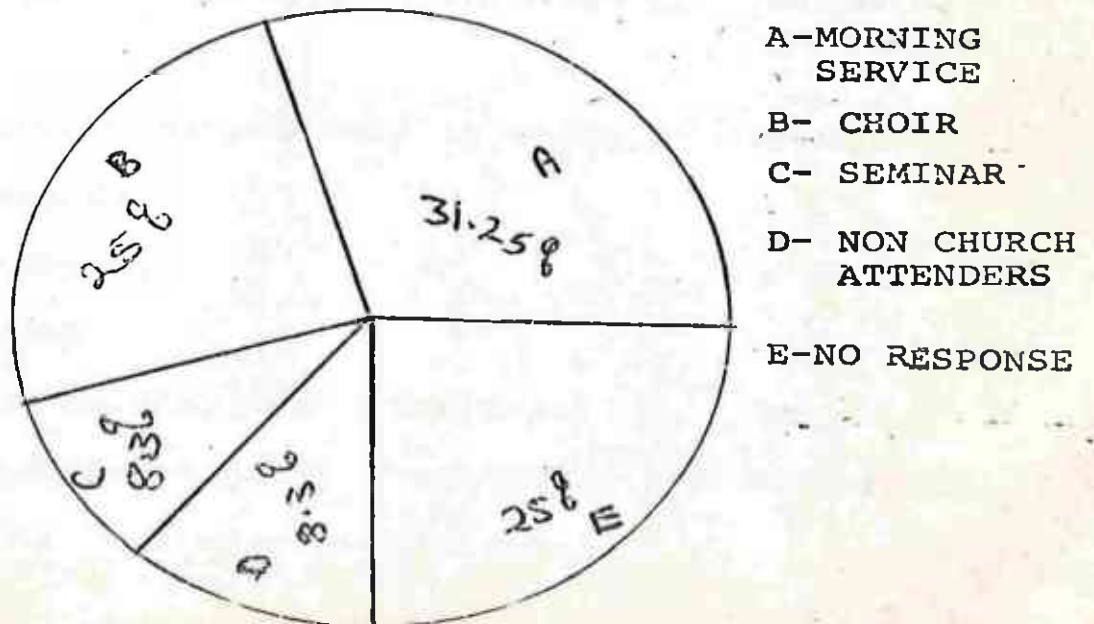
Leadership problems are even more aggravated by personal grudges among the members. The foundation on which an English morning service can be started is not well established, even though the central committee has given its permission. Several young adults in congregations where the service is not provided expressed need for it.

If the church does not allow us to hold an English service, we shall ask them to allow us to hold it under the fig tree. If this is not allowed then we shall consider joining the muslim who worship in Arabic.²

The young man spoke collectively for his friends two of whom had already become muslims. His comment shows that there are young adults who feel alienated and feel they would be happier in another religion altogether. Given that peer groups are stronger than authoritarian parents or church leaders influence it is likely that without proper nurture, these young

people will lose interest with the church.

For each of those two congregations Kinoo and Rungiri, with English service, about 200 young people attend the Sunday worship service regularly. Among those who attend the service, the majority interviewed said that they enjoyed expressing themselves in church in the language they have grown used to since their school days. The English service programme is similar to the Gikuyu service programme except that it is more lively as young people sing more joyously. The only two differences are that announcements are very short in the English service and that young adults lead the service. 75% of the young people who attend service, said that it was more lively and shorter than the Gikuyu service. They were happy that it had been started. Of the eighty young people interviewed, twenty five said that they enjoyed the morning service more than any other programme. See the pie chart below.



NB

The Figures in the pie chart show the percentage of young

Young adults from these congregation without morning service did not attend the Gikuyu service either. They felt bored by the announcements made particularly about church business, school parents meeting and veterinary matters. Such announcements are not made in the English service. Some young adults said that they had decided to withdraw from the church altogether. The reasons they gave were: the contents of Gikuyu service programme, the attitude in which the elders preached mainly attacking them and the absence of an English service.

5.2 Gikuyu Worship Service.

The Gikuyu service regularly begins at 10.30 a.m. every Sunday and ends at 12.30 in most congregations of Kikuyu parish. The programme is officiated by the elders and deacons. Occasionally the church minister participates during his round of the thirteen congregations. The worship programme involves the following

- i) Hymn - elders come in while congregation stands.
- ii) Prayer.
- iii) Hymn.
- iv) 1st reading - Old Testament.
- v) Presentation by youth choir and individuals
- iv) 2nd reading- New Testament.

- vii) Announcements.
- viii) Intercessory prayers.
- ix) Hymn.
- x) Sermon
- xi) Collection of offertory.
- xii) Prayers and thanksgiving.
- xiii) Hymn.
- xiv) End - Congregation remain standing while the elders procession leave.

The time taken up by each of the above depends on the person officiating. Most of the activities take three to five minutes. The sermon and the announcements normally take twenty minutes. Sometimes the collection of the offertory goes on for over thirty minutes, especially when there is a mini - harambee to help clear cess funds.³ In one service at which the present researcher participated the announcements took thirty five minutes. The announcer explained in details each item of the announcements. A few young people must have got bored because of the lengthy service as they left before the end of the service.

The sermon preached is derived from two readings, one from the old testament and the other from the New Testament. The sermon is most often given by either an elder or an evangelist or a deacon. Sometimes a visiting elder from another congregation in the neigh-

bourhood may deliver the sermon. The church minister is rare in one congregation as he has so many congregations to visit. At most, he can visit each congregation, only four times a year. During the interviews, 50% of the young adults said that the sermons preached were dull, sometimes helpful but most often irrelevant to their needs. The sermons were too spiritual, the majority being evangelistic rather than teaching.

Young people said that the approach used when delivering sermons, sometimes made them to feel alienated. The preacher may alienate himself from his audience introducing himself with a testimony such as the following

I'm so and so.
saved by the saviour Jesus Christ
and sanctified by his blood on the
cross in such and such a year from
drinking beer, fornication, thuggery
and circumcising my daughters.
Now I'm redeemed by the blood of
Jesus.⁴

After such an introduction most young people feel put off because they do not have similar testimonies to give. Some of the things the preacher claims to have been saved from are the very matters the young man or woman may be struggling to overcome. The solution the preacher gives in the testimony is too idealistic. Therefore the young adults cannot attain it easily. The young people interviewed said that as the preacher continued into his sermon he had

an attitude of rebuking their behaviour even though he may not mention what specifically. He condemns young people's leisure activities and claims that suffering comes as a result of sin. The preachers lack a way of giving this kind of information without having to annoy the young adults. The principal of P.C.E.A. pastoral institute noted this about elders

They lack disciplined ways of challenging people's lives without hurting them. Saying thing conventional is very important. Those with a rude approach have little time to come here for training.⁵

Several other young informants indicated the slowness and dullness of the service in most congregations. Leaders drag the songs and it becomes too dull for the young who are used to faster rhythm and actions. Prayers are prolonged and several of the young people sleep as prayer time proceeds.

The Gikuyu worship service is therefore not a favourite with most young people. Those who attend do so either to please their parents or just because they think it is the right thing to do. Others go to seek clarification concerning some biblical facts which are not clear to them. None said that they attend the service to have their social individual problems solved.

5.3 Fellowships In The Church

There are three types of fellowships in Kikuyu Parish as indicated in chapter three. These are the Kufufuka brethren, Kusimama brethren and the Youth Christian Fellowship. The first two fellowships are also known as 'tukutenderesa brethren', the products of Ruanda revival movement of the late twenties which arrived in Kenya in 1937⁶. The tukutenderesa brethren members are mainly above 35 years old. Educated young adults do not feel comfortable there due to the rules and regulations governing the fellowship. A few young adults (10%) were however found among the tukutenderesa brethren. The brethren are rather restrictive. For example they do not allow women to plait their hair and men to keep beards. Also, a young man looking for a wife is not supposed to approach a girl alone. Instead, a delagation appointed by the fellowship is sent to do so. If a man approaches a girl for marriage alone and finally seeks help for the wedding arrangements, the whole wedding is considered sinful even when the couple is known to be 'saved'.

Most young adults therefore, do not feel free to join the 'tukutenderesa brethren. This is mainly because they do not understand the historical background, that led to these norms of the fellowship.

Kikuyu Parish minister explained the reasons for some of the norms, in his own words.

During the revival, there was the period of oath taking that followed closely the development of independent churches. The women who plaited their hair were prostitutes and were mainly seen in towns. Even wearing shoes for women was looked at with suspicion. Even in weddings women rarely put on shoes. Mau Mau people who came later kept long hairs. Brethren made an agreement to stop keeping beards and long hair so as to be different from the Mau Mau men.⁷

The split of the 'tukutendereza brethren' fellowship into 'Kusimama' and Kufufuka groups was also questioned by most young people. It lowers the validity of salvation in the eyes of the young adults. The split is a negative aspect of the revival brethren who strike the young people as heretical rather than biblical. The parish minister said that the division has made the young adults to have a very low opinion of pastoral workers in the brethren fellowship. He said;

The division of revival fellowship is a stigma quarrelling point with the young people who mostly believe that plaiting of hair for outward beauty and keeping beards is not sinful. The revival however, restricts members to stick to moderate simple dressing.⁸

Young people are, on the other hand, happy to have been granted permission by the churches-

central committee to have the a christian youth fellowship. Members of the fellowship care for each others welfare. They help each other by sharing spiritually and even materially in case of difficulty. For example they helped one of their members to regularize his marriage by organising a small wedding ceremony for him. This was revealed in an interview with the parish youth chairman.⁹ The fellowship members reject the tukutenderesa brethren's norm of girls not plaiting their hair. Young men in this fellowship are free to choose whether to keep or cut their beards. The fellowship however lacks advice from the senior elders whose attitude is that it was a mistake to have started a youth fellowship and that the young people should attend the revival fellowship instead. Unfortunately this was divided into two groups, kusimama and kufufuka. One elder lamented over the issue and said:

The youth fellowship is one of sin. It is the devil who came between the children and elders. These children have been born during spiritual drought and there is no way they can stay together in purity.¹⁰

Those who have been members of the fellowship since 1982 when it started were noted to have less social problems as they are helped by their fellow members whenever needs arise. An average pastoral care

exist in this fellowship among friends better than the one possibly received from elders and other pastoral workers.

5.4 Church Ceremonies Available To Young Adults.

The ceremonies offered to young adults include their childrens' baptism, weddings and holy communion. A church ceremony is more or less a ritual. In the study of religion a ritual is defined as an action done to indicate some underlying belief. For the contemporary churches, ceremonies are constantly gaining new significance. The ceremony for example of an infant baptism is gaining more importance than the faith underneath. The child does not necessarily grow to be a christian because of his baptism. Another example is that of a young man who may keep off from church for a long time and still call on the church for a christian wedding. After the wedding many have a tendency to keep off from the church until when in need of another ceremony.

a) Infant Baptism

Infant baptism is a rite available for every baby born to the educated young parents along with other parishoners' infants. The baptism is carried out on the understanding that the parents will teach the growing infant, christian values. Before the child is

baptised the parent (who in most cases is the mother presenting the infant) recites the apostles creed on behalf of the child. The father is supposed to be present as well but is in some cases absent in the ceremony. It is likely that the mother who comes alone will have to teach the child christian values alone as the father may not be a committed christian. Apart from the apostles creed, the parents are not taught how to nurture their children into christianity. Before the day for baptism, the parish minister gives a briefing speech to the infant's parents. In this speech, he emphasizes the need to bring up the children in a christian way. The speech, however lacks a thorough follow up and the outcome is that some infants grow up to become non-christians who have christian names. In the Meru, Chogoria Presbytery efforts have been made to organise a few seminars for parents on 'Christian Healthy Living' and christian marriage.¹² Other areas are still to realize the need to teach educated young parents how to nurture their children to christianity. Unless further follow up is offered, infant baptism loses its significance. Modern generations have commonly been heard to say, they are chrstians because of their christian names, but they lack christian conduct.

b. Holy Communion:

Holy communion is a commemoration of the the sacrifice Jesus made on the cross for every man's sins. In the course of the ceremony the Parish minister in all P.C.E.A. churches make reference to biblical quotation related to the function. Luke 22: 19-20 describes how christ took bread gave thanks to God, broke it and gave it to the disciples saying.

This is my body which is given for you
this do in remembrance of me. Luke 22:19

Luke also states that in the same way, Jesus took a cup and said the following.

This cup is the New Testament in my blood
which is shed for you . Luke 22:20.

All christians are therefore supposed to commemorate the holy communion according to the biblical guidance. In Kikuyu Parish holy communion is served at least once in three months, since the Parish Minister has to conduct similar ceremonies in all the thirteen congregations.

Holy communion is a ritual where members are reminded what they believe and the expected norms of a committed christian. The members recite the apostles creed and the prayers rotate around repentance of the

members sins, thanksgiving for the sacrifice Christ gave to all christians and a prayer for cleansing the gifts brought to the lord's table, including the bread and the wine.

Half of the young adults interviewed do not go for holy communion and the majority said that this was because they did not go to church regularly. Some young adults had several hindrances in their lives that put them off automatically from the holy table. These hindrances include marrying outside the church, drinking alcohol, smoking and specifically for girls, having illegitimate children. A few said that they felt sinful after spending Saturday night out in discos with their girlfriends. There were some who claimed not to have had time to go for bible class. A few who were below eighteen years did not know what holy communion involves. One young man said that he participated in holy communion and felt rather uneasy since the majority of the participants were elderly.

Whereas holy communion is a ritual that would go far in creating a relationship between educated young adults and the pastoral workers for better pastoral care, the majority of the target group do not participate in it. They claim to be busy and others find holy communion unnecessary and irrelevant. They lack the

understanding of a closer fellowship with fellow believers. The interests of the church are gradually becoming old fashioned for the young adults.

The ritual also takes long before it is carried out once again as the church minister has to go round the thirteen congregations of the whole parish. Oloseos parish in the Ngong Hills Presbytery which has fifty congregations all under one church minister is an example. This is due to the acute shortage of church ministers. Apart from the twelve to fifteen year olds Bible class, no teaching on the significance of holy communion is offered when the adolescents grow up therefore, they easily forget Bible class teaching and may lose the importance of participating in holy communion.

c) Church Wedding.

Most of the young people find their way back to church, during their wedding arrangements with the church. Church weddings are very popular. They are not confined to christians any more. Although the church tries to identify the marriage candidates properly, non church goers never-the-less find their way to church for a christian wedding. Christian weddings have become a fashion.

Most people who get married in church are not normal church goers. Some even have to be introduced to their pastors when preparing for a wedding. Most of these also never go back to church after their wedding.¹³

A church wedding from the christian point of view is an occasion when a man and a woman are officially married and pronounced man and wife "until death do them part".

Marriage is sacred, because it is an example of how christ is united with the church, his bride (Ephesians 5:22-23). It is therefore in order that the church extends its ministry to the couples not only for the wedding but even after. Modern church weddings are noted to be lacking the sacredness they originally had. First because of the commercial overtones observed in the reception. Many educated young adults go for church weddings in order to have a chance of acquiring household goods.¹⁴ Secondly, the declaration of being man and wife mostly comes far much later after the marriage has been solemnized in pre-marital sex. The church has a condoning attitude for the couple that comes up for a wedding even when the bride is pregnant. Such a wedding is given the same respect and popularity as that of a virgin. In a youth camp at Nyahururu in 1984 members noted this grievous mistake.

The church is encouraging young people to get into sexual sins, by treating the wedding of a pregnant bride the same was as that of a couple that has abstained from sexual intercourse.¹⁵

Whereas those who may have had an extra-marital relationship before marriage and then had a christian wedding are allowed to participate in holy communion, those who marry out of the church are not. The church seems to consider marrying outside the church as a more grievous sin than fornication. This is not biblical since the bible condemns fornication more specifically than it discusses marriage outside the church. Those couples that cannot afford church wedding expenses usually marry outside the church and remain banned from holy communion. These rules sometimes make many young adults to stop attending church altogether. Teaching on the necessity of a church wedding is lacking and most educated young adults do it because it is fashionable. Sometimes the man (bridegroom) may have lived with the woman (bride) in his house already, but because the couple has come for a church wedding, they are highly accepted and registered for holy communion. Some of the holy communion participants are therefore not without fault and they defile the ritual.

Before the wedding day the couple visits the parish minister for guidance and counselling.

The minister lacks adequate time to be with the parish-
oners. A couple wedded at one of the Kikuyu parish
congregation said that the Parish minister only gave
them one hour's advice. The advice was given in a
hurry as he had other duties to see to in his limited
time. There is evidence that more counselling is given
in urban congregations. Rev. Gatu said in an interview,
that he does not wed the couple before he has been
with them for three to four sessions lasting for about
an hour each.¹⁵ During these sessions the minister
gives marital advice, advice on relationships in
marriage and the use of money. After the wedding
counselling does not follow regularly. In St, Andrews
Parish Nairobi, the Parish minister said that the
majority of those wedded in church do not come back for
counselling until they want their child baptised. He
did not indicate that he ever calls them back for
counselling either. Some wedded young people do not
go back to church at all. This makes the church to
lose it's significance in the new couple's life. Most
couples said they had not sought help from the church
minister or elders after the church wedding, because
they had no confidence in the pastoral workers, and
because some matters were too personal. When such issues
like separation or divorce are threatening or actually
occur, the church is far from being able to help.
Instead the couple goes to the civil court. Most of

the couples interviewed said that for the matters which concerned the church such as infant baptism or funeral ceremonies, they sought pastoral workers help. However, for matters concerning marital quarrels, childlessness, alcoholism and parenting, a few sought the help of friends while others sought help from nobody. Church counselling to wedded couples seems to end on the wedding day for the majority.

5.5 Counselling Educated Young People

In this section counselling is basically considered to be a personal interaction between the person in need and the helper. Educated young adults indicated a rather strained relationship between them and the pastoral workers in church.

Career Guidance:

Most young people said they were guided at school in choosing their careers and never thought of going to pastoral workers for help. Two elders out of the forty interviewed said that some young men had gone to them for guidance in career choices. . . . In one case the young man had disagreed with his father on the career to choose. Pastoral workers helped him. Although young adults affirmed that they truly needed help as they choose their careers, they, however never sought

help from pastoral workers. Interviews with young adults further revealed that they sought help mainly from parents and friends (see the charts in chapter four) Parents and friends were closer to the educated young adults than the church even for those who went to church regularly. The largest group saw nobody (35%). Quite a reasonable number tends not to see the need to be advised.

b. Courtship:

On the matter of courtship the educated young adults recognised the much help offered them during discussions in youth seminars and camps. However, they said the advice given was not exhaustive. The speakers dwell on purity and how to observe chastity. They do not talk about problems experienced in courtship. This could be problems related to keeping their lives free from pre-marital relationship and especially when the two do not agree on which decisions to make. Bishop Okullu H. points out the shortcoming of church youth programmes. He says.

Many church youth programmes lack imagination. In many youth gathering lectures consist of nothing but platitudes and warnings of sexual behaviour where the young people's imagination is raised by a presentation of the revolutionary message of the Gospel. There is no corresponding programme to help them see how social changes occur in the life of the christian community. 16

A thorough discussion about personal problems is lacking. The pastoral workers only deal with groups at seminars. Individuals who have problems, may consult a pastoral worker at the seminar or camp, but personal counselling is not given as much time as the group discussions. The church minister is usually too busy to counsel individuals and on the other hand, young adults hardly seek to see him.

Sometimes those girls who have been youth members and hence gone for camps and seminars become victims of pre-marital pregnancy. Their church participation comes to a standstill. If the boy involved in the pregnancy was a member of the youth group, he continues un-noticed. To a certain extent the church also stays aloof until the girl comes for discipline. One young woman said on an interview.

I used to go for youth camps and youth choir and all its activities but after getting pregnant and after the child's birth, I have not gone back to the youth group. The youth members deserted me and the church is now far away.¹⁷

Group counselling is given to those in the youth programmes who attend camps and seminars but as soon as an individual falls out probably due to fornication and pregnancy, evidently very little follow up is given by pastoral workers.

As already noted in chapter three, most unmarried mothers only go back to church to have their children baptised. Group counselling in seminars and youth camps appear to be for only those in the youth group. Those victims of pre-marital pregnancy elopment, separation and single parenthood can only seek help elsewhere. Those young adults who are members of Kikuyu parish and are not members of the youth group while in courtship go without counselling by the pastoral workers. One girl said

It depends on what we agree between the two of us. To keep off from sexual relationship before marriage or not to. Our life is personal. 18

When things go wrong and the girl gets pregnant she carries the burden alone. When the baby is finally born, she takes it to church for baptism. Or she might decide not to go back to church. If she takes the baby to church for baptism she first undergoes church discipline as indicated in chapter three. The church minister does not counsel the girl personally as he deals with her in the presence of the kirk-session elders. He does not have time for a thorough discussion with the girl so as to get to know the girl's problem and counsel her. His counselling is therefore handicapped by lack of dialogue. Rev. Nyaga from Chogoria

Presbytery however revealed that the church has began what they now call 'Pastoral committee' to replace church discipline.¹⁹ This committee is already set up in St. Andrews parish, Nairobi. The committee will go further in probing the causes of pre-marital pregnancy and other personal problems of the girl concerned. It has not yet been established in most congregations and leaders still use church discipline procedure. Instructions on Pastoral committee have not yet been given to pastoral counsellors.

C. Parental Advice.

Regarding parental advice during courtship the church encourages the parents to advice their children but it is clear that children no longer take parental advice on courtship seriously. Most of them argue that their parents are old fashioned in their advice. This attitude puts off parents so that they do not give advice. One of the mothers interviewed said

Our children are guided by novels, they read before going to bed and in the morning before rising from the bed.²⁰

To some extent parents have also abandoned their responsibility of counselling their children to the church and the school. In

1975, Viva Magazine interviewed some girls regarding what their parents teach them about sex, (which is related to courtship). One respondent said that the only time her mother spoke about sex was the day she went out with a boy. She told the daughter that if she got pregnant she would throw her out.²¹ From that moment the girl started fearing as she had kissed her boyfriend and did not know how one became pregnant. Another girl said that when she was ten years old, her mother got a baby and when she asked how it happened the mother narrated how an aeroplane full of babies went around distributing them.²² The girl believed the lie. Girls learn almost nothing at home and not much at school. They generally possess an alarming number of distorted ideas picked up from peers and books which cause them unnecessary worry and which often land them in trouble.²³ One informant narrated how at 15 years of age her boyfriend insisted that they have sex because it was necessary for her physical development. She was won through a lot of persuasion and as a result she got pregnant and now regrets why she ever gave in.²⁴ The teenagers grow up into young adults with such distorted information about sex as indicated in the previous examples. They end up incurring scars such as illegitimate children and in some cases the young mother may go into immoral living (prostitution) in search of daily bread for her fatherless child.

In some cases, when a girl reaches maturity the mother advises her to take family planning contraceptive methods to avoid pregnancy. In the area of this research one informant who preferred to remain anonymous narrated how a parent helped her daughter procure an abortion. The parent was an elder and a woman guild member and it is rather unfortunate that she failed to advise her daughter in time. She sought the wrong solution as a christian knowing very well the conflict and the dangers involved. It is most likely that other girls are similarly misled by their parents, being advised to abort when contraceptives fail them.

Marital Counselling:

Field observations were that most of the educated young adults in Kikuyu parish are married. In marriage many problems arise, such as how many children to raise, how to handle finance, relationship with in-laws, lack of employment and alcoholism. The church has a duty to help over these marital problems. Unfortunately the church in Kikuyu Parish has not been handling them adequately. In the course of this research only one seminar on parenting was held. This was organised by World Vision through the P.C.E.A. church presented to young adults. The attendance was poor, with only about twenty women from a nearby village.²⁵

Educated young adults are not able to associate the church with counselling related to marital crises. Although the church performs christian weddings the significance of a christian wedding has lost whatever meaning it may have had in the past. Almost every educated young couple weds in church whether they are christians or not. The life that newly married couples lead is their private concern. They do not go to the church minister for advise unless they have a need for a church ceremony such as baptism of their children.

The parents tend to keep away after the young couple's marriage. Most young informants considered their parent's involvement in their marriage as interference. Parents were also of the opinion that it was unlikely that educated young adults would take parental advice as they had their way of handling issues in life. Five elders of those interviewed about the question of marital advice said that today's young people have a lot of power derived from money. Because of this, they hardly consult elders when buying a piece of land or paying dowry for a wife. In the past a young man could not undertake such matters alone.

The majority of informants said that most young people receive ' advice' from friends, peer groups, cinemas and books. Sometimes the information received from these sources is misleading. Young couples are therefore making their own decisions or going to friends and peers. They hardly consult pastoral workers for help. Among those interviewed 35 of them sought help from some source. 46% of the married young adults sought help from friends 29% sought help from parents, 15% sought help from their best couple and only 9% sought help from pastoral workers. This shows that married young adults do not consider pastoral workers appropriate for marital advice.

e. Advice About Financial Management

Even in individual life money expenditure has become so personal that a husband may not know how his wife spends her salary and vice-versa. In this area the church is again shattered by the individualism of the modern society. The former Kikuyu Parish youth chairman stated that he had been inviting speakers to speak to the youth in the problems of finances and drug addiction. He further said that drug addiction is expensive and is an express method of misusing finance, hence the need for advice. The speakers were mainly called in 1985 and '86 but the programme is no longer followed. The young people

said that they had only attended one seminar in 1986. It only affected a few of those who attended. The Parish does not have regular seminars on financial management and the members are yet to realise the need for such seminars.

On leisure activities which are also related to money expenditure, occasional seminars have been arranged. Very few young adults however have gained from these. This is because announcements on the date the seminar will be held, hardly reach those who do not attend church regularly. They are the main victims of alcoholism and drug addiction yet are christians by virtue of baptism. The pastors in training however expressed the need for further teaching on patoring alcoholics and drug addicts.²⁶ Instead of telling educated young adults to stop drinking, the pastors may be able to explain why and how the habits should be avoided. The problem of money and lack of employment was mentioned by most young adults to be an area where they need help. So far, very little counselling is done in this.

5.6 Relationship Between Pastoral Workers And The Educated Young Adults

In order to evaluate the relationship between the pastoral workers and the educated young adults, members

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In order to evaluate the relationship between the pastoral workers and the educated young adults, members

from each group were interviewed. Each group confirmed what the other had said about the relationship. The pastoral workers in this case are the church minister, elders, evangelists and Woman Guild members. Elders are the most available even though they have their limitation of contact with young adults.

The pastoral workers revealed that their relationship with many young adults was not good. The poor relationship could not easily lead to the level of guidance and counselling young adults on social and personal problems. The poor relationship has created lack of confidence in both the young people and the pastoral workers. Most young people felt that elders talk about them only when they go wrong, but they make little effort to advise them before or after.

If one of us in the youth group gets pregnant, we are all thought sinful, and the whole group is given no more respect. Instead church members scandalize us.²⁷

Some informants from both groups observed the existence of a generation gap. Most elders expect the young adults to behave like them. In fact, they hardly accept the educated young adults as they are. Instead they condemn their habits of plaiting hair, dating, watching cinemas and dancing. They have a tendency of appearing too godly as if

problems related to sex never bothered them in their younger days or today. Because of this, young adults do not consult them lest they be thought sinful. While condemning the young adults, the old people (pastoral workers) do not tell them what they should do as an alternative. When they sin, they are condemned and judged because they have not been accepted in the first place. This shows that pastoral workers do not necessarily teach, but instead give rules.

The P.C.E.A. Practice and Procedure pronounce's elders as 'ruling elders'. This makes elders to be so authoritarian that they are 'feared but not respected'²⁸ by the young adults. The statement commonly stated among elders, 'Muthuri ndacirithagio²⁹' meaning that an elder should never be questioned except in the kirk session, makes communication difficult between the young people and pastoral workers. The behaviour of most elders shows their lack of awareness that even if they are ruling elders, they need to humble themselves as co-workers with Christ. Young people are irritated by the fact that pastoral workers are not questioned. Little chance is given to the young adults to participate in the church administration where they could give their opinion. The majority of the young adults lose interest and end up not coming to church altogether. Bishop Okullu, H. (1974) indica-

tes this characteristic of young adults when he writes the following:

Many young men and women, stop attending church as soon as they leave school as they do not accept unquestioned authority which leaves them no room for a critical participation.³⁰

Young adults lack a chance to participate in decision making and Sunday programmes. They feel put off and when something more attractive comes up in the secular life, they easily digress from the church.

The church is losing it's well placed position of being a refuge to the society and particularly to the young adults. Rather it is narrowly and conservatively concerned with its liturgical practices and busily following it's laid out rules. Failure to cope with modern changes in life makes young people disillusioned and instead of seeking advice from the church the majority depend on advice from friends and professionals in the secular world. Rex Dolan(1967) has noted how the church has been so busy protecting and strengthening itself that it has failed to be useful as the salt of the world.³¹ To fulfill the latter objective it needs to address itself to the problems of the modern world facing its members and especially the educated young adults:

The numerous growth of the members in Kikuyu Parish and elsewhere in the P.C.E.A. church, makes it very difficult for the church to handle these problems. As a result it is observed that the church is growing in quantity but not in quality, (see figures in chapter three). Scriptural verses suggest that the goal of service should be the world (II Corinthians 5:19, John 3:16). These verses show that God was in Christ reconciling the world to himself. The Kingdom and not the church was the major theme of the ministry of Christ. The church is therefore meant to serve the world for the Kingdom of God. It's failure to lay emphasis on God's Kingdom in the world, makes it to overlook some of the major concerns of its members.

Some informants said that the elders lack of adequate formal education makes them to fail to communicate effectively with the youth. To use the words of one informant

Elders are not educated enough to understand our educated young adults and when they try to, they condemn them for doing those things that are a young person's fun like dating, smoking, drinking alcohol. Our elders are too judgemental.³²

Pastoral visiting is also affected by the poor education among the elders, they feel that their advice will not be taken, since the young people show a negative attitude

to them. The only time they visit the homes as several informants lamented is when there is a funeral that involves the elders or when they are collecting church harambee funds but rarely for informal talk. Elders therefore find fault with young people because of failing to understand. The case study in chapter three concerning the congregational youth chairman is an example at hand. The misunderstanding made the chairman to be suspended from the church during the time the kirk-session dealt with this problem. The elder had been pursuing a personal grudge with the youth chairman.³³

Failure to communicate between the two groups makes individuals to become suspicious of each other thus making it difficult for them to relate socially and help each other.

The majority of the elders who are the major pastoral workers, ~~do not~~ interpret the bible properly because they do not know how to. All respondents from the young adults group felt that all lay church leaders need more training (see chapter four) if they are to improve their relationship with the young adults.

Most educated young adults also felt concerned over the fact that some elders fight for church

leadership and power. They sometimes end up using the pulpit to rebuke and condemn one another. They seem to take leadership as a privilege status symbol but not a service to the people. They also lack humility to accept criticism or correction.

some have even threatened to sue the session or Presbytery when disciplinary measure is exercised and sometimes a Presbytery can retreat from taking action because of fear.³⁴

Thus pastoral care and counselling to educated young adult is therefore shattered by the hindrances highlighted in this chapter. The church is yet to address itself to these hindrances. The next and last chapter draws up some conclusions and recommendations.

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CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

This study set out to find out how the P.C.E.A. church with special reference to Kikuyu Parish offers pastoral care and counselling to educated young adults. It investigated the personnel involved in pastoral care and guidance focussing on their training and qualification. The relationship existing between pastoral workers and educated young adults were also examined.

6.1 CONCLUSIONS

The results of this study have led to the following conclusions.

Firstly, although educated young adults (23-35 years old) are included in the youth fellowship group for pastoral care their needs are different from those of the 15-23 years old. The majority do not therefore benefit from the youth fellowship and do not participate well in church activities. It was found that there is little or nothing being done in counselling this target group. The young adults are expected to participate in the youth fellowship which does not serve them adequately.

When the missionaries introduced christianity at Thogoto in Kikuyu, they separated spiritual counsel with counselling on secular needs, such as family life

problems and leisure activities. The new converts developed a distinction between what should and what should not be taken to church. The contemporary young adults have also been found to share the same thinking. Most of them bring to church only those problems that can be described as 'religious' such as baptism, weddings and funerals. They have not been able to associate the church with activities such as counsel on courship, sex morality, family life problems and leisure activities.

It was found that the church no longer display's the same authority it had in school and in places of work during the colonial days. This has made elders to have less contact with educated young adults. Educated young adults do not feel duty bound to be participants in church or even seek guidance from pastoral workers. Observations given in chapter four indicated that, most of them were found to be going to parents, friends and peer groups more than to the pastoral workers in the church. Some of the educated young adults also consult books writteb by christian authors rather than pastoral workers. A few examples are by Walter Trobish(1971) I Married You, Paul Rinehard(1986) Finding God's Way in Dating, Sex, Singleness and Marriage. A number of the 'saved' educated young adults were noted to have moved from their original church(P.C.E.A.) to Pentecostal churches in Nairobi where worship is in English, and there is a dialogue between them and the leaders in the church

Secondly, the methods through which the educated young adults are counselled, include sermons, speeches in seminars and groups involvement. All these methods concentrate on group counselling. The pastoral workers do not encourage face to face counselling which is more effective in solving personal problems. Even on matters of church discipline during the kirk session, the parishioners answer questions in front of a group of elders. He or she may not feel free to reveal his or her deeper fears and causes that led to the offence. The elders in the kirk session are rather too mechanical in their procedures as they simply apply the practice and procedure of discipline to the offender. Counselling is supposed to follow after the offender has been suspended from holy communion, but it was found that in most cases it does not. This makes the elders to appear more like guards than counsellors. The methods applied in pastoral care and counselling do not therefore deal with the problems of educated young adults at depth. Group counselling was found to be more common than individual face to face counselling.

Thirdly, most of the elders, evangelists, and women's guild leaders who are supposed to counsel educated young adults have a wide experience in the areas the target group may need counsel, but they lack

adequate formal education. They lack the technical know how of counselling. Educated young adults regard them as uneducated and therefore not qualified to counsel them. The parish minister is the only pastoral worker who is trained to counsel but is so overworked with administration, functional duties and meetings, that he has no time left for personal counselling. The other pastoral workers may have attended short courses as analysed in chapter four but the courses are not examined, neither are they compulsory. Apart from the parish minister, the rest of the pastoral workers lack proper methods of communication and when asked to speak to young adults some easily condemn and rebuke the audience. This makes young adults to feel rejected and some even withdraw from the church altogether. Although tent makers as analysed in chapter four have been prepared for such personal counselling, they are placed mainly in schools and hospitals. This situation makes it difficult for them to reach the ordinary employed educated young adults.

Fourthly, the existing relationship between pastoral workers and educated young adults is unsatisfactory for effective pastoral care and counselling. This study found that the target group reserves negative attitudes towards the pastoral workers and especially toward elders. Most of the pastoral

workers have not tried to understand the young adults. Even the discipline pastoral workers give to the offenders does not bring the two parties together. Instead, it creates fear in the offenders and therefore a communication barrier between the two groups. Young adults do not therefore see the pastoral workers as friends but as 'church guards'. Some of the pastoral workers were also observed by young informants to come short of the morally expected behaviour. Educated young adults have therefore lost confidence in most of them.

The study also set out to establish whether there is a positive correlation between the level of education of the pastoral workers and the effectiveness in the pastoral care given. This has been demonstrated to be true especially by the kind of counsel in form of speeches and sermons given by lay leaders (elders). Educated young adults were found to feel rebuked and condemned by some speakers while delivering speeches. They felt that this was not necessarily due to the sermon, but the method and manner through which it was communicated. Young adults however claimed to enjoy sermons by the parish minister despite his being rare.

Improvements of education and professional qualification of pastoral workers should enhance the

pastoral care provided to educated young adults. This is another hypothesis which has been found to be true. This is demonstrated by the conclusions above.

The hypothesis that those who would qualify as candidates for ministerial training refuse to apply for the training because of poor remuneration offered after graduation is demonstrated to be partly true. Other related factors have been found to play a greater role. It has been found that whereas the remunerations may be poor in comparison to other employers, the church and parents do not encourage the young adults to join the ministry. Most parents encourage their children to train for more paying jobs and the church does not talk to the young encouraging them to join the ministry. It was however emphasised by most key informants that a call to the church ministry was considered most vital. Most educated young adults lack a call to preach the Gospel and they may not be committed christians either. A call is vital for the ministry as indicated in chapter four. The church does not therefore take candidates for training without evidence of a call. It was however found that the spiritual level of most parishoners is low and cannot easily bring one to the level at which one feels called to be a church minister.. As indicated in chapter three, the church is growing numerically but not in christian quality. Most of the parishoners

are little more than church goers. In such a situation very few feel called to join the church ministry. The church therefore suffers a great shortage of qualified ministers.

6.2 Recommendations.

For the church to be able to cope with the modern challenges from the educated young adults, certain steps need to be taken and certain attitudes cultivated among the parishioners.

Firstly, the church should give the educated young adults more recognition by establishing a special ministry with them. In the ministry, the target group would not only be served but would also participate in the programmes. It would serve among other needs, personal and social needs of the target group. It is also important that the youth leadership be decentralized from the P.C.E.A. head office to the presbytery level. This could help establish the effective ministry to young adults.

Secondly, in order to have a trained young adults leader for every parish, the presbyteries need to organise an examinable leadership course through the Youth Central Committee for suitable young adults from every parish. After training, the young adults

would lead in the Young Adult Ministry in every parish. This type of structure would accommodate more leaders who would reach young adults in the congregation and utilize them more actively for the church. Courses dealing with communication, modern courtship and Christian marriage, successful leadership and principles in counselling could be taught.

Thirdly, along with the proposed P.C.E.A. clinical therapy and counselling department² (described in chapter four), the parish young adults workers could organise seminars to discuss areas that have been found to be lacking the counsel and guidance. These are: regarding courtship, how to court and maintain chastity, regarding marriage: how to bring up children in a christian way taking care of the vows with regard to infant baptism and confirmation as well as family life problems; Regarding single adults, the seminars may tackle problems affecting the 'singles by choice, single through separation with spouse, divorce, widoes and widowers; regarding use of money and leisure activities the seminar facilitators could give advice on how to set priorities when budgeting and how to choose leisure activities which do not lead them into trouble. On drug addiction and alcoholism, it would be important to explain how one becomes addicted and the dangers involved, how to avoid being addicted and how to rehabilitate oneself if already addicted. On career guidance, the seminars facilitators would encoutage young adults

to make independent decisions and show the participants the need to serve others even in the church as a career. They should also help those who have a call to the church ministry to eventually make up their minds positively.

Lay pastoral workers could be incorporated to the seminars as facilitators but this should be after some examinable training. The lay training should be conducted by African tutors who understand the African situation well.

In the course of these seminars the young adults should be advised to seek private counsel where necessary from the seminar facilitators.

Fourthly the Church Manual P.C.E.A. Church Practice and Procedure which is presently undergoing review should be made available not only in English but also in Kiswahili and ethnic languages for all parishoners and especially for the lay leaders. All church members should be encouraged to read and get a clear understanding of what the church expects of them.

Fifthly, the poor relationship existing between educated young adults and pastoral workers can be improved by starting such activities as bible studies, discussion groups and retreats, where the two groups

participate. The young adults need to be incorporated in the decision making of the congregations for participation and for the training of future leaders. The elders may need to be taught how to serve in a humble way even though they are 'ruling elders'³. The elder should be trained to accept young adults as they are, and not as they ought to be.

Although the P.C.E.A. Practice and Procedure manual give the offender the benefit of doubt, those elders who are suspected to be immoral such as the one cited in chapter three need to be thoroughly investigated. To maintain integrity and confidence of parishoners concerning church leaders, any elder suspected to have offended the church rules, should be thoroughly disciplined after thorough investigation.

Sixthly, the church administration also need to address itself to the several splits of revival fellowship already existing. They should teach those revival members proper bible interpretation concerning salvation and christian living. This will gradually improve the relationship of ordinary parishoner with the "saved ones" not only in the P.C.E.A. church but also in other protestant churches where East African revival members are in existence.

Seventhly, the present efforts by the National Council of Churches in Kenya (N.C.C.K), Family life Education Department, Christian Health Association of Kenya (C.H.A.K.) and the Ministry of Education programme on christian education and social ethics in primary schools, is an indication of a felt concern to educate the youth on morals. This should however gain its roots from the churches which should facilitate the programmes. The projects will then compensate the modern young adult for what he misses from the disrupted African traditional system of instruction and guidance.

The study is not exhaustive. Further studies are needed especially on how to help young adults who since their infant baptism have had no relation with the church. This is because the church has a responsibility to them too having baptised them initially and the fact that like other young adults, they also have serious problems in their lives.

Further studies are also needed in the area of training pastoral workers. What are the relevant courses that pastoral workers should undergo before that they can qualify to offer pastoral care and counselling? A stronger foundation of training pastoral workers will need to be laid out after such a study.

Lastly on the area of courtship and church wedding, further studies will be necessary to show the various difficulties young adults undergo with the church and probable solutions be suggested. The area of pastoral care and counselling is however too broad that more research is needed.

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APPENDIX ONE

KIKUYU PARISH CASE STUDY: QUESTIONNAIRES

"PASTORAL CARE TO EDUCATED YOUNG ADULTS"

1. Name of respondent.....
2. Location
- Sub-Location
3. Age
4. Level of education

(a) High School	(b) Trained P1,P2,P3
(c) Trained S1	(d) Kenya Polytechnic graduate
(e) University graduate	(f) Other training received(specify)
-
-
5. Marital Status

(a) Single	(b) Married
------------	-------------
6. Are you a christian? Yes or No.
7. Which Church do you go to?
-
8. Is that the Church you have been brought up in? Yes or No.
9. If not why have you preferred that Church instead of the one you grew up in(tick the right one)

(a) It is nearer College or working place
(b) Sermons are given an intellectual approach
(c) I come to meet friends
(d) Other reasons(be specific)
-
-
-

10. If you don't go to Church at all, why don't you (tick the right one)

- (a) It is boring
- (b) I'm too busy
- (c) I feel uneasy in church
- (d) The sermons given are irrelevant.

11. What position does each of your parent hold in the Church? (tick the correct one)

- (a) Church elder
- (b) Deacon
- (c) Ordinary member
- (d) Is not a Church member.

12. Do you partake of the Holy communion?
Yes or No.

If you don't partake why don't you?

.....

.....

.....

.....

13. After college or school you had to make-up your mind about the future plans of career, vocation and probably marriage arrangements. Whom did you see for help or advise?

- (a) my parents
- (b) Church elder of Evangeld or Church minister
- (c) friends
- (d) relatives
- (e) former teachers
- (f) nobody
- (g) others (specify below)

.....

.....

14. If at all you did not see the Church leaders or workers, why didn't you see your pastor or other Church workers?

- (a) I had no confidence that they would help
- (b) the pastor was not available
- (c) I felt it is a personal concern
- (d) I am not close to the Church workers
- (e) other people understand me much better than Church workers.

15. If wedded how was your wedding performed?

- (a) Church wedding
- (b) in the District Commissioners Office
- (c) traditionally
- (d) we eropped.

16. If at all the wedding was conducted in the church why did you choose to go to Church? (tick the correct one)

- (a) my parents insisted that it be done there
- (b) I have been a member all through
- (c) it was most convenient
- (d) other reasons (specify below)

b. Since the day of your wedding when did you see your Pastor last

(1) What day was your wedding officialized

c. Where did you meet him (tick the right one)

- (a) in his office with a problem to solve with him
- (b) in Church during the public service
- (c) out in the streets
- (d) in a religious function

17. When you have a problem in personal life probably at work, in marriage or with friends whom do you see for help?

(tick the right one)

- (a) our best couple
- (b) friends
- (c) nobody
- (d) parents
- (e) Church workers.

b. If at all you don't see your Church leaders why don't you?

.....
.....

18. What programme do you enjoy most in the Church youth programmes?

- (a) choir
- (b) morning worship service
- (c) seminars or camps
- (d) none
- (e) I have never attended any.

19. Which programme would you like the Church to improve or initiate afresh?

- (a) more time should be given to the educated young adults by the Pastor
- (b) Evangelists should increase their visit to our homes
- (c) sermons given should be made more relevant
- (d) other points (be specific below)

.....
.....
.....
.....

20. Do you think church leaders should be given more training in Pastoral care to educated young adults? Yes or No.

b. In which specific area

- (a) marriage counselling
- (b) guiding young people in occupation and money usage
- (c) pre-marital counselling
- (d) other areas (specify please)

.....

21. Are you happy with the way church leaders deal with your problems and areas of deep concern? Yes or No.
 If not why aren't you happy?

.....

22. What are the problems that bother you in your relationship with the church leaders?

.....

23. Which problems in your personal life do you tell the Pastor for help?

- (a) baptism need
- (b) confirmation
- (c) wedding arrangements
- (d) Church discipline cases
- (e) marital crisis in our family
- (f) other areas (specify)

.....

Why don't you tell him all your problems?

.....

24. How do you like the sermons offered to the Church during the worship service?

- (a) fair
- (b) average
- (c) irrelevant
- (d) I have not been to Church for so long now.

25. In your view what is to be a Church member? (tick where applicable)

- (a) to be baptised
- (b) to be registered
- (c) to be born again
- (d) do be a Church participant

26. What do you consider to be Church participation as a young man?

.....
.....

27. Do you feel satisfied that your exercise to your potential to the benefit of the Church? Yes or No.

If not why is this so?

.....
.....

28. Do you see your Church P.C.E.A. as a united body of Christ on earth or just an organisation?

- (a) as a body of Christ
- (b) as an organisation

29. Did you have a Christian union in your former secondary school?

(a) Were you a member?

(b) How do you like the C.U. talks/addresses? in comparison to the public worship service sermon in your local Church?

- (a) C.U. is better
- (b) Church sermon is better

APPENDIX ONE B

INTERVIEW QUESTIONNAIRE FOR PARENTS AND CHURCH WORKERS

1.2 Parents Section.

1. Name.....
2. Age.....
3. Location.....
4. Sub-Location
5. How old is your first born?.....
How old is your last born?
6. Do you have any child with College education? Yes or No.
 - (a) how many
 - (b) what College have they graduated from
.....
7. Which Church did you take your children as soon as they could go to Church?.....
Have they been devoted members since then? Yes or No.
8. If no why do you think they are not?
 - (a) they have no attachment to Church activities
 - (b) most of the times they are away from home
 - (c) I don't know
 - (d) other reasons (specify)
.....
9. While away from home do you know whether they attend any Church?
If yes which one?
.....
Do you know the reasons as to why they choose that church?
 - (a) It's nearer to their College or place of work
 - (b) They find it more appealing than the P.C.E.A. Church available

(c) Other reasons (specify)

.....
.....

10. Are any of your educated children wedded? Yes or No.

b. If Yes how was their wedding officialized

- (a) in the Church
- (b) in the D.C.'s office
- (c) through traditional method
- (d) it was an erope.

11. If performed else where why didn't your children choose to go to Church instead of other methods?

- (a) they disagreed with the Church stand concerning a Christian wedding.
- (b) they could not meet the requirement of the Pasoor
- (c) married away from home
- (d) I don't know
- (e) other reasons (specify)

.....

12. When your educated children have social problems to solve whom do you see them go to?

- (a) they come to me
- (b) they go to Church workers
- (c) seek friend's help
- (d) I don't know.

SECTION B. FOR CHURCH WORKERS

1. Name.....

2. Age.....

3. Position in the Church.....
4. Which year were you chosen as a Church worker?.....
5. What things did the Church require you to meet before you could be chosen as a Church worker? (tick all applicable facts)
 - (a) be a devoted Church member
 - (b) know Christ as a personal saviour
 - (c) be married and a parent
 - (d) be educated enough to read
 - (e) other requirements (specify).....
6. Have you had any training preparing you to counsel educated young adults? Yes or No.
 - b. If Yes for how long were you in the training?
 - (a) 2 years
 - (b) 6 months
 - (c) one week
 - (d) others (specify).....
7. What areas of needs of young people were you trained to meet requirements for?
 - (a) social
 - (b) spiritual
 - (c) academical
 - (d) others (specify).....
8. Do you find that training adequate in your dealing with educated young adults? Yes or No.
9. If not what other areas would you like to be prepared for in meeting young people's needs?
 - (a) Areas to do with leisure activities
 - (b) Areas to do with young people's money
 - (c) Areas to do with educated young adults relationship

- (d) Areas to do with marriage preparation and life after
- (e) Other areas (specify)

.....

9. About how many educated young adults from the district you represent attend Church services and come to you for advice at their point of need?

- (a) a few
- (b) many
- (c) none

10. If few why do you think this is so?

- (a) Young people have many areas to receive advice from
- (b) They are mostly away from Church
- (c) They consider us to be uninformed
- (d) Are strictly out of Church and busy in other leisure activities on Sunday

11. If there are other areas of help that young people use, why do you think this is so?

.....

.....

12. Why is it that only a small population of the educated young adults come to Church?

.....

13. In your Church district how many homes have you visited with educated young parents

- (a) many
- (b) few
- (c) none

a. Did they welcome you? Yes or No.

Yes or No.

b. Are they members of your Church?

Yes or No.

c. If not members of your Church what leads you to invite them to

(a) I went to invite them to Church

(b) they had invited one to help solve a problem

(c) they are my relatives

(d) other reasons (specify)

.....
14. When did you last receive an educated young adults coming for advise from you as a Church Leader?
.....

b. What type of advise or help did he/she require?

(a) was preparing her wedding

(b) wanted her child baptism arrangements made

(c) wanted counselling on social problems

(d) other problems (specify)

.....
15. How many times in a month do you chance to visit an educated young adult's home?

(a) rarely

(b) a few

(c) none

(d) many

16. How is your relationship with the educated young adults in your Church district?

(a) not bad

(b) fair

(c) improved

17. What areas would you like improved in your relationship with them?

- (a) they should come to Church more often
- (b) more fellowship with them should be arranged
- (c) other areas (specify)

.....

18. What are your responsibility as a Church worker?

.....

19. What is your role to educated young adults?

- (a) to counsel them
- (b) to visit them in their homes
- (c) to prepare them for confirmation and other Church functions
- (d) other roles (specify)

.....

20. Do you see the Church playing effectively the role of socialization in this case young people guidances as the Kikuyu traditionalist did?

.....

21. In your comparison between Kikuyu traditional young people's guidance are the P.C.E.A. pastoral care which method do you think is effective to our young people?

.....

22. Why do you think so?

.....

APPENDIX ONE C

PASTOR AND KEY INFORMANT INTERVIEW QUESTIONNAIRE

1. Name.....
2. Position in the Church.....
3. Position in the Kirk Session.....
4. Position in the General Assembly.....
5. Other positions (which one).....
6. Are you a trained Church Minister?.....
7. Do you have a Parish in which you serve and are responsible for? Which one?
8. Which year did you join the P.C.E.A. Church?....
9. In which year did you go for Pastoral training?...
.....
10. Why did you choose to minister or work in the P.C.E.A. Church?
11. As a Pastor can you identify areas of need that young people require help from you quite often and particularly educated young adults?.....
.....
.....
12. Have you been able to help them?.....
.....
.....

13. There is a general feeling that some of the preachers make the educated young adults to keep away from the Church by the way they preach.

What is your opinion on this issue?.....

.....
.....
.....

14. Do you think most P.ECEE.A. speakers lack an intellectual approach in their sermon giving?

Answer in your own way.

.....
.....
.....

15. Most qualified young adults choose other careers other than Church Ministry. If you think the above statement is true

What suggestion can you raise to improve the situation?

.....
.....
.....

16. To cope with the potential qualified Church Ministers the salaries of the existing Church Minister should be

- (a) raised
- (b) no change required
- (c) the salary should be given according to needs
- (d) other points

.....
.....
.....

17. Pastoral care to educated young adults lack in various areas?

What is your comment to this statement?

.....
.....
.....

18. What specific areas do you think needs to be improved in pastoring young people?

.....
.....

19. Who among the Church Leaders assist you in pastoring educated young adults?

1.2.....
3.4.....

20. What training have those who help you received in order to pastor educated young adults?

.....
.....
.....

21. Church workers assisting you to pastor educated young adults require more preparation for this role.

What is your comment on this?

.....
.....
.....

22. Do you think most young people from christian families live lives far different from biblical teachings.

.....
.....
.....

23. What is your attitude towards a common reference of young people as future leaders?

.....
.....
.....

24. Do you think it affects their attitude towards their commitment to Church activities?

.....
.....
.....

25. Do you agree that the existing education gap in most ages between the educated young adults and the Pastor has anything to contribute towards the poor relationship existing between the two groups?

.....
.....
.....

26. During the Missionary period in the P.C.E.A. Church what was the type of pastoral care offered to the new Christians?

- 1.2.
- 3.4.

27. Did the young Christian wholly depend on the mission station advice?

.....

- 28. How do you compare the socialization offered young people traditionally and that offered the same group by the Church today?
- 29. Do you think the Church touches all areas of need in pastoring educated young adults?
- 30. Do you think the Church's many organizations and development participation in Kenya schools, hospitals and other developmental projects make it to become less effective in pastoral care and spiritual activities?
- 31. Does the constitution (practice and procedure) of the Church give you as a Pastor enough freedom to fight for righteousness, morality and the truth in the Church effectively today?
- 32. What more would you like to say concerning improving pastoral care to educated young adults?

APPENDIX ONE D

QUESTIONNAIRE FOR PASTOR TRAINING

- 1. Name of respondent.....
- 2. Year of training
- 3. Level of education before joining this College
(a) F.11 (b) F.IV (c) F.VI (d) University
- 4. Age.....
- 5. Marital Status (a) Single (b) Married
- 6. What subjects are taught in this College?

- 1.....
- 2.
- 3.
- 4.
- 5.

Which one do you like most?

.....

Why?

- 7. Why did you come for training as a Pastor?

- (a) I got an opportunity
- (b) I received a call
- (c) I found it necessary
- (d) Other reasons (be specific)

.....

- 8. When you finish where would you like to work?

- (a) rural areas or urban. (b).....
- (b) why would you like rural?

.....

If you would like Urban why is this so?

.....

9. (For those in the last year of training) Now that you are about to finish your course do you feel prepared to deal with any type of pastoral problem in the congregation?
Yes or No.

Which area do you not feel fully prepared in?

- (a) Guiding educated young adults in vocation choice
- (b) Reconciling married couples
- (c) Consoling
- (d) Giving advise generally
- (e) Other areas (specify)

.....

.....

.....

10. Do you think training leaders for pastoral care activity need to be improved? Yes or No.

If Yes, in what areas (tick all applicable)

- (a) dealing with all members
- (b) dealing with sermons at worship service
- (c) dealing with guidance and counselling
- (d) dealing with educated young adults
- (e) create a better relationshi with the young adults
- (f) other areas (please specify below)

.....

.....

.....

.....

11. In which subject do you learn how to pastor educated young adults and guide them in solving problems?
.....
.....

12. What area(s) do you feel and need more training so as to make you able to deal with educated young adults' problems.
Tick all applicable

- training on (a) money
 - (b) marital advise
 - (c) education
 - (d) secular life
 - (f) other relationships (specify).
-
.....

13. In order to cope with daily subsistence needs, do you think the income you expect to receive after training will be enough?
Yes or No.

14(a) In what bracket does it lie (tick the right one)

- (a) between 0 - 1000
- (b) between 1000 - 1500
- (c) between 1500 - 2000
- (d) between 2000 -

14. What other information would you like to give towards improving training pastor to cope with the demand of counselling and guiding educated young adults?
.....
.....
.....
.....

APPENDIX TWO

KEY INFORMANTS

1. The very Rt. Rev. John Gatu, Former moderator of the P.C.E.A. General Assembly interviewed on the historical aspect of church discipline and the training of church ministers. Interviewed on 18th March 1988.
2. Reverend Dr. Plawson Kuria, General Secretary of the P.C.E.A. 11th and 12th General Assembly. Interviewed on the P.C.E.A. Practice and procedure on 11th March, 1988 at Nairobi.
3. Reverend Dr. Julius Nkonge. P.C.E.A. National Youth Chaplain and Parish Minister at Bahati. Interviewed on 31st May 1988 at Bahati, Nairobi.
4. Rev. Crispus Kiongo. Former moderator of the P.C.E.A. General Assembly. Interviewed on the church history and the youth. Interviewed on 22nd March, 1988, Kikuyu.
5. Rev. Dr. Nancy Ramsey Part time tutor at St. Pauls United Theoligal Colege. Interviewed on the subject 'Pastoral care and Counselling. Interviewed on 22nd January 1988 and 24th June 1988 at Limuru.

6. Rev. Dr. Jesse Kamau, Principal of P.C.E.A. Pastoral Institute Zambezi Kikuyu. Interviewed on the church and youth as well as training given at the institute. Interviewed on 11th November 1988, 17th November 1988 and 13th January 1988, Zambezi, Limuru.
7. Rev. Johnson Nyutu, Kikuyu Parish minister interviewed on the educated young adults in Kikuyu Parish. Interviewed on 11th December 1987, 23rd December, 19th January and 24th January 1988.
8. Rev. Geoffrey Kaburugu, Dagoretti Parish Minister interviewed on the educated young adults of Dagoretti Parish. Interviewed on 23rd March 1988, Dagoretti.
9. Socrates Gitau, Former colonial chief of Kikuyu division. Interviewed on the results of the circumcision crisis in 1929 on the church. Interviewed on 14th January 1988, Rungiri.
10. Cecilia Mugure working in Thogoto Home of the aged. Interviewed on the Woman's Guild History and its roles. Interviewed at Thogoto on 22nd December 1987, Thogoto.

11. John Kamau Mumira, Evangelist of Kikuyu, Parish
Interviewed on Church discipline in the Parish.
Interviewed on 20th January 1988, Rungiri.
12. Jane Njambi, Evangelist of Kikuyu Parish.
Interviewed on Educated Young Adults response to
Evangelists. . Interviewed on 10th December 1987,
Muguga.
13. David Gathiaka, Elder Interviewed on the Educated
Young Adult in his congregation Interviewed on
18th December 1987, Kahuho.
14. Samuel Mbugua Mburu, Kikuyu Parish Youth Chairman
Interviewed on the educated young adults in the
parish. Interviewed on 24th February 1988 and 28th
January 1988.
15. Isaiah Waweru, Nderi Congregation Youth Chairman.
Interviewed on the educated young adults in his
congregation. Interviewed on 18th January 1988,
Nderi.

Other Informants

1. Daniel Kariuki Kinuthia, 50 years old 10/1/88
Nderi.

2. Jerald Kimithi	65 yrs. Old	17/1/88	Muguga
3. Daniel Muchiri Kinuthia	58 yrs.old	13/1/88	Sigona
4. John Githinji	23 yrs. old	13/1/88	Uthiru
5. William Wamagata	62 yrs.old	22/1/88	Kinoo
6. Peter Mbembe	44 yrs old	24/1/88	Uthiru
7. Clement Karanja	34 yrs.old	24/1/88	Kinoo
8. Francis Wamukuye	42 yrs.old	27/1/88	Muguga
9. Fredrick Ndungu	43 yrs.old	30/1/88	Kinoo.
10. Peter Ngugi	45 yrs.old	30/1/88	Kahuho
11. Pauline Njeri	65 yrs.old	11/1/88	Rungiri
12. Rachel Njeti Ngwaci	58 yrs.old	14/1/88	Rungiri
13. Joram Mbugua	48 yrs. old	6/2/88	Kinoo
14. Solomon Githinji	70 yrs.old	18/12/87	Kahuho
15. John Kinuthia Gatheru	45 yrs.old	18/2/87	Nguriu Nditu
16. Francis Ndungu Njenga	35 yrs.old	17/1/88	Nderi
17. John Migwe	57 yrs. old	15/1/88	Sigona
18. Jane Wanjiru Kibugi	39 yrs.old	20/1/88	Rungiri
19. Leonard Ngigu Njenga	45 yrs.old	10/12/87	Kinoo
20. William Irare	39 yrs.old	11/1/88	Kanyanjara
21. Ruth K. Kagwe	50 yrs.old	21/1/88	Sigona
22. Gladys Thitu Gatonye	47 yrs.old	12/1/88	Muguga
23. Hannah Wairimu	47 yrs.old	13/1/88	Muguga
24. Clement Munyua Githini	55 yrs.old	29/11/87	Kerwa
25. Florence Waithi a Kiarie	45 yrs.old	8/12/87	Ngoriu Nditu
26. Mary Wabia Paul	40 yrs.old	8/12/87	Ngoriu Nditu
27. David Mwithiga Thuo	61 yrs.old	15/12/87	Kinoo

28. Rachel Njeri Kageche	42 yrs.old	17/12/87	Sigona
29. Grace Ngugi	45 yrs.old	18/12/87	Sigona
30. George Ng'ang'a	36 yrs.old	11/2/88	Ngoriu Nditu
31. David Karanja Kaei	51 yrs.old	16/12/87	Ngoriu Nditu
32. Horsewill Kagwe Muchane	57 yrs.old	29/12/87	Sigona
33. Daniel Njehu Gakumo	39 yrs.old	11/1/88	Nderi
34. Philip Ngunu	65 yrs.old	26/1/88	K.A.R.I.
35. Benard Ndegwa	25 yrs.old	10/12/87	Ngoriu Nditu
36. Peter Kamay Thumbi	25 yrs.old	5/12/87	Muguga
37. Sam Mchuga	55 yrs.old	20/1/88	St.Pauls Limuru
38. Geoffrey Marangu	34 yrs.old	21/1/88	St.Pauls Limuru
39. Imatheu Jeremiah	30 yrs.old	22/1/88	"
40. Kathurima Charles	29 yrs.old	22/1/88	"
41. Sosthenes K. Charles	40 yrs.old	21/1/88	"
42. Murigoh A. Njoroge	29 yrs.old	20/1/88	"
43. John Ng'ang'a	25 yrs.old	21/1/88	"
44. Mumira Bedan	49 yrs.old	20/1/88	"
45. Rev. Kathui Bedan	49 yrs.old	20/1/88	"
46. Njenga Karuki	25 yrs.old	20/1/88	"
47. Douglas Njoka Muchiri	34 yrs.old	22/1/88	"
48. Cyprian Kimathi	32 yrs.old	22/1/88	"
49. Wabakala	32 yrs.old	22/1/88	"
50. Z. Ngarambe	40 yrs.old	23/1/88	"
51. Nguku W.W.	33 yrs.old	20/1/88	"
52. David Mumu Wakaba	28 yrs. old	20/11/87	Zambezi

53. Stephen P. Mparionkoi	32 yrs.old	20/11/87	Zambezi
54. Jonathan Lilah	35 yrs.old	20/11/87	"
55. Stanley Githeri	27 yrs. old	18/12/87	"
56. Evans Jomo	27 yrs.old	17/1/87	Nderi
57. Samuel Njenga	32 yrs.old	19/1/88	Kinoo
58. Elizabeth Wanyoro Karanja	22 yrs.old	10/12/87	Gitaru
59. Esther W. Ngumi	30 yrs.old	28/1/88	Nderi
60. James Kiarie	38 yrs. old	26/1/88	Nderi
61. Ann Kageche	25 yrs.old	28/11/88	Sigona
62. David Muigua	24 yrs.old	29/12/87	Muguga
63. T.M. Mugambi	27 yrs.old	15/12/87	Uthiru
64. Mwangi Wambugu	27 yrs.old	15/12/87	Uthiru
65. Serah Njeri	30 yrs.old	11/1/88	Sigona
66. Joseph Ngugi Wachira	26 yrs.old	26/1/88	Kinoo
67. Kinuthia J.W.	24 yrs.old	26/1/88	Kinoo
68. Stephen Munene	23 yrs.old	26/1/88	Muguga
69. Timothy Kimani	29 yrs.old	10/1/88	Kinoo
70. Eric James Kihereko	22 yrs.old	13/1/88	Rungiri
71. Kenneth Thuitai Ndung'u	28 yrs.old	3/1/88	Kihumu
72. O.E. Hinga Nyethe	35 yrs.old	3/1/88	Kihumu
73. David Ngugi Ng'aari	30 yrs.old	4/1/88	Rungiri
74. Geoffrey Githae	22 yrs.old	4/1/88	Muguga
75. Elizabeth N. Gitau	27 yrs.old	27/12/88	Kahumu
76. David K. Muturi	23 yrs.old	6/1/88	Muguga
77. Ernest Gichini	24 yrs.old	21/12/87	Kerwa
78. Charles Njuguna	18 yrs old	21/12/87	Muguga
79. Wambui Gitau	22 yrs.old	21/12/87	Kerwa

80. Evans Githire Gatonye	23 yrs.old	19/12/87	Muguga
81. Gad Njuguna	18 yrs.old	19/12/87	Kihumo
82. Lorna W. Ng'ang'a	23 yrs.old	20/12/87	Rungiri
83. Dan Kinyanjui Ngugi	32 yrs.old	22/12/87	Sigona
84. Moses Mwaura Njuguna	27 yrs.old	21/12/87	K.A.R.I.
85. Kamau John Ngerechi	24 yrs.old	16/12/87	Kerwa
86. John W. Gatonye	22 yrs.old	17/12/87	Kanyanjara
87. Sarah W. Kinyanjui	29 yrs. old	27/12/87	Sigona
88. Moses Gitau Gatonye	29 yrs. old	28/12/87	Kanyanjara
89. Jedidah Gatonye	18 yrs.old	28/12/87	Muguga
90. Mary Ndung'u	25 yrs.old	26/12/87	King'eero
91. Allan Mbugua	26 yrs.old	9/2/88	"
92. David Njuguna Kimani	23 yrs. old	10/2/88	Kihumo
93. Kanyago John Muriuki	23 yrs.old	10/2/88	Kerwa
94. Wanjiku Mwaura	33 yrs.old	16/12/87	King'eero
95. Stephen Mathai	40 yrs.old	11/2/88	Nairobi
96. Samuel Mwai	25 yrs.old	27/11/87	K.A.R.I.
97. John Njuguna	27 yrs.old	11/2/88	Kingeero

APPENDIX THREE

EXTRACT OF PRESBYTERIAN CHURCH OF EAST AFRICA:
YOUTH CONSTITUTION:

Preamble:

Whereas in the year 1956, Presbyterian Church of East Africa came into being and later in the year 1960 it was generally agreed that an organisation with wider scope to embrace the activities of young people of the Church to enlist their efforts in the task of evangelisation and fellowship in co-operative action in the promotion of God's Kingdom among young people of P.C.E.A. Youth Fellowship be formed, with a constitution as here in after set forth, as revised in 1984 and whereas it is felt that the said Constitution should now be ammended.

Now it is agreed and resolved by the General Assembly of P.C.E.A. that this Constitution should be as follows:-

In order to cater for the Youth of this Church the Central Youth Committee shall co-ordinate youth activities through Presbyterial with other departments of this Church to promote God's Kingdom among its Youth. Through P.C.E.A. we shall co-operate with other Sister Churches and other denominations inter-nationally to promote youth work in the whole world.

Youth form larger part of any community in Eastern Africa. We shall seek ways and means of reaching Youth in order that they might live a richer victorious and successful life on earth today. We shall recommend and support all those who toil to improve physical, mental and spiritual lives of young people, either in Government or Private Organisations e.g. Boys Scouts, Girl Guides, Youth for Christ, N.C.C.K. Youth Department, Y.M.C.A. and Y.W.C.A., K.S.C.F., Christian Students Council in Colleges and University e.t.c.

Boys and Girls Brigade work will be directed and organised by the Youth Department. This work being also internationally organised, shall seek to work closely with Boy's and Girls Brigade organisations locally and Overseas.

It is the wish of the Youth Department to encourage young people to live for their Lord who renews and gives strength to live a fuller and righteous life. We shall seek and encourage all young people to know the Lord as their Saviour. Whenever the Lord calls them they will adhere and live according to Biblical teaching according to the Holy scriptures.

1. NAME: "The name of the Organisation is P.C.E.A. Youth Fellowship."

2. AIMS:
- a) To know God through Jesus Christ our Saviour who is Lord of all.
 - b) To serve God through service to youth, to the Church and to our Community.
 - c) To unite the young Christians and strengthen one another to our commitment to Jesus Christ and His Church.
 - d) To share fully in the life of our Church and Nation.
 - e) To witness to God's love where we are and throughout the world.

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