

**A STUDY OF MAVUNO CHURCH AND ITS RESPONSES TO
CONCERNS OF YOUNG ADULTS IN NAIROBI**

BY

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DECLARATION

This Research Project Report is my original work and has not been submitted to any other university.

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DEDICATION

To my parents, my siblings and grandfather for their support and encouragement.

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ABSTRACT

Nairobi is Kenya's capital city is currently experiencing unprecedented rates of urban population growth. The population consists mainly of migrants from rural areas majority being young adults between 18- 35 years. These young adults move into the cities seeking education, employment opportunities, better living standards and services. When some young adults complete college or university and are unable to secure employment their hopes for a better life are crushed. Some of them as a result of economic hardships and hopelessness are lured into vices such as prostitution, drug abuse and crime. Alongside those challenges, the urban setting creates and encourages anonymity and formal relationships, which leaves young adults feeling lonely and isolated. Some young adults being away from their families are in a constant search for a place to belong, a family setting and a place to call home. These challenges have often left the young adults with a crisis of identity.

This research is a study of Mavuno church and its response to concerns of young adults in Nairobi. Mavuno is a non-denominational movement new religious Christian movement that has attracted large numbers of young adults. The study has a sample of eighty-three respondents. Eighty of these respondents are young adults in various groups at Mavuno and three pastors. The researcher employs questionnaires, interviews and participant as the data collecting instruments. This study offers an analysis Mavunos' historical background, development and administrative structure, teachings and practices. Consideration is given to Mavunos' responses to the socio-economic and identity crisis concerns of young adults. Attractions to and challenges of Mavuno church are also identified.

Mavuno church is traced to Nairobi chapel. Mavunos' responses to specific concerns are the Marathon, sermons, and adoption of new activities, leadership development opportunities and frontline initiatives. Major teachings identified are personal responsibilities, sola scriptura, salvation, fearless influencers, the church in Africa and blessed to be a blessing. Major practices discussed are use of the Bible, baptism by immersion, Holy Communion, courtship and marriage, death and burial, worship night and live streaming of services. The attractions of young adults to Mavuno church identified are vibrant praise and worship, sermons, the marathon, testimonies, greenhouse, Mavunos corporate model, social media, outreach activities and interdenominational approach. Challenges identified are to do with social class, transition in the Marathon experiences, Greenhouse, Mavunos corporate model, lack of pastoral capacity and religious tourism.

The analysis will form the basis of recommendations to sociologists interested in the effect of new religious movements on urban life, economists who interested in studying the economic trends of the young adults in new religious movements, youth focused non governmental organizations, governments departments and churches with youth programs. The study will also highlight areas for further research in Mavuno church.

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DEFINITION OF KEY TERMS

Campus – A Mavuno church branch.

Hatua - Kiswahili word for step. Hatua is the fourth ten weeks Marathon course designed to help new believers put their faith into practice by identifying a particular area in society in which they can transform.

Life group (LG)- Geographically placed neighborhood-based small church groups that meet weekly in members' homes.

Lea- Kiswahili word for bringing up. Lea is a 10 weeks interactive course that helps parents understand their children as well as understand fundamental parenting principles as defined by God.

Mavuno- Kiswahili word for harvest.

Mavuno Marathon- A discipleship tool designed to nurture new Christian believers from spiritual infancy to Spiritual maturity.

Mavunite- A Mavuno church member.

Mizizi - Kiswahili word for roots. Mizizi is a ten weeks foundation course of the Marathon that enables people who join Mavuno church to identify their purpose and to connect with God, the church and the community.

Ndoa - Kiswahili word for marriage. Ndoa is a ten-week interactive class that teaches on marriage life. It is divided into two experiences: Ndoa-quest for couples seeking to enter marriage, and Ndoa-enrich for couples who want or are seeking a new and better way to live their marriage life.

Ombi- Kiswahili word for prayer. Ombi is the third ten weeks course of the Marathon designed to help new believers to pray about different situations in their lives. It helps individuals pray for their places of work.

Salvation –Individuals as a result of their sins are not saved and are therefore isolated from God, self, the church and society. Salvation is the one time act of justification obtained through faith in Jesus as God's living word and sacrifice for sins. Subsequently, every person who accepts Jesus Christ as lord and savior is reconciled to God, self, church and the society.

Simama – Kiswahili word for stand. Simama is the second ten weeks course of the Marathon, designed to help new believers in their life group deal with day-to-day life challenges especially family related challenges.

Young adults- Young adults are defined as people between 18 and 35 years of age.

Wow service – Extremely impressive and exciting service characterized by vibrant praise and worship and congregation

ABBREVIATIONS

EAA- East African Association

EFG- Emmanuel Full Gospel church

F.B.B- Freedom behind bars

KCA- Kikuyu Central Association

KAU- Kenya African Union

KBC- Kenya Broadcasting Corporation

KICC- Kenyatta International Conference Center

KNBS- Kenya National Bureau of Statistics

LG- Life Groups

NEGST- Nairobi Evangelical Graduate School of Theology

NRCM- New Religious Christian Movements

VOK- Voice of Kenya

YKA- Young Kikuyu Association

CHAPTER ONE

INTRODUCTION

1.1 Background of the problem

According to statistics from the Kenya Housing and Population Census report (2009), youth population (15-34 year olds) increased since 1969 to 2009. Youth under 34 years constitute 78.31% of Kenya's population. Statistics from indexmundi.com reveal the median age in Kenya to be 18.8 years in comparison to Britain whose median age is 37.0 year meaning 50% plus of Kenyans are young. The Ministry of Sports, Culture and the Arts, estimates that 75% of Kenya's population is under 30 years of age. The ministry envisaged that Kenya will experience a demographic shift and the bulge will shift to the working population comprised of 15-34 year olds. The Ministry predicts that by the year 2020, Kenya's population will shift from a 'child-rich'/child bulge phase to a 'young adult' phase. The young adult will be comprised mainly 20 – 24 year olds.

Nairobi city attract majority of this young adults. Unemployment levels in Nairobi stand at 70% of the population 60% of the unemployed being young adults (KNBS: 2010.) Urban life challenges have left young adults in a crisis of hope, faith and morals. Many face loneliness and isolation in the cities they reside. Amidurban life challenges, there is growth of New Religious Christian Movements. Mavuno church is such that has been attracting young adults since its inception in 2005. This study will focus on the concerns of young adults and how Mavuno has responded to the concerns of the young adults.

1.2 Statement of the problem

Young adults between the ages of 15 to 35 years comprise majority migrants from rural to urban areas. These young adults move into the cities for various reasons. Some are driven by the myth that urban areas have more and better opportunities and facilities, some seek education, employment opportunities, better living standards and better social services. Some young upon completion of their studies

are unable to secure formal or informal employment. Young adults are 61% of the Kenya's unemployed (Youth challenge ¹international: 2013.) Economic hardships resulting from chronic unemployment leads to hopelessness, frustrations, and despair. These challenges are not peculiar to rural urban migrants but also young adults born and bred in urban areas.

The result of these challenges has been some young adults entering into vices such as crime, prostitution and drug abuse. In the rural setting families are closely knit. Urban areas mostly characterized by formal relationships and anonymity that leaves urban dweller feeling lonely and isolated. The individual is in constant search of friendship, groups of association, a place to belong and the experience of being in a family. Young adults today have to contend with living in overtly consumer and materialistic lifestyles society, that defines success as what ones owns, drives, where one lives, how much money one makes.

As a result of these concerns young adults are in a crisis of identity, hope, faith, and even morals. Majority, suffer from an identity crisis and are unable to answer these fundamental questions: 'Who am I?' 'Where am I from?' 'What is my purpose?' 'What is my destiny?' Concomitant with the young adults crisis is the increased number of young adults joining Mavuno. This research is a study why young adults in Nairobi are flocking Mavuno and how the church is addressing concerns their concerns. Mavuno church is a movement that is spreading rapidly in Nairobi and other cities in Africa and Europe. Whereas this non-denominational church has been around for the last eight years with tremendous annual growth, no academic study or literature has been documented on it.

1.3 Objectives

The study has the following objectives:

¹The statistics on youth unemployment is taken from Youth Challenge International in a 2013 report.

1. To find out the historical background, development and administrative structure of Mavuno church.
2. To identify the responses of Mavuno church to the socio-economic and identity crisis young adults in Nairobi.
3. To analyze the major teachings and practices of Mavuno church.
4. To identify the attractions and challenges of Mavuno church.

1.4 Justification

Mavuno church was founded in 2005. Over the last eight years, it has seen tremendous growth in the number of young adults from 400 in 2005 to over five thousand members in 2013. Mavuno church is spread in five African cities namely Nairobi, Kampala, Kigali, Lusaka, Blantyre, and Berlin in Europe. Mavuno Nairobi campus has two campuses Mavuno Mashariki and Mavuno downtown. Mavuno has a large following on its social media platforms. On twitter @mavunochurchorg, it has 14,000 followers and 13,360 on face book.

Mavuno church falls into the bracket of NRCMs experiencing rapid membership growth. This study will be a contribution to understanding concerns of young adults in contemporary society as well as solutions to these concerns. It will also identify Mavuno's attempt to address those concerns and what churches and other institutions could learn from the Mavuno approach. This study offers recommendations of devising a comprehensive approach to addressing concerns of young as opposed to adopting piecemeal solutions.

1.5 Literature review

This section is constructed around concerns of young adults with literature pertinent to understanding how various churches have attempted to respond to the concerns. The review is conceptualized under the objectives of the study and focused on economic, cultural, identity crisis, the need to belong and religious concerns of young adults. Literature from Mavuno church will be reviewed with the intention of understanding various attempts by the Mavuno to address the concerns of young

adults in Nairobi. Attention is also given to different models of church and essential differences are identified between dominant, popular, distinctive and popular churches. In addition, literature reviewed focuses on key elements of African heritage and culture that have been incorporated by the young adults in their liturgy.

Young adults in urban areas are exposed to diverse cultures. Sometimes owing to rapid social change in these urban areas, they are often faced with the potential of losing essential elements of African culture and heritage. Mugambi JNK, in his work *African heritage and contemporary Christianity*, (1989) explores among other issues, African heritage and what aspects of this heritage should be retained as a society undergoes transformation. Mugambi argues that African cultural and religious heritage could serve as a basis for resolving crisis of identity in a nation undergoing rapid social change. Traditional African approach to ethical relation is still prevalent in contemporary society. He cites the dispute concerning the burial of SM Otieno that was much deeper than where the grave should be located; Kenyans were also interested in finding out whether African cultural and religious heritage could serve as a basis for resolving the crisis of identity in a nation undergoing rapid social transition. In African heritage, the world is viewed as an integrated phenomenon from which human kind is inseparable whether physically or intellectually. God, humanity and nature though conceptually distinct are inextricably related. Resilient values are such as communalism where the African value system places God and humanity above individual interests, an individual can identify himself only in terms of the community to which they belong. Life is invaluable in the traditional African value system passing from generation to generation through procreation. In the African value system, profit is not placed before service and human relations, time, space and matter are invaluable. Rites of passage from birth, initiation, marriage and death are highly valued through them the individual is made aware and continually reminded of his responsibility as a member of the community. These rites are established and maintained in order to prepare, test, conform and reinforce the positive values of the community. This argument proposed by Mugambi is relevant to this study as it reinforces the

argument of the researcher in the study that there are trans-historic elements in the African value system that can be retained as a society undergoes transformation. These elements and values such as family life, communalism and relationship are still alive in the new religious movements. These elements of African heritage together with the values form the means by which the gospel in NRMs such as Mavuno is incarnated. Amidst the urban life and even confronted by many cultures, young adults in Nairobi in their search for personal and an African identity through NRMs which to them seem to be holding the values the young adults are in search of. This study will therefore identify such values and elements of African heritage that Mavuno has upheld.

John Paul II in his *work crossing the threshold of hope* (2004) addressed certain issues the youth in the world face. He argues that the youth of today are also different from those who came before. In the past the younger generations were shaped by the painful experience of war, of concentration camps, of constant danger. Today's young people certainly grow up in a different context. They do not carry within them the experiences of the Second World War. Furthermore, many of them have not known-or do not remember-the struggle against Communism, against the totalitarian state. They live in freedom that others have won for them, and have yielded in large part to the consumer culture. This is in broad terms the status of the present situation. All the same it is difficult to say that the young have rejected traditional values that they have left the Church. The experiences of teachers and pastors confirm, today no less than yesterday, the idealism present in young people, even if nowadays it perhaps tends to be expressed mostly in the form of criticism, whereas before it would have translated more simply into duty. From the youth he had met in the Church and in the Gospel they saw a point of reference that helped them to focus their inner strength, to lead their lives in a way that made sense.

Further, John Paul argued that the fundamental problem of youth is profoundly personal. Though John Paul was writing with the youth of Europe in mind, a part of his argument applies to the youth in Africa. Young adults in Africa and in Kenya live in post –independence countries they did not know the struggles of other

generations before them. However they do not live in total freedom, as a great number of them have to contend with challenges such as war, hunger, unemployment, which robs them off their dignity. To an extent young adults world over are now faced with similar challenges. Some these similar challenges are secularism and materialism alcoholism, drug abuse and increased suicide rates. The problems of the youths John Paul interacted with on several occasions cannot be said to be profoundly personal what would be role of the family and other institutions in addressing the concerns of the young adults? The role of NRMs in addressing the concerns of young adults and how the Gospel in a consumer society becomes a point of reference for young adults will be identified in this study.

There is a need to understand different models of the church. Four models Dominant, popular, distinctive, indigenous and popular churches are identified by Douglas W. Warutas article in '*Towards an African church*' in Mugambi and Magesa (1998.) Dominant churches which have a strong link to their metropolitan origins, have a historical state church mentality. Those that fall in this category are Catholics, Lutherans, Anglicans, and Presbyterians. Distinctive churches are usually smaller churches, which quietly but effectively carry out their mission in ways that are wholly distinct to them. They have their own distinct traditions such as Salvation Army. Their methods of evangelization and missionary efforts have a high claim for what is called biblical Christianity; in this category examples are the salvation arm and Mennonites. Indigenous churches are churches that broke away from the historical churches or were formed as a reaction from the missionary churches. Third general reasons for splitting can be associated with the African spirit of cultural assertion and rejection of foreign attacks or domination of the African people and their culture, they are characterized by their creative blending of Africa beliefs and cultural norms with Christian teachings. There is great emphasis on dreams, prophecy and communalism. Examples of indigenous churches are Akurino churches in Kenya, Kimbanguist in Zaire. They are the best example of the dynamism of African spirituality. Of particular importance to our study are popular churches.

Popular churches are those, which break away from or modify certain forms of the dominant type but maintain orthodox beliefs of historical Christianity. They reject formalism and centralization of the dominant type and encourage more spontaneity. Sometimes they exhibit pietistic and legalistic tendencies, as has been the case with the revival movements group in East Africa. In time this group develops into distinct churches of Pentecostal and Bible types. Popular churches win many followers who are enduring emotional or physical crises particularly in the urban areas where persons uprooted from the security of their rural groups are starving for meaningful identity. They have strong group identity and capitalize on charismatic individuals as their prime movers. This literature helps the researcher in understanding the different models of the church. The research will go further to identify attraction of young adults to the popular churches and their methodologies of addressing the concerns of the people Waruta in his article argues are people enduring emotional or physical crisis and are starving from meaningful identity.

Aylward Shorter in '*Secularism and new religious movements*' in Mugambi and Getui (2004,) explores the nature of secularism its causes and consequences in contemporary urban Africa. He argues that there is a difference between church attendance in the high income and low-income areas. According to Shorter the ratio of membership to attendance is better among the affluent than among the urban poor. The poor who are engaged in a struggle for survival, accommodation, and employment, Christian life and worship does not seem relevant to their immediate needs. The youth who are the majority in the urban population, are also the majority among the not attendees. Church going remains a normal component of the affluent lifestyle. According to Shorter non- attendance does not necessarily lead to secularism, it nevertheless makes the Christian more vulnerable to secularism particularly in forms of indifferentism and materialism. Shorter however does not give reasons as to why the youth though being the majority in the urban population are the majority non-attendees. Though shorter argues that church attendance among the affluent is better than among the poor, there is an increasing concern and evidence to show that 80% of affluent urban young adults are unchurched church

going for this category does not seem to be a normal component of their lifestyle as shorter proposes. This study among other things aims at exploring the reasons as to why church attendance among affluent young adults is low and how Mavuno have been able to attract this category.

Mary Getuis in *'The family, the Church and the development of Youth'* in Mugambi and Magesa (1998) elaborates the importance of the children and the youth from an African perspective. Getui argues that children were seen as a source of blessings, prestige and social status. They helped in the division of labour and assisted parents in their old age. She argues in Kenya the youth are a song of politicians often referring them as future leaders. They are also portrayed as being a threat and danger to themselves and the society. Cases of delinquency among the youth have been on the increase. These unacceptable behavior of young people include; lack of respect for elders, rebellion against authorities and violent strikes in schools and colleges. She links juvenile delinquency to poor parenting and broken homes. For instance she argues that young schizophrenic have usually one or both parents missing. Drug addicts have a history of isolation from the families. Unacceptable behavior of young people points out to the fact that there is something wrong with the family set up and steps should be taken to correct the mishap.

Lack of religious instruction is blamed for the revolting nature of young people. The argument is that no matter what educational advantages a child may enjoy, if his or her attitudes and convictions with respect to religion and morals have been ill formed, the person is on the high road to trouble. Imparting the religious education was the role of the family however this responsibility has been left to other agencies one of them being the church. Getui further argues that one way of getting the young people to take religion seriously would be to start at the family level. The church has a responsibility of penetrating the family circles of her members and seeing to it that religion is part and parcel of everyday programmes. Other collaborations that would be meaningful to the youth are the family and church working together with the mass media to ensure that the youth are exposed and watch meaningful programmes. Getui attributes irresponsible behaviors among the youth to two reasons instability

in the family and lack of religion. Whereas this could be true, they are not the only reasons the youth engage in irresponsible behavior. There are young adults who have been brought up in stable and religious families but still end being irresponsible. The argument of the researcher in this study is that there are more reasons as to why the youth are in a crisis today this study will identify others. Getui also assigns too much responsibility to the church and the family in so far as addressing the challenges of the young adults, however she fails to include the responsibilities of the youth themselves. Responses to the concerns of the young adults require more than the efforts of the church, family and the mass media. For example what would be the role of the education system or of the government? Getui recommends collaborations but does not offer ways in which these meaningful collaborations can be translated into practical outcomes. This study using Mavuno church, as a model will seek to offer practical recommendations of what the meaningful collaborations suggested by Getui could be.

Aylward Shorter and Joseph Njirus *in New religious movements in Africa* (2001,) address new religious movements in Africa. According to the two authors the youth and women are the ones mostly attracted into these NRCMs. The young people are attracted by popular music and dance and also by the electronic media. Furthermore the two authors argue that the youth have plenty of leisure time during which they can indulge in all manner of activities. In their search for education and employment they have been left in a state of socio-cultural, religious and psychological isolation. The gospel of prosperity preached by many new religious movements does not address the root cause of their problems. NRMs offer the youth a strategy for better living in a consumer society that is becoming progressively secular and individualistic. The movements raise the disorientation of the youth to a different social level transforming their social relationships and affirming them as individuals. They can relate to one another as people who are accepted, respected and supported. New leisure activities enrich their lives, making their lives more meaningful. They find the affirmation denied to them by family and society. In these movements, their potential gifts and talents are appreciated. Young adults also gain leadership

experience through active participation in liturgy through poems and dramas.

The youth are according to Shorter an indispensable harbinger of new evangelization that enables them to communicate is crucial for new evangelization. Shorter identifies plenty of leisure time on the part of young as one of the ways in which the youth engage in all manner of vices, he however does not identify what kind of leisure activities are in the NRCMs. Further, he argues that NRCMs offer young adults strategies for better living in a consumer society that is becoming secular and individualistic but does not explore what this strategies are or even how they are applied to the young adults. This study will also identify other peculiar attractions of young adults to Mavuno church as well as explore the strategies Mavuno church employs in enabling young adults to cope with challenges of the consumer society.

Adam Chepkwony in 'An African response to urban ministry in Africa' in Chepkwony (2010) explores some of the challenges the church and young adults in Nairobi face. He begins by describing the phenomenon of urban migration using Emile Durkheim's Anomie theory. Chepkwony argues that rural to urban migration creates a crisis that demands the attention of the church. He refers to breakdown of social order in society as anomie when rules that once guided behavior no longer hold. In his essay, he incorporates various studies carried out by other researchers. One of the studies is by Roger Tessier *Young people in African towns- their pastoral care (1983,)* a study that showed that though the youth enjoyed benefits of modern society. They were nevertheless deeply attached to their traditional values and that they rejected the values of urban areas that did not have respect for elders, family and community. Whether this is still the case is a question my study hopes to achieve.

Tessier also argued that the young people felt alienated by the church. The church curtailed their freedom and refused to include them in the church structures not making them feel as part of the family of the church. Adam further identifies four challenges that the church should consider as she serves the African needs in the

cities: the need to uphold cultural values, the need to feel at home, the need for models and the need for healing. According to him in the future majority of people will be urban dwellers. Majority of these urban dwellers will be young adults. The church will therefore have to use its imagination in order to bring the Gospel to self-constituted associations of young people. Though Chepkwony for highlights concerns of young adults he however does not offer a way forward that matches the concerns he identifies. Cognizant of the fact that some NRMs are young adults inclusive, this study will identify some ways in which the young adults are included in the structures of the NRMs as well as highlight some of the strategies the church can use to address the concerns of young adults while at the same time ensuring the essence of the Gospel remains.

The Mavuno story (2010) has a brief history of Mavuno since its inception in 2005. The booklet highlights that 84% of young adults do not do to church. The church focused on creating innovative services that would reach the unchurched urban young adults. From 2005 to 2010 the church grew from 400 to 2500 members. The reasons to account for the rise of membership are not identified. The strategies employed to attract the unchurched urban young adults are however not discussed in this booklet. The booklet has not documented the causative factors, development and administrative structure of Mavuno. The reasons as to why these young adults move from other churches to Mavuno is not addressed and neither are the reasons for having many unchurched and non-church attendees urban young adults explored.

Mavuno life magazine (July 2013) highlights the Mavuno Marathon, a discipleship tool that is used by Mavuno church to connect young adults to God and to their purpose.² The model presupposes that discipleship is not a one-time cause but a life long process. David Kuria in 'Jaya the fight of my life' in Mavuno life (2013,) highlights the story of Jaya a young adult who had attempted suicide seven times as a result of depression and hopelessness. After joining Mavuno, her life was transformed and she found a home, a new family and a support system. Jaya argues

²Mavuno life magazine is an annual publication of Mavuno church.

that depression in real and claiming so many lives of young lives. The magazine however does not cover in detail the methodologies used as responses to concerns of young adults with challenges similar to those of Jaya. The Mavuno Marathon model appears too simplistic. It assumes that human beings can be structured to follow a certain process to attain a goal; this at times is not the case as human beings are complex. How effective the Mavuno Marathon model is in so far as addressing the concerns of young adults in Nairobi will be addressed in this study.

Muriithi Wanjaus *Mizizi* (2010) is the first 10-week-class of the Mavuno Marathon. It is tailor-made to help you people connect with God, themselves, the church and society in which they live. The book is split into one week, daily readings which include Bible verses. It addresses issues of identity, financial problems such as debts and how to pray. Muriithi argues that, how discipleship as approached by churches is not effective. Many Christians though having gone through numerous Bible studies remain nominal Christians. He argues that the Mizizi experience offers people an opportunity to live practically as Christians. The model assumes that it is possible to have a total transformation within ten weeks, however concerns such as unemployment and economic hardships, identity crisis, family breakdowns, spiritual emptiness would take more than a ten weeks course. The researcher identified how through Mizizi and after Mizizi these concerns are addressed.

1.6 Hypotheses

- (i) There is a relationship between Mavuno church' historical background, development, administrative structure and the young adults have turned to Mavuno church for in search of guidance.
- (ii) Socio-economic challenges and identity crisis are major concerns of young adults and are closely linked to the large numbers of young adults joining Mavuno church
- (iii) Young adults in Nairobi faced with cultural crisis and loss of essential elements of African culture and heritage, have adopted Mavunos' teachings and practices that help them retain African culture and heritage.

(iv) Vibrant worship and tailor made sermons are major attractions of young adults to Mavuno church.

1.7 Theoretical framework

The study is modeled on two theories. Functionalist theory advanced by Emile Durkheim and pastoral cycle advanced by Holland and Henriot. Durkheim argues that the importance of religion in society and how religion enhances community solidarity and binding through rituals, symbols and beliefs. Holland and Henriot emphasize pastoral cycle consists of a cyclical process of Insertion, Social Analysis, Theological Reflection and Pastoral Planning.

1.7.1 Emile Durkheim's functionalist theory

This study will make use of the functionalist theory of religion developed by Emile Durkheim (1858-1917.) Emile Durkheim viewed religion within the context of the entire society and acknowledged its place in influencing the thinking and behavior of the members of society. Durkheim found that people tend to separate religious symbols, objects, and rituals that are sacred from the daily symbols, objects, and routines of existence referred to as the profane. Durkheim also argued that religion does not concern itself with belief only, but also encompasses regular rituals and ceremonies on the part of a group of believers, who then develop and strengthen a sense of group solidarity. Rituals are necessary to bind together the members of a religious group, and they allow individuals to escape from the mundane aspects of daily life into higher realms of experience. Sacred rituals and ceremonies are especially important for marking occasions such as births, marriages, times of crisis, and deaths.

Durkheim's theory of religion exemplifies the study's view on the place of religion in influencing the thinking and behavior of young adults in Nairobi. According to Durkheim people see religion as contributing to the health and continuation of society in general. Thus religion functions to bind society's members by prompting them to affirm their common values and beliefs on a regular basis. Durkheim

predicted that religion's influence would decrease as society modernizes. He believed that scientific thinking would likely replace religious thinking, with people giving only minimal attention to rituals and ceremonies. He also considered the concept of "God" to be on the verge of extinction. Instead he envisioned society as promoting civil religion, in which, for example, civic celebrations, parades, and patriotism take the place of church services. If traditional religion was to continue however he believed it would do so only as a means to preserve social cohesion and order. This theory is relevant to this study as it develops of group solidarity among urban young adults created by rituals, ceremonies and liturgy.

Religion as practiced by young adults is expressed through rituals and ceremonies on the part of a group of believers who then develop and strengthen a sense of group solidarity. The group solidarity developed also provides affirmation, a sense of belonging and family setting to the majority of urban young adults. Religion among the youth may not be so much oriented towards the ritual dimension. However in their liturgy that includes songs, dramatization, ceremonies and Bible reading contextualized in their youth culture a sense of solidarity and belonging is created. The youth are not entirely isolated from their cultures as they incorporate certain elements of their culture into their singing, drama, arts, and liturgy. However, in adopting this theory the researcher is aware of its limitations. This theory predicts that modernity and scientific thinking will replace religion. The growing number of adherents in different religions today falsifies this prediction in Kenya. ICT in NRCMs such as Mavuno has been used to promote religion as well as one of the ways in which group solidarity is created and maintained. This theory also assumes that societies will always be in consensus. Consensus is a key ingredient for group solidarity and order. However societies are not always in consensus and religion sometimes becomes a barrier to the desired group or societal consensus.

1.7.2 Pastoral cycle

This study will also adopt the Pastoral Cycle also known as Praxis Cycle as a theoretical framework. This cycle was developed by Holland and Henriot and

consists of a cyclical process of Insertion, Social Analysis, Theological Reflection and Pastoral Planning and as a development of “see, judge, and act” first articulated by Joseph Cardijn (Holland & Henriot 1983:10). It is the concept of praxis that is crucial to this study. Praxis describes the dialectical relationship between reflection and action that results in the transformation of society. Colin Smith in his research According to Jürgen Habermas (1978,) the task of socio critical hermeneutics is to unmask social interests through an emancipatory critique, which serves freedom, justice and truth. This process is not a purely intellectual endeavor but rather a conscious attempt to change society through a critical analysis of its structural and ideological systems. The four moments in the Pastoral Cycle are therefore crucial in unmasking the concerns of young adults. Through reflection, the researcher attempts to identify Mavuno’ attempt of engaging in action that produces solutions to those concerns.

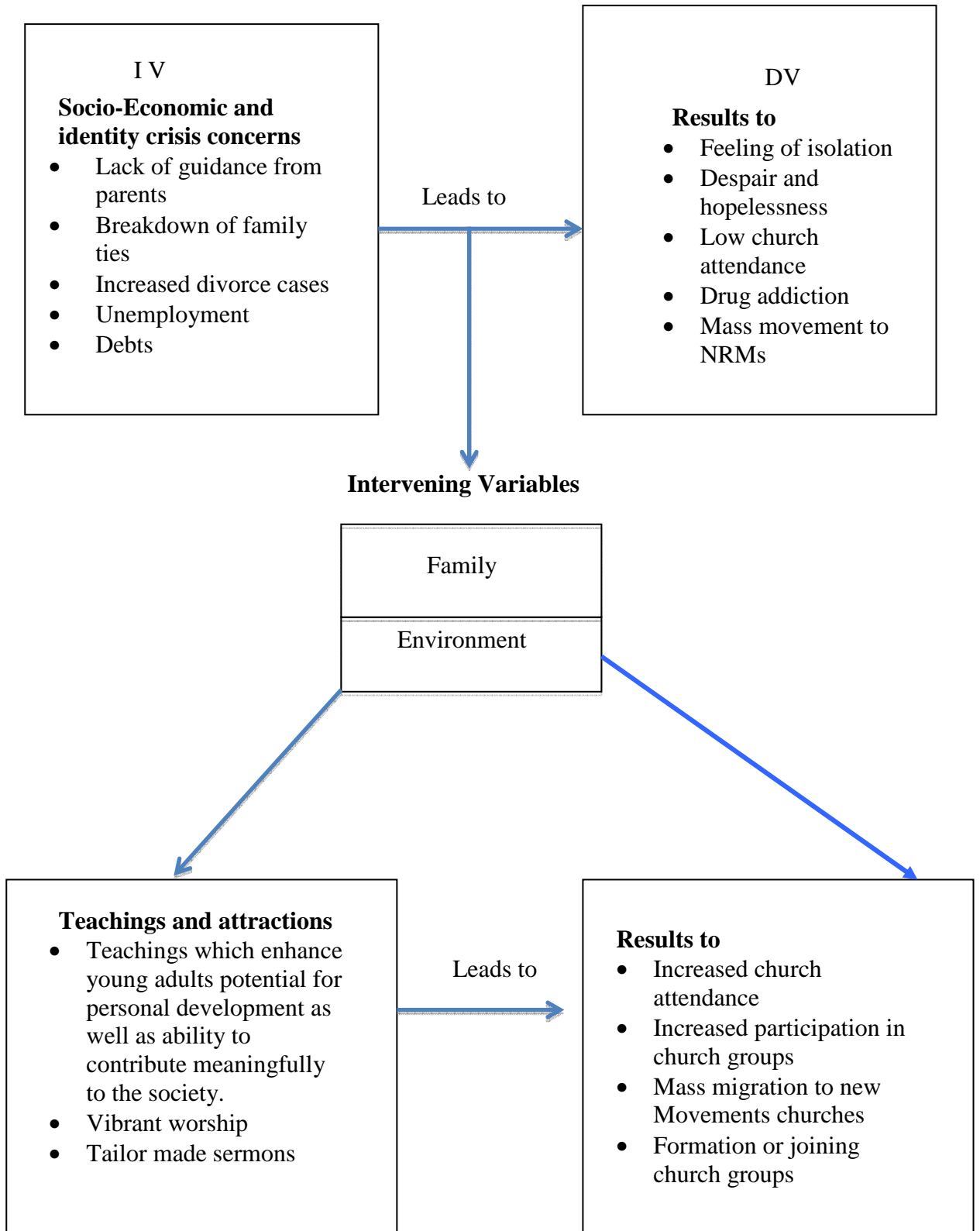
Habermas refers to the emancipatory nature of the critical exercise of human reason (in Lakeland 1990: 43). Therefore critical for liberation, is the relationship between critical investigation, reflection and action. Social analysis will be used to unmask the challenges young adults face in Nairobi and systems that sustain them. Through insertion the research is able to have an in depth understanding of the young adults concerns. The pastoral cycle is not just a theory or tool of interpreting the world but changing it. The four moments process of Insertion, Social Analysis, Theological Reflection and Pastoral Planning are crucial to this study. Through insertion and social analysis the crisis of young adults is identified and analyzed. Through theological reflections, the researcher is able to identify a way forward to the concerns of young adults that characterize the youth crisis. Practical interventions are at the pastoral level pastoral planning.

Conceptual framework

IV-independent variables. DV- dependent variables

In the conceptual framework depicted in figure 1, socio-economic challenges and identity crisis of young adults (independent variables) are hypothesized to be major concerns of young adults as a result of this crisis young adults are moving to New Religious Movements (dependent variables.) The intervening variables are environment and family. For example socio-economic challenges such as such as unemployment, lack of guidance from parents, breakdown of family ties leads to low church attendance, mass migration of young adults in the NRMs as they look for a family setting.

Table 1.1 Conceptual Framework



1.9 Scope of the study

This study confined itself to Mavuno Hill City formerly located in Nairobi's South C area. This was due to limited time and being in Nairobi Mavuno hill city was convenient for the researcher. In addition, the sample of 80 young adults selected and 3 pastors from Mavuno hill city will be representative of other Mavuno Campuses. The researcher was able to access the respondents in Nairobi and conduct the study effectively.

1.10 Limitations of the research

Mavuno church is a closely-knit church that was hard to penetrate. To overcome this, the researcher made several contact within 'Freedom behind bars-FBB' a Mavuno frontline initiative. These people became respondents and introduced the researcher to other people and groups in church. The FBB members invited the researcher to their LGs. LG members formed part of the study's respondents.³The researcher joined Mizizi class of September 2013 at Nairobi Baptist- Ngong road to get a first hand understanding of concerns of young adults who sign up for Mizizi. The researcher made use of the active Mavuno social media interactions, emails, interviews to seek audience with key church leaders and pastors.

Pastors had busy schedules therefore seeking appointments for interview was difficult. The researcher requested for the needed appointments in advance for proper planning. Questionnaires were administered and collected in other September 2013 Mizizi classes at Mavuno in South C. Life groups are organized geographically and happen on different days therefore it was equally difficult to use questionnaires especially when it came to the collection. The researcher made use of a research assistant who was more familiar with the groups to collect the questionnaires. Some respondents preferred the researcher email the questionnaires,

³Freedom behind bars (FBB) is a Mavuno frontline initiative that teaches the Mizizi course to inmates in Prisons. Mizizi also runs a re-integration program for inmates who leave prison.

some of the emailed questionnaires were not emailed back on time making it hard to collect data in time. Information that could not be obtained through the questionnaires or where the members were in accessible, the researcher used participant observation by attending several worship nights and church service.

1.11 Research Methodology

The study applied purposive and stratified sampling. The data collection tools employed were questionnaires, interviews and participant observation as explained below.

1.12 Sampling

The target population was young adults and Pastors at Mavuno church Nairobi. The accessible population after sampling was 83. 80 young adults and 3 Pastors.

Category	Male	Female
1. Young adults currently in Mizizi-	10	10
2. Young adults who have completed Mizizi	10	10
3. Young adults in life groups	10	10
4. Young adults serving at Mavuno	10	10
5. Mavuno Marathon pastors	1	1
6. Executive Pastor	1	

The research focused on Mavuno church Bellevue drive South C. The researcher employed purposive and stratified sampling to select the sample. The researcher used purpose sampling to select young adults of age 18-35 both male and female. Young adults were stratified into 4 sections: those who were currently in the September- December Mizizi session, those who had completed Mizizi, those in life groups, and those serving in different areas at Mavuno for example worship and other church groups, Stratified sampling technique was used to ensure that the target population is divided into different homogeneous strata, and each sub group (strata) was represented in the sample in a proportion equivalent to its size in the population. This ensured that each sub group characteristic was represented in the sample thus

raising the external validity of the study. Through various members, church leaders and pastors who have direct links with young adults through the various groups in the church, the researcher was able to collect data required for the research.

1.13 Data collecting instrument

Questionnaires, interview and participant observation were the main tools for collecting data. In cases where certain respondents could not be accessed in any of the church groups snow balling was used. The selection of these tools was guided by the nature of data to be collected, the time available as well as the objectives of the research. The overall aim of the research was to identify Mavuno church's response to the concerns of young adults. The research was mainly concerned with perceptions, views, attitudes, knowledge, rituals, ceremonies and liturgy. Such information can best be collected through the use of questionnaires, interview and participant observation. The balance between the quality and quantity of information was useful for fuller explanation of the phenomena under investigation. Questionnaires were used where variables such as views, opinions, perceptions and feelings of the respondents could not be directly observed. The target population was largely literate and is unlikely to have difficulties responding to questionnaire items.

Conclusion

In this chapter, the researcher has explored the reasons for undertaking the research. Introduced the Emile Durkheim' functionalist theory of religion as well as the Pastoral Cycle as advanced by Holland and Henriot have been adopted as the study' theories. The limitations of the two theories have been discussed. Literature reviewed focuses on NRCMs, concerns of young adults and approaches from different churches. Church models have also been explored in the literature review. The study selected a sample of 80 young adults and 3 Pastors. The data collecting tools used are questionnaires, interviews and participant observation.

CHAPTER TWO

HISTORICAL BACKGROUND, DEVELOPMENT AND ADMINISTRATIVE STRUCTURE OF MAVUNO CHURCH

Introduction

In this chapter, the historical background, development and administrative structure of Mavuno Church will be discussed. Causative factors namely out of which Mavuno emerged will be explored. Mavunos' administrative structure will also be explored as well as the churches vision, mission, values and strategy. In the last part of this chapter, Mavuno campuses will de discussed.

2.1 Background of Mavuno Church

In this session, the background of Mavuno church is explored and its causative factors discussed.

2.1.1 Causative factors

The study identifies the causative factors of Mavuno church as historical, political, sociological, theological, leadership and relating to the 2012 government land policy.

2.1.2 Historical

The history of Mavuno church can be traced to 1952 when a group of missionary British settlers from the Plymouth Brethren tradition settled in Kenya. The group intended to start a church strong in evangelism and open to all denominations. The Plymouth brethren, is a conservative church that focuses on evangelism and bible exposition. The Low Church, evangelical Christian movement can be traced to Dublin Ireland, and has roots in Anglicanism.⁴The group emphasizes on Sola

⁴Low church is a term of distinction in the Church of England or other Anglican churches initially designed to be derogatory. In the 17th century during a series of doctrinal and ecclesiastic challenges to the established church, commentators and others began to refer to those groups favoring the theology, worship and hierarchical structure of Anglicanism as the truest form of Christianity therefore high church. By the 18th century, those theologians and politicians who sort more reform in the English church and a greater liberalization of church structure were called low church.

Scriptura that is the Bible is the supreme authority for practice over tradition. The group later became famous for their evangelistic Sunday evening program “The Gospel hour” aired on Voice of Kenya now Kenya Broadcasting Corporation. The group at first met at the Girl Guides headquarters next to the Nairobi arboretum and went by the name Nairobi non-denominational church. It became the first non-denominational church in Kenya. In 1955, the church changed its name from Nairobi non-denominational church to Nairobi Chapel. The small church grew rapidly prompting a need to look for a new venue that would accommodate the large congregation. The group purchased land next to the governor’s mansion and constructed a new church in what is today Mamlaka hill chapel. Through the Gospel hour show, Nairobi chapel was able to reach out to many people across Kenya.

2.1.3 Political

The quest for independence and a growing spirit of nationalism in Kenya started in 1921 with Harry Thuku (1895-1970).⁵ Thuku was one of the pioneers in the development of nationalism in Kenya. The Kenyan communities held the following grievances against the colonial government: Land that a source of livelihood of many communities had been grabbed and declared crown land, forced labor, introduction of hut tax, Kipande system, imposition of a new form of government that did not recognize the traditional form of leaders. The condescending attitude of the European missionaries towards customs, traditions, beliefs and practices was another factor grievance. The practices condemned by the missionaries were polygamy, snuff taking, beer drinking, female circumcision, traditional dances of different communities

⁵For more information on the history of Kenya and the struggle for independence refer to Ogot, B.A. and Ochieng, W.R eds. Decolonization and independence in Kenya, 1940-93 Ohiu U.Press, 1996. As well as Smith, David Lovatt. Kenya, the Kikuyu and the Mau Mau. Mawenzi 2005.

There were various attempts from Kenyan leaders to forward the grievances to the colonial government. This was done by the formation of nationalistic associations. The associations were: Young Kikuyu Association (YKA) founded by Harry Thuku in 1921, East African Association (EAA) founded by Harry Thuku in 1922, the Kikuyu Central association (KCA) founded by Harry Thuku in 1924 and the Kenya African Union (KAU) founded by in 1941.

The colonial government failed to address the concerns of Kenyans raised by the associations. Leaders of the associations were arrested and detained. For example, Harry Thuku's was arrested and detained in 1922. His arrest led to protests outside Nairobi central police. The protests resulted in the massacre of 23 people outside the station. KAU's efforts to win self-government under African leaders were unsuccessful. Kenyans resistance to colonial powers and the supremacy of settlers in Kenya became more militant. The Mau Mau movement began as a response to this oppression of Kenyans by the colonialists.

In 1952, the Mau Mau began advocating violence against the colonial government and white settlers. The Mau Mau fighters were fighting guerilla warfare. From 1952 to 1959, Kenya was under a state of emergency. The state of emergency had been as declared by the colonial government arising from the Mau Mau revolt. British troops namely the royal army and air force were called in to quell what at the time was understood and interpreted as rebellion from the natives. Nairobi Chapel became a church where British soldiers would frequent to listen to the Gospel. The church grew in numbers. In 1957, Nairobi chapel started a Sunday school program to cater to the growing number of British soldiers and local peoples children. The program became one of the most definitive steps for the church.

Meanwhile in 1963 under the leadership of the late president Jomo Kenyatta Kenya gained independence. The result was many of the British soldiers being recalled back to England. Concomitant with this recall, came dwindling membership at Nairobi chapel. This was largely because majority of the church members who were from the British settler community and army personnel returned to England. The

church had been left with 20 White and African adults. At the same time Royal College now University of Nairobi, bought land around the Nairobi chapel and built students residential houses. Although university students surrounded the church, few of them attended church service. The church was labeled a ‘Mzungus church’ (white mans church.)

2.1.4 Sociological

The shift from the British colonial system to independency brought with it new changes. The employment prospects led to rapid rural to urban migration. Families were moving into the city in search of employment, better social services and education. New suburbs were emerging as Nairobi city grew rapidly. A combination of these factors, led to a disruption in existing social structures. With the growth of new cities, there was rise of a working class. Some of the members of Nairobi chapel moved to the new suburbs and began attending services in their new churches. This movement of members to new churches left Nairobi chapel with less than 20 adults.

2.1.5 Theological

Leaders of Nairobi Chapel concerned with downward spiral trend that the church was going through engaged in 6 months of prayers. After the 6 months, they felt that God was calling them to request assistance from an independent African led church in Nairobi. The African led church would help maintain the chapel’s strong teaching ministry, leadership and help bring about church revival by reaching out to the surrounding communities especially the University of Nairobi fraternity. The church would as well help indigenize the chapel’s leadership and congregation. In November 1989, a delegation from Nairobi chapel was sent out to seek assistance from Reverend Mutava Musyimi then Senior Pastor of Nairobi Baptist on Ngong road. The delegation was comprised of seven families led by Oscar Muriu an intern and his wife Beatrice. Part of the resolution was to request some members of Nairobi Baptist to move to Nairobi chapel. Oscar Muriu was asked to assume full pastoral duties. The church was revived again and began to grow in numbers. Many

young families many of them lecturers and university staff were attracted by the Sunday school program, others were attracted by the vibrant praise and worship which incorporated contemporary music. By 1993, the congregation had quadrupled growing to 3,000 adults and 800 children. The church held two services at first however as the numbers grew the church facilities could not accommodate the large numbers. The chapel held 7 weekend services that proved to be heavy workload on the part of the Nairobi chapel staff.

2.1.6 Leadership

To cope with the large numbers and in attempt to raise more pastors, the chapel began to facilitate a full time Christian ministry leadership development program and to sponsor Bible students to theological colleges. The partial scholarships were to Nairobi Evangelical School Of theology (NEGST,) Fuller theological Seminary California USA, and Duke University Durham USA. Five hundred people graduated from the leadership program with fifty other graduating from the theological colleges. The chapel envisioned to plant 300 churches around the globe. In 1998, the leaders of the church claimed that God was speaking to them about the need to expand in order to reach the needs of the society better. The members of the church, embarked on a journey to raise 40 million the amount needed to relocate. One of the fundraising methods they adopted were golf tournaments, baked cakes for sale, and fundraising walks. They were able to raise the full amount with alongside monetary gifts and donations.

Visionary leaders were Senior Pastor of Nairobi Chapel, Senior Pastor of Mavuno church became a key figure in the development of Mavuno church as will be discussed. He is committed to changing Africa by raising leaders that will impact the church in this generation and the next. The fact that there were able, qualified leaders and visionary in the church both academically and theologically catalyzed the process of growth of the church.

2.1.7 Government policy

In 2000 Nairobi chapel acquired a 14-acre piece of land costing 40 million on Ngong road. In 2002 the new government stopped development of all land near forests. The government policy was arrived upon realization that landlessness was one of the root causes of poverty and inequality. Forestland had for long been over-exploited by communities that lived near and in forests as tree cutting and sale had become almost an economic activity. The policy also aimed at: resolving the issues of landlessness among many communities, conserving forest land and trees, recovering land that had been allocated to people illegally mostly as form of political rewards and recovering land that had been taken by white settlers. With the introduction of this policy, the plan of the Nairobi chapel of relocating to the land they had bought on Ngong Road was crashed. At the same time the church was struggling with the large congregation and an overworked staff. The elders of the Nairobi chapel convened and agreed the way forward would be to sub-divide the congregation to five churches under the five pastors on staff. In 2005, these 5 congregations were sent out with different names as follows:

- (i) Mavuno church- Mavuno church formerly Mavuno central is now Mavuno hill city under Pastor Muriithi Wanjau. A Nairobi chapel church plan ‘city transformation center’ led by Pastor Simon Mbevi, merged with a section of Nairobi chapels congregation to begin Mavuno church. The congregation formerly met in Bellevue in South C but relocated to Mlolongo Athi River in March 2014.
- (ii) Mavuno Mashariki – Mavuno Mashariki was planted by Pastor Gowi Odera on the east side of Nairobi. It was initially located at Jericho social hall. It is located in an area with a large potential of growth and whose population is predominantly young adults. Mashariki joined the Mavuno Family in May 2010 and has a vision to plant churches all throughout the East lands area of Nairobi. The church is now located at Natu court off the Donholm roundabout and is under the leadership of Pastor Richard Chogo.
- (iii) The covenant chapel -The congregation moved to the West of Nairobi on

Waiyaki way in Westland's in a predominantly Asian community. The congregation later merged with the Kileleshwa covenant community church. To date, the church has a congregation of 450 adults and 200 children. It is under the leadership of Pastor Ken Kamau

(iv)Mamlaka Hill chapel – This is the church that occupies the old Nairobi chapel. It continues to attract large numbers of college and universities students with a large number of students from the University of Nairobi. Pastor Charles Ng'ang'a leads it.

2.2 Development of Mavuno church

In April 2005 the congregation under Pastor Muriithi Wanjau first went by the name Mombasa road church plant. During a pastors retreat on the 14th of July 2005, two names for the church were proposed 'refuge (place of healing) and harvest (place of growth and impact.) Harvest was the name the pastors settled for. Harvest, better summarized the church's mission which was to be a place of healing and impact. The resort to use the Kiswahili name Mavuno instead of harvest was deliberate. The pastors felt young adults would easily relate to the name Mavuno other than harvest. The name Mavuno would arouse their curiosity and lead them to wanting to know more of the church. The name Mavuno also refers to the church's specific call to go and bring harvest. Harvest in this context to mean the church exists to fulfill Jesus Christ's mandate. The mandate is to seek those who are considered lost. The lost in this case being the unchurched urban young adults who are isolated from themselves, God, the church and their community. Mavuno would enable the unchurched young adults to realize their purpose in life, connect with God, t heir church and the community. Mavunos' main task as a church is to bring unchurched (Mavuno-Harvest) who think church is irrelevant people to God and to turn them into followers of Christ through the Mavuno marathon discipleship.

Mavuno held its first service on Sunday August 7th 2005 at the South C sports club along Muhuti road. The venue had its own challenges, limited capacity, poor visibility and inaccessibility due to a poor road proving it difficult to reach the wider

community. Due to inaccessibility of the sports club, many people opted out and stopped going to Mavuno, only 400 people remained. An alternative to the sports club had to be looked for. A relocation team was set up to look for a new venue. The relocation team identified Bellevue in South C of Nairobi as the preferred location as it was more accessible. The group of 400 raised thirty million Kenyan shillings so as to enable them purchase the piece of land. In the first year, Mavunites gave their full months salary above their tithe. The ability of the 400 Mavunites to raise 30 million motivated them and elevated their faith. Mavuno moved to Bellevue in July 2008 and held its first service there in May 2009 with 400 people. In a month the congregation grew to 1,600. To date the church has over 5000 members and is present in five cities Nairobi, Lusaka, Kampala, Blantyre, Kigali and Berlin.⁶In Nairobi, Mavuno has three campuses in Nairobi; Mavuno Down town which meets at Ufungamano house, Mavuno Mashariki in Donholm and Mavuno hill city formerly in South C now in Mlolongo Athi river.

It is important to note that these churches with the exception of Mavuno Berlin began with Mizizi. A group of people in Lusaka, Kampala, Blantyre, Kigali went through the Mizizi course. After the Mizizi course the Mizizi graduates would encourage others to take the course. Large numbers of people took the course the result was in the founding of a church with the Mizizi graduates. Mavuno Berlin was started by a German couple Mr. and Mrs. Daniel Flechsig who after were worked at Mavuno for two felt that God was calling them to go back to begin a Mavuno campus in Germany. They went back to Germany to start a Mavuno campus. At the time when they made the decision to start the campus Emmanuel Full Gospel church had dwindled in membership it was down to 20 members. EFGC reached out to Pastor Daniel Flechsig to help them revive EFGC. They requested Pastor Daniel to be their senior Pastor. The Pastor shared his call to begin a Mavuno campus in

⁶The information of how Mavuno spread to the other cities was disclosed to the researcher in an interview with Pastor Kyama Mugambi on 25th February 2014 at Mavuno Church South C. Pastor Kyama is the executive Pastor in charge of expansion that is mission work for Mavuno Church.

Berlin. The members of EFGC agreed to rebrand the church and rename it Mavuno Berlin. They agreed to submit to Mavunos' Vision and Mission. EFGC rebranded their church to Mavuno Berlin.

Between 2005 and 2007, there were continuous discussions held by Mavuno executive pastors, staff and volunteers who were then working at Mavuno. The conversation that took the form of staff meetings and retreats, identified and analyzed what they thought was ailing the church in Africa and Kenya in general in reference to young adults. They identify the following problems: ⁷

- (i) Africa is a paradox: richest continent, dilapidating poverty. Low self-confidence, brain drain, poor leadership and exploitation. The heart of the problem is the problem of the heart.
- (ii) Most of Africa's population is youth – 70% under 35yrs. In Kenya 80% claim to be Christians but less than 16% attend church any Sunday. Most churches are geared to reach people 40+. Most churches do not speak the language of the youth and seen to be irrelevant.
- (iii) 10-15% of population is educated (past secondary education). They are connected, aware of world events, think globally and switched on. Western missionaries bypass this segment because they are not looking for handouts. They are ignored because they are not needy. The result of ignoring this segment of the population: Though having homegrown solutions that can transform Africa, they continue to live selfish lives, Africa will always need developmental organizations. It will sink deeper and deeper into debt and will always be a recipient (Mizizi training Manual:6)

⁷In an interview with Pastor in charge of the marathon Pastor Angie Gatamah held on 20th October 2013 at Mavuno Church South C, the concerns of the Mavuno Pastors and leaders about the church in Africa were discussed.

The leaders of the church argued that the only solution to these problems was;

The church needs to repackage the gospel for every generation. Maintain the principles but change the methods. Where are the churches that are seeking to reach the majority population that has greatest potential for change with life changing message of Jesus Christ? There is need of a church that speaks the language of the youth and provides a compelling process of transforming self-centered people into passionate people who are impacting society.”

From this proposed solution, the leaders were able to develop the mission of the church to be “ turning ordinary people into fearless influencers of society” Around this mission the Mavuno church defined its core business as one of reaching out to unchurched urban young adults and them into followers of Jesus Christ through the Mavuno Marathon.

2.2.1 Mavunos target population

After an identification of the problem facing the church in Kenya, one of the leaders Mwendu Mwendu who had been there since Mavuno begun, asked the team these critical questions;

“Who are you targeting with your message? Who are you trying to reach out to as a church? What type of people do you want to fill those seats?”

The team developed profiles of their target population who they named ‘Mike and Makena.’ Mike and Makena are names used as representation of male and female unchurched urban young adults. Though Mavuno is a church open to all, the team felt that narrowing down their focus to a particular group would result in greater effectiveness in outreach. Secondly that few churches were able to reach that target group who they argue are very influential. The leaders narrowed down the profiles of this target population as follows:

The unchurched male young adult is 28 years old. He lives in South B, but aspires to move to Kileleshwa or Kilimani, works for a multinational and desires to move up the corporate ladder and be wealthy. He desires to engage in deals outside of employment that will hasten wealth acquisition, He enjoys life, but is not yet focused and may not yet be ready to get married. Has an image/lifestyle to protect, watches the English premier league and decides when he wakes up whether to go to church.

The unchurched female urban young adult is 27. She works in the communication industry, marketing, and advertising, is dating and desires to get married. She lives alone in South C, Owns Toyota, loves to shop, she is hair & beauty conscious, is resolving family issues, hangs out a lot with her girlfriends. She was in Christian Union or church at some point, used to be saved and is concerned about spiritual matters.

These profiles enabled Mavuno church design strategies and communication that would specifically attract and retain their target population. Through the Marathon Mavuno aims at enabling young adults to find their purpose in life, connect with God, their church and the community. Those who do not fit into the young adults profile but have a passion for reaching the unchurched are also encouraged to attend Mavuno church. Mavuno Pastors and leaders argue that unchurched young adults whom they target belong to the middle class. This was confirmed to the researcher in an interview with one of the Pastor in charge of the Mavuno Marathon.

As a church we are strategic about who we want to reach out to. Our vision is to plant a culture defining church in every capital city of Africa. Our strategy is to change a city, take a continent, and win the world. We believe that in every city there are groups of individuals who have the resources to influence cities and to bring transformation. These groups of people are the middle class. Africa is ripe for transformation and through the middle class change will be possible.”

Those who do not fit into the target population that is are not young adults, are still encouraged to be Mavunites. Those who are not young adults can continue being Mavunites to offer to mentor young adults.

2.3 Mavunos Strategy

Mavunos strategy of reaching to the unchurched young adults is summed up in the Mavuno Marathon. The Marathon is a discipleship tool stages a new believer goes through that helps him or her to grow spiritually. Through the Marathon young adults are able to identify their purpose and roles in their individual life, in their families, work places, church and society. Mavuno church lays great emphasis on relationships and at each stage of the Marathon relationships between. The relationships are between an individual and God, the family, place of work and the society are reinforced. Each of the stages in the process enables the new believer to grow spiritually with a support system from pastors and members in the church, family and society. The Marathon comprises of five stages as discussed below.

Stage 1: Society

At this stage young adults live in a chaotic society. The chaos renders the young adults to be complacent. Mavuno holds several outreach activities aimed at attracting young adults to attend a Mavuno Sunday service. The outreach activities include a village Christmas, a village Easter, spread the love (a musical festival which hosts several musicians) and children play days.

Stage 2: Church services

Once the individual attends a Mavuno Sunday service, they are greeted and welcomed by friendly ushers (both male and female.) The Wow Mavuno service is designed to ensure one comes back for another service.⁸The first time visitors are

⁸Wow Service is characterized by vibrant praise and worship from a lively congregation.

greeted and ushered into the church. Vibrant praise and worship and a welcoming community' ensures that he or she attends services regularly. During the service the guests are encouraged to join Mizizi. This is usually done through a video of young adults who share their stories of how transformation through Mizizi.

Stage 3: Connect

Through Mizizi young adults identify their life purpose, form a relationship with God, the church and community. Young adults who complete Mizizi and graduate class after completion join a life group.

Stage 4: Life groups

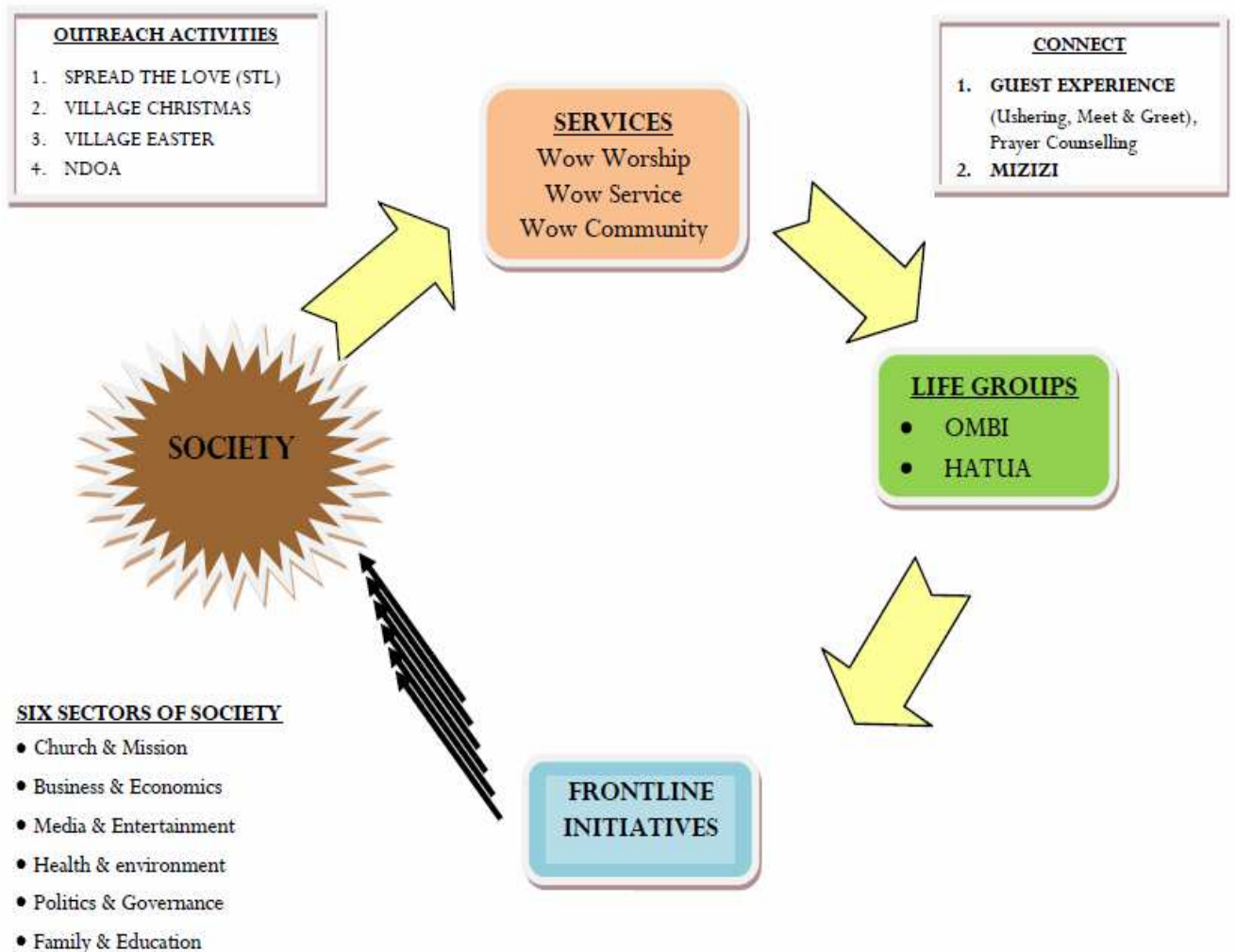
Through the life groups, the young adult becomes committed to the church. He or she encounters other courses that enable the individual grow more spiritually. The courses are Simama, Ombi and Hatua

Stage 5: Frontline initiatives

At this stage, the young adult is aware of their purpose in life and is connected to God, their church and community. They are now well placed to give back to the community by initiating projects that will be of benefit to the community.⁹

⁹Information on the Mavuno Marathon can be obtained was obtained from the Mizizi training manual: 5

Table 1.2 The Mavuno Marathon



Mavuno's Vision ... Turning ordinary people into Fearless Influencers of Society

We are changing the City..... Taking the Continent Winning the World

Table 1.3 below is the Mavuno Marathon explained in details from stage 1 to stage 5. Each stage is a point of transformation for the individual that prepares them to take up their position in the church and society.

Table 1.3 The Mavuno Marathon stages

STAGE	DESCRIPTION	TRANSFORMATION OBJECTIVES
1.Society	<p>State before church attendance: Complacency</p> <p>Overt behavior: The young adult does not attend church.</p> <p>Causes of complacency:</p> <ul style="list-style-type: none"> • Stereotypes held towards Christianity and the church. Christianity is assumed to be irrelevant and the church boring. • Un churched young adults have a prior Christian background have little or no church attendance. • The unchurched are not attracted to the Church but to something that meets their needs. 	<ul style="list-style-type: none"> • Mavuno churches outreach events are which are designed to attract unchurched and get them to attend a Mavuno church service. <p>Outreach events include estate fun days, Ndoa which is a ten weeks course that focuses on marriage and family life, Lea a ten weeks course that teaches on parenting.¹⁰</p> <ul style="list-style-type: none"> • The services are designed specifically for the sight and sound generation, they are designed in a way that causes people to want to come back.
2.Church Services	<p>State after attending a Mavuno service: Consumer</p> <p>Overt Behavior: The unchurched individual attends Mavuno services</p>	<p>A major aim of Mavuno service is to Motivate people to commit to the Mizizi course. The objective of the ten weeks course is to:</p> <ul style="list-style-type: none"> • Help people have a personal

¹⁰Ndoa is a Kiswahili word for Marriage whereas Lea is a Kiswahili word for bring up.

	<p>regularly</p> <p>At this stage the consumerism is characterized by:</p> <ul style="list-style-type: none"> • The individual may be a non-Christians or a nominal Christian • Intensely aware of their own needs mostly unmet and interested in God meeting their needs • Begins to encounter God primarily or only in the Sunday service • They are not connected to other Christians in a big and regular way • They are independent and are satisfied with participating from a distant • Are comfortable attending Mavuno church, they feel that Mavuno church is their church • They will give or donate money when it makes them feels good or out guilt 	<p>relationship with God</p> <ul style="list-style-type: none"> • Enable people to discover their purpose in life • Form exciting and close relationships with other Christians in a safe space, which helps them, become vulnerable prompting them to talk about their deepest concerns. The group of people who go through the Mizizi course together later form a life group. • During the Mizizi course, participants also learn Mavuno values, vision and mission
<p>1. Connect</p>	<ul style="list-style-type: none"> • Expected action: Connected <p>Overt behavior: Attends Mizizi and joins a life group</p> <p>At this stage the connectedness is</p>	<ul style="list-style-type: none"> • Through Mizizi, members meet weeks in Life groups where they apply the Sunday Mavuno church sermons. Occasionally Holy Communion is celebrated in life

	<p>characterized by:</p> <ul style="list-style-type: none"> • Connectedness to others, which can be seen from the deed friendships formed throughout the ten weeks of Mizizi • A move from being mere readers of the Bible to bible application and being accountable to others in the group. • The individual goes through the Life group curriculum. After Mizizi, the individual goes through a 3 months induction session in LG. 	<p>groups. In the LG, people form a strong support system that helps then support each other through life.</p> <ul style="list-style-type: none"> • In the LGs, other ten-week courses namely Hatua and Ombi are offered.
<p>2. Life groups</p>	<p>Expected action: commitment</p> <p>Overt behavior: The individual attends an LG meeting weekly.</p> <p>At this stage the commitment is characterized by:</p> <ul style="list-style-type: none"> • The individual owns Mavuno church’s vision, Mission and values Prays regularly for Mavuno church and the leaders • Tithes regularly and gives/ donates to the church sacrificially • The individual serves in a Mavuno ministry 	<p>The LG curriculum helps to train</p> <ul style="list-style-type: none"> • Members in LGs to Identify with Mavuno church’s vision • Learn spiritual disciplines that will help them succeed in the Christian walk for example Simama Hatua and Ombi • Learn high skills that will help them become live up to the standards and values of Christianity. • As part of the training in the LG curriculum, Mavunites serve in church ministry and also engage in LGs activities such as visit to homes and other societal transformation

		activities.
3. Frontline initiatives	<p>Expected action: Compelled</p> <p>Overt behavior: Individuals serve with Others In a frontline initiative that is aimed to benefit in one of the sectors in society.</p> <p>Mavuno focuses on these 6 areas in society.</p> <ul style="list-style-type: none"> • Church and mission • Media and arts • Business and the economy • Family and education • Politics and governance • Health and the environment <p>At this stage, a compelled Mavunite will demonstrate the following</p> <p>A re-oriented life around the Kingdom of God</p> <ul style="list-style-type: none"> • Has a call to a ministry that is driven by their faith to act and to make a difference in society convergence between their faith and professional life • Prays regularly for the church, society and nation sacrifices their time, 	<ul style="list-style-type: none"> • At this level, Mavunites are self-motivated and equipped to lead and impact the society. Mavunos' role is to facilitate them to achieve their God given vision in this sectors • Church and mission • Media and arts • Business and the economy • Family and education • Politics and governance • Health and the environment <p>Mavuno church does this by:</p> <ul style="list-style-type: none"> • Commissioning Mavunites to exercise leadership and to represent Mavuno to the society. • Connect them with resources and networks gives them recognition, spiritual cover in form of prayers and affirmation. • Encourages and facilitates them to mentor other leaders in the congregation • Holds them accountable to their kingdom vision and to

	<p>money and skills to serve in the frontline initiatives</p> <ul style="list-style-type: none"> • Mentors other in and outside church • Directly impacting society as an extension of Mavuno 	<p>high standards of integrity.¹¹</p>
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2.3.1 Mission

Mavunos’ mission is ‘*Turning Ordinary People into Fearless Influencers of Society*’. The mission revolves around the target population who are unchurched young adult. Through the Mavuno Marathon unchurched young adults are turned into followers of Jesus Christ.

2.3.2 Vision

Mavunos’ vision is ‘*To plant a culture defining church in every capital city of Africa and the gateway cities of the world by the year 2035.*’¹²

Mavuno argues that there are six pillars of culture. These six pillars are Church and mission, Media and arts, Business and the economy, Family and education, Politics and governance and Health and the environment. Mavuno refers to these six pillars as the six sectors in society. In order for the six sectors to function effectively and have impact on the life of young adults and other people, they must be governed by some values. The values (which are the values that Mavuno has adopted as a church) that are to drive these six sectors in any society are relevance, excellence,

¹¹The Mavuno Marathon stages are documented in the Mizizi training manual: 6,7.

¹²Mavunos’ audacious attempt of planting culture defining churches in major cities of the world was explained to the researcher in an interview with Pastor Kyama Mugambi on 15th February 2014 at Mavuno church South C.

authenticity and passion (REAP.) According to Mavuno the six pillars of culture are to have lasting impact on the lives of people and must be put into place.

Mavuno argues that the church is the hope of the world. A culture defining church therefore to Mavuno means a church, which operates on the teachings of Jesus Christ and the above mentioned four values. Those who join Mavuno church will learn of the four mentioned values and use them to shape the six pillars of culture(sectors)which the individuals lives in. Mavuno's vision is divided into two sets of objectives; Short and long term objectives.

2.3.2.1 Short-Term Objectives

Raise a city impacting church that is ready for Africa. To achieve this, Mavuno focuses on two key objectives to change Nairobi and to prepare for Africa as will be discussed below:

Change Nairobi

Nairobi is the test site for the Mavuno Vision. Mavuno argues that a city whose culture is influenced by the church will build greater credibility for spreading the vision across the rest of Africa and the world. The intention is to raise 20,000 strong army of culture influencers in 5 campuses across Nairobi. The culture changers are trained by Mavuno to bring kingdom impact in every sector of society. The Nairobi church will also act as the headquarters and church-planting center for churches in the region.

Prepare for Africa

Test launching culture-defining churches in different capital cities that will share the same vision and prepare together to impact Africa in the next stage of the vision. To achieve this Mavuno will plant 10 culture-defining churches in African capital cities.

2.3.2.2 Long-Term Objectives

Mavunos long term vision for to be achieved by 2015 is to plant a city impacting church that is ready for Africa. To do this Mavuno had the following plans: To change Nairobi into a city whose culture is greatly influenced for the better by church, raise a 20,000 strong army of culture influencers in 5 campuses across Nairobi, who are trained to bring a kingdom impact to every sector of society, Prepare Mavuno church to launch for Africa by planting 10 culture defining churches in African capital cities - Kampala, Dar Es' Salaam, Lusaka, Kigali, Harare, Juba, Blantyre, Accra, Gaborone and start a church in gateway city church – Berlin. To date Mavuno has planted two campuses in Nairobi namely: Mavuno Mashariki and Mavuno down town, and 5 churches in 5 African cities namely: Nairobi, Kigali, Lusaka, Blantyre, and Kampala.

In 15 years (2025) Mavuno plans to take a continent to win the world. Mavuno intends to do this in the following ways:

Plant a culture defining church in every capital city of Africa and a gateway city church on every continent in the world, start an Africa-wide movement of fearless influencers in 54 countries who are impacting every sector of society. Mavuno church has planted Mavuno Berlin as the gateway city church to the world.

In 25 years 2035, Mavuno plans to win the world using the current generation of young adults. This will be done through the planting and presence of a culture defining church in the key influential global capitals. The six sectors of society are to be driven by the four values Mavuno believes are core for the six sectors. The values are discussed below.

2.3.3 Mavunos Values

Mavunos values are relevance, excellence, authenticity, and passion. The values are summarized by the acronym REAP. These are the values that guide Mavuno church.

2.3.3.1 Relevance

Mavuno church strives to remain a relevant church, with the understanding that 70% of Africa is under the age of 35 and few churches are set up to reach this demographic. According to the Pastor in charge of the connect department, Mavuno is of the view that these young adults are a ‘sight and sound’ generation.

It’s not just important to have the right message but to communicate it in their language; using symbols and media that they can relate to. Our target is not people going to other churches but those who are not in church at all. We thus use all possible means to engage them. The reason we do this is not to look cool or to fit in but as Paul says, ‘to become all things to all men in order to bring them to God.

2.3.3.2 Excellence

Mavuno is guided by the belief that excellence not only helps reach the target audience better, but it also reflects God’s nature.

After each day of Creation, He stepped back to evaluate His work and declared it good. Just as God is a God of excellence, Mavuno is a church of excellence. Excellence surprises and engages. It makes people to take part and to desire to belong. It brings glory to God. Mavuno believes that God has provided the church with a means to excellence through the use of spiritual gifts and that the Bible teaches that God has bestowed a spiritual gift on all His children, and that He blesses each local church with the spiritual gifts it needs to carry out the ministry that He has called it to.

Mavuno thus believes in equipping each member to serve with excellence in his or her area of gifting. When people serve from a position of spiritual gifting, then God blesses their ministry.

2.3.3.3 Authenticity

Mavuno believes that Christianity does not need any pomp the Gospel is God's power. There is therefore need to be real in interpersonal interactions within and without the church. This means being always genuine sharing from not just strengths but from weaknesses never seeking to pretend. This 'real-ness' extends through everything Mavuno does including services, ministries, interactions our day to day lives. Without authenticity, there is no transformation. Mavuno, seeks to be sensitive to others first and always ensure that sharing does not cause a hindrance to others spiritual growth.

2.3.3.4 Passion

Mavuno models this value on the life of Paul of Tarsus. They argue that just like Paul who was willing to be persecuted for his faith, Mavuno is passionate about its calling to reach the young generation with the good news of Jesus. They do whatever it takes whether done before or not to help them come to Christ. Mavuno argues that passion sustains mission and excellence.

2.4 Administrative Structure of Mavuno Church

Mavuno church emerged out of Nairobi Chapel. Therefore Mavunos' Senior Pastor reports to the Senior Pastor and the five elders of Nairobi chapel. The reporting is mainly on administrative and financial matters. Mavuno church's' Senior Pastor works closely with a strategic committee whose role is developing Mavunos strategic plan. Under the senior, pastor is a team of 5 elders who are 5 married couples drawn from the congregation. The elders assist the senior pastor to execute the mission of the church. Mavuno church initially had 5 male elders but for purposes of gender inclusivity adopted the couple's model. Under the senior pastor is the executive team with four pastors who are in charge Mavunos four departments. The four departments and their respective sub departments are as

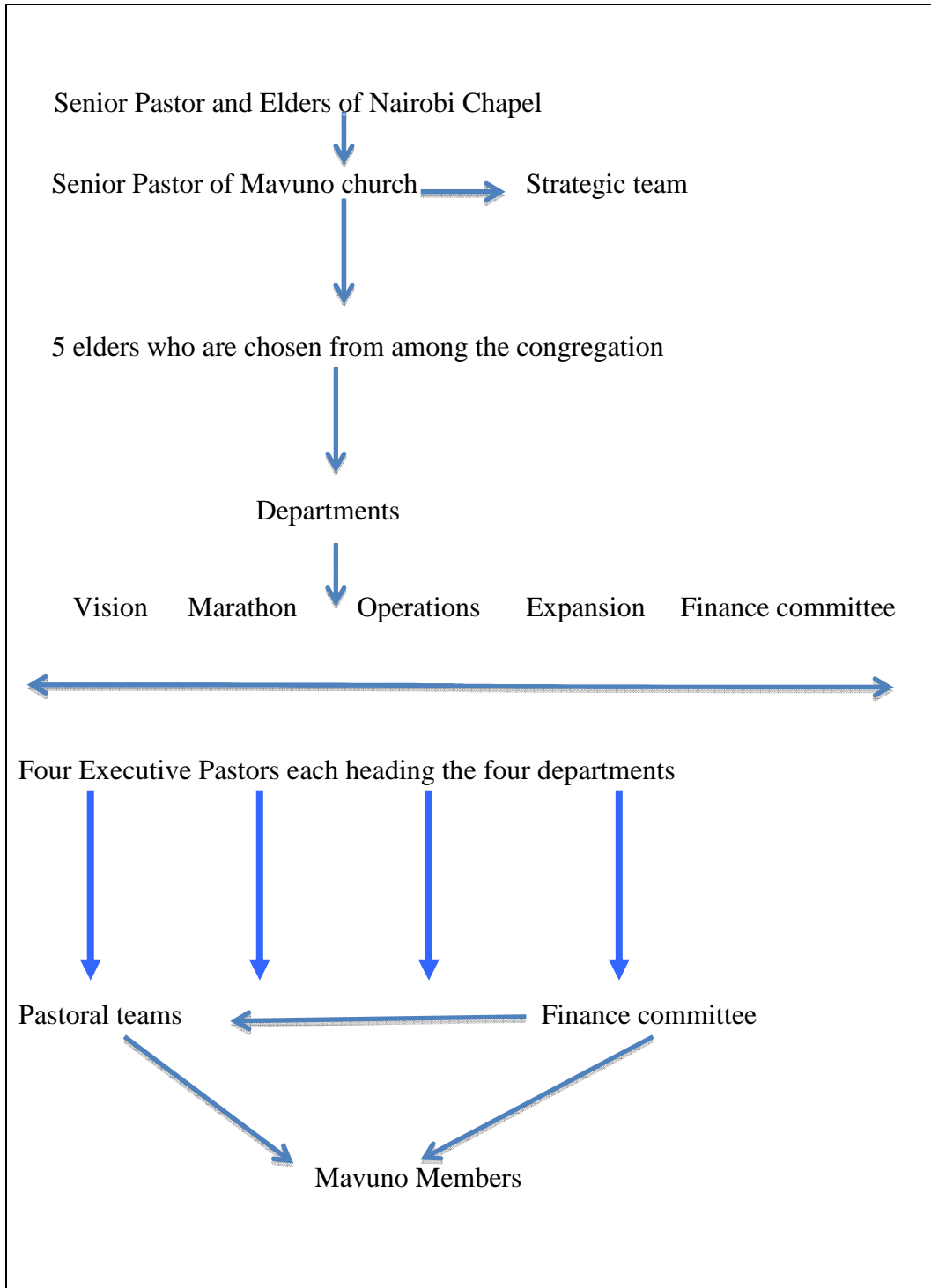
follows:¹³

- i. Vision department has three-sub department's communications, research and frontline initiatives.
- ii. Operations department has four-sub departments finance, facilities, administration and discovery a leadership development internship program.
- iii. Mavuno marathon department housing six sub departments greenhouse, teens connect, life groups, Ndoa and Lea, connect and Mavuno services.
- iv. Expansion department has two sub departments discovery Africa a three months program tasked with taking Mizizi to countries in African countries and Campuses which oversees all Mavuno campuses. Associate pastors head the sub departments.

There are one hundred full time and fully paid pastors at Mavuno. One becomes a pastor by first enrolling in a one-year internship program that acts as a process of discernment for the individual. Throughout the discernment process, the individual's gifts are identified and nurtured. Through the whole year a Pastor mentors the pastoral intern. After the one-year internship and after rigorous scrutiny the individual is appointed a pastor and placed in a department that matches their skills, gift, passion and talent. The pastoral team comprises of men and women. Under the pastoral teams are the members of the church who will most of the time be serving in different ministries on a voluntary basis.

¹³The administrative structure of Mavuno church was explained to the researcher in an interview with Pastor Angie Gatamah on 20th October 2013 at Mavuno church South C.

Table 1.4 Diagram of the administrative structure of Mavuno



2.4.1 Membership

Mavuno church is non denominational. There is no formal membership. One becomes a member by completing the ten weeks Mizizi course and joining an LG. In the LG the member is taught Mavuno church's values, Vision, Mission and goals. The sense of belonging is exercised in serving others in the church as well as in life groups.

2.4.2 Model of the church

Mavuno is of a hybrid model of a church. Mavuno started off a congregational model, but is slowly shifting into to the charismatic model. Charismatic leadership is modeled around Mavunos executive pastors most of whom were instrumental in the founding and growth of Mavuno church. There is an element of the congregational model of churches where the members determine how the church is ran through their service in the church, their professional skills being utilized by the church and through monetary contributions. Mavuno church relies entirely funded locally through the giving of its congregation. The sermons, songs, worship, are largely determined by experiences and concerns of young adults. The sermons are structured in a way that attracts and retains them. Mavuno also lays great emphasis on personal development of its members and in return encourages members to give back to the church by serving in different ministries.

2.5 Financial management.

Mavuno church encourages its members who are professionals in different fields to volunteer their skills in church. This ensures that programs are run with utmost professionalism coupled with a high level of efficiency and effectiveness.

Mavuno churches finances are managed in three ways:

- (i) Internally, there is a finance team drawn from professionals in the church who manage the finances. The senior pastor does not have access to the finances.

Responsibility of checks and balances, monthly review of audits books is handled by the financial team.

(ii) Externally

External Audit: The church consults external auditors. Delliott, a leading audit firm conducts an annual audit. They conduct the normal audition and also a forensic audit

(iii) Kenya Revenue Authority (KRA) audit

The church subjects itself to a KRA Audit yearly, after which it is presented with a certificate of clearance.

The audit report is made available to the public through the church's website.

2.6 Campuses

Mavuno church currently has 6 campuses as discussed below.

2.6.1 Mavuno Down Town

Pastor Kyama Mugambi started the church in 2006. It initially met at the tin restaurant at the KICC. It is referred as the first born of Mavuno church and has a vision of planting culture-defining churches near major university campuses around Nairobi.

2.6.2 Mavuno Mashariki

Mashariki started as an offshoot of Nairobi Chapel by Pastor Gowi Odera. It later joined the Mavuno family in May of 2010. Its vision is to plant culture defining churches all throughout Eastland's area in Nairobi. Pastor Richard Chogo now leads it.

2.6.3 Mavuno Kigali

Mavuno Kigali had their first service in November 2013 with one hundred people in

attendance. Pastor Jerry and Cynthia Rawlings lead the campus.

2.6.4 Mavuno Kampala

The church was began after four teams of Mizizi leaders commuted from Nairobi for a total of 44 weeks. The church was launched in May 2010. Pastor Anthony Njoroge leads it.

2.6.5 Mavuno Blantyre

The church was started in 2012 after four consecutive Mizizi classes. 39 people attended the Mizizi class in attendance. It was launched in November 2013 and is under the leadership of Pastor Waweru Njenga.

2.6.6 Mavuno Lusaka

The church was started after a team drove 3000km to launch Mizizi in October 2010. The church was launched in 2013. Pastor Charles Maina leads it

2.6.7 Mavuno Berlin

Mavuno Berlin located in Lichefelde near a war barrack. Church attendance has grown by over 300% in one of the most secular cities in Europe with a non-religious majority. It was launched in 2011. The congregation existed as Emmanuel Full Gospel Church (EFGC) congregation before and had been in existence for 100 years. Pastor Daniel Flechsig leads it Mavuno Berlin is composed of ninety nine percent Germans and one Ghanian.

Conclusion

From the inception of Mavuno church, the founders believed that the target population unchurched urban young adults as some held stereotypes towards Christianity and the church where by Christianity is assumed to be irrelevant and the church boring. The unchurched are not attracted to the Church but to something that meets their needs. Hypothesis one of this study “Having failed to find the right role models, counselors and guidance from parents, young adults have turned to Mavuno

church was verified. The study also found out, other reasons as to why young adults do not attend church are the rigid and rigorous doctrines preached in some mainline churches

CHAPTER THREE

RESPONSES OF MAVUNO CHURCH TO SOCIAL, ECONOMIC AND IDENTITY CRISIS OF YOUNG ADULTS IN NAIROBI

Introduction

In this chapter, responses of Mavuno church to socio-economic and identity crisis of young adults in Nairobi will be discussed. These concerns are economic hardships brought by unemployment and debts, hopelessness, family challenges, isolation and loneliness, the lack on inclusion young adults in leadership and identity crisis.

3.1 The Mavuno Marathon

The Marathon is viewed as processes and not programs. At every stage, the individual would move towards spiritual growth, responsiveness and transformation. The Marathon has key experiences each of which intends to move the young adult to a place of growth at the personal, family, work and societal level. Conceptualized in ordinary terms, the marathon is a spiritual growth tool. The Marathon attempts to enable young adults apply Christian values in their individual lives, their families, work places or businesses and society. In a sense, the Marathon aims at making Christianity a practical way of life as opposed to a Sunday practice. The Marathons holistic approach is largely why Mavuno is successful in attracting and retaining young adults at the church.

The main experiences in the Marathon are Mizizi, Simama, Ombi, and Hatua. Each of these experiences is designed to be stages of growth for the individual. Each of the experiences is a response to one of the following concerns: economic hardships as a result of unemployment and debts, hopelessness family challenges, isolation and loneliness, lack of inclusion of young adults in leadership position, identity crisis, and spiritual emptiness.

An individual who goes through the entire Marathon stages and experiences is expected to have moved from being complacent to committed. An individual who is

committed to their church and society contributes to the welfare of others in different sectors in society. Mizizi, Simama, Ombi, and Hatua are discussed in details below.

3.1.1 Mizizi

Mizizi is the Kiswahili word for roots. It is the first experience in the Marathon. Mizizi was designed by Mavuno Church' Senior Pastor and was originally called foundation class. It is a ten weeks course that is tailor made to enable Christians to be deeply rooted (hence the term Mizizi-roots) in their Christian faith. According to the Senior Pastor, Mizizi grew out of frustration as he expresses below: ¹⁴

As a pastor in charge of the new believers class at Nairobi chapel, I felt that the way the church in general did discipleship was not effective. I could see many who had been Christians for years and gone through multiple Bible studies but whose lives the Gospel had not significantly transformed. I felt that the problem was comparable to the Kenyan school system. We had focused on giving the right information, somehow hoping that it was enough to change them.....left with little choice, I met a group and told them I would take them through a foundation class that would be different from anything they had done before.....the emphasis right away was on practical application rather than rote learning.

Mizizi falls under the connect sub department housed by the Mavuno Marathon department. The pastor in charge of connect explained to the researcher how Mizizi works.

Mizizi equips unchurched young adults with practical skills that help them identify their purpose in life, God and the community. We encounter people who have all sorts of challenges namely: Addictions such as sexual and alcohol, homosexuality, illicit relationships, hopelessness, brokenness and hopelessness. Most of them often feel that no one is paying attention their

¹⁴The origin of Mizizi and why it was designed for can be obtained from the Mavuno Story (2010): 42

concerns. The churches which they come from are often more condemning than they are compassionate. Some of those who come for Mizizi are broken, from broken families, are sex, drug addicts, in search a place where they can share their experiences and not feel judged. Mizizi offers them a place where they encounter a people who are compassionate and willing to help them out of their different challenges.¹⁵

Mizizi is broken down into 10 weeks course; each week has a daily teaching, Bible reading, a question for reflection, and a prayer. Each Mizizi group meets weekly to share what each individual has learnt from week's readings and teachings. The individuals are encouraged to share their daily challenges in their small groups.

One key component of Mizizi is building new relationships. Group members within the ten weeks organize outside of class activities called 'bonding' where they meet, do fun activities such as having tea together, playing games as they get to know each other. Other activities in Mizizi such as evangelization in designated places and social justice in prisons are meant to equip individuals with skills on evangelization and social justice in prisons respectively.

There is a movie night at Mavuno South C with the aim of contextualizing key learning of Mizizi. The 10 weeks course is culminated by a Friday dinner dubbed Mathews party for individuals who completes the ten weeks.¹⁶The Mizizi graduates are asked to bring a friend they would like to take the course to the dinner. The official graduation ceremony is held on the Sunday that follows the dinner. During this service, each graduate is issued with a certificate of completion.

¹⁵The pastor in charge of connect (Pastor Trizah Gakwa) explained to the researcher how Mizizi works in an interview held at Mavuno church South C, on 18th October 2013.

¹⁶For a preview of the Mathews Party dinner refer to plate 19 on page 157.

3.1.1.1 What Mizizi does

The researcher signed up for the 10weeks Mizizi course class of September 2013 at Nairobi Baptist. This enabled the researcher to get an in-depth understanding of how Mizizi works. The 10 weeks enabled the researcher identify the following as the major challenges facing young adults in contemporary society: Financial crisis as a result of debts, addictions to pornography, sex and drugs, spiritual emptiness and a crisis of faith, relationship crisis, family problems that drag them down and leave them with wounds, identity crisis and hopelessness, isolation and loneliness in the urban setting.

The researcher's first encounter with a case of drug addiction was with Ruth (not her real name.) Ruth is a rescued drug addict and who serves at Mavuno church. Ruth had been invited by Mizizi facilitators to share her story. Her affluent parents cared little for religion. Ruth described her parents as Catholics by name. According to Ruth, she did not have a religious background and struggled with the concept of God. She entered into drugs as a result of low self-esteem though being in a good school where she had scored good grades. She had been over weight most of her life and her peers at a National girls school in Nairobi advised her to try smoking arguing it would help her lose weight. When smoking failed to produce the desired results, she entered into 'soft' drugs and alcohol, marijuana and red wine respectively. Before long, her vendor who was a member of a Catholic in the Westlands of Nairobi introduced her to Heroine.

My drug vendor has what at the front is a hotel in Nairobi. Inside the "hotel" is a designated room with a lounge where she sells the drugs. I would drive there, have my shot and pass out in the lounge only to wake up in the morning. My parents eventually caught me when the principal of my school called them after I failed to show up two days after the schools reopened. After a long search they found me sleeping in a backstreet in Nairobi's' River road in a complete mess. My parent's first reaction was anger and disappointment after which they disowned me and told me to go die. I lost all

hope. I was struggling with my addiction and the abandonment by my parents. A friend invited me to Mavuno church, she encouraged me to sign up for Mizizi that I did. My Mizizi group listened as I narrated my story, it was the first time in a long time that I felt safe. My class gave me the good support system I needed at that time and encouraged me to seek help from a counselor. I went to a rehabilitation center my Mizizi group that had now become a life group would visit and encourage me. I quit drugs, became a true Christian, was reunited with my parents, went back to school and I am now a second year student at St Paul's university studying Counseling Psychology. With my skills I hope to help others who struggle with drug addiction. Drug addiction is a huge problem today. Most parents do not realize that some realize only too late. I am concerned that most of the drug vendors in Kenya are Christians.

Apart from additions, the researcher identified that some young adults felt lonely and isolated in Nairobi. The loneliness is brought by the formal relationships and individualism in the urban setting. The young adults claimed they could no longer fit into their churches their parents belong. One young adult had this to say about his parents church:

What business do I have to do with a church whose main preoccupation is to take people to heaven? The leaders in my parents' churches care little of our concerns as young people. For example for me who is unmarried, what advice are the leaders in the church or the people themselves giving me as I look for a marriage partner? Nothing! I have to go to church everyday and listen to sermons about how going to heaven should be my life goal.

Majority of the young adults the researcher met said the churches their parents attend lack a platform where their concerns can be listened to and hopefully addressed. They join Mavuno with the hope that they will find a listening ear. Young adults also suffer a bankruptcy of hope when life in the urban setting becomes too hard for them especially those who are not able secure formal or

informal employment. Through Mizizi the small groups offer an open safe place for young adults to talk about their issues to people of their age group who are most of the time going through or have gone through the same issues. The small groups thus become a place of healing, a safe haven for the hopeless and those in search of a family feeling. To young adults with different concerns, they call these groups ‘family, a new found family, a support system.’ They offer to these young adults the most sought things: the need to belong, affirmation, a healing environment, and a family setting. Some of the respondents the researcher interviewed had this to say of their Mizizi experience:

- (i) I went through Mizizi and I now pray everyday, I am sharing my Christian life with others. I am excited to be in church. Before Mizizi, I did not have a Christian group in which we could study the word of God together, share experiences and put into practice what I have learnt. I also didn’t have a prayer partner. I now feel like I have a new family.
- (ii) Hopeless, heart broken, in search of friendship and belonging. Being dumped by a chick (lady) will never be easy. Then I went to Mizizi, and met the best bunch of people. Sharing and opening up to one another was something I had never experienced. My walk with God has since grown thanks to Mizizi, Ombi, and Hatua, I have made long friends especially in my life group they are my family.
- (iii) My father and I had a major falling out and unfortunately he passed away before the issue was resolved, I couldn’t forgive myself, which led to constant struggles with low self-esteem. Somehow, I ended up in Mavuno for a hip-hop gig in 2007. I joined York Hauz and eventually did Mizizi. The experience made me realize that it is not all about me and that God can do the impossible. I was healed from my issues and can proudly say “ I let go and let God “ I forgave my dad and myself Mizizi plugged me into a community through our ever energetic life group.

The ten weeks Mizizi course enables young adults to:

- (i) Grow in their relationship with God
- (ii) Know what they believe which helps them understand their faith better
- (iii) Make new high impact friendships with people who support them in their walk of faith.
- (iv) Build habits and practices that will help one to continue to grow long after Mizizi
- (v) Become a connected and vibrant part of ones church not necessarily Mavuno church.

3.1.1.2 Debts

From the study and interactions with Mavunites, the researcher was able to ascertain that majority of Mavunites are well to do. From the field research the researcher was able to identify that 75 % which are 60 respondents' percent of Mavunites are holders of a first degree, with 30% which are 18 respondents being holders of Post-graduate degrees. In addition out of the 80 respondents, 95% are employed and self-employed. Therefore the concern for a majority of Mavunites is not the lack of money or employment, but how to manage their finances well and how to get out of self and family debts. For some young adults, there is a constant need to accumulate more money and wealth and a desire to live lifestyles that they cannot afford which has led many of them into debts. The fact that these young adults live in a consumer and materialistic society that defines success as what one owns, what one drives, the kind of house one lives in, the kind of phone or latest technological gadget one possesses catalyzes their need to want to fit into 'world.' There is a rush to buy the latest books, magazine, articles and watch what teaches these young adults on how to get rich. This 'world' teaches little on responsible use of wealth and resources, and rarely teaches true self worth that cannot be found in the material. They then suffer an identity crisis when the things they have accumulated fail to give them satisfaction. In fact, material possessions lead them to isolating themselves from the society. Loneliness and emptiness befall the majority.

Despite having good jobs, the desire to accumulate more wealth has driven many of these young adults to take on bank loans to buy cars, TVs. In the end they are unable to service the loans, they end in more problems than before. Young adults have been caught in the web of insatiable wants and needs. From the study, debts is a major financial challenge young adults are faced with today.

There is yet another category of young adults the study was able to identify that is those struggling with family debts. Meaning that, they are taking on many bank loans to help their parents clear debts. Some young adults disclosed to the researcher that their parents have accumulated debts from paying their education and that of their siblings. Other parents took on loans to acquire property but were defrauded. Some took huge loans to spend expensive holidays. Upon retirement of these parents the burden of repaying the loans falls on the young adults. It becomes a cycle that immobilizes them financially. Some young adults between 30 and 34 still live with their parents, have postponed marriage while others have done away with marriage to take care of their parents and siblings. Some of these young adults admitted to being overwhelmed by the responsibilities especially in cases of large families. The last category of young adults are extremely wealthy but have no idea as to how to manage their money and other resources well.

Mavuno church in response to this concern, has lined up several financial management coaching incorporated in different experiences such as Mizizi and Simama, seminar, sermons, publications such as financial foundations and financial fitness authored by Mavunos' Senior Pastor. The Mizizi experience for example, has dedicated a whole chapter to money matters that teaches on basic money management practices, giving, saving, paying taxes, debt free living which includes teaching about how to get out of debts, tithing, investing, developing a saving plan, and change of lifestyles. The author of Mizizi (Mavunos Senior Pastor) encourages people to live adopt a Biblical lifestyle that means allocating and spending resources in a way that pleases God. During the Mizizi course there is an entire week dubbed 'money matters' where financial related concerns such as debts are addressed.

Mavunos church teaches that Africa has enough resources in terms of money, skills, and time to solve its problems. Therefore Mavunites are encouraged to use their money to help finance the Kingdom of God and in the following six sectors that Mavuno seeks to impact: Church and Mission, Media and Arts, Business and the economy, Family and education, Politics and governance and Health and the environment. Through the Sunday service sermons, Mavunites are constantly reminded that the resources they own belongs to God and has been entrusted to be a source of blessing for others in the communities they come from, their nation and continent and that at the end of their earthly life they will be required to account for how they used those resources.

3.1.1.3 Unemployment

There is a category of young adults who are unemployed at Mavuno. For this category Mavuno holds a job months in August of every year. Those without Jobs are asked to send their CV to a designated email where there are matched to prospective employers some of whom are Mavunites. Within Mavuno church, there are individuals with networks where those unemployed are linked. Others at Mavuno own companies or are at positions of influence some of these individuals employ, mentor or connect young adults to their friends who hire them. Through such job months, some young adults have been able to secure employment in different places. In addition Mavuno adopts a corporate model in the running of its affairs such that young adults who are experts in different areas are matched in departments that require those specific skills. Some young adults have found full time jobs as pastors in different departments owing to their technical skill. Serving in different ministries at Mavuno church for some, is a sort of talent advertisement platform where ones talent becomes exposed to the world. Jaya Awinja is an example of young adults whose music career took off after while she was singing in the praise and worship department;

Jaya spent the next couple of years growing her faith and serving at the teens church. A student of the Kenya Conservatoire of Music, she had been

slowly honing her craft, and at Mavuno she met artists like Kanjii, Rigga, Astar and Bupe, who took her under their wing., mentored her and helped her jumpstart a music career.....Jaya, who shot to fame with her vocals on Julianis 'Bahasha ya Ocampo' has since worked with the likes of Atemi and Kanjii and even did background vocals for US gospel sensation Deitrick Haddon and West African idol's winner Timi Dakolo.

Through interactions in life groups, some young adults have been able to secure employment while some life groups have contributed money towards helping their unemployed members start their own businesses.

3.1.2 Simama

Simama Kiswahili for stand is the second experience in the Marathon. It was designed by Mavuno Senior Pastor and his wife to help believers deal with the hidden personal and family issues such as generational curses, rebellion and unforgiveness that often sabotage leaders as they seek to make a difference. Simama forms part of the LG curriculum. Those who have completed Mizizi are encouraged to take the Mizizi course in their LGs. Those who do not want to take the course in the LGs are encouraged to join groups in the church they feel comfortable with. Young adults who have family problems that derail them from achieving their set life purpose have benefited from Simama.

The study was able to identify a category of young adults who suffered from brokenness, faith and identity crisis. Most of these concerns were as a result of growing challenges in the family. Some of these challenges include; domestic violence, infidelity in marriages, parents who care little for religion, families believed to suffer from 'generational curses' which they believed stopped them from finding spouses, good jobs, maintaining jobs therefore financially derailing them, emotional, physical and sexual abused by parents and other relatives. Some young adults who face these challenges are deeply wounded, depressed and are suicidal.

Here is a case study of how one young adult's family was transformed through

Simama.

On 31st December 2012, I was handed a termination letter from a lucrative job under unclear circumstances. I was dumbfounded as this was the second time I was being terminated from employment in the same year. I felt like a failure, as everything in life from my family was falling apart and it wasn't long before suicide began looking like the solution. I was determined to kill my son or at least dump him with his father, with whom we had estranged relations. My father was a leader in an established church. I grew up dodging war from him. My parents disagreed on almost everything in their marriage and often the solution was violence.....My mothers coping mechanism was to in turn get violent with her children and neglect the home. I despised my father and never wanted anything to do with him. He was a drunkard and a wife beater and still a leader in the church. My father inflicted wounds so deep. I couldn't stand the thought of marriage or having a relationship with my man, some of my siblings suffered from clinical depression. I watched our first-born brother twice attempt suicide. My sister attempted marriage so early and ended up being a single mother of two. By 27 I was seeing a counselor to deal with my psychological issues. During Simama, God changed my perspective. Week 3 of Simama was a huge challenge as we discussed forgiveness and total surrender. Although the domestic violence in my family had ceased about ten years back, the memories and pain as well as the pain and bitterness were still fresh. It took all the energy I could master in order to have that difficult conversation with my father when I confronted my hurts and offered him my forgiveness. As for my mother she is still struggling with a lot of mixed emotions. However I have been translating the Simama book into Kikuyu and she absolutely loves it. We have experienced tremendous breakthroughs, and we are currently working on forging relationships as a family. During Simama I have come to identify rebellion, pride, generational curses (a lot of our issues stemmed from here). I have learnt to take care of my sexual self and breaking ungodly soul ties, getting over guilt in sin and running towards Christ.

Simama enables young adults to identify family challenges that derail them from achieving their mission in life as well as find solutions to the challenges. They are most importantly reminded that they have the solutions to life battles and family challenges.

3.1.3 Ombi

Ombi Kiswahili for prayer is the third experience in the Marathon. Ombi was originally called harvest school of prayer. It was designed by Pastor Simon Mbevi of Mavuno church and came out of the conviction that the foundation for effective service is an exciting and passionate prayer life. Ombi is part of the LG curriculum. Similar to Simama individuals are encouraged to take the course in their life groups. However the individuals are at liberty to take the course outside of their life groups and in church groups they feel work for them. Ombi it is designed to help believers learn how to pray effectively in order to bring transformation in their spheres of influence especially their places of work.

Here is a case study of a young adults Ombi experience:

My take out as I went through the 10 weeks of Ombi was that prayer is talking to God and God talking to me. I learnt that prayer allows me to trust God to be productive for my own provision and for supporting Gods kingdom. At the time I went through Ombi, I was self-employed. Ombi helped me to focus on my job as God's tool of advancing His agenda and His purposes around me. This was phenomenal! I was struggling to pray; I hardly spent 15 minutes in prayer before this. Now I spend more than an hour daily in prayer. And I love it! I have also begun a prayer fellowship at work, and we are seeing results.

3.1.4 Hatua

Hatua Kiswahili for step is the fourth experience in Marathon. It was designed by Pastor Linda Adolwa and was originally called 'school of the word.' The experience helps people identify particular areas in the society that they can engage and bring transformation. Hatua borrows heavily from the Old Testament teaching on Gods

concern and approach to social justice issues. Hatua is defined in few words as ‘raising your faith to relevance’. Through Hatua, young adults at Mavuno church have been able to engage in different sectors in the society and bring transformation.

Projects called frontline initiative such as Kijiji records, Filamujuani , Kweli media network, Freedom behind bars, Lulu girls, Maono, Transform Kenya, and Bawa la Tumaini are such examples of Mavunites whose Hatua (step) is to engage transform society. Out of the 80 respondents from the study, 50 were in life groups. 15 had completed Simama, 7 had completed Ombi and 1 had started a frontline initiative.

3.2 Sermons

Sermons at Mavuno church adopt a topical preaching style. These sermons are designed into monthly themes with each Sunday bearing a sub-theme. The sermons are influenced by day to day concerns the young adults face and offer practical ways of dealing with their respective challenges from debts, relationships, work related challenged, family issues, and personal challenges. The sermons are interactive and bear attractive names. For example ‘Financial fitness’ is a sermon series that was a response to the financial concerns such as debts that the young adults were facing. The sermon series ‘Finders keepers’ was a response to relationships crisis young adults were encountering.

The sermons are later on in the week shared in different Life groups and Mavunites encouraged to apply them into their daily lives. The Pastors who deliver the sermons use their life examples to bring the sermons closer to the congregation. Themes and topic selected are all responses to various concerns of young adults.

3.3 Adoption of new leisure activities

After the Mizizi experience, the graduates of Mizizi who belongs to Mavuno become an LG those who are not from Mavuno form a group but do not bear the name life group. An LG is a geographically placed neighborhood-based small groups that meet weekly in homes and other places members choose. The purposes

of an LG are;

- (i) To be taught Mavuno values, Mission and Vision
- (ii) To review Mavunos Sundays sermon
- (iii) Forms a support system for new believers in their Christian walk
- (iv) To go through the LG curriculum namely Simama, Ombi and Hatua,

Upon completion of Mizizi young adults find it hard to 'hang out' with their old companies and decide to stay within this group this means adopting new leisure activities. Time that was spent in clubs and in negative peer groups, radically changes into serving in church, hanging out with this new church group doing charity work as well as other fun activities such as going on road trips, trips to national parks, retreats in exquisite places in Naivasha, Mombasa, and Maasai Mara. Some life groups have started businesses together and have ended up doing very well. Adoption of new leisure activities coupled with support system has enabled young adults who were former addicts, or were in bad company get out of such problems.

However, some young adults disclosed to me that some LGs have been reduced to just hang out where people meet and have a good time without necessarily growing spiritually. Some young adults quit LGs when it became evident that they could not fit in

3.4 Leadership development opportunities

At Mavuno church, young adults are encouraged to discover their mission in life. Discovering their mission entails exploring their talents and using the very talents to be leaders in their families, communities and nation. Young adults are given opportunities to serve in their areas of expertise. Through constant mentoring and affirmation, young adults are molded into responsible leaders who are expected to impact the society with Christ like values.

Those who do not serve directly in Mavuno ministries are encouraged to influence

in other sectors outside of church referred to as the market place. Through the Mavuno discovery Africa internship program young adults who could had lost meaning of life and were unable to live out their potential are equipped with skills that enable them be leaders of influence. Some case studies of the success of the leadership development programs as told by young adults are stated below;

First confession:

My one (1) year on the discovery Africa was the most adventure I have had in a while. I was able to articulate some of what I had known about my passions and purpose. I saw God bring transformation in my life in a way that never would have imagined possible. 2011 is number one on my list of years of transformation and great miracles. I am a better person and more aware person for having gone through this program. From here, even the sky is not the limit for where God is taking me.

The one-year I served on the discovery leadership program will remain the focal point of my adults and career life! It inculcated in me the virtue of servant leadership, greatly enhanced my self- awareness and taught me to harness my skills and talents. Above all it gave me a solid foundation to build my character and integrity.

Second confession:

My one-year internship at Mavuno was probably the toughest year of my life. But I would not trade it for anything! It transformed my faith, my leadership and my character. How I serve in and out of leadership is greatly defined by the skills I learnt in this one year. Going through discovery immediately after university is the best career decision I ever have made.

Third confession:

The Mavuno internship was an amazing journey of self-discovery! I was able to discover my gifts and Gods purpose for my life! Through the program, I was equipped for leadership through mentoring and training. It was very fulfilling to

see God transform lives as I served in various roles in the course of the year.

Fourth confession:

Through the discovery program young adults are enabled to identify their gifts and talents. Their unique gifts and talents are affirmed. They are encouraged to use their gifts and talents in their respective places of work, churches and countries. Such activities, boosts their confidence and esteem especially those who were from churches, places of work or families where such affirmation and encouragement was missing.

3.5 Frontline initiatives

Mavuno's vision is 'Turning ordinary people into fearless influencers of society.' The Mavuno marathon enables young adults to be agents of transformation at a personal level through Mizizi, at the family level through Simama, at places of work through Ombi and in the society through Hatua. Hatua enables young adults to put their faith into action. Through Hatua, young adults start frontline initiatives that benefit the society in any one of these sectors: Church and Mission, Media and Arts, Business and the economy, Family and education, Politics and governance and Health and the environment.

Frontline initiatives, according to Mavuno are the 'meeting point between our faith and the world out there'. Mavunites start projects or initiatives aimed at tackling different challenges in the society. Frontline initiatives are part of Mavunos social Gospel. So far projects started by Mavunites are: Kijiji entertainment (2003), Lulu girls trust (2007), Maono (2007), Filamujuani (2008), Bawa la Tumaini (2008), Kweli Magazine (2008), Transform Kenya (2010) and freedom behind bars (2011.) Each of these initiatives has helped create some form of employment for young adults in and out of Mavuno. In addition through these initiatives, young adults from different areas in Nairobi have been equipped with various skills that help them become agents of change in their respective communities. The frontline initiatives mentioned are discussed in detail below.

3.5.1 Kijiji Records

Kijiji (Kiswahili for village) is a frontline initiative that seeks to impact Media and the arts sector. Kanjii and Mwendu Mbugua founded Kijiji in 2003. Kijiji began as a recording studio. After some years it grew to be one of the most successful communications agency in Kenya. Kijiji specializes in Music and entertainment. The vision of Kijiji is to develop artists with a powerful and positive message for the youth. They host ‘Mabadiliko- Kiswahili for changes’ preaching in high schools and colleges. Kijiji also partners with Mavuno church to produce musical outreach events such as Love at the village, a village Christmas which is one of the ways Mavuno uses to attract young adults to the church. It is through Kijiji that some rising young adults such as Riga, Astar , Dee, Michelle and Jaya have been able to start of successful music careers in music and arts. Kijiji recently launched the first TV musical in East Africa called Groove Theory airs on Zuku TVs’

3.5.2 Lulu Girls.

Juliet Njoroge a former Mavuno intern started Lulu (Kiswahili for pearl) Girls Trust in 2007. It impacts family and education sector. It focuses on spiritual formation, mentorship, educating and supporting girls from Mitumba slums of Nairobi’s South C area. Lulu girl’s trust in a class session is shown in the plate below.



Plate one: Lulu girls training at Mitumba slums in Nairobi

Through the initiative and programs Lulu has worked with over 90 girls with groups and individuals who help fund the girls education. Juliet's' LG member, plays a large part in supporting the initiative. The program is divided into junior Lulu primary school girls, and senior Lulu high school with needs specific to their current stage in life. This frontline initiative impacts the society in the education sector.

3.5.3 Maono

Daisy Wamiri founded Maono (Kiswahili for vision) in 2007 after she completed Mizizi. It impacts the business and economic sector. Maono works to help slum residents improve their lives by turning them into entrepreneurs. Maono does not give handouts but instead provided tips, training and microfinance to members with business enterprises in the energy, food, communications, hair and beauty sectors.

Plate two below shows some of the jewelry made by the a section of young adult from the slums



Through Maono over 400 people in different Nairobi slums are beneficiaries majority of who are young adults.

3.5.4 Filamujuani

Filamujuani is Kiswahili for “films in the sun” was founded in 2008 by Ken Oloo. It impacts media and the arts. Its aim is to train school children and youth in Kibera to use media production as a form of expression and potential source of income. Ken and a group of Mavunites have worked with teenagers from Kibera Day Academy to

shoot and direct a soap opera they scripted themselves. He believes that it is important for people to tell their own stories because it helps them see the positive side of life rather than dwell on their difficult circumstances. A section of those who have benefited from the Filamujuani shooting a movie in Kibera slums as seen in the plate 3 below



Through their work students involved in the project have used their skills in video and photography to earn money to fund their high school and even college tuition fees. The program hopes to continue growing and making a positive impact in the lives of youth worldwide. One of the key milestones of Filamujuani is their launch of a community television station called TV Mtaani, Kiswahili for television in the city.) TV Mtaani showcases the work of the students, news from around Kibera and a locally produced TV-Soap opera 'Zuki' written and produced by the students of Filamujuani.

3.5.5 Bawa La Tumaini

Bawa La Tumaini Kiswahili for “wings of hope” was started by Anne Nzilani in 2008. Bawa la Tumaini impacts the business and economics sector. Its aim is to give people mostly from low-income areas avenues where they can use their creative and artistic gifts to earn a living for themselves and families. They are given opportunities to sell their jewelry, handbags and scarves in different markets. Some

of the products made by a woman can be seen below:



Plate 4: Some of the jewelry made by the woman who has gone through Bawa la Tumaini

3.5.6 Kweli Media network

Kweli Media network was started by a few Mavunites in 2009. Kweli Media seeks to impact media and the arts sector. The mission of Kweli, Kiswahili for truth, is to inform, inspire and entertain African youth in the continent and in the diaspora. They have a KaKweli a digital magazine launched in 2010 and Kweli magazine that goes on sale every year before Christmas. Kweli has published many publications and have given young adults a platform to express themselves.

3.5.7 Transform Kenya

Transform Kenya was started by Pastor Samuel Mbevi of Mavuno church in 2010. Transform Kenya attempts to impact the politics and governance sector. Pastor Mbevi argues that in contemporary society, some men have neglected their responsibilities in the family, country and society. Often the burden of bringing up children has been left to women who are tasked with other responsibilities at work and in the society. Mbevi argues that there is need to mentor men to be responsible in their families, work places and society. Mbevi also encourages people to elect responsible leaders who will ensure that the values of families and by extension the

society are upheld.

3.5.8 Freedom behind bars

Freedom Behind Bars (FBB) is a frontline initiative that aims to impact Mavunos church and mission sector. FBB was initiated in 2011 when its founder member, Frank Mutua had his brother incarcerated in Kiambu Prison with the offence of being drunk and disorderly. Frank Mutua was deeply moved seeing his brother in torn prison attire and it dawned on him that all the inmates notwithstanding their transgressions or lack thereof, are our fathers, mothers, sisters, brothers, relatives and friends. Whilst waiting for his brother to be released after bailing him out, Frank Mutua got into a conversation with the Officer in Charge of Kiambu Prison who was touched and excited to learn that Frank Mutua worships at Mavuno Church. She was keen to have FBB start Mizizi Kiambu Prison as she had learnt of the success of other initiatives between Mavuno Church and Nairobi West Prison.

In May of 2011, the first Mizizi class was launched at Lang'ata Women's Prison and Nairobi Remand Prison. A total of ninety prisoners signed up for this launch. At the end of the season, over thirty Mizizi inmates completed Mizizi. FBB is today involved in rehabilitation in Nairobi West prison, Lang'ata women's, Kamiti Maximum and Kiambu Prison. FBB has over 20 young adults who volunteer to minister in prisons in kind and through use of their resources, money and time to teach Mizizi in prisons. FBB also partners with other organizations in various re-integration programs for inmates.

CONCLUSION

In this chapter, we have discussed the major concerns of young adults in the urban area such as Nairobi. The major concerns include identity crisis, spiritual emptiness, family related challenges, debts, hopelessness, loneliness and isolation in the urban setting and lack of inclusion in leadership positions. The study has identified various responses used by Mavuno church The Marathon experiences namely Mizizi, Simama, Ombi and Hatua, sermons, adoption of new leisure activities, leadership

development opportunities, and frontline initiatives which have helped many young adults to positively change their lives.

CHAPTER FOUR

MAJOR TEACHINGS AND PRACTICES OF MAVUNO CHURCH

Introduction

In this chapter major teachings and practices of Mavuno church will be explored. In this section, the study has identified teachings and practices that are peculiar to Mavuno and a few that are similar to other protestant churches.

4.1 Teachings

In this section, Mavunos' major teachings will be discussed.

4.1.1 Personal responsibility

Mavuno constantly teaches that the individual is responsible for their decisions and their lives. They are taught not to blame their shortcomings and mistakes on external reasons. Young adults are reminded that despite living in the world, that their lives can only be changed if they themselves want to. Mizizi for example, teaches the young adults that to have a personal relationship with God. Sin is dealt with first at the individual level then followed by family and society. Through out Mizizi the individual is encouraged to own their mistakes and to endeavor to make amends for them. Simama, Ombi, and Hatua equip the individual with skills and the knowledge to be able to act individually to bring change in the families, places of work and society as opposed to waiting for others to do so. Hatua is the culmination of the individual's personal initiative. At this level the individual is living to his/her highest potential and being responsible to bring change in the society thus living their God given purpose. This phrase commonly used at Mavuno 'it starts and ends with you' better summarizes this teaching.

4.1.2 Sola Scriptura

Mavunos history can be traced from the Ply Mouth Brethren who largely influenced Nairobi chapel Mavunos mother church. One of the core teachings of Brethren tradition is *Sola Scriptura* (Latin for scripture only) the belief that the Bible is the

supreme authority for church doctrine and practice over tradition. Mavuno teaches that the Bible is Gods written word to man, revealed to and recorded the by prophets and by the Apostles of Jesus Christ. Similar to protestant churches, Mavuno teaches that the Bible is without error therefore it is the final authority in all matters of faith and practice. The Catholic Church teaches that the Bible, Tradition and tradition qualify to be used in teaching matters of faith and practice not the Bible alone.

4.1.3 Salvation

Mavuno teaches that unchurched young adults are isolated from themselves, God, the church and the society and are therefore lost in the world. Salvation is therefore the one time act of justification obtained through faith in Jesus as Gods living word and sacrifice for sins. Every person who accepts Jesus Christ as Lord and savior is reconciled to self, God, church and the society. Through this reconciliation the person incorporated into the church that he or she has formerly been disconnected from as a result of sin. Through the bodily resurrection of Jesus Christ from the dead, those who accept Christ as Savior are guaranteed God's final victory over fear, sin, evil, disease and death.

According to Mavuno, one of the roles of the church is to participate in Gods mission to bring all people to Gods family and to establish all things in heaven and on earth under the ruler-ship of Christ. A key part of this mission involves discipling all its members to positively influence all spheres of society.

4.1.4 Fearless influencers

Mavuno teaches that every person who has been incorporated into the church has a role to play in the church and the society. The role of the individual is to positively and fearlessly influence the different areas in which they live in. The six areas in society that they are to influence are; Church and mission, Media and art, Business and the economy Family and education, Politics and governance and Health and the environment. Through the Marathon, young adults are enabled to be fearless agents of transformation and positive influence in the society. In line with their *mission*

'turning ordinary people into fearless influencers,' Mavuno designed the fearless creed: (From the Mavuno story)

I am a fearless influencer
My past is forgiven, my future is secure
My present is not for me,
But for the one who sets me free
The die has been cast,
I have stepped over the line
No more prayer less living,
Cheap giving and selfish dreaming
I am part of the change
I will not hesitate to serve
I will gladly count the cost
Contagiously spreading His love
Playing my role on the dream team
The Mavuno family
Until all Africa is changed
Every sector of society
I align myself to Gods purpose
I will be who he calls me to be
I agree to be shaped and molded
Through his word and through his family
Until my will and his will fully agree

And I become fully the influencer

That I was created to be

I am a fearless influencer¹⁷

Through this creed young adults are reminded on the how to conduct themselves in their new life, their roles in the new life as well as how to achieve those roles.

4.1.5 Mavuno church

Mavuno church teaches that the Church is Christ's Body on earth in this present age. Every person who has accepted Christ as Lord and Savior is incorporated into the body of Christ. The individual as a part of the body of Christ has a unique role to play. The marathon is geared towards making the individual use their gifts to grow spiritually as well as for service in the church.

In addition, Mavuno teaches that it is a church for real people with real issues. The emphasis here is that Mavuno is not a church for people who have spiritual act together. It is a church of people with concerns who are open to let God meet and help them in their problems. Mavuno argues that Jesus was concerned about people thought as outcasts. Jesus addressed the concerns of the outcasts because they were honest with Him about the problems they were facing. Realness and openness is encouraged at Mavuno as it is the only way Jesus can help one out of their difficult circumstances. The Marathon becomes the way in which God uses Mavuno as a church to address the different concerns of young adults. The church in this case, is a gathering of people assembled together to witness Christian faith and expressing what God has done through Jesus Christ.

Other churches have their teaching on the church. For example The Catholic Church is considered Christ's mystical body, and the universal sacrament of salvation, whereby Christ enables men to receive sanctifying grace. Some Pentecostal

¹⁷The fearless creed is mostly recited during the annual Mavuno fearless summit. The fearless summit is designed to train young professionals to excel in their respective fields.

churches such as the Baptist church teaches that Jesus said in Matthew 16:18, "I will build my church". The word "church" is singular, meaning one and only one; and the word "My" is possessive, meaning it belongs to the Lord. The Lord began His one church more than 2014 years ago on the day of Pentecost of Acts chapter 2. Ephesians 1:22-23 says that God gave Christ "to be head over all things to the church, which is His body." The church is therefore the body of Christ.

Mavuno can therefore be linked to other churches and the universal church that profess, believe and follow Jesus Christ. Secondly, Mavuno acknowledges basic Christian teachings and practices such as Baptizing in the name of the Father, Son and Holy Spirit, using the Bible to teach and instruct as well as participation in fundamental rituals marking four crucial moments which are Birth, Marriage and Death.

4.1.6 The church in Africa

Mavuno teaches that God has provided churches in Africa with the means to excellence through the use of spiritual gifts bestowed on its members. The Bible teaches that God has bestowed a spiritual gift on all His children. God blesses each local church with the spiritual gifts it needs to carry out the ministry that He has called it to. Mavuno thus believes in equipping each member to serve with excellence in his or her area of gifting. When people serve from a position of spiritual gifting, then God blesses their ministry. Mavuno believes that if Kenya and Africa in general is to overcome its challenges, the solutions must be home grown. Therefore churches in Africa just are encouraged to enable their members to use their skills and resources for the well being of their churches and countries.

4.1.7 Blessed to be a blessing

Mavuno argues that principles of love and charity are mandatory values people should hold if Kenya and Africa is to progress. Young adults with access to money, skills, time and other resources are taught that they are blessed to be a blessing. They are to be a blessing to their fellow young adults, families, church and countries. Rooted in love and charity, they are to use their resources to assist those

in the society who are not as privileged as they are. They are encouraged to actively participate in different service places in the church as well as helping the needy in the society.

Mavuno believes and teaches that in Kenya and every country there are groups of individuals mostly found in key cities who shape culture as well as set trends for the rest of the population. From the analysis of its target population, Mavuno believes that these groups of individuals are the middle class. This conclusion is not backed by any factual data and is arrived at by Mavunos analysis. Mavuno however believes that the young adults they refer to as the middle class though having the potential to influence society but are often sidelined. To impact Africa according to their teaching, it is important to disciple these young adults who in return become agents of positive change to their fellow men. Mavuno discipled these young adults through the Marathon.

Mavunites are reminded through sermons, the marathon and in life groups that the resources they have do not belong to them. The resources are entrusted to them by God as stewards. On the final judgment each steward will be called to account on how they used the resources entrusted to them. Mavunites are therefore constantly encouraged to use their resources responsibly. They are to ensure that in whichever way they use their resources they please God.

4.2 Practices

In this section, major practices of Mavuno church are identified and explored.

4.1.2 Use of the Bible at Mavuno church

The Bible at Mavuno is consulted in the Marathon, Sermons, teachings and practices. Both the old and New Testament is used. The Bible at Mavuno is used in the following covert major ways:

4.2.1.1 Women leadership

Like other protestant churches which give ordain women as, two out of the four pastors who serve in the executive team of Pastors are women. The Pastor in charge

of the Marathon, a woman is an ordained Anglican reverend. The bible in this context is used as liberating tool for the women. The Biblical justification for the inclusion of women in key leadership positions is found in the following verse;

Galatians 3:23-28

Before faith came, we were held in custody under law, confined for the faith that was to be revealed. Consequently the law was our disciplinarian for Christ, that we might be justified by faith. But now that faith has come, we are no longer under a disciplinarian. For through faith you are all children of God in Christ Jesus. For all of you were baptized into Christ have clothed yourselves with Christ there is neither Jew nor Greek, there is neither slave nor free person, there is not male and female, for you are all one in Christ Jesus.¹⁸

4.2.1.2 Mavunos identity

Mavunos' Mission is discipleship to the unchurched young adults. Mavunos' mission is 'Turning ordinary people into fearless influencers of society' is grounded on the text in Luke 15: 1-7 the mission of Jesus was to seek and save the lost. Therefore Mavunos' mission is to seek the lost (unchurched young adults who are isolated from God, themselves, the church and the society) and turn them into radical followers of Christ. Mavuno believes the way to seek and find the lost is to be all things to the young adults in order to save some. To be all things to them in Mavuno means packaging the Gospel in way young adults will resonate with. Secondly it means approaching the concerns of young adults with an open mind and from a point of compassion, listening not judging. A major teaching of Mavuno church is that it its members are blessed to be a blessing. It is through being a blessing by using their resources for the good of their fellow men that they are seen as fearless influencers of society. Mavuno likens this teaching to the story of Abraham in Genesis 12: 2- 3

I will make of you a great nation and I will bless you. I will make your name

¹⁸Biblical scriptures quoted have been obtained from the New International Version (NIV) Bible

great so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you.

Just like Abraham whom God blessed with resources in order to be a blessing to all nations, so are Mavunites obliged to be. Through being actively involved with assisting their fellow men, Mavunite align themselves to be recipients of the blessings Abraham received. To this extent the Bible is used to give them an identity, a purpose and a myth of existence.

4.2.1.3 To inspire hope

Majority of those who come to Mavuno have several concerns. Some from a lack of self worth, hopelessness, despair, some are from broken home while others have economic hardships stemming from debts. At Mavuno they are taught to find hope and consolation in God love for them despite their many challenges and imperfections. Mavunos '*come as you are*' approach, has attracted many who had no hope, are searching for direction in their lives. Most Mavunites talk of having experienced transformation when they joined Mavuno. The Marathon, sermons, worship and scripture readings inspire hope.

Mavuno Pastors and leaders encourage Mavunites to read the Bible everyday. When they find themselves struggling with life challenges that could render them hopeless, they are asked to read and declare the following Bible verses.¹⁹

When things seem to go from bad to worse, this is what you declare aloud: 'and in all things, God works for the good of those who love Him, who have been called according to His purpose' (Romans 8:28)

When you feel like you won't make it, declare aloud – 'He who began a good work in me will carry it to completion in Christ Jesus' (Phil.1:6)

¹⁹ The Biblical texts of hope were obtained from the Mizizi training Manual: 13. Young adults are encouraged to read the texts aloud as if to declare and 'command' hope in whichever situation they are faced with.

When you feel like God has abandoned you, declare it – ‘He will never leave me nor forsake me!’ (Hebrews 13:5)

When you feel like you are doomed by bad luck, speak it out – ‘Surely goodness and love will follow me all the days of my life, and I will dwell in His house forever!’ (Psalm 23:6)’

4.2.2 Baptism by immersion

Baptism at Mavuno is voluntary and not tied to membership. Mavuno believes in adult baptism upon confession of the Christian faith as opposed to infant baptism. The rationale is that scripturally adult baptism was practiced and so Mavuno follows that Biblical tradition. Mavuno practices baptism by immersion. Immersion is symbolic of dying of the old sinful nature and rising to new life in God. Baptism signifies a public display of a personal relationship with God. It is also symbolic of the individual’s launch into the Marathon. Most of those who choose to be baptized have or are going through the foundation course Mizizi. Since baptism signifies a public display of a personal relationship with God, it is held during the Sunday service in an open pool and is displayed in screens inside and outside the church. According to Mavuno in the Bible adult baptism was what was practiced not infant baptism. Therefore those who come to Mavuno from other churches and had been baptized as infants and request adult baptism are baptized.



Plate five: Baptism by immersion at Mavuno in Bellevue in South C its former location.

4.2.3 Holy Communion

Holy Communion in Mavuno is shared in LGs and is administered by LG leaders and pastors. Mavuno believes in priesthood of all. According to Mavuno, a priest is a person who connects people with God; these being family members, friends and workmates to bring God's influence into their lives. Therefore it is not mandatory to have a pastor to administer Holy Communion since in this LG leaders can administer on behalf of the Pastor.

The items used for Holy Communion are bread and juice. The rationale is that bread and juice are readily available. Secondly Holy Communion is symbolic and is used to remind Christians on the death of Christ therefore, bread and juice as symbolic reminders. Thirdly, Mavuno prohibits its members from taking alcoholic drink therefore wine in this case cannot be used.

Relationships at Mavuno are important. Holy Communion is shared in life a group since that is where most close relationships are found, lived and celebrated. Therefore Holy Communion becomes more one way in which people LG members are bonded together more.

4.2.4 Courtship and Marriage

Mavuno makes an effort in working with young people who are seeking relationships. Through various care pastors and leaders, young adults at Mavuno are encouraged to seek relationship advice from them. There are no courtship guidelines for young adults except for those serving as leaders in the church.

If a leader is facilitating in any of the 10 weeks experiences for example, they are required not to pursue a relationship with those taking course until the 10 weeks are over. In case it is an LG leader interested in an LG member, they are asked to inform their LG pastor or any care pastor who advises them on the most prudent way of handling the relationship in a way that it does not affect the LG.

Mavuno has pastors licensed by the register of marriages to officiate marriages. Mavuno officiates marriages if both partners are believers (have accepted Christ as

their Lord and savior.) Mavuno does not (as per their policy) officiate marriages where one partner is not a believer or is from another faith.

Those who have the intention of getting married are required to attend pre-marital counseling. After the classes both partners are interviewed as a way of accessing their readiness for marriage.

In cases where partners are not ready for marriage, a care Pastor is assigned to the two to assist prepare themselves for marriage. In cases where it is a family issue for example the parents have disapproved of the marriage, the care pastor may come in to visit the parents concerned. Other issues such as dowry are left to those intending to marry to solve.

4.2.5 Death and burial

Like other churches, Mavuno holds burial services for its members. Mavuno also holds condolence meetings, funeral and memorial services in the church.

LG members are encouraged to be at the forefront in assisting the bereaved in funeral arrangements and services. They are also encouraged to pray, and visit the bereaved family even after the funeral.

4.2.6 Worship Night

Worship night is held every last Friday of the month from 7-10 PM. Worship nights began in September 2009. It started with a 72-hour prayer chain known as 24/7. Different LGs would each come and pray for one hour. The church realized that most people would show up on Friday, following the observation the last Friday of the month was settled to be the date for worship Friday. It began with 120 people but has now more than 350 people most of whom are young women and men, and few families attending worshipping and praying.

4.2.7 Live streaming of services

Mavuno Sunday services are streamed live on the Internet. Members are encouraged to tweet, Facebook and use other social media platforms during church services so as to communicate to their peers who do not attend church. The other justifications

are that there are those living outside of Kenya that watch the services and those who are not able to attend church for one reason or another.

Conclusion

In this chapter the study identified major teaching and practices. Mavuno teaches young adults to take personal responsibility for their life and actions. The Bible is the Mavunos' final authority in matters of faith and practice. The Bible is therefore used to justify the inclusion of women in key leadership positions as well as in defining Mavunos' identity and to inspire hope. Young adults are encouraged to read specific texts when they are faced with challenges and hopelessness. The study was able to highlight the salvation in Mavuno as the one time act of justification and reconciliation between the individual, God, church and society. Through likening themselves to Abraham who was blessed to be a blessing, Mavunites are encouraged to use their resources, skills, and time to be a blessing to others. These 'others' and are in the church, country and in Africa are not as privileged as they are. In so doing, Mavunites are to be fearless influencer of different sectors in the society. Mavuno practices Adult baptism as opposed to infant baptism. Holy Communion is shared in LGs taking on a communal aspect. Mavunites are not allowed to marry non-believers, non-believers in this case being those who are not saved. Other major practices the study was able to identify were burial of the dead, live streaming of Sunday services and worship night that is held every last Friday of the month.

CHAPTER FIVE

ATTRACTIONS AND CHALLENGES IN THE MAVUNO CHURCH

Introduction

Mavuno church has seen a tremendous growth of young adults over the last few years. The church has grown from four hundred in 2005 to over five thousand in 2014. It has its presence in five African cities and one city in Europe. So what is attracting young adults to Mavuno? In this section challenges faced by young adults in the Mavuno church will be explored.

5.1 Mavuno Sunday Service

One of the attractions is the Sunday service. The service begins with a friendly welcome at the entrance. There are ushers who welcome people into the church as seen in the plate below:



Plate Six: Mavuno ushers welcoming people to the church

There are two Sunday services. The first service starts from 9.00am and end at 11.00am and the second service is from 12.00pm- 2.00pm. The service begins with a vibrant praise and worship session by vibrant young adults. In between the praise and worship, there is an exhortation usually a text from the Bible that encourages and affirms the service attendees. Praise and worship is followed by announcements usually by two people Pastors or associate pastors. During the announcements first

time visitors are cordially welcomed and given ‘tickets’ to the Mavuno VIP lounge (a tent designated for first time visitors.) At the VIP lounge, the first time visitors find Pastors who welcome them to Mavuno and who give them information as to what Mavuno church is all about. The visitors are encouraged to sign up for Mizizi class where first time visitors are oriented and officially welcomed to Mavuno church. Mavuno services are interactive. The pastor delivering the sermon poses a question to the congregation and requests that the question be discussed with the person one is sited next as can be seen plate three:



Plate Seven: Mavunites interacting to respond to a question posed by the Pastor delivering the sermon.

Often there will be an invited guest interviewee from Mavuno or a person of influence in a selected sector ranging from Mavunos six sectors of influence. The sermon follows altar calls where the Pastor invites people in the congregation with different concerns for prayer. A blessing from the Pastor marks the end of the sermon. To those visiting Mavuno for the first time this guest experience and warm welcome makes them attend another Mavuno service. Mavuno has a ‘come as you’ are policy. Mavuno does not focus on how one is dressed or what one is in. Therefore it becomes very easy for young adults to fit in easily. Apart from the guest experience, the vibrant praise and worship and the sermons in the service are a major attraction and are discussed below.

5.1.1 Vibrant Praise and worship

Mavunos' urban target population is believed to be a sight and sound generation. Therefore the lighting, music, sound, songs, and worship team is tailor made to reach the sight and sound generation. The worship team is mainly composed of seasoned and budding young Kenyan musicians and songwriters. Young adults, some of whom are Mavunites, dominate the Kenyan music industry. Coupled with this, is the use of contemporary music and equipment backed up with a professional sound crew delivers sound with excellence. Plate 3 and 4 portray the praise and worship:



Plate Eight: Praise and worship during a Sunday service



Plate Nine: Praise and worship session during a Sunday service

During the services, once in a while it is not surprising to hear a tune that could have otherwise be heard in a club being sung in church, Mavuno praise and worship team calls this kind of songs “Take Backs.” A take back is a secular songs whose lyrics are changed into a spiritual lyrics still retaining the same tune. The justification is that in is re-writing secular songs, Mavuno attracts young adults who can relate to the tunes such that if the same re-written song was played in a club it would immediately remind them of church. This style of re-writing songs, is seen as looking for anchor points in the youth culture and in the cultural context in which the young adults live in. A member of the worship team comments this about the take backs

The aim is to “‘ruin’ popular secular hit songs in todays culture so that when the young generation hears it in a bar or on radio, they find themselves involuntarily turning it around and singing to Jesus. The believers especially the new ones, no longer have to spend the day running trying to avoid or run away from these songs but can take them back every time they hear them and offer them to the creator as worship²⁰.

The praise and worship become ways in which the young adults are affirmed, motivated, encouraged and inspired. The selection of songs also defines the young adult’s hopes, desires, fears, journey of transformation and newfound identity. The worship is vibrant, Mavunites believe that having such vibrancy in song and dance is remaining true to their African roots and spirit. There are many songs sung in different local and African dialects.

“*I know who I am,*” sung by Israel and New breed is an example of a song that defines the struggles young adults have gone through, their story, their journey of transformation and new identity. This song is a popular tune in Mavunos services.

²⁰For a more detailed understanding of Take Backs the Mavuno story (2010) article *joyful noise* by Mwendwa Mbugua is a recommended read.

I know who I am

I know who I am

I know who I am

I am Yours, I am Yours

And you are mine

Jesus you are mine

You are mine

Jesus you are mine

I was running and you found me

I was blinded and you gave me sight

You put a song of praise in me

I was broken and you healed me

I was dying and you gave me life

Lord you are my identity

And I know, I know

I know who I am

I know who I am

I know who I am

I am Yours, I am Yours

I am forgiven

I am your friend

I am accepted, I know who I am

(I know who I am)

I am secured, I'm confident,

That I am loved, I know who I am

(I know who I am)

I am alive

I've been set free

I belong to you and you belong to me

I know who I am

I know who I am

I know who I am

I am yours, I am yours

And you are mine

Jesus you are mine

You are mine

Jesus you are mine (Mavunos praise and worship team:2013)

This stanza captures the story of a majority young adults at Mavuno, who come to the church in search of identity, who are broken and isolated and looking for a place to belong.

I was running and you found me

I was blinded and you gave me sight

You put a song of praise in me

I was broken and you healed me

I was dying and you gave me life

Lord you are my identity

And I know, I know

I know who I am

I know who I am

I know who I am

I am Yours, I am Yours

I am forgiven

I am your friend

I am accepted, I know who I am

(I know who I am)

I am secured, I'm confident,

That I am loved, I know who I am

(I know who I am)

I am alive

I've been set free

I belong to you and you belong to me.

This kind of a song affirms the young adults and expresses their newfound identity. Take back songs have an element of creativity and innovation the young adults can relate to. They are a form of incarnation of the word.

An example of a take back song is by the song African Typic Collection by Cameroonian Sam Fan Thomas.

The original songs lyrics are

Dance yeah, dance yeah, yeah

African Typic Collection

Dance yeah, Dance yeah, yeah

Africa Typic Collection

Mavunos version

Danse yeah danse yeah, yeah

We have the right connection

Danse yeah, danse yeah, yeah

We have the right connection (SIC- Mavuno praise and worship team:2013)

The right connection in this take-back, means Mavunites connection with Jesus Christ

There are other songs that are stories of hope many young adults who were broken, or facing different challenges have been healed by God. It also expresses the desire to live a new change, a desire to live a Christ like life.

An Example of such a song is “*Moving forward*” by Israel Houghton.

Oh, yeah, what a moment You have brought me to? Such a freedom I have found in You You're the healer who makes all things new, yeah, yeah, yeah

I'm not going back, I'm moving ahead Here to declare to You my past is over in You All things are made new, surrendered my life to Christ I'm moving, moving forward, oh

You have risen with all power in Your hands You have given me a second chance Hallelujah, hallelujah, yeah, yeah, yeah Oh yeah, yeah,

yeah, oh

I'm not going back, I'm moving ahead Here to declare to You my past is over in You All things are made new, surrendered my life to Christ I'm moving

Not going back, moving ahead Here to declare to You, my past is over in You All things are made new, surrendered my life to Christ I'm moving, moving forward Said I'm moving forward, oh yeah

Singing You make all things new Yes, You make all things new and I will follow You forward, Oh You make all things new You make all things new and I will follow You forward(Mavuno praise and worship team: 2013)

5.2 Sermons

Mavuno has monthly themes called series. Each Sunday has a sub-theme all in line with the series. Each series is given attractive names and are often as a response to different concerns of young adults such as money, relationships, work related and family challenges. From this study, out of the 80 respondents 60 of them said they were attracted to Mavuno by a series, after the monthly series was over, they found themselves staying at Mavuno. Some of the catchy names that have been given to the series are: “Attitudes for altitudes, destination destiny, overcoming your dark side, return to Eden, whose your daddy, happily ever after, how to ruin your life by 40, man enough, tender warrior, extreme makeover, the woman worth fighting for, stay rich, dare to dream, crimes of the tongue.” The sermons are tailor made as responses to different concerns of young adults. Take for example the happily ever after sermon which was a response to the contemporary challenges of relationships, dating and marriages. The ‘overcoming your dark side series’ focused on personality traits and how those personality traits affect ones ability to be a leader. The ‘stay rich series’ focused on how to manage ones resources, money, and time, influence so as to be able to benefit self, family, church and the community. The justification

was that there are so many books, sermons, talks that focus on how to get rich but hardly any on how to stay rich.

In a bid to stay true to their values, of authenticity and relevance, Pastors of the church tailor make the sermons in ways that address specific concerns unchurched young adults. The sermons are delivered in a practical way. For instance, one sermon dubbed ‘Players of the Bible’ the pastor delivering the sermon had dogs on the pulpit. Another sermon delivered dubbed “Hunger games” the Pastor dressed in football jersey, all visuals and dramatization that members in the congregation can remember. The language of the speakers is one that appeals to the intellectual capacity of these young adults. Some young adults often attend Mavuno when there is a series (theme) they are interested in. The pastors delivering the messages portray a realness and vulnerability that allows the young adults to resonate with them. Some use their past experiences or present situations they are going through and do not brand themselves as holy. Though firm in moral teaching, they are nonetheless compassionate in their approach.

Mavuno does not preach a gospel of prosperity. Such a gospel in the church would be rendered irrelevant. Why? Majority of Mavunites interviewed by the researcher are well to do and are young professionals in different fields. What the young adults are encouraged to do is to utilize their skills and give their resources for the benefit of the church and their fellow men. This approach partly explains the many of young adults volunteer to serve in different departments at Mavuno. Secondly it explains in part why the young adults gave 180,000, 000 Kenyan shillings towards their relocation to Mlolongo in Athi river.

5.3 The Mavuno Marathon

The Marathon, Mavunos discipleship tool, attracts young adults through its various experiences. Through Mizizi, Simama, Ombi and Hatua, young adults have been able to find their life purpose, connect with their churches, and connect with the community and the society. Through these experiences, young adults are equipped

with skills to deal with concerns in their personal lives, family, work places, and the society. Many find purpose and identity. Young adults in their life groups find new social relationships where they find a support system, affirmation, a family setting and a place to belong. Time and energies previously spent in clubs and engaging in unconstructive activities such as crime, pornography is redirected to new leisure activities such as serving in church, with families, charity work, travels with their LG members to holiday destinations. This transformation made possible through the Marathon is an attraction to many young adults. Mavuno believes that they are a church for real people with real issues encountering a real God. Therefore, the marathon in all the stages Mizizi, Simama, Ombi, and Hatua, real concerns of young adults are identified and discussed openly and solutions sort around this problems. In this way they encounter a God in their situations, the Gospel makes sense to them because it is practical in that way.

The Marathon, however assumes that human beings operate in a linear manner. As in the case of the Marathon, Mavuno assumes that the young adult will move from the society, to Mizizi, join a life group and enroll for the LG curriculum Simama, Ombi and Hatua. However the young adults the researcher encountered do not operate in a linear manner. There are many who have completed Mizizi but have not joined a life group or the other Marathon experiences.

5.4 Testimonies

The category of young adults Mavuno attract are believed to be a sight and sound generation, in addition they all have one or more concerns either the search for partners, employments, acceptance, debts, some of them have family related problems. In a sense majority of these young adults are in search of miracles or long-term solutions to their various concerns. Testimonies of transformation from their peers who have after joining Mavuno church were radically transformed therefore become a major attraction. They are attracted to the church by testimonies of success, healing, and want to be associated with this success. From the study majority of young adults were introduced to Mavuno by their friends. It was easy for them to agree to join Mavuno as they could see positive change in lifestyle of their

friends. Mavuno was hyped as the new cool church where change is feasible. During the Sunday services, there is a section during the sermons where there is a person or people who is interviewed talking about their success after being linked to Mavuno church or after Mizizi. These testimonies of health, prosperity, finding purpose after Mizizi attract many young adults especially because the testimonies of transformation touch on young adults concerns. Mavuno is frequented by young professionals. Some of these young professionals hold senior positions in different sectors in Kenya. The assumption by some young adults is that this is the church to network and connect with people of influence, and for some unemployed young adults, Mavuno is a place to network with prospective employers. Some have been able to connect to employers while some have not been able to, when this happens some opt out.

5.5 Greenhouse

Green house is Mavunos children ministry catering for children of ages 0-12 years. The justification for the ministry is that the future of the church lies in the hands of the children therefore, the ministry aims at shaping future leaders.

The Greenhouse is seen in the plate in page 95.



Plate Ten: The Greenhouse

Some young parents are attracted to Mavuno through the Greenhouse. This happens when they dropped their church, out of curiosity some attend Sunday service as they wait for their children, before long they join Mavuno. Some young parents disclosed to the researcher that there was no Sunday school in their respective mainline churches. As soon as they brought their children to Green house, the now enthusiastic children did not want to leave and the parents ended up joining Mavuno for their children's sake, eventually they become Mavunites.

5.6 Mavunos Corporate Model

From this study, 75 % of the respondents being 60 respondents hold a first degree, with 30%-18 respondents being holders of Post- graduate degrees. In addition out of the 80 respondents, 95% are employed and self-employed. With this knowledge, Mavuno incorporates a corporate model in the running of its church affairs. Skills of professionals in different sectors are employed in the running of Mavunos affairs. The young professionals are well to do. On any given Sunday service the parking lot is full of cars most of them being latest models as illustrated in the plate below:



Plate Eleven: Mavunites cars packed during the first service (9am-11am)

Young adults are offered informal leadership positions in different ministries as ushers, pastors, leader in praise and worship, LG leaders and Mizizi. One does not have to have a course in theology to serve in the different ministries Mavuno endeavors to perform all its duties with excellence and in the most practical of ways. Trainings, leadership development seminars, summits, sermons are tailor made in a

way that the young professional can gain from them. Mavuno does not just preach but looks for holistic approaches to different concerns of young adults and in this was the gospel becomes more relevant to them.

5.7 Social media

Mavunos active blog, website, twitter, and live streaming of Sunday services are an attraction for these urban young adults who are largely exposed to the internet. During the Sunday service and any other Mavuno function the congregation is allowed to use those avenues to let their friends who did not attend church to know what is happening in church. This presence in the social media, has become an open forum where Mavuno engage with its members and outsiders. The live streaming of the services becomes an attraction for those living in the diaspora or young adults who travel often. Some of these Kenyans in the diaspora join Mavuno upon returning home. Sunday sermons are available on the Mavuno blog, people are allowed to express their views or ask questions about the sermons in an unrestricted manner.

5.8 Outreach activities

Mavuno hold several outreach activities which include musical concerts, fun days for children in different estates and open fields. Musical concerts include “a village Christmas,” and “a village Easter.” A village Christmas which is a musical narration of the Christmas birth of Jesus Christ story and a village Easter a musical narration of the death and resurrection of Jesus Christ. These musicals are held at Mavuno and are open to all. They become a major attraction to young adults. Some young adults join Mavuno church after attending these musical concerts.

5.9 Interdenominational approach

Mavunos is a non-denominational church. Its openness to young adults who hold diverse views, from different backgrounds and with different struggles has proved to be an attraction to many. Throughout this study, young adults relate easily and are

more productive in environments where they are allowed to express their hopes, aspirations, fears, achievements, weaknesses without being judged in a sense they want to be listened to and guided in a Godly way, they are anti- imposed rules and regulation. Evidently, most of the concerns the young adults go through are the same irrespective of their religious beliefs. This approach, has allowed young adults to be transformed positively.

On the other had, this non denominational aspect of Mavuno has allowed to a certain extent religious tourism, as some young adults move into the church in search of things such as employment connections, healing, marriage partners only to leave the church once they have obtained what they wanted leaving no or little spiritual impact on their part. Mavunos interdenominational approach has given rise to the following category of urban young adult Christians:

- (i) Young adults who moved from their parents churches to join Mavuno
- (ii) Young adults who attend Mavuno church as well as the church of their parents most of the time mainline churches PCEA, RCC, Lutheran church, Anglican. Such that the young adult attends a Mavuno 9am-11am service and thereafter proceeds for an 11.30am service with their parents
- (iii) Young adults who attend Mavuno church when there is an interesting sermon series belong to main line, Pentecostals and churches.
- (iv) Young adults who profess to be Christians but hardly attend church. This category is mostly among the young couples whose husbands and wives drop their spouses or children to church but do not attend services.

With such a categorization comes the question of how deep rooted the message of the Gospel is and how relevant to these young adults. However, even with the religious tourism one thing becomes evident that men and women are spiritual in nature and are constantly in need and search of God.

5.10 Challenges in the Mavuno Church

The study identified challenges of Mavuno church. The challenges are discussed

below.

5.10.1 Social Class

From the study, it was evident that not all Mavunites are well to do. As discussed earlier Mavuno Pastors argue that their target population is the middle class something that has no factual evidence. In fact a considerable number of young adults at Mavuno are extremely wealthy. Therefore those who come to Mavuno from lower social stratification find it hard to fit in and often leave the church. There is a category of young adults who join Mavuno with the intention of marrying someone from the upper class. When they find their desired spouse, they leave the church.

Another challenge that is posed from the wide social class disparities is the fact that some Mavunites struggle so much to fit in the class and lifestyle of Mavuno that some of them have ended up in debts to keep up with the lifestyle. They want to be seen as part of Mavuno and if a car is what everyone has, they also go the extra mile as in take loans to get the car so as to fit in. Some quit LGs after the trips bonding trips become too expensive for them. Since the assumption is that everybody is well off, some LGs plan expensive trips that some members cannot afford. They soon quit the LGs when it becomes evident that they cannot afford the trips and expensive bonding outings.

Yet another challenge posed from the teaching blessed to be a blessing is the categorization of Mavunites as the 'we' who are privileged helping 'them' who are poor. This mentality has resulted in some Mavunites becoming exclusive and isolating themselves from the very people they are meant to be helping.

5.10.2 Transition from Mizizi to other experiences

As discussed earlier, one of the key challenges identified with the Marathon is the inability of some Mavunites to transit from one Mizizi to Simama, Ombi and Hatua. The Marathon assumes that human beings operate in a linear manner while it is not always the case. Out of the 80 young adults in the study, 10 have completed Simama, 8- Ombi and 7-Hatua.

Some young adults argued that since Mizizi is all they needed to complete to

become members, they saw no need of the other three experiences. Others said that they could not find time for the courses while others said it was not possible to jump from one 10week experience to another. Therefore the much anticipated holistic transformation of young adults by Mavuno stalls at the After Mizizi.

5.10.3 Greenhouse

From the study, there is a category of young adult parents who drop their kids at the Greenhouse and go to indulge in leisure activities or even go to other churches. In this case is the greenhouse not turned into a mere day care? The Greenhouse is meant to be a place where children are nurtured spiritually but some young parents have ended up abusing the intention of the Greenhouse.

5.10.4 Mavunos Corporate Model

Mavunos' corporate model attracts young professionals into the church. The young professional are allowed to use their skills, talents and gift in the church. However, the corporate model sometimes overshadows pastoral care. From the study some young adults argued that they did not find Mavuno 'Pastoral enough.' The pastoral care one ought to get from Pastors is not available as most of the people working at Mavuno work as professionals in their respective fields and have little concern for the spiritual well being of Mavunites.

5.10.5 Lack of Pastoral Capacity

Mavuno has been growing tremendously. It has recently moved to Mlolongo in Athi River on a thirty acres peace of land.²¹The concern is as the numbers are growing, there does not seem to be a growing capacity in the number of care Pastor. There are over one hundred fully paid Pastors at Mavuno will they be able to handle the over five thousand members not counting the LG?

²¹See plate 22 on page 159 for a view of Mavuno Hill City in Mlolongo- Athi River which is in Machakos County

5.10.6 Religious Tourism

The four category of young adults at Mavuno is as a result of Mavunos interdenominational approach. The approach has to an extent encouraged religious tourism. In cases where one young adult goes to Mavuno sometimes, other times in the parent's church, while others in their Pentecostals he or she may end up being more confused. The confusion may arise from incompatibility of teachings and doctrines. The young adult may in the end some young adults may end up in a crisis of faith.

5.10.7 Church planting

The fact that Mavuno targets major cities in which to plant churches could be a challenge. Major cosmopolitan cities have populations with diverse religious beliefs and cultures. How realistic is it for Mavuno to intend to use the its church to positively influence societies without considering the diversity of regions and cultures? In an age where inter- faith dialogue and ecumenism are encouraged to foster peace and tolerance, church planting in this case, has the potential of being grossly misunderstood as religious superiority.

Conclusion

In this chapter, the study identified attractions and challenges of the Mavuno church. Sunday service that is characterized by vibrant praise and worship and tailor made sermons are a huge attraction to young adults. Some young adults who do not belong to Mavuno will attend a service when there is a sermon they are interested in. Young professionals are attracted to Mavunos' corporate model. The model enlists the skills, recourses and time of young adults marathon most of whom hold a first and postgraduate degree. Outreach activities, the Greenhouse and Mavunos' presence on social media are major attractions. Mavunos' interdenominational approach has given rise to four categories of young adults and to some extent encouraged religious tourism. In this section challenges of Mavuno church were discussed in detail. There is an exclusive 'we-them' approach that is a result of the elitist nature of Mavuno. Some parents abuse the Greenhouse when they leave they

drop their children to engage in other leisure activities. Pastoral care has been overshadowed by Mavunos corporate model and the lack of capacity to handle the growing number of young adults. Some young adults run the risk of ending up in a crisis of faith from being exposed to too many doctrines as they move from Mavuno to other churches.

CHAPTER SIX

SUMMARY AND CONCLUSIONS

6.1 Summary

This aim of this research was to study Mavuno church and its responses to the concerns of young adults in Nairobi.

The study set to find out the historical background, development and administrative structure of Mavuno church. The study further observed that Mavuno church emerged out of Nairobi chapel. Data from the research revealed that the causative factors of Mavuno are historical, political, sociological, and theological, as a result of visionary leadership and the 2002 Kenya government land policy. The 2002 land policy forced Nairobi chapel to multiply into five congregations to accommodate the large numbers of people attending the services. Mavuno church emerged out of the five congregations that were multiplied by Nairobi Chapel. Mavuno moved with its congregation to Mombasa road Nairobi.

In this study, the development of Mavuno and administrative structure is also explored. Mavuno developed under the leadership of its Senior Pastor with the assistance of the Mavuno executive pastors. The study discussed a key milestone in Mavuno church when the executive team, staff and a few leaders met and did an analysis of what was ailing the church in Africa. After the problem analysis the team narrowed down their target population to unchurched urban young adults. Mavunos Mission, vision, short and long term objectives, strategy and values were discussed. Mavunos' vision is broken down into short and long term goals. It is important to note that Mavuno' vision entails impacting pillars of culture they call sectors with the four Mavuno values. The administrative structure of Mavuno is identified. Mavuno is as a hybrid church that incorporated both charismatic and congregational models. The study discusses Mavunos' 8 campuses. Three of these campuses are in Nairobi, while others are in Blantyre, Kampala, Kigali and Lusaka, one in Berlin.

The study sought to identify the responses of Mavuno church in responding to the social, economic and identity crisis concerns of young adults in Nairobi. The researcher hypothesized that economic hardships and spiritual emptiness are major concerns of young adults and are closely linked to the large numbers of young adults joining Mavuno church. This hypothesis has largely been supported by the research with evidence from Mavunos' responses to the concern.

The study was able to identify that alongside economic hardships and spiritual emptiness, young adults have other major concerns. These are family related challenges, debts, isolation and loneliness and lack of inclusion in leadership position. Mavuno responds to these concerns through the Mavuno Marathon with 10 weeks courses Mizizi, Simama, Ombi and Hatua. Other responses identified by the researcher are sermons, adoption of new leisure activities, leadership development opportunities and frontline initiatives. The Marathon not only becomes a response to the concerns of young adults but an attempt at making Christianity a way of life for the young adults.

Mavunos' major teachings and practices were also discussed in detail. The researcher identified the main teachings as personal responsibility, sola scriptura, salvation, fearless influencers, and Mavuno church, the church in Africa and blessed to be a blessing. The major practices explored are use of the bible, baptism by immersion, Holy Communion, courtship and marriage, death and burial, worship night and live streaming of services.

The study proposed that young adults in Nairobi faced with cultural crisis and loss of essential elements of African culture and heritage, have adopted teachings, beliefs, practices and doctrines that help them retain African culture and heritage. This hypothesis was nullified. This is because young adults at Mavuno church adopt the said as they are easy to follow and they touch on their different concerns.

The study also set to identify the attractions of young adults to Mavuno church. The study proposed that the increased number of young adults joining Mavuno church

has a correlation with the church's vibrant worship and sermons that they resonate with. This hypothesis was confirmed. The researcher through the data collected from questionnaire was able to identify other attractions besides the hypothesized vibrant worship and sermon. These attractions are the Mavuno Marathon, testimonies, green house, and Mavunos' corporate model, Presence in the social media, our reach and interdenominational approach. One of the key findings in this chapter is that majority of the young adults at Mavuno are holders of a first degree while other postgraduate degrees. Mavunos' corporate model appeals to the young adults as it is intellectually and professionally satisfying. Another key finding is the categories of young adults Christians that emerge out of Mavunos' interdenominational approach.

6.2 Conclusion

This research was prompted by an attempt to explore how Mavuno church responds to various concerns of young adult in Nairobi. The researcher proposed that young adults in Nairobi are faced with economic hardships as a result of unemployment. What follows economic hardship is hopelessness. This hopelessness is made worse by the isolation and individualism the young adults experience in urban places. Some of them are spiritually empty, while others struggle with family related challenges. Amidst this crisis these young adults are moving from mainline churches to NRMS such as Mavuno.

From the study, it was evident that young adults have different concerns. Mavuno attempts to address these concerns through sermons, adoption of new leisure activities, leadership development opportunities, frontline initiatives and most importantly the Marathon with key courses and experience being Mizizi, Simama, Ombi, and Hatua. Through the Marathon, Mavuno has been able to manage a considerable number of young have been able to find their purpose in life, connect with God, the church and community. The Marathon is an attempt at making Christianity a way of life for the young adults. Religious thinking becomes the main motivator of young adults change for in their personal lives, those of their families, communities and by extension the society.

There is a highly educated and well to do category of young adults who are Mavunites. Majority of these young adults hold first and postgraduate degrees. Mavunos' sermons and corporate model appeals to them spiritually, intellectually, and professionally.

6.3 Recommendations for further research

The researcher has raised several concerns in the research that could not be covered in this study. The following are the areas the researcher recommends for further research

- (i) The socio-economic dynamics of young adults at Mavuno church. Mavuno church argues that majority of its members are the middle class. This was not however fully established in this study.
- (ii) Mavunos' interdenominational approach and its impact on Mavuno church
- (iii) Church planting as Mavunos' participation in mission work

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APPENDICES:

APPENDIX 1: RESEARCH QUESTIONNAIRE

My name is Miriam Njoroge. I am currently pursuing a Master of Arts in Religious studies at the University of Nairobi. Please fill in the following questionnaire to assist me in my research. Mavuno church office is aware I am undertaking this research. Information given will be handled with utmost confidentiality.

Please tick where appropriate

1. Age
2. Gender Female () Male ()
3. Education level
 - a) College /University ()
 - b) Graduate ()
 - c) Post Graduate Masters () Ph.D. ()
4. Are you working? Yes () No ()

Employed () Self- employed ()
5. a) Were you born in Nairobi ? Yes () No ()
- b) If not , when did you move into the city? (if you answered no to question 5a)

6. a) Are you a member of Mavuno Church ? Yes () No ()
- b) If not , which church do you attend?

7. How did you learn about Mavuno?

8. When did you join Mavuno Church?

9. Which denomination or church were you born into?

10. Why did you leave your said church/denomination?

11. How did you become a member of this church?

12. Why did you join Mavuno church?

13. What was your first experience at Mavuno?

14.a) Have you done Mizizi? Yes () No ()

b) if not why ?

15. How was your life before Mizizi?

16. What are the most memorable Mizizi Experiences?

17. Would you say your life has changed after Mizizi? Yes () No ()

17 b. How has it changed your life?

18.a) Do you belong to any group in Mavuno? Yes () No ()

b) If yes to question 18, please name the groups you serve in?

c) If yes to question 18, how has been part of these group/s helped you?

19. What are some of the challenges you face as a young adult?

20. How has being Mavuno church helped you overcome these challenges?

21. What made you become attracted to Mavuno church ?

22. a) Have you gone through other experiences of the Mavuno discipleship marathon? Yes () No ()

b) If yes which ones?

c) How has each of them helped you ?

23. a)How often do you attend services?

b) Do you find the service helpful? Yes () No ()

c) If yes in what way?

24. What is the message of Mavuno church?

25. How do you spend your free time?

APPENDIX 2: INTERVIEW QUESTIONS FOR PASTORS

1. Name
2. What is your level of education ?
3. Which schools did you attend?
4. Which course did you study?
5. How did you become a pastor?
6. Who ordained you?
7. Before you joined Mavuno, what was your previous church?
8. Are you a full time or part time pastor?
9. Why was Mavuno church founded?
10. Why the name Mavuno?
11. What is the hierarchy of the church (if any)
12. How many members do you have?
13. How many are in the age bracket of 18-35?
14. How many pastors do you have?
15. What is the background of the pastors in terms of theological education, educational background?
16. What criteria are used in selecting the pastors?
17. Mavuno church has a theme for every month. What inspires the themes and message?
18. In your opinion and experience as a pastor, what are the main challenges facing young adults today?
19. What is Mavuno church doing to address these challenges?
20. What is the church's understanding of transformation?
21. Is this transformation present in the ministry of the church and lives of the individuals?
22. What is the model of trainings, seminars and workshops held in these churches?
23. How are finances managed?
24. Majority of the members at Mavuno are young adults. What do you think attracts them to the Mavuno?
25. Has the Mavuno Marathon proved to be an effective discipleship tool?

26. If yes, in what ways?
27. What are some of the success stories of Mavuno?
28. What are the challenges Mavuno faces?

APPENDIX 3: PHOTO GALLERY



Plate 12: Baptism by immersion: At Mavuno in Bellevue in South C its former location.



Plate 13: Mavunites walk from the parking lot to the church



Plate 14: Mavunos' vibrant praise and worship



Plate 15: Mavuno Sunday service



Plate 16: Mavunites during a Sunday service



Plate 17: Mavunites receive a blessing from their Pastor at the end of the service



Plate 18: Mizizi retreat in November 2013



Plate 19: Mizizi Mathew party in December 2013



Plate 20: Mizizi class of September 2013 at their graduation in December 2013



Plate 21: Mizizi class of September 2013 at their graduation in December 2013



Plate 22: Mavuno church's' former location in Bellevue South C



Plate 23: Mavuno Hill City in Mlolongo Athi River



Plate 24: Mavuno Hill City main dome



Plate 24: Mavuno Hill City Launch on 30th March 2014. The flags represent different countries with a Mavuno campus



Plate 26: Mavunites cars packed during a Sunday service. Most of the cars are the latest models.

APPENDIX 4: LIST OF KEY INFORMANTS

Name	Gender	Age	Educational status
1. Pastor Kyama Mugambi	M		Post Graduate Degree
2. Pastor Angie Gatamah	F		Post Graduate Degree
3. Pastor Trizah Gakwa	F		First degree
4. Cecilia Maluki	F	28	First Degree
5. Maureen Kihanya	F	22	Undergraduate
6. Martin Mugambi	M	28	First Degree
7. Daniel Gatei	M	27	First Degree
8. Dedan Kimathi	M	29	Post graduate degree
9. Evelyne Mvoi	F	27	First Degree
10. Evelyne Mwangi	F	26	College diploma
11. Charity Wambui	F	25	First Degree
12. Jackie Kyalo	F	29	First Degree
13. Frank Mutua	M	33	First Degree
14. Rosemary Muniu	F	24	Post graduate Degree
15. Belinda Ngina	F	31	First Degree
16. Brian Kuria	M	34	College Diploma
17. Mary Andura	F	33	First Degree
18. Betty Mutuma	F	24	First Degree
19. Janice Nyawira	F	30	First Degree
20. Lisa Muga	F	32	First Degree
21. Evelyne Karuna	F	31	First Degree
22. Lucy Wambui	F	34	Post graduate Degree
23. Benjamin Mungai	M	33	First Degree
24. Mukhula Were	M	34	First Degree
25. David Owino	M	24	First Degree
26. Teddy Mbinga	M	27	First Degree
27. Vera Akisi	F	26	Post graduate Degree

28. Hellen Mutiso	F	35	Post graduate Degree
29. Abigaley Lales	F	32	First Degree
30. Martha Mutheu	F	34	Post graduate Degree
31. Sally Muthoni	F	30	Post graduate degree
32. Florence Waweru	F	28	First Degree
33. Patrick Ekesa	M	27	First Degree
34. John Oteba	M	26	First Degree
35. Wanjiru Kimani	F	25	First Degree
36. Sheila Nyongesa	F	27	First Degree
37. Mary Muthee	F	28	First Degree
38. Daniel Mukasa	M	29	First Degree
39. Lilian Wanjiku	F	22	College Diploma
40. Vicky Mya Akelo	F	26	College Diploma
41. Salome M Muta	F	24	Post graduate Degree
42. John Mutaro	M	27	Post graduate Degree
43. Harry Opiyo	M	21	College Diploma
44. Martin Nyadul	M	33	Post graduate Degree
45. George Kyalo	M	34	Post graduate Degree
46. Imelda Njeri	F	26	First Degree
47. Sylvester Muketa	M	25	First Degree
48. John Mburu	M	23	First Degree
49. Mercy Wanjiru	F	19	College Diploma
50. Richard Kamau	M	26	First Degree
51. Kevin Macharia	M	28	First Degree
52. Mike Mugenda	M	29	First Degree
53. Sarah Mulee	F	28	First Degree
54. Martin Nderitu	M	27	Post graduate Degree
55. Anthony Wekesa	M	28	Post graduate Degree
56. Simon Njeru	M	27	Post graduate Degree
57. Muthoni Mwau	F	34	First Degree

58. Ruth Njeri	F	34	First Degree
59. Mumbi Kagendi	F	27	First Degree
60. David Onyancha	M	26	First Degree
61. Philip Wekesa	M	25	First Degree
62. Susan Muthoni	F	23	College Diploma
63. Grace Muthee	F	28	College Diploma
64. Agatha Ekile	F	24	First Degree
65. Debra Nkatha	F	34	First Degree
66. Dorcas Thelite	F	35	Post graduate Degree
67. Eric Mutiso	M	26	First Degree
68. Cynthia Odiambo	F	25	First Degree
69. Vincent Mungwe	M	23	First Degree
70. Elvis Thuo	M	21	First Degree
71. Teddy Okello	M	29	First Degree
72. Patriciah Khoi	F	27	First Degree
73. Frankie Jambo	M	29	First Degree
74. Maurice Muriu	M	28	First Degree