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CHALLENGES OF MINISTERING TO THE YOUTH:

A Case Study of Presbyterian Church of East Africa Langata Parish, Nairobi County

BY

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Declaration

I declare that this research project report is my original work and has not been submitted to any other University.

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Dedication

To my lovely wife , children and parents for their support and encouragement.

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Many people and institutions have contributed in different ways in helping me complete this work. I may not be able to mention all of them but only a few in representations of others.

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Abstract

This research is a study of PCEA Langata Parish and its response to challenges of ministering to the youth. PCEA is a mainstream church started by Scottish missionaries but has continued to experience low numbers of youth in services. This has created financial challenges, church membership and leadership gaps.

The study sampled sixty three respondents, forty youths, ten church leaders, ten church members and three pastoral team leaders.

The research employed questionnaires, interviews, observation and participation as the data collecting instruments. The study offers an analysis of historical background and development of PCEA. Attention was given to youth leadership and involvement in decision making in PCEA Langata. Youth programmes are assessed in response to youths' needs and concerns. Challenges of ministering to the youth and responses are also identified.

In responding to youth's specific concerns PCEA Langata Parish formed two sub-committees to deal with matters of youth and make recommendations. Youth were given position of vice chairperson of church management board; more youth were involved in church activities like, praise and worship, making intimation and leading the service, more funding of youth programmes, strengthening performing programmes and revitalizing less effective ones.

Challenges of ministering to the youth identified included: youth perception on adults and adults' perception on youth, lack of adequate funding, conservativeness, and youth service or first service, preaching in youth service, lack of adequate training for those handling the youth and youth ministry as a transition avenue by youth coordinators.

The analysis formed the basis of recommendation to theologians' interested in youth work, sociologists interested in understanding modern trends in religious experience and urban life. In addition Curriculum developers in areas of theology and religious studies on handling matters of the youth .These recommendations would also be important to Non-Government Organizations, Government Departments and Churches with youth programmes. The study highlights areas for further research.

Abbreviations

ACC	–	Africa Council of Churches
ACC&S	-	Africa Christian Churches and Schools
AIM	-	Africa Inland Mission
AIPCA	-	Africa Independent Pentecostal Church of Africa
CMB	–	Church Management Board
CMS	–	Church Missionary Society
CYC	-	Central Youth Committee
EASM	-	East Africa Scottish Mission
FGM	-	Female Genital Mutilation
GA	–	General Assembly
GAC	-	General Administration Committee
HIV	-	Human Immunodeficiency Virus
IBEAC	-	Imperial British East Africa Company
KCA	-	Kenya Central Association
NCKK	–	National Council of Churches in Kenya
NRM	–	New Religious Movements
PCEA	-	Presbyterian Church of East Africa
PCMF	–	Presbyterian Church Men Fellowship

PUEA	–	Presbyterian University of East Africa
P& P	-	Practice and Procedure
WCRC	–	World Council of Reformed Churches
WCC-	-	World Council of Churches
YMCA	-	Young Men Christian Association
YWCA	-	Young Women Christian Association

Definition of key terms

Youths : Young people between 15 – 35 years

Dunamis : Greek word for power

Kirk session : Meeting involving elders and parish minister in a parish and deliberate on pastoral and administrative issues in a parish

Presbytery : Meeting of all parish ministers, their pairing elders and group chairperson within a geographical area.

Full Member: Christians who partakes Holy Communion in PCEA

Pathfinders: Youth in high school, colleges and University. Between 15 – 25 years.

Pacesetters: working Young Professionals age 26- 35 years.

Elder District: Home church consisting of elder and some members who meet weekly in a member's home.

Generation X: Is the generation born from 1964 to 1980 and connected to the culture of the 1980s and 1990s, they grew up in. The term has been used in demography, the social science though it is most often used in popular culture.

Generation Y: They are a cohort of individuals born roughly mid 1980s to mid 1990s. They grew up with many world changes and events including the use of communication and the internet, there is growing disagreement between conservative and progressive perspective. (www.theatlantic.com/national/eachgeneration)

Jitegemea: Church being self supporting

CHAPTER 1

INTRODUCTION

1.0 Background of the Study

Kenya's population According to World Bank report (2014) was 44.35 million people up from the 38.6 million people in 2009 census. 78.31% of all Kenyans are below 34 years while 35.59% are Kenyans below 14 years. The Directorate of Youth report 2014 indicates the following statistics that can help to illustrate the context and situation of the youth in Kenya.

- i) 36% of Kenya's population is young people between 18 and 35 years of age
- ii) 67% of the unemployed population is youth
- iii) 92% of the unemployed youth have no vocational or professional skills training
- iv) Over 60% of new HIV infections are among youth
- v) Over 50% of convicted criminals are young men aged 16-23 years of age
- vi) 23% of young girls between 15-19 years are either pregnant with their first child or already mothers¹

Therefore, there was need to provide and scale up youth friendly services in all economic, social and religious sectors. However, despite the presence of numerous youth serving organizations and stakeholders, a large proportion of them do not have a point of reference with the target youth population.

Despite campaigns by both National and County governments to empower the youth it has emerged that only 15 Nairobi County government employees out of a work force of 14,000 were aged below 30 years, Nairobi Deputy Governor, Jonathan Mueke admitted that this was a serious issue since majority of Nairobi's residents are young. There are many sickness cases in various wards as many employees are aged. City hall stopped hiring workers in 1990s after noticing that there was skewed hiring process and that they had an excessive workforce. (The Standard 28th November.2014) When youth are left out of the opportunities available they engage in drug abuse, alcoholism and crime.

Modern Africa is increasingly shifting to younger population every year, “in many African countries more than 60% of the population is under 24 years of age”². In the book *African Youth Today Challenges and prospect* (2014) Sahaya and Diane states that more than 70% of the population of East Africa is below the age of 30 with majority being between 15 and 25 years. The average age in this region is 19 years. This age bracket is advantageous if adequate resources are channeled towards investment in training and mentoring the youth to contribute constructively to the workforce. It will be disastrous if no policy measures are formulated and implemented for responding effectively to this demographic trend by churches. So research on various aspects of youth is essential as a source for information indispensable for policy and planning, including youth ministry.

PCEA is a main stream church which was started in 1891 and has, in the recent years experienced challenges of ministering to the youth resulting to some youth moving to the New Religious Movements. In spite of this population shift many Presbyterian churches in Kenya continue to overemphasize on adults who are minority disregarding the youth who are the majority in Kenyan population.

There is a tendency of leaders holding firmly to their position and seeing youth as a great threat instead of bringing them close for mentoring. “This tendency was found both in public offices and in church leadership; which represent a major cultural and sociological problem, if the church does not change its emphasis to a serious ministry directed towards young people they are going to lose the present generation of youth, if they lose the present generation of youth they are going to lose Africa³”. Youth should have a significant place in the church. They have talent to be utilized, potential to be directed in the right use. They also need to be heard and mentored. If PCEA lose this generation then the future of the church will not be bright.

Culture is dynamic and societies change to adapt to new dynamics for survival but it seems PCEA systems and methods of doing Youth Ministry have remained almost the same since 1960 when the Youth Department was created. This has made contemporary Youth move to more Youth friendly churches.

The study will contribute to body of knowledge on how to manage change in the church without losing authority of the Word and remain relevant to the Youth who are the majority.

1.1 Statement of the Problem

There are major challenges facing youth in the contemporary Kenyan society. These challenges have been propagated by urbanization, secularism, mass media, family and parenting issues; urge for instant success, underemployment and also unemployment. As a result many youth experience financial crisis, become addicted to pornography, engage in sex and drug abuse, experience spiritual emptiness and identity crisis. There are marriage break up for those married for lack of financial support to their families that leaves youth with wounds, misleading world views and isolation in urban setting. This generation of the Youth is looking for spirituality and a church that will address their main concerns, a place for healing and support system which gives purpose of life.

In the recent past PCEA Langata Parish has been experiencing Youth exodus. This has raised a great concern among leaders and church members' at large .Although youth is a transition period and some might have gone to school or have gone to other towns to look for employment, many parents who are members indicate that their sons and daughters have moved to other churches and some opted to stay at home.

Some of the youth who have left the church are young professionals who could have been used to bring their expertise and leadership skills in the church. Some are very successful in their area of employment. The PCEA Langata lost the youth whom the church had invested heavily in time and resources; instead of using their talents and gifts in the church. This resulted to the church losing financial support from the youth who support churches they identify with; as a result the church is experiencing financial constraints and is almost unable to sustain monthly financial obligations.

If nothing will be done, the future of PCEA Langata church is at risk of becoming an aged church, an age gap will be created and succession plan will be difficult since those

to be mentored will not be available. Without new young leaders taking leadership positions the older ones will continue in their positions despite attaining retirement age since there cannot be leadership vacuum. Although this trend has made, the parish session to form committees to address these issues and concerns no scholarly work has been done to understand this phenomena which this study seeks to evaluate and make contributions.

PCEA Langata Parish has activities and programmes for the youth however, some lack the capacity to address the real concerns and issues of the youth in the contemporary church. Some programmes have stayed for a long time without being reviewed to catch new ideas, trends and dynamics. As a result they slowly lose their impact and become less appealing to the youth. Without new insights the attendance is affected whereby very few youth attend some of these programmes.

Many youth migrate to urban areas like Nairobi to look for jobs, further their education or stay with their families. Unemployment in Nairobi stands at 70% of the population 60% of this being the youth.⁴ Services like health, housing, transport and water are overstretched. The reality of urban life bring cultural shock where rural life was communal and everybody care .In the urban setting; life becomes individualistic and people care little about others so there is a crisis of hope, faith and morals. Many youth feel lonely. The way PCEA Langata church provides social and spiritual support for the youth is below standard as compared to other churches in Nairobi.

In the recent past, large numbers of the youth have left PCEA Langata to new religious movements (NRM) like Mavuno, House of Grace, Nairobi Chapel and Nairobi Baptist. One concern was when the youth service was relocated from the church hall to the main church. It was argued that the youth had a lot of freedom in church hall. Since they were not involved in that crucial decision some left the church and joined (NRMs) which were more flexible and youth friendly .Many teenager remained in the church not because they did not want to move out but because they were still under their parents. In response to the issues of the youth, the elders came up with two sub committees one in the year 2011 whose recommendations were not implemented and the other in 2014 where some of the

recommendations were implemented. The society has significantly changed due to new dynamics, hence the PCEA Langata church urgently needs to change and direct more of its primary evangelistic and discipleship effort to young people. This study addresses challenges of ministering to the youth.

1.2 Research Objectives

The study has the following objectives:

- i. To find out, the historical background and development of PCEA.
- ii. To assess youth programmes in PCEA in attracting and retaining the youth in the church.
- iii. To evaluate youth leadership and involvement in the church.
- iv. To identify challenges of ministering to the youth.

1.3 Justification of the Study

Every generation of youth has encountered unique dynamics and challenges. Since society is not static it is affected by changes. These changes will determine the ways in which the church should conduct Youth ministry. In some cases there is need to transform the old ways and modify them to suit the needs of the youth however in other cases there is need for totally new variation .This would help the church leaders understand the trends and change in time: What has effectively worked in the past may not work today. Changes in the church setting will enhance youth programmes. The study will analyze how current programmes are done and how effective they are in retaining and attracting the youth.

Youth are endowed with several gifts and talents. They are also passionate about information technology. They are open to modern trends in the market place. All these strengths are beneficial to the current church since the world has become a global village. When methods that touch youth heart are used, the youth have every reason to respond. The future of present church will depend on how youth concerns are tackled since their input should be utilized in the present times.

In the recent past a big group of youth has migrated to other churches. This exodus of the youth has left PCEA Langata in financial constraints and leadership gaps. All these affect the church and its effectiveness in the society. Every generation needs the other: the old need the youth to train and mentor them. The aging church like PCEA Langata will lack vibrancy hence becomes unattractive to the youth.

There is competition, New Religious Movement churches have greatly increased in Nairobi. They mainly target the youth and all their programmes whether preaching and other activities are tailored having young people in mind. Unlike in some rural areas where the strong churches are main stream churches in urban area the case is different. The exodus from PCEA to New Religious Movements (NRMs) was an indicator that something was amiss and there was need to study this trend which the researcher will address.

An urban youth is looking for love, friendship, group for association as an identity and a place to belong. When PCEA lacks the capacity or is not concerned about the youth, they will move to more youth friendly churches in structure, programmes, worship and preaching. This research is a study of why PCEA Langata is unable to contain the Youth within its systems and how it is responding to those challenges.

The study among other things will seek to assess what PCEA is offering as compared to the NRMs in the area of addressing youth concerns. The study benefits policy makers in addressing the youth concerns. It will also benefit all those concerned with Youth issues and welfare.

1.4 Scope of the Study

This study confined itself to PCEA Langata parish in Nairobi south west area. It covered youth between ages 15 – 35 years as defined by PCEA Church. This was due to limited time .The area was easily accessible and convenient for the researcher. In addition the sample of 63 members (youth, leaders and church members) was selected. The sample was representative of the whole Langata one congregation parish .The researcher was able to access the respondent in Nairobi and conduct the study effectively.

1.5 Location of the Study.

The study was carried out in P.C.E.A Langata Parish in Nairobi County.

Langata is in south west of the capital city Nairobi. The suburb consists of many smaller housing development referred to as estates. They include Ngei, Nairobi dam, Otiende, Southlands, Jambo, Onyonka, Madaraka and Rubia .As shown in the Langata map (Appendix 1).The place was inhabited by people in 1963 through a group formed by Christians. According to retired elder Habil Kimingi who came to Nairobi in 1940 and got born again in 1962 commented,

“We were thirty families from Catholic, Presbyterian Church, Africa Inland Church and Anglican church. We were staying in single rooms and our children were growing, so after Independence in 1963 we formed a committee which approached the Government through National Housing Corporation for assistance for bigger houses .We had migrated to Jericho, Mbotela and Bahati when Africans started bringing their families from rural areas, single rooms became small for our families. We built and moved here in 1965 June after houses were complete” (See plate 1).

Langata area is known for the many governments’ institutions such as Langata women prison, Headquarters of police dog unit, a public cemetery, Kenya wildlife and Bomas of Kenya. Other private entities include Wilson airport and Carnivore restaurant .Many New Religious Movement churches have been started in the area and this affects PCEA Langata. The southern bypass has increased an influx of people and construction of storey buildings in the area. Langata area has people of all social classes and ethnic diversity. It was accessible by researcher and PCEA was one of the oldest main stream churches in the area.

1.5.1 Limitation of the Study

Some youths did not take the answering of the questionnaire seriously while others did not want to be interviewed.

The researcher booked appointments with the busy pastoral team and church leaders in order to understand the challenges of ministering to the youth from leaders' perspective. Some youth groups meet on different Sundays and it was difficult to get them but the research assistant familiar with group was used. Some respondents were busy and requested questionnaires to be emailed and when they did not reply they were reminded. The study addresses specific concerns of youth and how flexible the structure of PCEA is to accommodate changes as outlined in the objectives due to time limitation.

1.6 Literature Review

Many books, journals and thesis have been written about youth and church. In her book *Bringing up Positive Teenagers in a Negative World*, Margret Mbaya indicates that teenagers will survive and indeed overcome the evil and negative influence of modern world, when they are brought up with well rooted biblical truth, cushioned and guided firmly with love, understanding, decisive and uncontradicting family values.⁵ There are other factors that affect socialization namely school, peer pressure and mass media. This conclusion leaves out the challenges faced by church when teaching these biblical truths.

In her work, *A study of Mavuno Church and its Responses to concerns of Young adults in Nairobi* (2014), Miriam Wambui Njoroge indicates that Mavuno Church targets the Youth who are many according to Kenya population.

Mavuno church considers young adults as a sight and sound generation and it is not just important to have the right message but also to communicate it in their language; using symbols and media that they can relate to.

Her study concluded that youth were attracted to Mavuno Church by

- (a) Warm and friendly environment at the church.

- (b) Interactive sermon series with catchy words like “Altitude for attitude, overcoming your dark side, who is your daddy, stay rich and dare to dream. All these topics address challenges of contemporary youth
- (c) Mavuno Marathon discipleship tool attracts young adults through its various experiences. Through mizizi, simama ,ombi and hatua – youth are able to find their life purpose connect with church, community and society
- (d) Testimonies – Testimonies of transformed life from peers who have joined Mavuno Church
- (e) Social Media: Mavuno active blog, website, twitter and live streaming of Sunday Service are an attraction for these urban young adults.

Outreach activities like musical concerts, fun day, bash, a village Christmas and a village Easter. Inter - denomination approach, Mavuno is open to young adults who hold diverse views and from different background.⁶

Although these are strong points of attractions to Mavuno there are gaps not addressed; why the youth leave mainstream churches where they were raised and what is lacking in their programmes. Whether, matters of Praise and worship and timing of service affects the Youth church attendance. This research will address the issues in order to have a balanced view of what pushes youth out of PCEA and attracts them to NRMs.

In *African response to urban ministry in Africa* (2010), Adam Chepkwony elaborates some of the challenges Youth in Nairobi face. He argues that rural to urban migration creates crises that require the attention of the churches in urban areas. However people are individualistic there is cultural shock and life moves at a very fast pace. Though the youth enjoyed benefits of modern society they were nevertheless deeply attached to their traditional values that included community living, care and concern of everyone and inclusiveness in activities ⁷ . So whether the African values are being offered by PCEA, the study will help unpack.

Adam further identifies four main challenges that the church should consider as she serves the African needs to the cities: the need to uphold cultural values, the need to feel

at home, the need for models and the need for healing. As the trend is now, majority of people will be urban dwellers and mostly the youth. In that case the church should prepare to minister to this dynamic population. Though Adam indicates concerns of the youth he does not offer a way forward that matches the issues he identifies. This study will identify some ways in which PCEA Langata which is in an urban area can address concerns of youth and overcome challenges of ministry to them. This can help come up with strategies to retain those that are in the church instead of migrating to NRMS and also attract others.

Tessier also argues that the youth feel secluded by the church. The church curtailed their freedom and refuses to include them in the church structures, making them feel as not part of the family of the church⁸.

In the chapter, *Church Ministry in African Christian Ministry* (Eds) by Mchami and Simon(2006), Sahaya Selvam argues that Christian youth ministry is a fourth journey of accompanying young people towards and experience Christ. He indicates that applying the age criterion in defining youth is becoming inadequate. He elaborates relativity of the age criterion in the following table

Institution/Country	Age criterion to define youth
UN	14 to 24 years
Common wealth	15 to 29 years
Kenya	18 to 35 years
Uganda	19 to 35 years
Malaysia	15 to 40 years

So, one of the problems of being young today is that the adults do not have a standard to define the youth. Often these criteria are very relative and shaded by vested interests. PCEA defines youth by age (15-35 years). It is very difficult to minister to these youths since they have different needs and perceptions. Although Sahaya did not indicate the way forward or suggest a solution, the study will come up with categories within the youth for effective pastoral care and find their common interests and world views in order to deal with the real issues⁹.

He raised pertinent issues pertaining jobs and marriage. The age of taking up full time jobs in urban set up has been delayed. Some young people, especially those in rural cultures are married and considered adults, while their counter-parts largely in urban areas are still in school and considered dependent children. This leaves the young people longing to balance between childhood and adulthood for over 15 years. These also raise serious questions in time management. They do not have a role in society that is in any sense useful. The study will look at the extent youth are involved in church leadership.

Over 40 years ago futurist Alvin Toffler warned the world of a “future shock”. He spoke of an accelerating level of “turnover” or transience in people’s relationships – a connection in which the duration of relationships is cut short through boredom in relationship which is extremely rapid. Further more in their lives; things, places, people ideas, and organizational structures all get “used up” more quickly. People travel more and get transfers more, switch jobs more often; get tired quickly of using the same clothes and shoes and bored with old issues faster .While this makes life more and more thrilling it also increases stress.¹⁰ The people to be affected by this kind of change are often young people whether in church or organizations. Although Alvin does not come up with solutions, this study will focus on why some youth are not comfortable in a church that has existed for over 123 years and suggest practical strategies to embrace youth.

The young people have their story to tell but parent do not have much time to listen to their stories, argues Sahaya. They are too busy working and investing for their children instead of investing in them! As young people in Africa who come from broken families and single parents are increasing the question remain, are youth ministers ready and prepared to listen to the stories of the young people? Youth Ministers need listening skills to invite the young to narrate their stories .Inner conversion of the young can only be achieved by listening to them not merely by preaching to theme! This Youth Ministry may be seen as providing young people with safe place and caring mentors where personal stories can be told and seen in the perspective of their great story. This study will be established whether pastoral team and elders are well trained to handle and listen to youths stories.

In their book, *African Youth Today, challenges and prospects* (2014) Sahaya, Selvam and Diane(Eds) argues that, the African World and life was defined by relationships in every sphere of their lines. Africans recognized that they are in relationship with the Supreme Being and other spiritual and physical beings. The greatest honor for the African person was in being in interaction, connection and communion with other beings, especially with other human being. African communities also ensured that they educated their youth into this system of belonging and the responsibilities that went with it. This argument is important to the study since youth will stay where youth ministry is relational and create companionship whether in PCEA or NRMs.

In the chapter, *Mediation and contemplative practice among Young Adults in Nairobi*, in *African youth today challenges and prospects* (2014), Dominic Kamau emphasizes that despite the general trend in young people's attitude towards religion, some scholars have argued that religion could have a positive impact on young people often even changing their behaviors when they would be invited to an experience form of religion.

The difference in response of young people to matters of the religion could be understood in the context of the distinction made in contemporary scholarship between religiosity and spirituality. Religiosity is associated with institutional affiliation while spirituality refers to individual and personal experiences that may or may not be even related to the sacred. In a more sophisticated discussion, while religiosity may be identified with ritualism and formalized benefit, spirituality is related to a search for meaning, for unity, for connectedness, for transcendence and for the highest of human potential. The researcher in his study will try to understand whether PCEA is offering religiosity, spirituality and identify disconnect; in order to overcome challenges of ministering to the youth.

Societies in Africa today suffer large amounts of fragmentation and children and youth are at a loss to find and identify icons and models of care that are convincing. The invasion of western culture has accentuated a division of society into the dominant and the dominated.¹¹ The paradigm of domination instead of care has become almost the

default. One to the sort of hardship and exclusion that this paradigm imposes on breadwinner's domination has become built in families, in schools, in churches and in society at large. In the study the researcher will try to understand whether youth are dominant or dominated and the effects of both.

In sub-Sahara Africa over 40% are under the age of 15 years and 20% are between the ages of 15 and 24 (the UN definition of youth). These statics present a serious challenge; can Africa seize the opportunities being presented or is Africa's youth demographic a time bomb? With this in mind better integrated and sealed-up initiatives on youth development are needed. These could ensure improved health, education, and employment conditions and also more effective participation in decision –making on issues that directly affect them, both in rural and urban settings. This suggestion is important and relevant to our study since it seeks to understand whether youth are involved in leadership and decision making.

In Substance Abuse in *Africa Youth Today, challenges and prospects*, David J. Ndegwa suggests that the phenomenon of addiction is as old as the human race and that in recent years it has acquired epidemic proportions especially among the youth in Kenya and the whole world at large. It has however been exacerbated by the abuse of drugs and growth of the narcotics trade that has slowly but surely become a global menace.¹² He traces the causes and effects of addiction in Kenya to peer influence, socialization and the way many parents raise their children. He therefore recommends that parents keep an eye on everything their children are doing and also, where possible, go back to the traditional way of raising children. This is however not a nostalgically blanket return to the past but a well thought out way of merging the traditional and modern ways of bringing up Kenyan children, in order to mitigate the effects of the west. Although he has left an important institution which is the church in dealing with issues of substance abuse the research will look to how the church is educating and engaging youth.

In the same book, Catherine Mushoride raises the issue of youth unemployment which is a serious problem in Kenya. The 2009 census puts Kenya population at 38.6 Million,

14% of whom are youth aged between 15 and 35 years. The National labour force stands at slightly above 40% of all the overall population, of which 67% is composed of youth. A low economic growth rate means that only 25% of potential economic labour is absorbed into the job market leaving the majority 75% or 500,000 youth locked out of the job market and therefore unemployed annually. 72% of the total number of unemployed persons in Kenya is below the age of 30 while 51% are under 24 years of age. Some youth lack formal schooling, vocational skills training, while others wait for white collar jobs and they do not use their talents and gifts. Though there is no input of church indicated, this research will investigate whether PCEA is addressing issues of youth economic empowerment.¹³

In his book, *Developing Youth* (2010) Patrick Maweu Makewa expresses his view that youth have both the will and physical power. If their will power is well directed through development youth can achieve a lot for humankind. Over the centuries youth have used their renowned physical strength and will power to change the philosophy and way of life of nations. He gives the following as some major contributions of the youth in the world:

- a) Alexander the Great was a young man when he conquered the world and went for more worlds to conquer.
- b) Napoleon was only thirty-five when he was made an emperor of France.
- c) Thomas Jefferson was less than thirty when he was elected to the senate which had to suspend its rules in order that the youthful sanitarian might be seated; he later became third president of United State of America.
- d) William Cullon Bryant was only nineteen when he wrote thenatopsis.
- e) The average age of the Pilgrim Fathers was twenty six.
- f) Joan of Arch was only sixteen when she led France to victory.
- g) Huge Grotius the father of international law was a Latin scholar at nine a university student at twelve, a lawyer at fifteen a historian at twenty and an international jurist at twenty one.
- h) Isaac Newton formulated the law of gravitation at age twenty four.
- i) Thomas Jefferson drafted the declaration of independence at the age of thirty three.

Today the youth retain the same potential will power. They have *Dunamis* (Greek word for exceptional power). This *dunamis* is inherent in them. ¹⁴ This power can do exploits. If not properly directed, this can be quite destructive; the energy can be used in riotous and destructive activities like causing chaos during elections in political rallies. Youth can use the energy in drug taking and trafficking. The same energy can be used negatively in pre-marital sexual activities. If well directed however it can help achieve a lot in all human spheres of life.

We can harness the power of youth by developing their knowledge, skills and values. What we train the youth to do is to become part of their lives. The argument is good but lacks to show how youth can use their energy to positively contribute in church activities. The study will fill the gap by coming up with suggestions and recommendations for effective Youth Ministry in order to utilize youth talents, gifts and retain them in the church.

Youth developmental stages include; physical development, mental development, spiritual development, social development and economic development as indicated by Patrick Maweu. These areas of development are crucial and the study will investigate whether challenges facing PCEA in ministering to the youth have any connection with these areas of development.

In the book, *Urban Ministry in Africa* (1997) Daniel Moschetti defines urbanization as a process as well as physical growth in the size of cities which are the social, cultural religious and technological laboratories of the world. The decisions made, the trends started, the goods bargained and the beliefs promoted in the cities spread throughout the entire country. The Bible has shown that cities are crucial; a fact that is quite evident today in our modern urban world. It is therefore vital, that urban mission be given priority by the church. It is imperative to train and prepare personnel for urban ministry. He also notes that:-

- (a) Many people live in the city; a situation that produces solid economical, cultural and environmental pressures which may seem oppressive in spite of the city being

fertile ground of organization. It is in the cities that rootless crowds lacking in direction and crying for the compassionate ministry of the church are to be found.

- (b) Urban Parishes are cross-cultural; as reality that opens up opportunities to reach people who would otherwise be unreachable in rural setting in the cities the church had a marvelous opportunity to work out these implications of it's causing to be multi-racial community.
- (c) Many poor and powerless people live in cities but in many countries including that in Africa the church tends to be middle class and therefore fails to reach the poor.¹⁵

All these are good ideas and will benefit the current research because Langata is in an urban area and PCEA should be prepared to meet challenges in urban areas and those facing the youth.

The young people (10-24) comprise about 34 percent of the total population with 66 percent of its population below the age of 25 years. According to (Kenya Government session paper. No. 3 of 2012), on population policy for National Development. This young age structure creates a powerful momentum for future growth.¹⁶

Kenyan population is predominantly rural but urban population is expanding rapidly and it is expected to reach slightly more than half of the total population by the year 2030. Fifty five percent of the urban population lives in informal urban settlement where basic utilities such as clean water and sanitation are insufficient resulting in high environmental degradation.

The report further indicates that the unemployment rate among the youth stands at about 65 percent while this youthful segment of the population has a major demographic, social and economic implication as envisioned in the two of the 2030 vision pillars.¹⁷ . It remains a critical resource whose capacities have to be tapped for many meaningful developments in future.

Efforts are required to address continued high rate of unemployment, rural urban migration, limited availability of youth friendly services, low implementation rates of relevant polices, lack of reliable and timely data on youth prospective, drug and substance abuse, high poverty and dependency levels. . In this regard resource allocation

to implement programmes for full utilization of the youth bulge and provision of population education and reproductive health services to the youth is critical.

The report does not include other stake holders like religious organizations so this

Study will investigate whether PCEA Langata is empowering youth to complement government efforts.

In her work, *Spiritual Development of Youth in A.I.C. Nairobi*; Makau Olwendo Agnes argues that the youth were highly influenced by activities that were structured around learners' interest and that were spontaneous and collaborative¹⁸. Her line of thought is very practical when designing programmes for the youth, but she leaves out challenges the church is facing in youth work.

In her work, *Youth Involvement in Church: Karen Area* .Jane Kariuki examines youth involvement and non-involvement in the church. One of the major issues that continue to hinder youth from attending church mainly was discontent between generations, one group feels left out while the other age group wonders why things cannot be about them. Older people do not like loud music while young people love loud music; consequently welfare of all members should be a priority¹⁹.The study does not address factors contributing to the youth involvement or not being involved. Those factors could be the challenges the church is facing in addressing youth and church involvement.

Although in her work, *Youth, Church and Sexuality*, Lucy Kangethe concludes that Kenyan churches have a role in dispensing sexuality information, sex education and also how church doctrine about sexuality influences the sexuality of Kenyan youth. Her thoughts were limited in the area of morality. However church challenges are many.

In his work "*Factors Affecting Youth Ministry in PAG Nairobi*, Mudare Emprian indicates that leadership of the youth ministry and the leadership of the church lacked appropriate training and this impacted greatly on the success of the ministry. He emphasized that education should actually create a society capable of understanding and interpreting its environment, appreciating need for change in some attitudes and values as necessary conditions for both economic and social transformation ,²⁰ . This is a vital pillar

for successful youth work. This study will evaluate whether training of youth workers is a challenge that PCEA Langata is facing among many others.

P.C.E.A Langata session sub-committee on youth matters report: The committee was formed in August 2014 to look into matters affecting the youth in the church and make recommendations on how to revitalize and improve the youth ministry.

The committee identified several issues of concern that affect the youth in PCEA Langata Parish.

- 1) Low level of participation and unavailability of youth members during church activities even when called upon.
- 2) Poor management of youth service time leading to lateness that affects subsequent services.
- 3) Youth activities were also noted as not being vibrant enough to attend and sustain the needs of other youths.
- 4) Praise and worship lacked coordination, commitment as well as failing or faulty instruments were highlighted as affecting performance.
- 5) Another major challenge was lack of follow-up of visitors and new members.

After various deliberations and sessions, the committee made several recommendations as follows:

- 1) Need for capacity building of the youth through focused training, mentoring and holding regular interactions with the youth.
- 2) The youth should be empowered and allowed to run youth service with little participation of the church elders. This should include allowing youth to do intimations and offertory functions
- 3) Other interventions include having the vice chairperson of Church Management Board (CMB) nominated by the youth for mentorship and to enhance succession.
- 4) There should also be efficient administrative support with essentials' like computers, printers, internet connectivity, photocopiers promptly available when needed.

Some Strategies were to support and invest in more youth activities by offering financial support where necessary. Create and update parish platform for all youth members to enable information sharing.

Revitalizing the youth groups so that there can be different activities through the different groups. Members of the church should be encouraged to be accommodative of the different praise and worship styles.

Adjusting youth service from 8.15Am to 9.00am as the youth complained 8.15 AM was very early.²¹

The concern of the PCEA Langata to form a committee was commendable. The issues raised clearly show that there were serious concerns in the youth ministry that needed serious attention. The recommendations given by the committee were helpful in our study in analyzing and comprehensively addressing concerns of the youth.

The recommendations however did not address the impact of youth programmes which have a direct bearing to the involvement or not which this study is set to tackle. The committee did not adequately involve the youth in these deliberations but this study will gather a balanced view from church elders, youth and members to understand the complexity of the matter.

In some aspects the report addressed symptoms of failing youth ministry but lacks to adequately address underlying factors. For example trying to change, youth service time due to poor attendance instead of asking the questions whether the youths are getting value for their time invested in waking up early for the service, and lack of identity with youth service. This study will seek to establish the causes of low attendance and participation. The study will fill the gap by coming up with recommendations suggestions and strategies to revitalize youth ministry and overcome challenges of ministry to the youth.

In his work, *The Issue of Youth Perception about the Church*, Kahenya Simon analyzed the role that church plays among the youth which he indicated to include spiritual and physical welfare, leadership development and empowerment to increase their authority and responsibility at all levels. He elaborated that it was the work of the church to nurture and develop youth socially through life skills and proper decision making.

The study concluded that the reason for youth exodus from the mainstream churches to new charismatic churches was mainly the infighting by leaders, older members being critical and uncaring, mode of worship and Services no longer exciting but dull.²² This may not be the real scenario in all main stream churches, the reason being he sampled many mainstream churches in Nairobi with different youth programmes, different theologies, liturgies, policies, administration and sacraments which make it possible to make general conclusion. This study specifically deals with PCEA Langata Parish as one of the mainstream church.

When addressing the concern of how mainstream churches could meet youth's expectation, the study came up with the following: appreciate youth values and lifestyles, show love and care, church leadership to be accountable to the congregation. All of the above were necessary for this study, challenges of ministering to the youth.

This research further analyzed youth leadership in PCEA Langata and how they were included or excluded in decision making and implication of the decisions made without their involvement. This study addressed the gap by looking in particular PCEA Langata youth groups, programs, youth leadership and challenges of ministry to the youth as concerns affecting youth in PCEA Langata.

Youth were an important component in African society. They were a symbol of strength, security and continuity .Societies had well established systems and structures for mentoring the youth into adulthood. In Kenya those recruited for security services are young people. Kenya Defense Forces recruits Youth of 18-26 years of age while Kenya National Police Service recruits Youth of 18-28 years. This shows that the Youth are important and can be trusted with great tasks like security. So every organization should have a place for the youth.

The Bible is the main text used by Christians for instruction and there are some youth who were used for noble tasks: Joseph was used to save Israel in times of famine. David was used to defeat Goliath and deliver Israel from the Philistines. King Josiah was 26 years when he was used to restore Judah o the true worship of God. Timothy and Titus were in their twenties when they were used by Paul to spread the gospel.

Ruth was a Moabite woman who is known for her statement, your people shall be my people and your God my God,(Ruth 1: 16)and Matthew records she became one of the

ancestors of Jesus .Mary mother of Jesus was a young woman. The word virgin used on her is a Hebrew word *almah* which means a young woman. Deborah was a young woman when she became a leader in Israel and the Israelites would go to her to have their disputes settled (Judges4:4). So youth are supposed to have a place in PCEA.

1.7 Hypotheses

The following are the hypotheses of the study

- (a) Historical Achievements of PCEA was an advantage in overcoming challenges of ministering to the Youths.
- (b) Youth are looking for a church with programmes that address their concerns and needs
- (c) The Youth have a lot to offer to the PCEA Langata if they are fully accommodated.
- (d) The PCEA Doctrine and liturgy affect methods of doing youth Ministry

1.8 Theoretical Framework

In the 21st century it is expected that African societies will be confronted with many challenges which will influence the totality of their living experiences and especially the youth. The society is expected to undergo widespread alteration which includes: small house hold sizes, further shift from extended to nuclear families, a decrease in nuptiality and increase in separation or divorce ,the appearance of new forms of unions such as unmarried, cohabitation and living -apart -together and substantial decrease in fertility. High numbers of scientific and technological innovations have played an important role in recent demographic and family changes.

Rapid social change theory is a sociological explanation which is used to examine how society changes, usually from simple to complex, from orderly to disorderly, from religious to secular among other changes²³. Causes of social changes may originate from the individual or from the society in general. This means that there are internal and external causes of social change. The internal causes are those which the individual

inflict upon oneself or the society upon itself. The external causes are those which come from outside so that the individual or society has no control over them. Some of the internal causes which change the individual's condition include; seeking after education, moving into urban areas and acquiring new friends. This makes the individual think in a certain new way.

In sociological studies, it is proposed that when an individual conceives a new way of thinking, which is also called world view. The individuals start to perceive reality in a different way. The veracity of rapid social change theory hinges on the belief that the dynamism of the society tends to move faster than some people can cope with. The result of such social change is that people who cannot cope with the society's pace often become disenchanted and in a way feel "lost". This causes misunderstanding between the youth and older members of the church. The old people tend to embrace what they have known strictly and using methods that have worked for them. So they fear change and new ideas. On the contrary the youth are open minded experimenting new ideas, exploring new philosophies and, this includes how the word is preached and singing is done.

In PCEA Langata the youth like to wear casually while the old people insist that men should wear ties and ladies wear decently, youth prefer loud music while old people like songs in the hymn book, Youth like topical and series teachings while the old like the preacher to choose what he or she likes to preach. Although all those differences affect Langata church the theory was used to understand the changes in order to strike a balance between the young and the old as a way of solving conflicts. The theory was relevant in understanding the causes, effects and how to manage changes for the welfare of all the members of Langata church.

The following factors necessitate such change; cultural change, generational change, education and technology, economic change and social change. As the bible indicates "the men of Issachar understood the times and knew what Israel should do". (1chronicles12:32). So those in leadership of the PCEA should understand the times and do the necessary in order to embrace the youth. When structures remain the same for a

long time, then they become less effective and sometimes cannot accommodate contemporary challenges. It is good to note every generation of youth has their concerns and challenges. Youth of 2014 have many different social, economical, educational, developmental issues from the youth of 1960s. The world view of today's youth is shaped by mass media, hero worship, education, socialization and interaction. There is also the issue of busy parents who are pushed at the corner trying to sustain families and little time left for children, so house helps and school teachers take a major role in shaping the destiny and character of youth. Rapid social change theory helps us understand what entails those changes.

One of the major characteristics of culture according to Father D. Wamugunda is that culture is not static but dynamic. , “Religion or religious behavior being key component of any one culture cannot escape this phenomenon of change and many changes in religious expression have happened over time.”²⁴ So the PCEA church cannot remain conservative with some old systems and claim to be attracting and retaining the youth in contemporary society. Social changes affect all dimensions of life and these changes demand paradigm shift on how youth ministry is done even to an extent of readjusting some structures. Elders must change from being the source of strict rules to friendly pastoral care givers to the young people.

The impact of charismatic churches is affecting mainstream churches especially PCEA because they have put in place structures and programmes that target youth. Youth are involved in church activities, vibrant worship and the use of information technology is very much emphasized. This leads to many youth migrating to charismatic churches because there is somebody to hear their stories and concerns.

The world is shifting from the African way of community living, towards individualistic approach where everyone is asking what will I get or benefit no matter the cost or moral implication. The youth are growing in a very competitive world, with materialistic approach to life²⁵. You are judged, by the car you drive, the estate you stay, the clothes you wear and so this affects their world view where possession is over emphasized than character .Although changes will continue to happen individuals especially the youth

should not lose their identity, bearing and purpose in life. Changes should be managed where possible.

Urbanization is causing social changes, youth move to urban areas to look for jobs which sometimes they lack to find. In urban areas there is cultural shock there is little community care, everyone does his/her own things. People wear; eat what they want, others stay in informal settlement as they cannot afford a good house. The life moves very fast, one is likely to find social class in all sectors and this makes it very difficult for young people. The youth start looking for a group to belong, a place to be given hope against all odds of life and friendly people to listen to their stories. The theory helped analyses whether PCEA Langata provides an embracing spiritual environment for the youth who migrate to Langata area in Nairobi County or they are left like sheep without a shepherd.

1.9 Research Method

The type of research design was a case study. A case study seeks to describe a unit in detail and holistically it is a way of organizing educational data and looking at the objectives to be studied as a whole. A case study of Langata area brought about deeper insights and better understanding of the challenges of ministering to the youth. This study adopted qualitative method. The choice of qualitative method was to explain the scenario as explained by Gay²⁶. Descriptive survey research method of study was used to investigate social problems and to determine and report the way things are or were. This method was also used to explain youth ministry in relation with church. Qualitative research was grounded in the assumption that individual construct social reality in the form of meanings and interpretations as the researcher did not study the whole population.

This research was structured to suite a qualitative method. In analyzing qualitative data the researcher discovered patterns of changes, challenges and their causes.

1.9.1 Sampling

The target population was youth, church members, and pastoral team at PCEA Langata parish.

The accessible population after sampling was 63 people as follows:-

- 40 Youth Members
- 10 Church Members
- 10 Church Elders and leaders
- 3 Pastoral Team Members

The researcher focused on PCEA LANGATA PARISH the researcher employed purposive and stratified sampling to select sample. The researcher used purpose sampling to select youth of age 15 – 35 both male and female. Youth were stratified in 3 sections:

Those who were members of teens and path finders

Those who are members of pace setters

Those who are young couples

The stratified sampling technique was used to ensure that the target population was divided into different homogeneous strata and each sub group (strata) was represented in the sample of the population. Through church members, leaders and pastoral team with direct links with youth the researcher was able to collect data required for the research.

1.9.2 Data Collecting Technique

Questionnaires, interview and participant observation was the main tools for collecting data.

The selection of these tools was guided by the nature of the data to be collected, the time available as well as objective of the research. The main aim of the research was to identify challenges of ministering to the youth. The research was mainly concerned with knowledge, attitudes, perception, structure, programmes and involvement of youth.

Such information was best collected through the use of questionnaires, interviews and participation observation.

Questionnaire was used where variable such as perception view knowledge opinions and seeing of the respondents could not be directly observed. The target population did not experience difficulties in responding to questionnaire items since they were literate.

1.9.3 Data Analysis

Data collected from the field was analyzed in order to make deductions and inferences. It involved organizing, accounting for and explaining the data; that is making sense of the situation, noting patterns, themes categories and regularities ²⁷. The response to the questions in the questionnaires was reported by the descriptive narrative the result of the study was compared with literature review to examine challenges of ministering to the youth in light of research objectives.

The study used tabulation, graphs and computer programs such as strata.

END NOTES

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CHAPTER 2
HISTORICAL BACKGROUND AND DEVELOPMENT OF PRESBYTERIAN
CHURCH OF EAST AFRICA

2.1 Introduction

In this chapter, the historical background, development and structure of PCEA will be discussed. The church and African culture, sacraments, strategy and current status will be explored. Then the role of elders in administrative structure will be assessed and finally the church worship and youth ministry will be tackled.

2.2 Origin of Presbyterian Church of East Africa

Protestantism originated from the split with the Roman Catholic Church during the Reformation in the 16th century led by Martin Luther, John Calvin and others. The reformers broke from Roman Catholic Church due to what they termed as misuse ecclesiological structures and theological differences. Though originating in Europe Protestant, Christianity has spread across the globe through missionary activities.

Presbyterianism also called Reformed churches; have a common origin in the 16th century Swiss Reformation and the teaching of John Calvin and today is one of the largest Christian denominations in Protestantism.

The second in importance to John Calvin for the history of Presbyterianism is John Knox, a Scotsman who lived 1514 to 1572, Knox led the reformation in Scotland in 1560s in accordance with Martin Luther and John Calvin principles, focusing much of his energy against some catholic teachings, for example selling of indulgences, insisting that the Pope had no authority over purgatory and that the doctrine of the merits of saints had no foundation in the gospel.

He set the moral tone of the Church of Scotland and shaped the democratic form of government it adopted. The Presbyterian form of government and Reformed theology were formally adopted as the national Church of Scotland in 1690. The Church of Scotland remains Presbyterian to the present.

The Berlin conference discussed the partition of Africa by European powers in 1884 however the British penetration of East Africa began at Zanzibar in the last quarter of the

19th Century, when Africa was subject to regional colonization by the powerful expansionist politics of many European countries. Such colonization secured the economic future of those countries, based on Africa's economic potential and raw materials for industrialized Europe. "It heeded David Livingstone's declaration at Cambridge University on the 4th of December, 1857, that he was going to Africa to "make an open path for commerce and Christianity."¹

The British East Africa Association was formed in 1887, became, in 1888, the Imperial British East Africa Company (IBEAC) which acquired rights and administrative responsibilities on behalf of the British Government. In the same year the IBEA established claims territory in which is now Kenya and Uganda. In 1890 and 1894 the British protectorates were established over the Sultan of Zanzibar and the Kingdom of Buganda.

The Chairman of the IBEA, Sir William Mackinnon from Scotland was a member of the free church of Scotland. One of his fellow directors was Alexander Low Bruce who was married to Anne Livingstone daughter of David Livingstone.

Concerned for the spiritual welfare of the people in this territory, Sir William Mackinnon and Alexander Low Bruce conceived the idea of a mission in East Africa, in 1889,"Plan for the new mission continued and by 1891 the families and friends of the two men had raised \$10,000 for the mission"². The directors formed a committee in Scotland and called it the East African Scottish Mission (EASM). William Mackinnon became the Chairman, Alexander Low Bruce the Secretary and treasurer. The new committee approached the Free church of Scotland in 1891 for the services of Rev. Dr. James Stewart"³.

The Rev Dr Stewart departed in May 1891 for East Africa. He left Mombasa on the 19th September for the missionary expedition with 273 Porters. His entourage included Thomas Watson (Evangelist) John Linton (Carpenter) John Grieg (Engineer) Cornelius Rahman (Storekeeper) George Wilson and DR. Robert (Storekeeper),George Wilson and Dr. Robert Urwin Moffat. 'All but Stewart and Grieg more were under thirty years and only Stewart was ordained"⁴ George Wilson was engaged as the guide for the safari expedition since he had accompanied captain Lugard the previous year to Dagoretti

2.2.1 Kibwezi Mission

In the midst of colonialism and white settler's era the church in East Africa was beginning to grow from humble foundation. The ground was laid for mission work when Stewart's team arrived at Kibwezi between Nairobi and Mombasa. The camp was to be a temporary one as Stewart and George Wilson were to explore upper Kamba including Machakos and Dogoretti for a suitable site for the mission.

Machakos proved unsuitable because of the scarcity of water and diseases and then the people of Dagoretti were hostile therefore Kibwezi was chosen as the mission center, According to Dr. Stewart, Kibwezi was thought ideal for its great beauty, and the rich vegetation and adequate water in abundance.⁵ It was a resting camp of the caravan route from Mombasa to Uganda. However, it is doubtful whether it was a good choice for the mission. The area was usually devoid of population and was also very unhealthy with a lot of Malaria⁶.

On the 7th of December 1891, Dr Stewart made an agreement with Chief Kilungu of the Akamba people in the area for the purchase of 300 acres of land around the headspring of the Kibwezi River; clearing the ground, planting and building began immediately. The young men of the mission were full of energy and felt they had to do all they could at once. Irrigation canals were dug , buildings were erected some 100 meters away from the river and just about fifty meters from the eight and half acres of irrigated land.

The goal for the mission was to provide schools, medical care, vocational training, religious training and worship. On the 10th of March 1892 the first church building at Kibwezi was opened by the Rev. Dr. Stewart after which he left for Scotland Dr. Moffat was left in charge of the mission and continued to work with enthusiasm. Temporary houses, a dispensary and cowshed were built. On the 20th of July the first school was opened and two Akamba students enrolled.

There were challenges in Kibwezi Mission as some missionaries ailed of Malaria, small pox, dysentery, some resigned because of poor health. But despite all these problem new staff came for backup .Coffee seeds and grapes were introduced by John Peterson on 15th March 1893. The area under cultivation increased but finally the missionaries , were quite

convinced that Kibwezi was a difficult area for the mission because of illnesses the weekly death toll, changes of staff and the uncertainty of the future.⁷

In September 1898, the Kibwezi mission was finally transferred to Dagoretti and the Kibwezi site forgotten completely until 1976, Seventy Eight years later when Nendeni (outreach) work was started by General Assembly (GA). The aim was to encourage and strengthen the proclamation of biblical Christ as saviour and

Lord throughout PCEA jurisdiction and beyond with a view to persuade people to come to him personally and to be reconciled to God.

2.2.2 Kikuyu Mission

The Kikuyu mission did not initially begin at Thogoto. In 1895 Dr. Wilson and Thomas Watson had examined a site in the vicinity of Captain Lugard's Fort at Dagoretti, so at the time the mission was being moved to the new site Chief Waiyakiwa Munyua decided that, the place was not fit for the new occupants because a lot of blood had been shed in the area. There had been much fighting in the fort over the previous seven years.

Since they could not get the old site near the fort, the mission was taken to 'Baraniki' near the stream but Peterson condemned the Baraniki site because of its low – lying situation. Then Thirty acres of land were bought at the present Thogoto site on 20th July 1899. At Thogoto they found good building stone, good weather and altitude. The sight was also good because there were people living around the mission centre. The Agikuyu had earlier been found by Captain Lugard to be "honest and straightforward"⁸. They were not only open to visitors, but were also open to new ideas so the mission at Kikuyu was markedly different from the one at Kibwezi. Watson ten years of dedication, selflessness and faith gave birth to the Presbyterian Church of East Africa. His wife continued his work after Mr. Watson's death in 1900 due to pneumonia.

There was great famine in Kiambu especially Kikuyu and Limuru and on January 8th 1900 the mission opened a famine relief camp to care for children and the aged. A day school was opened for the young men who worked in the mission. Regular worship services were started on the 19th of August 1900. Arthur Rufell Barlow was sent from Scotland, a youth of seventeen years, arrived at Kikuyu, a genius in language, in short time Barlow

had mastered the Gikuyu language and translated the scriptures and many hymns in Kikuyu language.

Farming was started and new crops introduced in Thogoto area, later Dr John W. Arthur (medical doctor) arrived on January 1907 with a team which was involved in treatment of sick people. On 6th April 1907 Minne Watson and Ruffel Barlow opened the first boarding school for boys. Seven boys were enrolled at the school – The first Baptism was done on October 12 1907 when Scott baptized Phillip Karanja who had been his houseboy for many years. Daniel Wachira, Petro Mugo and Daudi Mukami also took their first steps towards Christianity, this becoming the first Africans to accept the gospel with the whole heart.

Henry Edwin Scott – Coordinated the staff and together many things were achieved including:-

- (1) The station development programs, especially the completion of the Watson Scott memorial church building which was dedicated on 28th January, 1909 by Henry Scott, (see plate 2. Watson memorial church.)
- (2) The building of a school and dormitories.
- (3) Negotiation with the Church Missionary Society (CMS) and the Africa Inland Mission (AIM) regarding areas of the extension by the church of Scotland Mission in August 1908. Dr Arthur and DR Scott visited Tumutumu where they chose the site for a new mission.
- (4) Preparation for setting up the St. Andrews congregation in 1908 to cater for Scots in Nairobi. Henry Scott was preaching at St. Andrew's Nairobi in the afternoon, after preaching at Kikuyu in the morning.
- (5) Working out in detail language regulation from missionaries and laying plans for an inter-mission language board to establish standards of translation.
- (6) Rationalization of the agricultural development program, and the institution of an apprentice system for masons, carpenters, gardeners, teachers and hospital dressers.
- (7) Development of village preaching in the evenings by students in the mission ⁹

The work of mission spread to other parts of the country.

2.2.3 Tumutumu Mission

The mission at Tumutumu was started late in 1908. Earlier, in July 1908, Dr Henry Scott and Dr Arthur had surveyed the Trans Tana country or Nyeri where Chief Rukanga of the area received them. The Tumutumu site was chosen for the mission work.

On the 31st September, 1908, Petro Mugo, a teacher and Evangelist from the Kikuyu Mission School, was sent to Tumutumu to begin mission work. He was not yet baptized but was in the process of learning catechism; he was baptized at Thogoto on Christmas Day the same year. Mugo was accompanied by an older man called Kinyenji, who was to look after Mugo and supervise the building of his house and a small school building. Although Kinyenji was not yet a Christian, he went to help establish the mission.

After Petro Mugo returned to Kikuyu for baptism in December, he did not return to Tumutumu, because he was given other responsibilities at the Kikuyu Mission. He was replaced by Mr. Daniel Wachira who had also been in Dr. Henry Scott's catechumen class. By this time, Ruffell Barlow had translated a number of English hymns into the Gikuyu language; these were used by the catechumens to communicate the Gospel in their own language.

Petro Mugo had started to build a small school, which Daniel Wachira continued to develop. Some students from surrounding villages had already begun to attend school. People had heard about the Thogoto Mission, and therefore it was easy for them to heed the call for education at Tumutumu. When Barlow arrived in the following year, there was already a small school with a daily attendance of about twenty-five students. Mission work at Tumutumu was started by Africans who, because it was their own country, did not have a problem with the language of the people they served.

On 23rd June 1909, Mr. Ruffell Barlow arrived at Tumutumu as the first Scottish missionary. Kitoto as a dispenser, and Gituya and Wanyoike Wang'ong'o as teachers. Kitoto as a dispenser, and Gituya and Wanyoike as private boys. Barlow's task was to develop the Tumutumu Mission on the same evangelistic, educational, and industrial lines as Kikuyu.

On 11th November 190, Miss Marion Stevenson, Dr Henry Scott, Daniel Wachira, Stefano Waititu, Petro Mugo and Mr Barlow (who was called “Baaru” at Tumutumu) went to visit Waititu’s father, Mureu, who was sick at Tumutumu. At the point of death, the old man was baptized. He was the first Christian baptism at Tumutumu. He died later and his funeral was the first Christian funeral in the area. Agikuyu people could not come to the funeral, as it was a taboo for them to touch or be near a dead body.

The work at Tumutumu was growing rapidly. Good groundwork had been laid by the African pioneers. Dr. Horace RA Philip arrived at the Mission on April 12th, 1910, to begin medical work. On 9th March, 1911, Dr Henry Scott admitted to the catechumen, a group of fourteen boys who had made profession of their intention to be baptized. This was Scott’s last function, as he died a month later, on his return to Kikuyu. The boys were Riunga (later the Rev Joshua Riunga), Mageria Kahuho (later the Rev Paulo Kahuho), Maingi (later a hospital assistant in Mwimbi), Mathenge, Maina (later a mason at Chogoria), Mwema, Njoki, Macharia, Kimumyu, Kahugu Theuri and Kanuga. Except Mageria, Mathenge and Kimumyu, all were baptized on the 26th of January, 1913, by Dr. Arthur.

On the 6th of November 1912, the first young woman missionaries from the Kikuyu Mission were sent to Tumutumu to work among girls in the district. The two were Wanjiru wa Githu and Wangeci. Wanjiru died at Tumutumu on 1913 before she was to have been baptized. The Mission School at Tumutumu was growing very rapidly. By 1915, the school had ninety boys and thirty girls. By 1919, several churches had been started at Mahiga, Kiamwangi, Magutu and Mihuti, all in Nyeri.

2.2.4 Chogoria Mission

The mission at Chogoria began in 1915, when the Church Missionary Society agreed to hand over to the Church of Scotland Mission the work in the Chuka-Mwimbi area. In October, 1913, Dr. Arthur and Mr. William Tait from Kikuyu had gone to chukka to survey the area for missionary work. Two possible sites were identified. One was at Chief Kabanganga’s location, three kilometers from the government station at Chuka, while the other one was in chief Mbogori’s location in upper Mwimbi. In 1915, Dr E. Stanley Jones, who had just arrived at Kikuyu, and William Tait, Daudi Makumi and

Nurse Mcmurtie, visited chuka and chose a different site at Mweria, in chief Gaitungi's location.

In March of 1916, Daudi Makumi and Wilson Waweru, teacher evangelists from Kikuyu, and Samson Maingi, who was a hospital assistant from Tumutumu, went to Chuka to begin mission work. All of them were accompanied by their wives. Like the Tumutumu mission, the Chuka-Mwimbi Mission was started by Africans. They built a school at Mweria, the first in the area, and began educational, evangelistic and medical work.

The three African missionaries continued with their work for several years. By 1919, the school had sixty boys and fifteen girls. Worship services were started. The three families worked at Chuka-Mwimbi without any Scottish missionaries until Dr. & Mrs Clive Irvine arrived at Chogoria in 1929; a mission station was then started. The three African missionaries had gained the respect and confidence of the people in the area, which was helpful in establishing the mission at Chogoria. Wilson Waweru died suddenly at Chogoria in October 1929.

2.3 Spread and challenge of African Culture

The Presbyterian Church in Kenya was established in various parts of the country by 1920. Africans were needed to take up leadership roles and responsibility in the growing church. There was need to train and call Kenyan Christians to the ordained Ministry. Three Evangelist from kikuyu, Musa Gitau, Benjamin Githieya and John Matenjira entered a course of instruction for ordained on Sunday March 7th 1926, at the church of Torch, in Thogoto.

The church faced hard times and testing as it developed during this period. Twenty years of the life of the church had seen many things happen. The introduction of Christianity and western education however affected the provision of religious and cultural values to the Youth. Jesse Mugambi argues that the missionaries followed the prejudiced approach of proclaiming the irrelevance of African Philosophy, religious and cultural backgrounds to the Christian faith and western civilization¹⁰. Conversion thus brought the crisis of individual and especially the young ones who were alienated from their traditional life mentor "traditional teachers" without an alternative source of guidance. Literacy education became an important aspect of missionary activities in the Mission Schools.

Prospective converts were taught how to read and write as a means to access the Bible and acquire basic skills necessary for them to become carpenter, masons, farmers and tailors such skills were needed for the emerging labor force in the colony. This type of education was characteristically different from indigenous African education which was meant to prepare, test, confirm and reinforce positive family values cherished by the community.

“The struggle between the sacred old and the prophetic new is a central theme of the history of religions”, Paul Tillich. So new ideas about life and customs had been introduced, so the old traditions of the people had to be done away with and there was different world view by those who became disciples of Christianity. “With unprecedented awareness, Africans were beginning to question many things that the missionaries had introduced, and some new Christians could not see why the church was attacking certain African customs, like female circumcision (clitoridectomy) ¹¹But when the church opposed the circumcision of girls many people became hostile because they saw the church as interfering too much with kikuyu traditions .The climax of this attack came in 1923 from the missionaries particularly the CSM(Church of Scotland Mission) armed at abolishing female circumcision which they condemned not only as un-christian but also as medically injurious .This campaign was being spearheaded by Dr.J .Arthur of CSM at Kikuyu mission which spread to other districts ¹².

In 1929 the issue of female circumcision almost shook the foundations of the church. The church had continued to teach the people about the dangers of this custom, which was forbidden at Tumu Tumu in 1916 and the decision was reiterated in 1920. The Alliance of churches had been convened in 1922 to emphasize on the necessity of missionaries to use their influence to discourage or even abolish the practice. This became an issue which brought hatred and schism into the church. The Kikuyu Central Association (KCA) castigated the missionaries for attempting to destroy the very fabric of the kikuyu society. The KCA was a movement led by Harry Thuku among others which was formed to fight for Africans’ rights against colonialist .They fought against acquisition of ancestral land,forced labuor. Kipande(identity card) and latter the issue of female circumcision which missionaries had put as a requirement for all the converts to stop it.

The African members of the church were divided on this issue. Some wanted the custom retained while others wanted it done away with. The Christians who wanted it abolished also requested government protection where possible for those who did not wish to practice it. Those who wanted it retained accused the missionaries of forcing the Agikuyu to end it.

A meeting of the Native Church was held at Kiambu and the elders exonerated the missionaries from the accusations that they were forcing people to abandon their traditions. By 1929, several girls had resisted the circumcision custom and this made many Agikuyu people very unhappy. A girl at Kiambu boarding school was forcibly circumcised on the road, causing great concern for the church.”

The CSM made it an ecclesiastical requirement that the convert and followers sign a written declaration which included two major things: to declare one would never have her daughter circumcised and that one would never become a member of the KCA.¹³

Because of this controversy, and how missionaries handled the controversy by turning it into an ecclesiastical issue also contributed to many people leaving and forming their own breakaway churches which includes: the Akorino ,Africa christian Churches and Schools, African Independent Pentecostal Church of Africa and Africa Orthodox Church.¹⁴ There followed a campaign all over Gikuyu land to collect signatures from the converts. But since many were illiterate, they would thumb stamp the anti- female circumcision declaration form. The KCA termed it the exercise as *kirore* affairs.¹⁵ The *Kirore* issue had brought violent dissent between both Christians, and between Christians and non-Christians. The controversy went on until 1931, when some members began coming back to the church. But the African Independent Schools continued until 1952, when they were banned by the colonial government because of alleged collaboration with the Mau Mau. It was not until Kenya attained its independence that the schools were revived. Some Africans did not want to join the church because they embraced their culture deeply.

In spite of these challenges, the church continued to grow and to venture into new areas, carrying the Torch of the gospel. Macpherson clearly summarizes how the people at Kikuyu and elsewhere received the gospel. He says that “village preaching”, the catechetical centre, the systematic instruction at the central schools, the background of

vocational training, the catechumens' class for those who wish to learn more, and the recruitment who has reached this stage in the process of proclamation-this was allowed of experience and expression by which Christian message found its entry in peoples' life".

The ordination of the first African Minister in 1926 made the church to grow. There was ownership and the word was spread by people who Africans could identify with. The growth led to creation of many Presbyteries .In 1956 the overseas presbytery of church of Scotland, Kenya, and the synod of the Presbyterian Church of East Africa amalgamated to form the Presbyterian Church of East Africa, with its own constitution .It was a new beginning for the church of the future in East Africa with its own policy and leadership. The PCEA in the same year became a member of the World Council of Churches (WCC)

16.

2.4 The Church and the Political struggle for Independence

Mau Mau struggle for independence activities started in stronghold of PCEA. Many Africans who had gone to Mission Schools had progressed quite substantially. Their business and farms were thriving. This made the rest of the people envious and unhappy with them. The Mau Mau was not happy with Christians in the churches including Presbyterian because they opposed the liberation movement; they were seen as the ones who "sold" the Agikuyu people to the Europeans.

The Mau Mau movement used "mission church creeds, hymns and prayers and substituted names of African political leaders like Kenyatta, Mbiyu and Kimathi for the name of Christ¹⁷. The church was deeply concerned by what was happening. Many Christians were troubled by the "Oath" because people used goat's blood in the ceremony but Christians had come t believe in the blood of Jesus Christ so they could not take the blood of animals. The oath was meant to unit Africans and helps them fight for freedom.

Many innocent Christians who had refused to go along with the rest of the people were beaten, some were killed. The PCEA in its pastoral mandate and to reintegrate those who took oath set up a service of renewal for those people who confessed the sin of taking the oath.

Each individual was required to answer the following questions before being readmitted in the church.

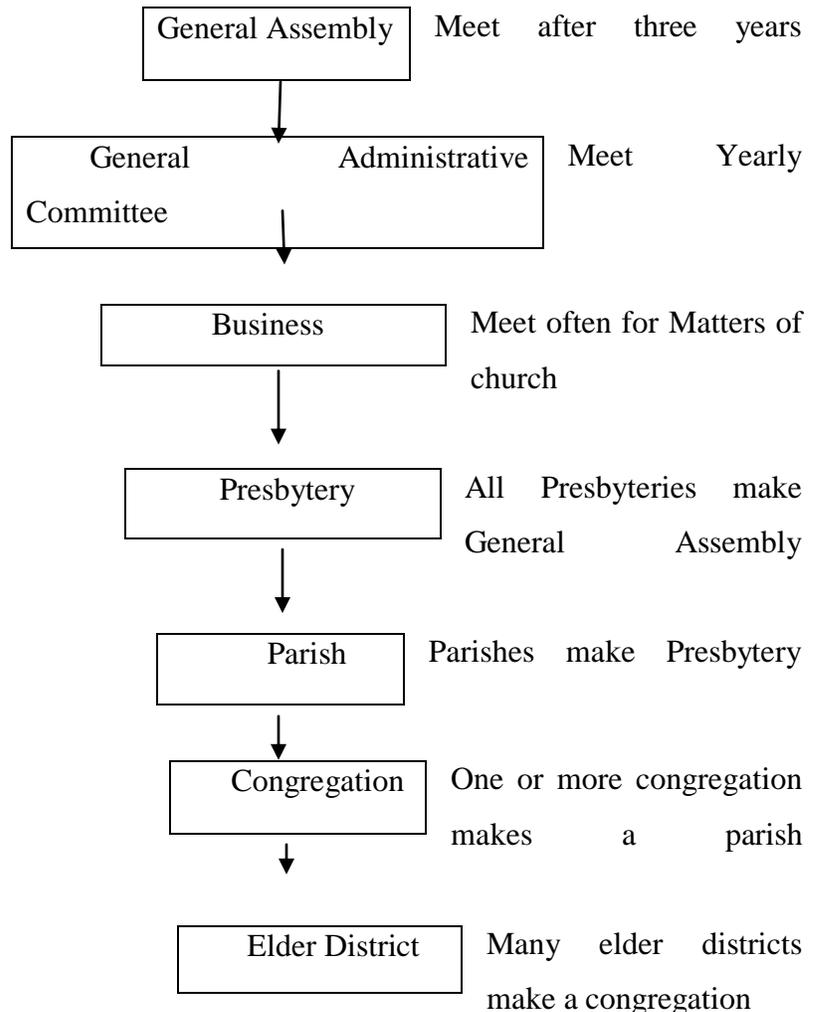
- (1) Do you confess to having taken the Mau Mau oath?
- (2) Do you sincerely confess this sin?
- (3) Do you promise to keep away from any other similar oath?
- (4) Do you wish forgiveness through the blood of Jesus Christ?
- (5) Do you promise to remain a faithful follower of Jesus Christ and have a testimony of the salvation in him?
- (6) Do you promise that by the grace of God, you will be a witness of the love of God and fight against the worldly affairs and Satan?
- (7) Do you promise to follow instructions as long as the church will decide?

The PCEA was wrong to disown those who agitated for freedom these were their brothers. Although missionaries preached about love their deeds portrayed different message .Since the church was opposed to the traditional Gikuyu oath, this confession was seen as the best way of getting people to admit they had fallen in to sin and they needed God to renew them. The church also felt that it was a time when thoughtful, spiritually thirsty people needed to search for a religious philosophy that would help them to be sensitive to the issues of the time so that they could be totally converted to the traditions of the church.

Those confessions helped in bringing back all who wished to come back and continue serving God. This shows that the church had the capacity to address challenges facing the modern youth as it handled the challenges in the time of political struggle in Kenya.

2.5 Administrative Structure of PCEA

This structure was adapted in 1956 with Rev Dr. Calderwood as first moderator of the first General Assembly.



This administrative structure was revised in 1969 and adopted in 1970 by the General Assembly. Elder district is headed by an ordained elder, congregation is headed by the local church chairperson an ordained elder, and parish is headed parish minister while presbytery is headed by presbytery moderator elected among parish ministers in the parishes within presbytery. The business committee,

General administrative committee and General Assembly are headed by the moderator of General Assembly elected by the presbyteries.

(1) It is good to note that in a congregation there is a local church committee which is composed of all elders, deacons and church group leaders.

(2) Business committee of church meets often times in a year and every presbytery provides an elder or a minister.

General Administrative Committee meets annually to deliberate matters of the whole church and it is composed of one minister and an elder from every presbytery and group leaders.

(3) The following are church groups which take care of spiritual welfare of the members

- a. Woman's Guild - to cater for women in church.
- b. Presbyterian Church men fellowship - to cater for men in church.
- c. Youth Fellowship - to cater for youth in church.
- d. Sunday school - to cater for children ministry and welfare.
- e. Boys and Girls Brigade - for those who graduate from church school waiting to join Youth Fellowship.
- f. Evangelism - For outreach work and mission work.
- g. Christian Education - For Training and Empowering.
- h. Christians Health Committee - Make sure Christians are physically healthy.

2.5.1 Practice and Procedure Manual (P&P)

The present book incorporates materials from the manuals of 1935 and 1956, from various acts and resolutions on procedural matters approved and amended at certain points by Subsequent General Assemblies. Currently the church is using edition of 1998 and the forward was written by the Right Rev Benard Muindi, Moderator of the fourteenth General Assembly,

The constitution contained the name and jurisdiction of the church, articles declaratory of the fundamental principles of the church, worship, ministry, policy discipline, property of the church, and rules governing the alteration of constitution¹⁸.

Though the P & P gives the church order of doing things as some member proudly say, “Our church is a church of order”, it is sometimes quoted out of context by some minister and elders to preserve their conservative attitude and theology. To resist any constructive change church leadership will quote a certain paragraph of constitution out of context in order to choose any change. So some of the ideas of youths are not accommodated and where their concerns are deliberated the process is slow with a lot of blocks hence some youth moves to (NRM) where they feel wanted and involved in decision making.

In the PCEA for one to train in theology one should be between 25-45 years Those youth having a call to train for ministry must be 25 years of age and so if one takes three years in a theological college and one practical year a youth will be ordained in his or her 29th year. Those who designed the policy were looking to social, physical and spiritual maturity; most of contemporary Christian youth may not wait for this long hence looking for alternatives to serve in other churches.

The elders role is very vital in any church, but some elders take the position from traditional perspective where an elder was final, no negotiation, take it or leave it, this approach make some youth uncomfortable, especially the retirement age of 65years. In some cases some elders had only basic education which make It difficult to giving pastoral care especially to the youth while they have to wait for the old ones to retire before they take charge. Although the elders are experienced in different fields of life it is of paramount importance to note that every generation has its dynamics. According to rapid social changes societies now and then change and their world view is affected by environment of the times and these changes affect approaches to culture and also religion. Ministers and elders need to be sensitive to make sure authentic gospel is preached but modern methods are used. There is an advice for elders in (1Peter 5 2-3) “Be Shepherd of God’s flock that is under your care..... By not lording it over those entrusted to you, but being example” (NIV). The perfect approach is to shepherd and involving the flock not lording over them.

2.5.2 Article Declaratory of Fundamentals of the PCEA

Articles One

The Presbyterian Church of East Arica is part of the Holy Catholic or Universal Church, worshipping God Almighty, All-wise, and All-loving in the Trinity of the Father, the son and the Holy Spirit, the same in substance, equal in power and glory; adoring the Father, infinite in majesty, of whom are all things, confessing our Lord Jesus Christ, the Eternal Son, made very man for our salvation, glorying in His cross and resurrection and owing obedience to Him as the Head over all things in His Church; trusting in the promised renewal and guidance of the Holy Spirit, proclaiming the forgiveness of sins and acceptance by God through faith in Christ and the gift of eternal life; and laboring for the advancement of the Kingdom of God throughout the world. This Church received the Word of God, contained in the Scriptures of the Old and New Testament, as its supreme rule of faith and life; avows the fundamental doctrines of the Catholic faith found there upon, and in its interpretation and teaching thereof adheres to the guiding principles of the Protestant Reformation.

Article Two

This church received the historic Confession of the Faith known as the Apostles' Creed, the Nicene Creed and short Catechism as containing the same substance of faith of the Church. Until such time as this Church shall exercise its right to frame its own Confession of Faith, it adopts as a subordinate standard the statement known as *The Short Statement of Faith* adopted by the Presbytery of East Africa in the year 1943

Article Three

This Church expresses the faith of the Reformed tradition. Central to this tradition is the affirmation of the majesty, holiness, and providence of God who creates, sustains, rules and redeems the world in the freedom of sovereign righteousness and love. Related to this central affirmation of God's sovereignty are the other great themes of the Reformation, such as:

The election of the people of God for service as well as for salvation, covenant life marked by a disciplined concern for order in the Church according to the Word of God; a faithful stewardship that shuns ostentation and improper use of the gifts of God's creation:

The recognition of the human tendency to idolatry and tyranny, and the need to call the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God; and the motto *Ecclesia reformanda semper reformanda* (reformed reforming)

Article Four

This Church, believing it is the will of Christ that His disciples should be all one in the Father and in Him so that the world may believe that the Father has sent Him, recognizes the obligation to seek and promote union with other Churches in which it finds the Word to be purely preached, the Sacraments administered according to Christ's ordinance, and discipline rightly exercised. The Church has the right to unite with any Church without loss of its identity, in terms which this Church finds to be consistent with these Articles

2.5.3 Jitegemea (Self Supporting)

As the Presbyterian Church of East Africa continued to grow, it had to adapt its practices and procedures to meet the challenges of its new life. The first task was to Africanize the Church in personnel as well as in its approach to issues. In 1968, Mr Samson Mugo Wanjau was appointed the first Church Treasurer, a responsibility that later came to be known as the Finance Officer. In the same year, the Rev. George Wanjau was appointed the first African Minister of St. Andrew's Congregation, in Nairobi. The Maintenance of the Ministry Fund of PCEA and a pension scheme and insurance for its personnel were established that year. The Rev. Bernard Muindi was appointed Deputy Secretary General of the PCEA in 1969. In 1970, the General Assembly adopted the new Practice and Procedure Manual, which had been revised by the Very Rev. Robert Macpherson, and commissioned it to be used across the Church.

Early in 1971, the PCEA launched its campaign for funds in aid of building the General Assembly offices on a plot measuring 4.05 acres, at Muhoho Avenue, Nairobi South "C". This made the church think seriously about local fundraising and self-reliance. At the same time, there was talk about "moratorium", a concept that had surfaced in the World Council of Churches' debate the previous year. It was a name given for a "cessation of sending and receiving money and missionary personnel for a period to allow time for the

review of the best use of persons and money in response to God's mission and the churches' search for self-hood.

The Secretary General of the PCEA the Rev. John Gatu then, called for a moratorium in 1971. He argued that the "time has come for the withdrawal of foreign missionaries from many parts of the third world, that the churches of the third world must be allowed to find their own identity, and the continuation of the present missionary movements is a hindrance to this self-hood of the Church."¹⁹

This call by Rev Gatu was received with mixed feelings by many people, especially the missionaries; many misunderstood it. But the PCEA took up the challenges to do its ministry and mission work using local resources. Arising from the moratorium debate and in search for self-hood, the concept of JITEGEMEA (self-reliance) was adopted in 1971 by the Church, initially for local fund raising. A Kiswahili song *Hatuwezi kila siku kuombaomba* meaning "we cannot go on begging while we have all the resources here with us" was written and widely sung. However, some people thought that the song was being arbitrarily imposed for the indoctrination of the Presbyterian Christians in East Africa, similar to other political songs, and resisted it. But interpreting the concept of Jitegemea in song helped people to understand.

In 1973, the JITEGEMEA motto became the working philosophy of the PCEA as the church worked towards self-reliance. In keeping with the motto, all the funds, nearly one million shillings for the building of the offices, was contributed by Christians locally. This was the beginning of the endeavor by the church to move forward with a new outlook.

JITEGEMEA became a concept to help the church decide things for itself and plan activities as it so determined. JITEGEMEA was adopted and incorporated in the logo of the PCEA as a reminder that the church has a duty to determine the form of government, discipline and service appropriate to the setting of the church in East Africa.

Taking the concept of JITEGEMEA, the PCEA grew very rapidly. Every individual Christian and congregation realized that the church must be maintained financially by the local people. Several Church buildings and projects were begun and were undertaken with great enthusiasm than ever before. It helped Christians put into practice a new commitment to the Gospel, to mission and to worship. Combined with the concept of

HARAMBEE, meaning “let us pull together” , which became Kenya’s political motto at independence, and which led people to contribute generously for various projects in the country, JITEGEMEA became a house hold word for self-determination and self support. Along with this, the Nendeni (great commission) spirit had become so real in the minds of the Christians that new areas for church expansion were being sought. There was need for church plots (building sites), ministers’ houses, church buildings, and church projects. All this required money and expertise from local resources. Therefore the church laid great emphasis on stewardship in order to support the work of the church. Christians were taught how to give time, talents, money, and skills. The response was positive, as all Christians realized that the work of the Church belonged to them.

The mission of the Presbyterian Church of East Africa with JITEGEMEA was to reverse the cycle of dependence at its starting point, and to transform formerly dependent people into competent experts in their own right as Christians, to take on full responsibility for the witness of the church, so that the Church could become truly independent. This policy was centered on the concept of self-support in financial matters, self government and encouraging the growth of the church. This also led to a new emphasis on the training of church personnel.

2.5.4 The Sacraments

This church acknowledges two divine Sacraments, baptism and the Lord’s Supper. The Sacraments of baptism and the Lord’s Supper are an outward and visible sign of an inward redemption by and union with Jesus Christ through grace. They are a sign and seal of the work of Christ, which is set forth for all believers in His Gospel of salvation, so that believers might depend on Christ alone. A sacrament is a corporate act that takes place in communion with other believers. It is a means of grace, institute and commanded by Christ, whereby the individual is made a member of a covenant community and ordered by its discipline and responsibilities. The Sacraments are an essential part of the public ministry of the Church, in which all Christians are expected to participate by Faith. The experience of redemption in Christ and submission to the demand of His sovereign rule is as real and present foretaste of, and earnest desire for, the glorious consummation

of God's divine purpose that must be revealed in the last times. The Sacraments are, therefore, mysteries of God in which the limitations of time are transcended.²⁰

Christ's historic saving event and future fulfillment of the Sacrament promise are appropriated here and now in the presence of the Incarnate Christ, in which the faithful are incorporated into the fellowship of one another in His Church. This union is accomplished by the Holy Spirit, who by His operation in Word and Sacraments is the assurance of Christ's continuous universal presence in power to His Church in history and of the final transformation of the world in a new creation.

2.6 The Worship of the Church

The PCEA as one part of the reformed tradition inherited what Calvin believed to be the distinguishing marks of the church: the true preaching and hearing of the word, and the proper administration of sacrament and worship.

A book of *Common Prayer (Mbuku ya Mahoya)* was prepared in 1965 and revised in 1973 by the Literature Committee at the Lay Training Centre to help ministers and lay people leading worship in the Church.

The pattern of the order of service in all the congregations was the same and continues to be so: singing of four or five hymns, reading of the Scriptures from both the Old and the New testaments, intimations (announcements) of the concerns of the church, prayers of praise, thanksgiving, confession and intercession, sermon and offering.²¹

African churches did not have musical instruments such as the piano or the organ. Singing was always without accompaniment. The General Assembly of 1967 encouraged Christians to use affordable musical instruments in the church. The most common instrument was the African drum. It took quite a long time for many congregations to accept use of the drum in the church, as drums had not been used for seventy years. It became even more difficult to accept the use of the guitar in the church because guitars had always been associated with nightclubs. Some of the congregations and parishes thought it as an offence to use these

instruments in worship. It required a lot of teaching before such instruments were accepted.

Most of the hymns sung in the PCEA since its inception were those translated from the Scottish Hymnary and Psalter. The tunes were basically those of the West. It was not until the General Assembly of 1967 that Christians were challenged to start using traditional African tunes for their songs, as well as compose their own music and songs. The Rev. John Gatu was instrumental in helping African Christians accept their own rich heritage, and use it to praise God. Committees were formed to revise the Gikuyu Hymnbook, adding locally composed hymns.

A few people took up the challenge and started to form choirs. The Gathaithi PCEA choir in Githunguri parish, led by Mr. Ishmael Ng'ang'a, became a pioneer with the visions of singing in a more African traditional manner Mrs. Mary N. Mbugua became (and continues to be) a very well known soloist of the PCEA.²² Writing tunes for the General Assemblies and many conventions and gatherings of the church. Many other choirs and individuals followed these examples making singing in the church very enjoyable. The guitar, the "kayamba", the drum, and the "manyanga",²³ were used increasingly and with growing acceptance to lead worship in many congregations of the PCEA in the 1970s. The Sunday school, Youth Fellowships and the Woman's Guild started singing in African style which proved very popular.

Following the GA of 1967, and with the new emphasis on congregational singing, the need to revise and enrich the Gikuyu hymnbook, *Nyimbo cia kuinira Ngai*, (songs to praise God) was felt, and three committees at district levels, in Kiambu, Muranga and Nyeri, were formed. Their assignment was to listen to and collect the locally composed songs, which were beginning to spring up spontaneously in the Central Province. The Nyeri group collected many songs, published as *Nyimbo cia Kwarahurana* (songs to revive). Mr and Mrs. Joshua Ichang'i were instrumental in that work, along with many others. Out of that collection, more than eighty hymns were included in the 1974 revision of the Gikuyu hymnbook.

The Revival Movement, which had started in 1938 in Kenya, became very vibrant in the PCEA, especially in the 1960s after the Billy Graham crusade in Nairobi in 1960. Revivalism was renewal, and there was much joy in the singing and giving of testimonies during the service of worship in the church. New life was added to the traditional Presbyterian way of worship and was accepted by Christians everywhere.

The charismatic movement, characterized by joyous praise, new power to minister and witness, and revived interest in *eschatology*²⁴, posed a problem for the church in the 1980s. The PCEA had to deal with issues which professed the availability of a personal Pentecost experience of the appropriation of the gifts listed in 1 Corinthians 12:8-10. The PCEA youth were greatly affected through revival and open air meetings held all over the country where the youth attended. In colleges and universities preachers who preached and taught about personal Pentecost experience were invited hence influencing youth Presbyterian included. It was a difficult issue which was resolved only in 1989 by General Administrative Committee which met in Elburgon presbytery; when the church announced that it saw no contradictions in terms of worship provided everything was done “in order and decency” manner.

2.7 Church Polity

The Presbyterian form of ecclesiastical polity that the General Assembly of the PCEA adopted is based on the conviction that the church is properly based on a representative system of government in which ecclesiastical authority is lodged in a specially elected group of people called “presbyters”. The biblical term “presbuteros”, from which Presbyterians derive their name, forms the centre of the understanding of the government of the church.

Chapter five of the PCEA constitution reads.

The government of this Church is Presbyterian which form the Church acknowledges as agreeable to the Word of God, and proved in the experience of many reformed Churches. The government of this Church, in accordance with

Presbyterian usage, is committed to ministers and elders, duly associated in the Courts of the Church – namely, Kirk Sessions, Presbyteries and a General Assembly. The General Assembly is the Supreme Court of the Church.

The courts of the church have specific duties. The Kirk Session is made up of all the elders and the ministers residing in the parish. It is the representative body that governs the local congregations, which form a parish, some parishes have several congregations. The Kirk session is responsible to the presbytery. The minister is the moderator of the Kirk session while an elder is elected as clerk.

The presbytery, on the other hand, is the representative body that governs a number of parishes in a given area. It exercises supervision of all ministers, Kirk sessions, church agents and congregations within its bounds. It licenses students of theology as preachers of the Gospel, and ordains ministers and admits them to their charges. It performs all duties devolved upon it by the General Assembly, and gives effect to all laws passed by the General Assembly. The presbytery elects a moderator among its ministerial members, and a clerk from among the ministers and elders within its jurisdiction.

The General Assembly, which meets once every three years, is the supreme court of the church. The decisions in all matters are always final. At the conclusion of the each statutory meeting, the General Assembly elects a General Administration Committee (GAC) to carry on the work of the church from one General Assembly to the next, its decisions and actions always subject to review by the General Assembly. A moderator is elected from among the ministerial members of the church, to preside over their deliberations and to hold office for such a time as the General Assembly may determine. Clerks of the Assembly are also elected for such a period as the General Assembly may determine to help in its running.

2.8 PCEA Current Status

When the Church of Scotland mission expanded its mandate by opening many churches then it came to Africanize its operations. The Overseas presbytery of the Church of Scotland, Kenya and the synod of the Presbyterian church of East Africa was amalgamated in 1956 to form the General Assembly of PCEA. PCEA was dully incorporated by 1956 and recognized as an ongoing denomination populated mostly by

Africans. It is a protestant mainstream church with over 600 ministers and more than 2,500 congregations in three East Africa countries of Kenya, Uganda and Tanzania with about 4 million members.

The congregations are organized into parishes, and then parishes form presbyteries. Currently there are 54 presbyteries in Kenya and one in Tanzania in the following regions namely Rift Valley, Nairobi Mt. Kenya, Eastern & Central. Head office is in Nairobi South C , the church serves about Four Million people every week through Sunday services ²⁵

PCEA runs the Presbyterian University of East Africa, 30 training institutions, 168 Secondary Schools, many primary schools three main hospitals (Kikuyu, Thogoto, Chogoria) with many dispensaries and five natural community centres, three national special schools for the deaf, three children homes for physically handicapped, Two Woman's Guild main Projects, Training Colleges. The strategies for PCEA were to reach all people through evangelism and their holistic ministry of Education, health, agriculture and social welfare. Although these aspects are still progressing on well, a paradigm shift is being experienced where the church is investing on huge business empires like the Millile Hotels, buying and selling of land through investment companies and also shopping mall like the Ngong Mall which will cost over Three Hundred Million Kenyan shillings. A new dimension on education with many academies; owned by congregation and parishes. A great concern about all these investment is how common Christian is benefiting and how profit is used for spreading the gospel in our context the Youth Ministry

PCEA is a member of All Africa Conference of Churches (AACC) National Council of Churches Kenya (NCCK) World Council of Reformed Churches (WCRC) and World Council of churches (WCC)

2.8.1 Youth Ministry

Youth ministry originated in the 19th century when young people began to migrate to cities during industrial revolution in America and Europe .Some church leaders began to worry about the effects of urbanization on Christian young people .The Young Men

Christian Association (YMCA) and the Young Women Christian Association (YWCA) movements were the first to answer to that worry. In 20th century social scientists stepped in to help the church solve the youth problem. The youth ministry drew upon the new fields of sociology, psychology and anthropology to promote practices and methods to reach the youth .As the need for youth ministry continued to grow churches began to realize the need for specialized ministries to the youth and began hiring youth pastors seeking to reach large numbers of youth for gospel

In 1960 it was generally agreed that an organization with a wide scope to embrace activities of young people of the PCEA was needed. In order to enlist their efforts in the task of evangelization and fellowship the PCEA Youth Fellowship was formed in 1961 and Mr & Mrs. Jerry Bedford became the first workers in the church. The most vital role of the Youth Fellowship was in leadership training. Mr. John Njeru went for a one year course in Scotland and then took over the role of Youth Secretary in 1964.Later regional youth workers were employed in five regions .In 2001 St. Andrews parish employed its first youth coordinator followed by Nairobi west parish in 2003 then Thika and Langata Parishes followed in 2005. The Youth Fellowship became a vital force in the church and helped in recruiting many Young People for the Ministry today. The Youth work has expanded into the 54 Presbyteries. The overall membership is over 100,000 youth members.

Youth Motto: Love Unity and Service

Youth Vision Statement: The youth department hopes to see vibrant and well coordinated youth movement extending to every corner of East Africa and beyond.

Mission:

The Youth department exists to:

- a) Bring young people in fellowship, discipleships and evangelism (to equip, uplift and build up young people).
- b) Raise and equip emerging leaders to serve the church and society.
- c) Empower young people physically, economically, socially and politically.

Membership:

Membership is open to all young people of ages 15-35 years. The department is represented from grassroots (congregation) through Parish Committees, then Presbyterial, Region and Central Youth Committee (C.Y.C).

Youth Programmes:

- 1) Youth Environment Programme.
- 2) School and Colleges Youth Programmes.
- 3) HIV/Aids Programmes
- 4) Youth Training and capacity Building.
- 5) Youth Empowerment, entrepreneurship and Investment programme
Mission and Evangelism and many others designed by parishes to address youth challenges in their context.

2.8.2 PCEA Langata Parish

PCEA Langata Parish was started on 25th January 1998. The Parish has one congregation of 600 members by 2014' (see plate 3) .The number of the youth continued to grow and the post of youth coordinator was created in 2005 and John Calvin employed as the first youth coordinator.

Mission

To provide holistic services to the services effectively and in Christian centered manner and to empower church members and groups. There are four services. Youth service 8:15 am to 10:15 am, (See plate 4) .Teens service 9:00am to 10:15am see plate 5 .English service 10:30am to 12:30pm (see plate 6). Kiswahili service 11:00am to 1:00pm.

The Pastoral Team

The Parish is being shepherded by a pastoral team comprising of Parish minister, Evangelist, Youth Coordinator, children ministry Coordinator, 29 elders; 8 retired, 5 to retire 2015, 14 active elders and 2 active youth elders.²⁶ The church has the following projects

- 1) PCEA Langata School .(see plate 7)
- 2) Isinya Konza Plots for sale Phase II
- 3) PCMF Computer School
- 4) PCEA Langata SACCO.

2.9 Conclusion

The PCEA has a rich history of how youth were used as missionaries from Scotland. They were professionals from all kinds of fields and enthusiastic. The Africans who converted to Christianity were mainly youth who became instrumental in the spread of the gospel. When PCEA encountered challenges whether cultural or political it designed methods and mechanism to shepherd the flock that had encountered challenges. Even in present times more can be done to address the concerns of the youth .Although youth ministry was started in 1960 the impact is not felt hence the need to study the challenges of ministering to the youth.

Some church structures, prayer book and worship needs to be revised to accommodate dynamics of 21st Century because the society is dynamic not static, consequently this will strengthen and re-energize the church programme having in mind the youth (15-35) The Jitegemea (self reliance) concept has helped the church to be self-reliant instead of depending on donations from mother church There are young professionals to be used within the church. The missionaries had discovered the secret of using the youth instead of letting them stay at home. Without involving them they will move to other new churches so this rich history will be useful for this research.

END NOTES

¹ David Livingstone's words as contained in W .G. Blake's. *The personal life of David Livingston*. (London : John Murray, 1917) p.190

² Macpherson, Robert. *The Presbyterian Church in Kenya* .PCEA Nairobi : PCEA Press,1970) p.21

³ Wilkinson, John. *The story of Chogoria*. (Carberry : The Handsel Press 1994) pp.4-5

⁴ Macpherson op.cit p.21

⁵ East Africa Missions (EASM) – instructions to mission party, may 1891 PCEA Archives, pp.1-8

⁶ Macpherson op.cit p.16

⁷Isaiah, Wahome . Muita. *Hewn from the quarry*. (Nairobi: Jitegemea Publishers, 2003) p.6

⁸Macphersonop.cit p.16

⁹ Ibid pp. 43-49

¹⁰Mugambi, J.N.K ed .*The church and reconstruction of Africa*. (Nairobi: all Africa Conference of Churches 1997). p. 49

¹¹ Macpherson op.cit p. 46

¹²Ndung'u. N. W. “Africa Independent Pentecostal church of Africa and eschatology”. MA Thesis UoN (.1979) p. 17

¹³ Ibid p. 19

¹⁴Ndung'u.N.W. “The Akorino with special reference to their theology”.(PHD Thesis.UoN 1994). p. 106

¹⁵ Ibid p. 14

¹⁶Muita op.cit p. 126

¹⁷ Ibid p. 104

¹⁸ John Gatu. *The Practice and Procedure Manual PCEA 2nd ed*. (Nairobi: Publishing Solutions 1991) pp 1-10

¹⁹Muita op.cit p.81

²⁰ Practice & Procedure op.cit p. 18

²¹Muita op.cit p.77

²² Mary Mbugua is now the women representative Nakuru county

²³**Kayamba** – is an Africa musical instrument found mainly in the coastal areas of Kenya. It is made of dried grass on a wooden frame and is filled with dry seed. It is played by shaking it.

Manyanga- is an African musical instrument made of hide and skin with bottle tops nailed around it; it is sometimes similar to a tambourine and is played by shaking it.

²⁴ Eschatology – the study of theology concerned with final events in the history of the world or of human kind and emphasizes on final matters as death, the judgment, the future state – www.thefreedictionary.com

²⁵Www.arcworld.org/PCEA Summary Sep 2012 pdf.

²⁶PCEA Langata Elders Register

CHAPTER 3

ASSESSMENT OF YOUTH PROGRAMMES IN PCEA LANGATA PARISH

3.1 Introduction

There are many youth programmes in PCEA Langata parish which are supposed to address concerns of the youth. Despite the existence of these programmes the youth in the recent past have not been stable in this parish. In this section these programmes will be assessed to determine whether they are effective.

3.2 Catechism

Catechism is a summary or exposition of doctrine and serves as a learning introduction to the Christian religious teaching of children and adult converts. In the P.C.E.A catechism serves two objectives: To train youth about basics of Christian faith and make them become full members (Those who are confirmed to receive Holy Communion). That is be partakers of Holy Communion, participate in election or be elected. A major challenge is that these instructions among youth take short time only one week what is called “crash programme” so some youth are not grounded, but become full members just to acquire status not much on spiritual growth. The catechism in early years was taking one year then six month three month one month and presently sometimes one week, so this short time might not be enough for youth to grasp and engages with those basic Christian doctrines. This is due to emphasis on education and insisting on holiday tuition. Most teenagers are only available during December holiday which was a Christmas festive season. Little time is set for spiritual formation of the teenagers which affected their holistic growth.

Catechism was started by Church of Scotland Mission to train converts into Christianity in 1900s and by 1908 there were two African evangelists (Daniel Wachira and Petro Mugo) who assisted missionaries in teaching catechism classes. According to the book, *what I believe*, the following topics are covered in catechism classes; nature of man, the Christian faith, the life of church, worship and prayer, sacrament and Christian

obedience.¹ No review has ever been done on the content of the Catechism. Some youth feel catechism is addressing some challenges in Christian and social life but the method of teaching needs to be current for it to have more impact in the twenty first century. The catechism is designed for all members and the Evangelist lacks to contextualize the teaching of doctrine in simplified terms which may cause youth to migrate to other church where teaching captures their interests,

Miriam Wambui indicates that catechism in Mavuno church takes 10 weeks and it is tailor made to help young people connect with God, their local church and their purpose. One key component of Mizizi was building new relationship.²

Christine Njoki a teen in P.C.E.A Langata complained

“I just completed catechism class about a year ago I did not understand most of the teachings of our church. Sometimes we had no time to absorb and discuss what we were trained, however it is no very clear what is expected of me but anyway I take holy communion as it is required once a month. We need more time to engage and ask questions and grow deeper in our church teaching.”

Christine represents other youth who are stranded between being good church members and overcoming social evils of the times. When the catechism is not effective the foundation of Christian faith becomes weak which eventually lead to youth joining cultic teachings because they cannot distinguish the difference between authentic teaching and heresy. So, more time is required for empowering the youth.

Short classes for one week are not enough for youth for the required spiritual foundation, consequently spiritual empowerment requires time. Lack of equipping youth may cause them to look for more elaborate and deeper teaching which takes time and create relationship. This is a major concern and requires rethinking for PCEA church in the area of content and time for spiritual growth. The issue raised above by Christine Njoki that although she undertook catechism she does not know what is expected of her spiritual and social aspects of life should help the church rethink its strategies for spiritual nurturing of young people. Judy Mukami complained, “I left PCEA Langata church as a teenager because I wanted something more challenging, involving and would create

relationship.” However, human beings are spiritual and moral beings so morality must be emphasized.

The catechism opts for a natural moral law approach to Christian morality, to which revelation provides articulation and Christian motivation. This approach gives the catechism ethical and moral teaching a universal perspective beyond the visible borders of Christianity.³ At the same time it offers the gospel of Jesus Christ as the visible manifestation and fulfillment of moral life. So catechism teaching or the narrative of human beings and their vocation was a key to understanding the concepts and principles of Christian morals life.

Commenting on the content and mode of delivery of catechism classes in PCEA Langata Evangelist Gitonga who is in charge commented the following, “I teach the subjects given to me and sometime I can add what I think might be relevant. For those members who are not available I give them books/notes to go and read at home.”⁴ From the above it seems sometimes there is no interaction between evangelist and catechumen and probably this is the line of departure. There is a great need to teach catechism classes when people are available in order to boost human interaction and proper mentoring into Christian faith. There was need to plan well with members instead of sticking to the normal time of Tuesday from 6:00pm in order to incorporate all.

It is common practice to review any curriculum after a certain period but it seems PCEA Langata is using materials developed many years back but evangelist was adding some topics which he thought were relevant. Otherwise catechism is still relevant as a way of giving spiritual foundations to the youth but method and time should be improved.

3.3 Pathfinder Group

In PCEA Langata, pathfinder group comprises all those that are schooling in Secondary school, colleges and University. The main objective of this group in life is to find a path to life hence the name pathfinder. The age is between 15 to 25 years. The researcher attended pathfinders’ bible study, (see plate 8.)

This group has two sub-groups that are; Teenagers and those in early twenties. However putting them in major groups and having the same activities has proved to be difficult since within these youth they have different taste of life and more so world view.

According to Janet Ngari, Adolescents move from the family circles in to the society then the focus shifts to the search for stable definition of self. Adolescents will find out who they are and what they are all about and where they are going. This is a development stage of personality called stage of identity versus role crisis. The individual sees himself or herself growing up into an adult and would like to be involved in activities that other adults are involved in.⁵ However; those people around the person would still perceive him or her as a child. As a result adolescents will reject to conform to standards and values of the family and even church. It is good to point out that adolescents have the interest of socializing more with the opposite sex and therefore they are very concerned about how they look. In light of the above, teenagers indicated the following as major challenges in life in the questionnaire administered;

- 1) Peer pressure
- 2) Personality and looks
- 3) Lack of enough advice in life
- 4) Fear and shyness among members
- 5) Life temptations
- 6) Lack of strong faith
- 7) Procrastination
- 8) Lack of spiritual mentors

In the response to the above challenges PCEA Langata, started the following programme and activities;

3.3.1 Pathfinder Bible Study

This is a Bible study group for the youth between (15-25) years who are mostly in high schools, colleges and universities. The group meets every Sunday from 10.30 Am – 1200 Noon. The Bible study is in form of Bible study guide, mentorship talks and topical discussions done by the members themselves.

Immediately after the youth service the youths who attended youth service and those who did not attend but came for Bible study gather near the hall, take tea, then proceed to the youth boardroom where the Bible study is held. Most youth in this age bracket loved the bible study and take it seriously as a source of socializing and getting spiritual insights.

Faith requires some knowledge, producing a lifelong faith in the lives of the youths will require them to develop the habit of reading the Bible. Jesus made it abundantly clear that knowledge of truth will set a person free from bondage of sin (John 8:31-36). The researcher observed that the Bible study was different from devotional reading and prayer since Bible study was more analytical with emphasis on interpretation especially in the contemporary world. The youth who develop this spiritual habit of Bible study were developing a Biblical worldview that would enable them to discern the truth.

According to Richard Foster there are four steps in Bible study; repetition, concentration comprehension and reflection. These steps were practiced in pathfinder's bible study. Scientists have confirmed that repetition of a particular habit produces modified behavior that conforms to the repeated truth. Concentration is the ability to remove all distractions and focus upon the subject matter. This was done through a well-organized Bible study leader who was alert to keep the youth focused. The environment was good since the boardroom was situated in the upstairs where there was no movement. However it is not enough to repeat and concentrate upon a particular truth, Comprehension was vital. Finally reflection allows the youth to consider the significance of the truth in the light of their lives. As Linda Muthina indicated,

“through Bible study I have known what is good and bad and I am able to overcome peer pressure in University, in fact the knowledge; guards me against evils that are destroying the youth, also I am guided in the right direction more so grounded very well to be practical Christian and influence my generation”

From the above the Bible study was effective and impacted the youth positively. But the youth coordinator challenges the Bible study by saying, some of the members of this group did not differentiate between Bible study and service hence they do not attend the youth service. This was a real concern but it was of great importance to educate the youth

especially during the time of catechism classes to clarify why both the service and Bible study were important ingredients for their spiritual development.

3.3.2 Teen Service

Teen Service was started in 2010 by youth Coordinator and youth leaders with permission from elders. It runs from 9.00 Am to 11.15Am and to cater for teenagers (15-19 years) but in this service there is no elder in charge to give advice and offer spiritual mentorship since it was under youth service and directly under youth coordinator. The church bulletin did not indicate teen's service programme which made it seem a less important service.

The service was interactive, and preaching was inform of topics that were discussed where everyone could give his or her input. There was immense use of information technology in this service and quite informal. There was no formal type of clothing like wearing a tie and everyone looked relaxed. There was use of short form of teenagers' names like liz instead of Elizabeth, Nesh instead of Nelson, Vick instead of Victor. During December holiday more than one hundred attend the service. Teenager leaders were in charge and took all the duties unless when there was a guest speaker.

The programme was prepared by youth coordinator who sometimes did not attend this service but emphasized more on youth service since they run concurrently but there are plans to change to the time of main service 10:30am to 12:30pm.

There is youth camp every December but because of financial constraints, some youth do not attend and hence miss a lot. Kinniya who is a teen leader complained,

“Let the church, well-wishers and parents support the camp, when we attended last year camp, we bonded, teen service became stronger and we felt energized. Some of us cried when some teens were going back to school because we were emotionally connected”⁶

So camp is a good event for spiritual and social empowerment and its importance and impact cannot be wished away. He continued to say that even without support, one time they bought snacks and sat at car park to have fun and bond and that simple activity was great. Although there was no adequate finance to support all those who wished to attend youth camp, it was good for youth to be responsible and have income generating projects. Also they can plan to save money since it was an annual event and complement what the church has for youth. The church can pay camping fee and youth pay transport.

Langata family enrichment ministry (L.A.F.E.M) holds its annual events every April and August. In these events the church invites speakers to tackle certain topics and special food was prepared for teenagers to attract many of them and to respond to what they liked. Though this was a good idea many teens complained, “the other activities were short only two hours we do them in the church compound, we think that it is good to adventure and hold them elsewhere, let the church serve as a meeting point”⁷. From the comment it seems some of the activities of the teens like hike and outings are not met.

The group of early twenties has very few activities. Once they attend youth service, they enter into bible study. The researcher observed that the youth choose a topic and one of them is given time to go and research and present the coming Sunday where all participate. The youth own the Bible study and are enthusiastic about it. The researcher noted that most of the topics are about spiritual matters almost forgetting that human being have social, spiritual and physical aspects of life. The researcher also noted a trend of youth who do not attend teen service or youth service but are faithful follower and members of Bible Study, (see plate 9.) One of the respondents said,

“I do not attend the service because I am not a teen, neither do I attend youth service because there is nothing youthful in youth service, it is just a duplicate of the main English service. I am always outside with my friends and when service is over, I join bible study.”⁸

In light of the above, there seem to be some challenges not addressed to make youth service to attract more youths.

Another activity is movie night, held every two months. (See plate 10 and 11). The youth coordinator selects a Christian movie. The youth sometimes recommends movies they have seen or heard about for the youth leaders to look for. After the movie there is discussion especially what was good about it and the lesson learnt. This activity attracts a number of the youths and there seems to be a challenge of marketing the programme for many to attend. This should be done early and be put in Sunday service bulletin.

There is prayer breakfast. The youth coordinator and the youth leaders organize prayer breakfast after every two months. The objective is to make youth develop commitment to prayers as a way of spiritual growth. In this programme, youth assemble early in the morning in the church to pray for themselves, family and the country. A bible verse is read and a sermon of five minutes then a list of prayer items is made. A chorus is sung all the youth pray individually then they assemble together and hold hands and one of them closes with final prayers. After that they take breakfast as they interact. The meeting is attended by about 18 youths which is a poor turn-up compared to the number of the youth in the church. This programme impacts youth spiritually with prayers as a Christian discipline.

While defining youth ministry, Robert.J.C captures what may be lacking in the youth ministry for the path finder's, "youth ministry is fun, faith and friends usually with little food to keep everyone going".⁹ When youth in pathfinder were asked what should be done to attract and retain more youths in PCEA Langata the following emerged as the strong points, in priority.

- 1) Have more fun programmes like concerts
- 2) Have more trips
- 3) Make youth agenda in the word of God
- 4) Encourage youth to take part in church activities
- 5) Offer mentorship and encouragement
- 6) Be hospitable, snacks after church and in activities
- 7) Form more groups

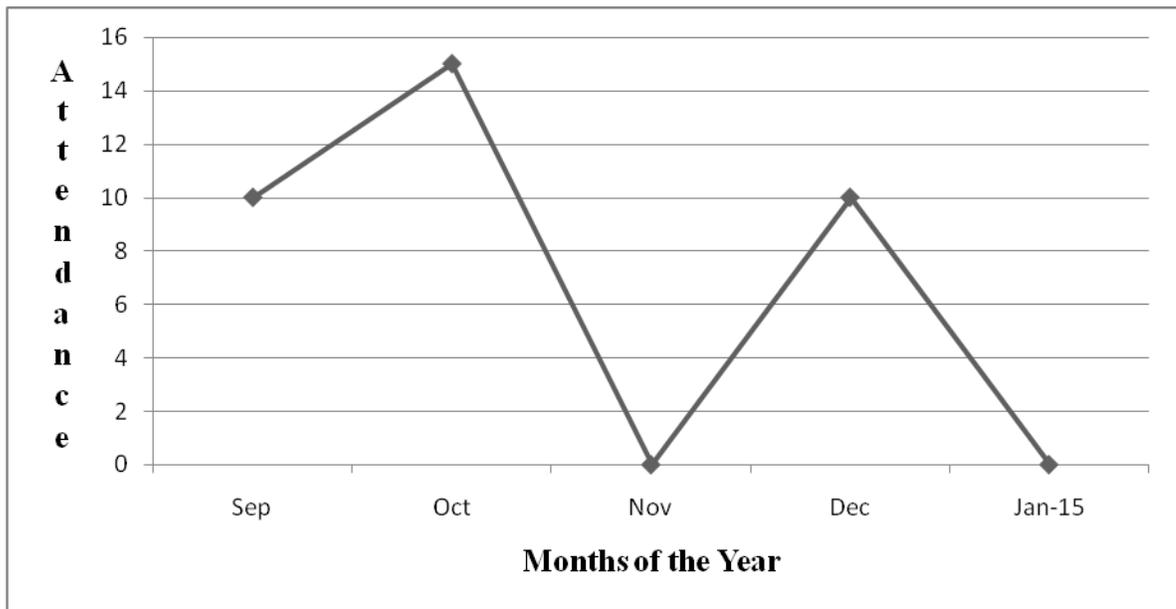
However the above points will enhance pastoral concern, reaching out and retaining young people, to embrace their gifts and to walk with them in their process of becoming

what they can be. ¹⁰ Religion helps the youth become optimistic in life. The youth who attend church and are highly devoted to their faith do better in life, are more likely to do well in school and have positive relationship with their families, have positive outlook life (Linda Grenz, Religion and Youth). This is the good news parents in Langata need to hear; that participating in church activities improves Youth chances of doing well in life which is the desire of every parent.

3.4 Pacesetters (26 – 35 Years)

This group was supposed to meet once in a month to discuss matters concerning their lives but most of the months they did not meet. This group was not active. However they have talks during Langata family week in April and August every year.

3.4.1 Analysis of Attendance of Pace Setter Monthly Meeting



- 1) From the above analysis, the meetings are poorly attended.
- 2) In the month of November 2014 and January 2015 no meeting was held. This group had very few youth so there was no warmth which comes with big numbers, mentorship was lacking in areas of finances and relationships consequently some of their concerns were not tackled. In the group they had preaching and testimony yet they had attended the service so some did not long for the next meeting
- 3) In this group there were young professionals, youth who were looking for life partners and those with young families.

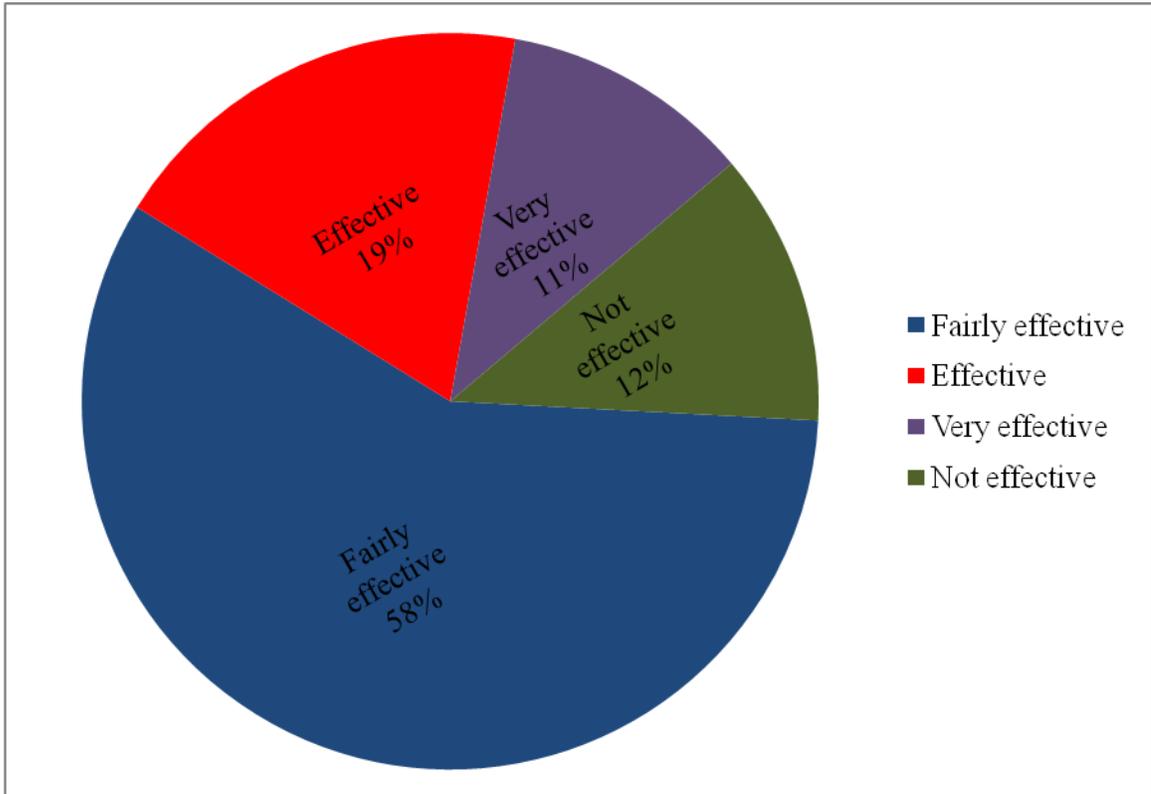
Major challenges of youth in this age according to John Patton are;

Financial crisis, Spiritual emptiness, Faith crisis, relationship crisis, hopelessness for those not employed isolation and loneliness in the urban setting and Family problems that drag them down and leave them wounded.¹¹

Many programmes that do not reflect diversity make PCEA Langata not attractive to new youth and those who have been brought up in the church from Sunday school to leave.

From the study, the top five reasons the youth are involved with a group are; Acceptance, true friends, real teaching, fun and good ground for socializing. They want to listen to someone who understands what they are going through.¹² All Human beings want their lives to have purpose and to be part of something bigger than themselves. In the light of the above, the youth in pace setter rated PCEA Langata programmes in the following manner:

3.4.2 PCEA Langata Programmes rating by pacesetter



Most youth felt their social, spiritual and psychological needs are not met hence affecting their zeal, just coming to Sunday service and going home as indicated by the following case study.

Engineer Wagayu who defected to Nairobi Chapel had this to say,

“I was raised, baptized and confirmed in PCEA Langata, My parents Mr. and Mrs. Engineer Wagayu Senior are members of the same church but I defected to Nairobi Chapel because I did not find preaching in PCEA Langata lively unlike in Nairobi Chapel where the pastor will have a serious teaching which are well researched and touching contemporary issues. At my age I want to settle, at PCEA Langata I could not relate well with pathfinder who were very young and still in University or having their first job. I migrated to where I could cast my net wide. PCEA Langata is very conservative with how they do things; they do them in an old fashioned manner. There must be a mind shift to accommodate new

minds set, otherwise PCEA Langata will be a church of old people. In our church, an elder is ordained only for 5 years and pass the button to another new elder so we are able to accommodate every generation thinking and way of life, but in PCEA I know elders are ordained for life. If one without a vision is ordained he/she will be a bother in all his/her ministry for life. “

The researcher also interviewed another respondent who had the following to say,

“We were members of the PCEA Langata with my sister who defected to Nairobi Baptist but I was left, I do not attend pacesetter although I am supposed to be in the group. I attended two meetings and I thought my concerns in life were not being addressed, so I only attend church service and go home. I am looking forward to getting married, I have been praying and working but I need to socialize with men who are Christians. I think we should have more elaborated programmes to connect us and help us socialize here in church and even with other churches, otherwise we will socialize outside the church, marry and settle with men who may not be serious Christians and I fear that.”¹³

From the above cases we find that the most agent concerns of the youth who are in this group is to get married and hence need to provide a conducive atmosphere to socialize and understand their comrades which seem to be lacking. Although it is not a must for youth to marry within the PCEA, large gathering and frequent meetings creates warmth in the youth fellowships .When some months are skipped this causes loneliness and isolation which is experienced in urban areas. The pacesetters need to share their experiences with other people who they can trust if this does not happen then they do it outside the church or defect to a church where social, spiritual environment is conducive. Wagayu has touched on issues of administration especially ordination of elders and even the spiritual aspect about sermons. These are very crucial matters and PCEA Langata may have to rethink for its youth programme.

Young people often feel they have a unique way of interpreting religion and have questions that are specific to their age group and experience. Today youth are often very involved or interested in being in social services. They also need worship music that

utilizes all the styles or modern pop music. ¹⁴ Commenting on youth in 21st Century S. Jasoria commented the following.

“Members of today youth are particularly independent minded and confident perhaps more so than earlier cohorts. They have a higher expectation of their employer and churches, seek out new challenges and are not afraid to ask questions. They need meaningful work and a solid learning curve. They have an entrepreneurial and team work spirit and are not afraid to push boundaries.”¹⁵

So the youth in PCEA Langata have a high expectation from youth programmes. They seek new challenges by seeking paradigm shift from the normal way of doing things and are not afraid to question the authority or spiritual administration and social issues. They need to learn and engage more consistently. When asked how programmes and youth works can be improved they indicated the following in priority.

- 1) Have more youth centered programmes and fellowships
- 2) Involvement of youth members in church activities
- 3) Improve on praise and worship by buying modern instruments
- 4) Strong mentorship in areas of church, work and family
- 5) Allocating new resource for youth work

From the above, although PCEA Langata has programmes for pacesetters most youths are not satisfied and seek for reshaping and restructuring in order to suit the modern youth who have serious challenges in spiritual and social life.

Commenting on how the church should minister to young adults, Richard Davidson, a scholar of youth ministry and culture indicated the following as the key support needed:

- 1) Caring relationships
- 2) Emotional and physical and spiritual safety
- 3) Opportunity to participate in church and community
- 4) Opportunity to develop meaningful life skills

3.4.3 Young Couples

These are youth who are married but still under 35 years of age. However it is a subgroup within pacesetters. Out of ten who filled questionnaires, seven had post graduate degrees and one with a diploma. They indicated the following as the most challenges in their lives.

- 1) Financial Freedom.
- 2) Balancing between family, church, school and work.
- 3) Parenting issues
- 4) Lack of social life, very busy working and engaged the whole week

In the year 2014 young couples met twice, according to group secretary Mrs. Kiai, the group held talks which were poorly attended. They were not well represented in planning committee; she thought their group does not have good programmes to attract young couples.

One informant, Mrs. Jeniffer Mwangi said the following,

“We have a lot of family issues that we need to discuss and pray for in an open forum. I attended woman’s guild and I joined, though they are elderly mothers, their meeting was full of minutes and correction of spellings of names. Much time was used to discuss how to make money by hiring their utensils to church members and develop the plot in Ruai. I am above that, I need to be in a place where my real issues are being addressed. The church should finalize formalizing the group for young couples. Though our membership is in PCEA Langata, we attend seminars and programmes of other churches and I cannot regret attending such forums.”¹⁶

From the information above, some members of young couples are not very much tied with the church structures and they seek what they need outside and sometimes some leave the church completely. This group needs well thought out programmes for them to own the church. As it was indicated in chapter one probably this could be the cause of leadership gap as young couples refuse to be ordained as elders and prefer to sit at the back. Wanjohi a young father said, “I have interacted with older men in this church although they are trying I don’t think there is a serious effort to mentor young men like

us, we may have attained some life desires but we also need a father figure to mentor us
17» .

3.5 Alcoholic Forum

There are many youths who are alcoholic in the area of Langata. Some have resulted to alcoholism due to unemployment, family problems, peer pressure, availability of cheap traditional beer, to overcome stress and social isolation. The youth ministry started this alcoholic forum in Otiende estate; About 30 men and few women attend the program which involve eating together to show love of Christ, training them on dangers of alcoholism, connect them to organizations to help them overcome alcoholism. For those who reform, income generating activities are initiated for them and monitored examples of such persons are; One lady who sell sausages, One young man now a taxi driver and another one who was given tools to start shoes repairing business and Christine who has started to train in hair and beauty. The impact of this programme which is led by youth coordinator is being felt. (See Plate 12) alcoholic forum in progress at Otiende in Langata).

After assessing the youth programmes for teenagers, pathfinders' and pacesetters', the church has a duty to scrutinize the signs of the times so that it can create an important link between the religious and social dimensions of life¹⁸. Those in church leadership should be aware that there is a distinct difference between the life-style of youths and that of the older generation. This awareness has been focused by such terms as the generation gap and the new generation. Youth culture has become a principal field of study for sociologist, anthropologists as well as Christian educators.¹⁹ So the church must not be left behind to understand these new dynamics as this study seeks to address.

For youth programme in PCEA Langata to be vibrant then, the church must give adequate attention to its message as well as its methods. New ideas to interact and activate the young couples and for the spiritual aspect then the church must provide experience through which youth can learn to know Christ intimately. Educate the youth in the knowledge of the Bible and Christian Ethics, lead youth to firm faith in Christ and

loyalty to his ways of life and provide a continuing program of worship, study, service and fellowship²⁰.

It has come out clearly that to attract youth one should engage their attractions and interest and let them participate in the process of planning, implementation and evaluation which eventually allows them to acquire a sense of ownership. PCEA Langata should let the youth be alone to build and expound upon initial ideals and designs thereby offer a constant freshness and relevance.

Those dissatisfied with PCEA Langata church offer several points.

- 1) The church has not allowed them the opportunity of full participation in its life.
- 2) The sermons and singing should capture what is happening in the contemporary world, and addresses those issues from a Christian perspective and Sermons should engage people.
- 3) We need to be encouraged, involved, engaged and mentored for us to grow.
- 4) When the youth messes-up they are critically criticized. They are human beings and can err but there was a need to welcome them back as the lost son who was welcomed with two hands and there was feasting when he came back (Mathew 14:13-27) .

There should be spiritual growth strategies through discipleship to allow development of a personal theology instead of an official doctrine proclaimed from the pulpit. Theology should address the real concerns of humanity. The pastoral team has the capacity to develop contextual messages that addresses concerns of church members.

However these expressions of alienation toward organized Presbyterianism has forced youths to make decisions about their denominational affiliation, some choosing to experience with other denominations, cults and many attempt to have a private religious perspective.

In developing strong youth programme, Reihter Campell listed the following,

- 1) The instructor must provide the learner with information that can be acted upon.
- 2) Emotions should be used constructively in the learning process both the right (creative) and the left (rational) hemispheres of the brain should be engaged.

Physical involvement process the optimal learning experience (enactive learning) should be facilitated by a support of community, family, peer group and church ²¹

Programmes should be designed to nurture and utilize the gifts and talents of the youth. Youth programmes then should be designed and implemented in a professional manner to be effective and efficient. In so doing the youth should be enlisted, equipped, empowered and encouraged to participate in their activities.

From the questionnaire the teenagers prioritized the reasons why youth leave PCEA Langata church as following.

- 1) Peer pressure.
- 2) Conservativeness.
- 3) Lack of strong worship.
- 4) Unfriendly criticism.
- 5) Doctrine and liturgy.
- 6) Irrelevance.

So teenagers have no great concern about doctrine and liturgy but the stronger driving factors were: the church not being flexible and also influence from the friends who invite them to join their churches to experience the difference. Teenagers have energy and they need dynamic worship, loud music, jumping and dancing but other older members complain of loud music. The researcher observed a church leader who went out complaining that she cannot tolerate loud music and noise during praise and worship on a given Sunday. Though there might be truth in it, the approach of the leader was not the right one as many youth and church members could see. Though the leader probably had a good reason for doing so, the action could have been taken negatively as protesting against what the youth likes.

3.5.1 Rating of Youth Ministry and Programmes

Programmes	Very effective	effective	fairly effective	Not effective
Pathfinder	12%	20%	67%	11%
Pacesetter	10%	20%	60%	10%
Young couple	—	20%	61%	19%
Church members	10%	15%	61%	24%
Church leaders'	20%	20%	60%	————

From the above rating and assessment youths programmes in PCEA Langata fail to meet the required standards and there is need for revitalization and professionalism.

The church leaders are living in denial although reality has proved them wrong, there is a great disparity between them and other groups which responded to questionnaires, some people indicated that youth programs are not effective which shows that more effort is needed. However it is possible to change the trends. Some of the youth are comfortable, for example of Eunice who said,

“I am comfortable in praise and worship and also pathfinder; I do not know why some youths leave PCEA Langata. Things might not be better but there is no cause of alarm, I believe it is better to change the situation than running away.”

One parent said,

“I have three children and they moved out of PCEA Langata immediately after graduation and finding jobs. We had done all things, our church does, like Baptism, we took them to catechism classes and finally they were confirmed, they do not attend any church but they say, that one day they will be back and we should not be worried. There must be a problem the way our church does youth ministry and especially their programmes and activities.”

3.6 The Movers Programme

From the study; teenagers indicated peer pressure as a major influence on their decision making process. Within a group situation the adolescent can feel a sense of power; belonging, security; he/ she can make decisions in collaboration with peers that he/ she would never be capable of making alone²². So peer world for most of adolescents is tremendously important. During this period at least four important questions need to be answered;

- 1) The question of identity: who am I? For many, adolescence can be a time of self-searching, anxiety, confusion experimentation with lifestyles and drifting goal-less behavior.
- 2) The question of relationships: how to relate with others? In addition to developing relationships with both sexes, they learn how to build intimacy with selected peers, how to set boundaries, how to fit into society.
- 3) The question of the future: where will I fit? The answer to this question depends in parts on ones strengths, values, personality traits, capabilities socioeconomic level and family expectation.
- 4) The question of ideology: what do I believe? This includes but goes beyond questions about religion. Spirituality is a popular topic among this generation, but many adolescents have a wide spread distrust of religion, especially highly organized, denominational religion that appear to be rigid and controlling.²³

So the major task of the PCEA Langata parish was to design programmes to effectively relate the gospel to the lifestyle of teenagers, both to facilitate formulation of distinctively Christian values and to encourage their actualization in experience more so to be able to transit to new life in colleges and universities.

According to Mick Yanconelli in a study on adolescent spirituality in USA 2003 to 2005, 70% of young people will drop out of church after high school and only 35% will retain the regular attendance. This is mostly due to weak programs which lack to help them transit from high school to college and universities. In the view of the above, PCEA Langata came up with a program called movers programme.

It is tailor made programme for form four leavers. It takes about four months and it teaches issues mainly geared towards character formation and preparing the student for college and university life. Some of the topics include: managing transition from secondary schools to colleges and universities, overcoming negative peer pressure, managing social media, relationships, and career choices, studying and managing good grades, personal security and managing leisure. Youth coordinator commented the following for 2014 year class.

“The youth attend the classes every Thursday (about 20 of them), but we had only four students from PCEA Langata. The rest came from different churches in the neighborhood. It is also important to note that we had one Muslim girl in the programme who was actually one of the most committed students.”

3.7 Conclusion

It has come out clearly that most of these programmes of the youth at PCEA Langata are not very effective and in some cases lack to address issues and concerns of the youths. Catechism is still relevant to the youth although it needed to be revised and new methods to teach be used. Becoming a full member was not the issue, but making sure those who go through catechism have firm foundation of Christian faith. The duration of one week was short for any productive programme hence proper planning for more time.

Pathfinder programme was working; there was a lot of emphasis on Bible study forgetting holistic growth of youths. Outings, hikes and movie nights excited them eventually transforming them for better. More relevant topics needed to be discussed Pacesetter group programmes were unappealing and their monthly meeting attendance showed dissatisfaction. That was the reason most youth leave PCEA Langata at this stage.

Young couples have their issues, their needs were not addressed and they attended seminars in other churches.

Alcoholic forum seems to work and it is transforming Society around Langata. Movers programme has done very well although it is an event that occurs once a year.

More needs to be done in designing programs, using professionals who understand matters of youth and adequate financial support; otherwise PCEA Langata will continue to lose its youth to other churches having invested heavily in them in Sunday school.

Although most of the programmes are working and transforming the youth positively more need to be done in areas of proper moral guidance, empowerment on HIV-AIDS prevention and professional skills upgrade .Young girl should be helped and guided on matter of life to avoid early pregnancies .So the church has to partner with other stake holders for greater impact.

END NOTES

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⁴ Evangelist Gitonga, interviewed 9/1/2015.

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⁶Kiniya , Teens leader interviewed 26/1/2015.

⁷Kiniya , Teens leader interviewed 30/1/2015.

⁸ Francis Njoroge interviewed on 3/2/2015.

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¹³Dorcas Wanjeri ,interviewed 24/1/2015.

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¹⁷Wanjohi, interviewed 9/1/2015

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¹⁹ Richard. *Youth Ministry*. (Michigan: Zondervan Press 1972). p. 97

²⁰ Lawrence, M. R. *Youth Work in Today's church*. (Philadelphia: Muhlenberg Press 1986).p. 45.

²¹Riechter Campell.ed. *Religious Education Ministry with youth*.(Michigan: Zondervan Press 1982). p. 27

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CHAPTER 4

YOUTH LEADERSHIP IN P.C.E.A LANGATA

4.1 Introduction

The growth of every organization depends on its leaders. The main discussion in this chapter is to analyze whether youth are involved in PCEA Langata leadership. Leadership and mentorship, Biblical foundation and Jesus Christ as change agent will be discussed. The importance and benefit of youth church leadership will be looked at.

4.1.1 Leadership

Leadership has been defined differently by many authorities on the subject.

“Leadership is the capacity and the will to rally men and women to a common purpose and the character which inspires confidence”, Field Marshall Montgomery.

In this definition we see a difference between “being” and “doing”. We see three factors in giving leadership, followers and the act of leading and the character of a leader.¹

There must be willing followers. The words ‘capacity’ ‘will’ ‘rally’ and ‘common purpose’ each describe aspects of what a leader does.

There must also be clear direction; where is one taking the followers? The leader must make the followers own the vision. The phrase character that inspires highlights what a leader needs to be. There must be evidence or an exemplary character that is, to serve and model values.

The following are some of the leadership responsibilities According to Dr. J. Robert Clinton, which are the challenges to an aspiring Christian leader.

1. To develop and equip other leaders.
2. To develop leaders for a multitude of tasks.
3. To develop leaders to their full potential.
4. To develop leaders with strong Biblical values.
5. To develop leaders who embrace the challenges of today.
6. To develop leaders who operate within their gifting and normal abilities.

7. To develop leaders who are taking responsibility for their own personal development.

8. To develop leaders who have direction and purpose.²

In the light of the above responsibilities of leadership youth in the church can be used to reach and influence their peers for godliness and positive change. When youth are motivated and mentored to take leadership responsibilities in the church they bring new ideas to help the church be more efficient in serving God and humanity. The Christian church emulates Jesus and it is good to look at how Jesus led.

4.2 Mentorship as a Component of Leadership

Mentorship is a long term mutual relationship in which one person who has more experience in an area of life or leadership comes alongside a less experienced person to help them achieve their full potential (James Burns). Mentorship is about Relationship.

- 1) A relationship in which a mentor helps a mentee reaches his or her God –given potential.
- 2) Mentoring is a relational experience in which one person empower another by sharing God given resources.
- 3) “Mentoring is a relational process in which a mentor who knows or has experienced something, transfers that something (resources or wisdom, information, experience ,evidence, insight and relationship) to a mentee at an appropriate time and manner, so that it facilitates development or empower”.³
- 4) Mentoring moves the mentee from trial and error. (Learning by mistake) to a proven record (learning by example).

4.2.1 Mentorship in African Society

Traditional education started at birth, by the time of adolescence, the youth had acquired most of the important aspects of being responsible member of their community. This was done through observation and participation in the relevant activities within the family and community life; through oral stories, proverbs, songs, dances and general counsel of their elders. The African youth were able to easily assimilate the values, customs and the

cultural heritage of their people. Traditional education process emphasized relationship, solidarity within specific community of family, clan and society.⁴ This inculcated the value of interdependence, responsibility, respect, justice, generosity, co-operation and control of one's feelings.

Mentorship was very much emphasized in African Traditional Society. This made sure there was no generation gap in the society. Every gender was taken care of by people of the same gender. Boys were mentored by men who were experienced and knew very well the society expectations. Girls were mentored by mothers who impressed on them all matters pertaining womanhood.

The family was key in mentoring. Children started to learn what was expected of them early from their parents even before they were initiated to adulthood where more mentorship was done. Community was not left out. Nobody could survive outside the community; Community gave youth a sense of belonging to the larger world. But in modern times youth's mentorship is being challenged by modern trends. Teenagers spend most of their time with teachers who might sometimes fail to give proper attention because of teaching work load and numbers being taught. Academic excellence and performance are very much emphasized which make parents send their children to boarding schools even at their tender age. Some parents emphasize attending holiday tuition although it was banned by the ministry of Education .Although education is very important there is great need to strike a balance between parental mentorship and education.

Urbanization has also contributed to poor mentorship. Urbanization is the direct consequence of particular social and economic policies.⁵ Urban society is a closed society where there is likelihood of not knowing your neighbors. Those who are supposed to be mentors are busy working to gain financial breakthrough to meet their needs. This make them reach home when they are tired and children are asleep. So the work of nurturing children is left to house help who are there for them, hence parents only contributing financial support and failing in sociological, psychological and ethical

development of their children. So society is not much involved and most youth get their mentorship from the media and are modeled like them.

In some areas both parents are not available to raise and nurture their youth. Either one spouse is working far and comes back on weekends or at the end of the month or even after several months. It is a fact that people should work but quality time with youth should be given priority. In modern days single motherhood is on the increase. Some youth are getting challenges when mentored only by one parent. This is where one parent is raising his or her child/children. P.N. Wachege in his book "Third Millennium Africa single mothers and mother widow" has elaborated the types and causes of single motherhood.⁶

But the church would be better placed to help in mentoring the youth within their area of operation.

The things you have learned, received and heard and seen in me practice these things and the God of peace will be with you (Philippians 4:9).

Mentoring is one of the best practices to make sure there is smooth transition and continuation.⁷ Success without a successor is failure to some while others it is insanity. With the population of Kenya having over 70% of the youth under 35 years and many languishing in unemployment it comes as no surprise when we find an inordinate number of them being lured into the ravages of terrorism and crime. The church and members of society are ever so quick to throw jabs at how lost the youth are, yet the burden to direct these youth also lies with them.

With our society continually subscribing to the individualistic school of thought it is therefore no surprise why our youth have no cushion to air their grievances to. We need to trace back to our communal customs where we embraced each other as brothers and sisters, respecting the old as our parents and revering their advice solemnly.

The youth in Langata are therefore no exception to this generational phenomenon. The elderly members in this congregation should throw their knowledge and immense wisdom into our youth. Avail them and talk to the youth about matters pertaining spirituality, pertaining finances, all in all strive to ensure holistic growth within the confines of this church.

The youth need to embrace advice, rebuke and wisdom from the elderly as it is invaluable. In a relay race, the race is won when the most effective team ensures that the baton is passed on correctly to other runners. This principle applies to mentorship as well. In the end all will be winners by ensuring sustainability of PCEA Langata parish.

Proverb 27: 17 “Iron sharpens iron, and one man sharpens another.”

Psalms 145:4 –“one generation shall commend your works to another, and shall declare your mighty works.”

However this basic element is low in P.C.E.A. When the youth, church members and church leaders were asked about mentoring the youth in P.C.E.A Langata parish the results were as follows; 69% indicated they have never heard about mentorship, while 21% indicated that there was some form of mentorship 10% did not indicate anything.

Though some of the sampled indicated there was some form of mentorship most people were not aware or the results were poor. This made a huge percentage indicate that they have never heard of such programme.

One respondent leader said,

I have been in this church for a long time and I have never heard about mentorship. What we are encouraged is to join or serve in church groups which to me do not serve any purpose of personal growth. The generation gap has brought mistrust with many youths opting to migrate to other churches and those left having no zeal.⁸

Without mentorship then there are some threats to normal living. The Anglican Church in Kenya, Nairobi Diocese youth ministry Director Rev Micheal Kuria indicate that, “Many young people do not have mentors who can show them the right way. Pastors, leaders and parents are too busy for the youth; hence the moral decadence experienced today”.⁹

Some aspects of modernization have brought with it secularism which is really affecting the youth. People depend on their rational thinking in solving their life problems without religious inclination. Cults and the occult as well as secret societies are sucking up the youth at an alarming rate because any wind of doctrine carries them along. Mentorship is not on the area of leadership only but should be encouraged on all areas of life.¹⁰ .Life

stability can be enhanced with proper mentorship programmes and this will make youth withstand all life storm and swim against any destructive current. However PCEA church leaders need to be open to change. “It is better to aim at managing change, especially among the youth, rather than be seen to be resisting the change. This would eventually lead to more youth participating in leadership and contributing through their gifts /talents and expertise.

In the P.C.E.A Langata sub-committee on youth matter, the wishes of the youth to have strong mentorship programmes featured strongly. “There was need to promote mentorship programme using previous youth leaders as mentors for young men and ladies. P.C.M.F and Woman’s Guild should encourage or make favorable environment for youth to join. This would make youth leadership in P.C.E.A Langata felt.¹¹. In spite of what is known about the importance of youth leadership opportunities PCEA Langata generally does not do a good job of engaging youth in leadership or decision making

4.2.2 Biblical Foundation for Mentoring.

Biblical mentorship involves called and experienced servants of God mentoring other potential leaders in order for them to get the right exposure and experiences as in the following examples show:

1. Moses and Joshua

So the Lord said to Moses, Take Joshua the son of Nun a man in whom is the spirit, lay hands on him and you shall put some of your authority on him (Number 27:18-20).

2. Elijah to Elisha

Ask what I shall do for you before I am taken from you. And Elisha said please let a double portion of your spirit be upon me (2nd Kings 2:9)

3. Jesus to Disciples

And he appointed twelve, that He might be with them and that He might send them out to preach (mark3.14).

4. Paul to Timothy

And the things you have heard from me in the presence of many witnesses, these entrust to faithful men and women who will be able to teach others (2nd Timothy 2:27).

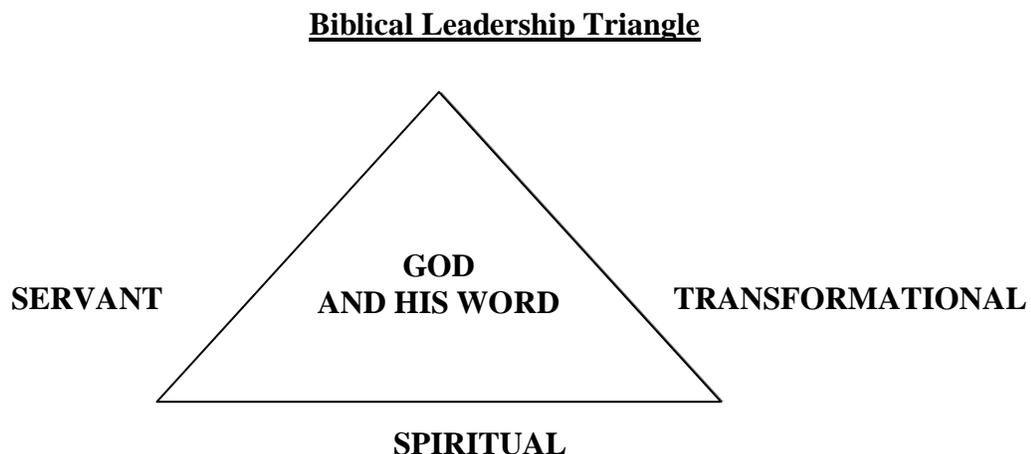
4.3 The Biblical Leadership Triangle

Since Langata parish uses the Bible as the source of teaching then biblical leadership model is of great significance.

Biblical leadership is best represented by the image of an equilateral triangle in which all sides have the same length. The triangle image is one of strength and stability. The three sides represent essential characteristics of Biblical leaders:

- **Spiritual Leadership**- Biblical leadership is spiritual in nature and centered in God.
- **Servant Leadership** – Biblical leadership is orientated to service. Jesus is the supreme model of true servant leadership.
- **Transformational Leadership** – Biblical Leadership is aimed at meaningful change. Transformational leaders change themselves, their followers and their world.

For leaders to reach their full potential and achieve peak performance, all three characteristics must be present and increasing, as shown in the following diagram.



4.3.1 Spiritual Leadership

The essential difference between the worldly leader and biblical leader is the spiritual nature of Biblical leadership. Men and Women of God in scripture illustrate spiritual leadership. Timothy and Titus are examples of spiritual leaders. At the time when they were given church leadership they were youth probably in early twenties. The church had been in existence for about thirty years and apostles were passing away. It was therefore; necessary to think of not only changing leadership of the church but also how the church should be organized. They followed Paul's instruction found in the Pastoral Epistles written to them and perfectly took care of the growing Christian community (2Timothy5:7, Titus2:6-10). The youth in PCEA Langata can be involved in Pastoral leadership not only in the youth but also the whole church.

“The spiritual leader influences others not by the power of his own personality, but by the personality initiated and interpenetrated and empowered by the Holy Spirit” J. Oswald Sanders.

Spiritual leadership originates in God. Spiritual leaders are developed by God. The exercise of Spiritual leadership is centered on God and the final goal is to give glory to God.

“Spiritual leaders understand that God is their leader.”(Henry and Richard Blackaby)

4.3.2 Servant Leadership

The second side in the Biblical Leadership triangle is Servant leadership. Spiritual leaders are also servant leaders'. The Bible rarely mentions the word leader. A primary Biblical word for leader is a servant. Thus servant- hood should be one of the most important basic models for church leadership. The theme grows out of firmly established roots in the major Old Testament prophets and is further developed throughout the New Testament¹². The call of God to men and Women is always for service. Hence servant leadership accompanies spiritual leadership. Paul points to this leadership model when he exhorts the Christians in Philippi to have the same attitude as Christ:

“...who, though he was in the form of God, did not regard equality with God as something to be explained, but emptied himself, taking the form of a slave, being

born in human form, he humbled himself and become obedient to the point of death-even death on a cross. (Phil. 2:5-11) ”

According to Robert k Greenleaf, A servant leader is a person who models leadership through service. The bible emphasizes that;

Whoever wants to be first must be the servant of all, for even the son of man did not come to be served, but to serve, and to give his life as a ransom for many (Mark 10:44-45)

Through spiritual leadership church leaders can plan for succession by involving the youth in roles beyond their group activities in order to serve the Christian community.

Through servant leadership PCEA leaders should embrace servant- hood by showing direction and encouraging youth involvement where they mostly benefit.

4.3.3 The Biblical Model of Servant Leadership

Jesus led by being a servant to all and taught his disciples to imitate him and lead in the same fashion. Today, servant leadership is one of the cutting edge models focused upon in the secular business arena as popularized by Robert Greenleaf. The foundation of biblical servant leadership comes from God as model through Jesus Christ.

Jesus was able to take the role of servant leader because he was secure:

- In his relation with God:
- In his knowledge of what God wanted him to do.

“Jesus knew that the Father had put all things under his power and that he had come from God and was returning to God: so.....” (John 13:3)

4.3.4 Transformational Leadership

Besides being spiritual by nature and servant by mission, biblical leaders are transformational because they are called by God to be agents of transformation. The Biblical transformational leader:

- Transforms his or her world by being an agent of meaningful change.

- Transforms his or her followers into leaders. Through this form of leadership change would be initiated by Langata church leaders themselves instead of waiting for push from the youth which creates conflicts and misunderstanding.

4.4 Jesus Christ Model of Leadership

The few youth who are in PCEA Langata leadership can learn great lessons from Jesus model of leadership as follows:

He was visionary

He had a clear view of His destination which made him proactive rather than reactive. He could see the fields ripe unto harvest (John 4:35). He could see the Good News of His Kingdom being preached in the whole world as a testimony of all Nations (Matthew 24:14.)

He could see an end time when all his followers would be gathered in receiving their inheritance prepared for them on the kingdom (Matthew 14:24).

He was able to persevere

He resolutely set out for Jerusalem when the time drew near for Him to die (Luke 9:15). He endured till the end, till all was accomplished, till He could proclaim “It is finished (John 19:30).

He was a man of prayer

He persisted in prayer, sometimes throughout the night. He only made decision when real communication was established (John 8:2). He exercised humility and grace as (Matthew 20:20-28) states it perfectly. Jesus washed feet and told his disciple to do the same. (John 13:1-17). He lived sacrificially towards his followers; always going the extra mile, praying for them, blessing them, forgiving and nurturing them.

He was a Team builder

He built a team around Himself which he was able to send into the world to preach the good news to all creation (Mark 16:15). He could tell them “As the Father sent me, I am sending you. (John 20:21). He was a loving friend with a servant’s heart. He was vulnerable and transparent and kept no secrets. He was a self-initiator with definite goal,

which he communicated clearly. “He knew hard work and knew how to comfort and also recognize and reward team efforts.

The youth in PCEA Langata parish need to be visionary not only criticizing the system. If they stand firm for what they believe the church would embrace their new insights. Some of the youth do not want to persevere; they keep on moving to where things are less challenging. Instead of pioneering changes they join churches where changes have already taken place. So their input is not felt. Prayer is paramount for the youth to stand firm against the discouragement and disappointment they experience in life. Team work makes dreams work. So the youth cannot exist in isolation Jesus Christ was a team builder. All the above would make the youth in PCEA langata make a lasting impact in the church and there would be a paradigm shift.

4.4.1 Role of Family in Youth Mentorship in PCEA Langata

For many years faith in God has been passed down in a singular fashion. Through family, it was from father to son, mother to daughter, grandparents to grandchildren, uncle to nieces and nephews. Spirituality was advanced through family even within ancient Hebrew culture; followers were not primarily made at the temple, synagogues or at the hand of any other organization. Families banded together as a unit to instruct and model what was important namely spirituality. In the book of Deuteronomy 6:4-9, *“hear o Israel: The Lord our God, the Lord is one, love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your forehead writes them on the door-frames of your homes and on your gates.”*

Most Christian families do not have a Deuteronomy 6 environment at home. They see it as unrealistic with today’s busy culture. As one parent said,

“I work very hard, leave the home at five thirty in the morning because of Langata road jam and after work I reach home at eight thirty, tired and

worn out. I have no time for my daughter who is a youth. Sunday is my free day to attend service and attend to other family matters, so when I see my son opening and relating with pastor I am very happy”.

From the above some parents have taken a more casual approach to faith development of their youth.

In addition, PCEA Langata does not consistently involve the entire church in the faith development of youth. “There should be interactive session with members and church leadership, we also need help and mentoring, when we are looking for internship and work”, Sam Mburu a youth leader commented. A number of parents have been content to relieve the spiritual formation and maturing process of youth by placing them in vibrant youth ministry programs. It seems a good idea to hire a professional to bring up the youth in Christian faith. But as a result most church members have relinquished their influence in the lives of the youth.

The youth ministry was never intended to be the primary way by which we raised a generation of faith; it was designed as a supplement for what happens at home. If PCEA Langata continued to rely solely on youth ministry, it will fail to raise a generation of faith. Youth ministers are typically young and inexperienced and in extreme cases their description is to spiritually feed a generation of youth nearly on their own. Armed with a budget, a few volunteers and a four year degree they are often asked to mentor the most vulnerable group in the church. This may not be realistic Biblically, sustainable nor is it working, there should be a paradigm shift for parents to take their responsibilities seriously.

4.5 Leadership Levels in P.C.E.A

Leadership is exercised at three levels in the P.C.E.A. Firstly, leadership in church groups. There are many groups designed to address various issues within the church or certain section of the members. The other level is at deacon or deaconess level where they help the elders with pastoral care in the district. The final level is the Kirk session which is the highest in a parish. This is composed of elders and parish minister. Within those three levels the presence of the youth was not felt either by design or by them refusing to take positions. The researcher was able to evaluate the following document

and he analyzed the youth involvement in leadership with help of youth Pastor, parish secretary, Evangelist.

(1) List of Deacon/Deaconess for the year 2014/2015.

There are 21 Districts (home church) which are led by an elder and he/she is assisted by deacon or deaconess determined by the number of members in a certain district. Within those 21 Districts there were 64 deacons and deaconess but only 9 were of ages below 35 years. ¹³.

For the youth service, there were 6 youth deacons specifically for the youth service. According to youth Coordinator the youth deacons are supposed to work within youth service not in district (home fellowship). According to this explanation youth do not attend home churches or they do not want to be elected to lead old people. This explanation informs the discussion in chapter three where the youth indicated what caused them leaving P.C.E.A Langata or not to be involved as Conservativeness and unfriendly criticism.

(2) P.C.E.A Langata group officer 2014/2015

There are many groups in P.C.E.A Langata which are supposed to service church members various needs.

The leaders for the groups are elected by either church members or followers of specific groups, as it's the right of church members.

The leadership positions are chairperson, vice chairperson secretary, vice secretary and treasurer then the Kirk session appoints an elder as a patron.

The following are the active groups:

1. Woman's guild- which deal with women ministry
2. Board of Social responsibility- The group deals with assisting the less privileged in society
3. Health committee- it deals with health issues, talks and medical camp.
4. Choir- the group deal with music and church choir matters
5. Presbyterian Church Men Fellowship- which deals with men issues in the church and society.
6. Mission and Evangelism-Involved with Evangelism revival outreach.

7. Justice peace and reconciliation committee- it educate members on issues of justice and current affairs in law.
8. Youth Fellowship- This is the group between 15-35 years which the study has addressed. The group caters for the concerns and needs of youth in the church.
9. Boys and Girls Brigade- This group caters for children between 8 to 14 years below they join the youth.
10. Grounds and development- The group deals with physical development of the church.
11. Human resource- which deals with issues of manpower employment and welfare of church matters.
12. Sunday school committee- This group engages with children ministry. Activities, teaching and curriculum.
13. Presbyterian investment committee- Deals with issues of economic empowerment to the members and the church.
14. Christian Education- involved matters of educating Christians on the current issues.
15. Langata Family Enrichment committee-This group deals with family programme, trainings and seminars.¹⁴

The researcher observed the following; out of 60 group leaders in the parish only fourteen were youth. This was especially the fact that youth ministry cannot be led by a person who is not within the group. So if one removes 5 leaders of the youth group from 14 who held positions then the youth leadership in other groups was wanting.

Presbyterian churchmen fellowship and boys and girls did not have officials for all the positions. Some did not have vice chairman and vice secretary or Treasurer. This could be as a result of few members interested in the groups or few youth since some youths had left the church. The groups could be benefit from financial, profession and physical strength of the youth.

The researcher attended some meetings and observed that most leaders among the prominent groups like woman's guild, Presbyterian men fellowship, Board of social responsibility were led by old people probably between 50 to 65 years of age. So there

was need to strategize on how to initiate talks with the youth in order to make them see the need to serve in church groups more so to have elaborate plans to mentor the youth into leadership.

3) Elders Register

There are 29 elders as follows

Active Elders-serving-21

Retired Elders-over 65 and not serving 8

Elders who are youth 2

Elders who are about to retire, 2015 are five

In the P.C.E.A eldership is the highest leadership position someone can hold. Elders are involved in decision making in all matters including discipline, development, pastoral care and Administrative duties .What they pass in Kirk session is final and everyone has to adhere to it.

From the above summary it shows either youth are few to take position or they do not want to work together with older Elders who might have different mindset hence have different world views. Elder David Mwaura who is the session clerk comments the following.

“We have difficulties in getting people especially the youth to ordain here in P.C.E.A Langata. I do not know what we will do since some elders have reached retirement age, but if we are un able to manage then will request for permission to extend their services since the District (Home churches) cannot be left without pastoral oversight.”¹⁵

Youth leaving the church and not adequately involving those that remained has impacted choosing of new elders and groups leadership resulting to leadership gap.

When youth are not represented they become suspicious and judge the system to be unfair as Rebecca Muthoni a pacesetter indicates.

“We were many youth during the time of John Calvin as a youth coordinator. He was an Elder and because he attended the meeting where decisions are made I believe he could not let us be judged wrongly.

He fought for us but when he left and other youth pastors employed who were not elders; things became bad some youth defected when they were forced to leave hall and youth service to be held in the main sanctuaries. If we are not represented in leadership sometimes we do not get fair conclusions. Let me say we were many we could fill the hall and sit outside and we had requested the hall to be expanded for us to fit but to our shock we were moved to the main sanctuary and our service changed from 9:30am to 11:30Am to 8:15Am to 10:15am”.¹⁶

There seem to be a misunderstanding between youth members and elders. This has resulted to some youth not taking leadership responsibilities. So those who are not strong in the church or in their faith leave the church and find other denominations where things are done differently and the youth are satisfied. However the researcher noted that there was communication gap between the youth and church leadership in PCEA Langata and most of duties were left to youth coordinator. The church leaders should support and be available for training, mentoring and holding regular interactive forums with the youth. Youth coordinator should not be left alone with the youth but team work, engaging interactions and open mind sessions should be emphasized. Youth Leaders should be empowered to make some changes on some matters in order to capture interests and concerns of the youth. The youth should also be willing to serve the church that has invested in them in terms of time and resources.

4.6 Areas Where Youth Can Work Better

From the questionnaire filled by teenagers, pathfinders, pacesetters and young couples, the following were mentioned as areas where youth can give leadership.

- (1) **Charity work-** The youth are familiar with less fortunate in the society. They could contribute their talents and gifts to transform society positively. They could also reach other youths because they know their challenges instead of waiting for elderly people to plan for the youth who have different understanding.

(2) Information technology in church

They indicated that they are digital, information technology compliance. They have the knowhow on issues of web design, programme design and management and all issues of computers. This was confirmed through an interview with Wallace Ochieng who commented the following:

“Our website is not updated regularly, even the photos are very old, and one may be tempted to think that this church has not done anything meaningful last year. We should compete with other churches in digital platform. I do not know who the church contacts for its information technology Service. I wish we as youth were consulted, we can do a better job and if the church has no enough resources to pay, we can do it for free. This is our church but if they want to struggle on their own we can do nothing. I wish them well”¹⁷.

This shows how PCEA Langata Church does not utilize the manpower, especially from the youth.

(3) Profession and technical advice to the parish

According to the data from the questionnaire most of the youth in pacesetter and young couple have academic credentials as follows Postgraduate Degree 28% Degree 56% Diploma 16%. This shows that the professional capacity is huge but under-utilized as Ann Musila, a young mother told the researcher.

“I am a lawyer working in Attorney Generals Chamber as a senior counsel. I can help them with legal advice, nobody is talking about marriage bill and I was among those who drafted it. When our plasma screen and public address system were stolen the process is still dragging with the police as they investigate. I wish somebody would note that we are here and involve us and I would be very much willing to assist in making the issue be settled.

When our school P.C.E.A Langata Academy wanted to buy a bus I helped them do a memorandum for the loan because some clauses were tricky and

school could not have benefited immediately even though the bus was delivered to them.”

This was an indicator that the attitude must change and trust be developed to utilize youth members within their area of expertise because when they leave the church they do so with their knowledge and experience. Probably this was the reason the churches with high population of youth, program were done by professionals and hence there was efficiency and effectiveness.

The researcher noted that some youth in pacesetters and young couples are leaders in the private, public and business world. If they were trusted in secular world how comes their church, where they were fed spiritually could not trust them? As a result there was an increase of youth in those groups leaving the P.C.E.A Langata.

(4) Praise and worship

This is an area the researcher observed the youth do well within the three services every Sunday. Though the instruments were not very modern, the youth with the subgroup passionately went in front during the praise and worship. (See plate13 and14)

Mr. Kiniya a pathfinder had this to say, I come to practice often. I do drums and I can do guitar. These equipments needs a lot of practice I hope the leadership of the church can help us with more training and exposures. We are ready to serve God here in our church although when I visit other churches we are below the standard. P.C.E.A Langata seems to embrace the importance of youth in dynamic worship so that Christian can worship their God in a well-organized and jovial mood.

4.7 Youth leadership and church growth in PCEA Langata

Some of the fastest growing churches have embraced youth leadership especially in new religious movements. The big concern was the relationship between youth leadership and church growth. Youth are greatly influenced by their fellow youths. Where youths hold influential position they feel appreciated and trusted and they use their energy to bring

others to church. This was the short coming in PCEA Langata where few youth held influential positions. The researcher learnt that since PCEA Langata was inaugurated to a parish in 1998, no other congregation has been opened yet the population in this area continued to increase.

As discussed in chapter one, youth are majority and cannot be ignored in membership and leadership, the best people to encourage and evangelize the youth are their peer.

In every decision that is taken, in every structure that is set up, the interests and opinion of the youths should be consulted and considered ¹⁸. This would result to more youth joining the church as members then being mentored into leadership position and the end result church growth. It was clear that young people cannot sit back and watch things happen; they want to be participants not spectators.

Diagram showing respondents on youth leadership and involvement in PCEA Langata.

	Youth Leadership	No Youth Leadership	No Comments
Path Finders	40%	46%	14%
Pace Setters	23%	67%	10%

The pathfinders thought there was youth leadership, since many in this group did not engage much on issues of church leadership since they were more concerned about their education, so if their programs were running then everything was okay. A different scenario was observed with pacesetters who were mostly young professionals. They were categorical that they were not adequately involved in church leadership and decision making although some held big positions in their working places. Pacesetter understanding of youth leadership was more critical.

It is important to mention that although youth are dynamic they cannot lead alone; teamwork leadership is the answer or doing leadership in the 21 st century and beyond. ¹⁹It is in the teamwork where people are allowed to use their gifts, skills and talents more effectively. When individuals' gifts, skills and talents are put together for a common purpose they constitute a strong working team. The truth is that an individual has both strengths and weakness so the reason for team work leadership is to bring people together

who can compensate for one another's weakness as they focus on using their own gifts, skills and talents so youth and older leaders can work together in a mutual understanding.

There are a number of reasons why one needs to identify and invest in young leaders as explained by Kadalie "they are changing the world, they are driving the technology industries, they dictate the music trends, they are more computer literate, they are motivated by challenges"²⁰ without encouraging and investing in youth leadership PCEA Langata will not grow in membership.

To overcome issues raised above PCEA Langata should identify youth who needs nurture, have deliberate strategy to invest in their future ensuring they are represented in every group, give them lots of opportunities to lead and growth in church membership will be experienced.

4.8 Why We Should Practice Youth Leadership in Church

As youth prepare to become adults, their roles change instead of being taken care of, they increasingly take care of themselves. While not all youth will assume traditional leadership roles as they grow older they all become the leaders of their own lives, a task that demands leadership ability.

To be successful as adults, all youth require to demonstrate self –sufficiency and initiative which includes making the right decision for success; further more youth leadership opportunities in church can give youth the experience that employers most want for their emergent workforce. Self-motivation, time management, oral and written communication, team work, influencing people, solving problems, physical skills related to health, and gathering evaluation and or analyzing information, can be developed in a conducive church environment. Regardless of the future aspiration of youth, leadership opportunities can help youth develop the skills they all need in the workforce and for their lifetime of making good decisions.²¹. Providing youth with leadership opportunities can bring benefits to everyone connected to P.C.E.A Langata which is lacking according to the result of the research.

4.8.1 How Youth Benefit From Church Leadership

When the youth are engaged in church leadership they gain a lot as it was indicated by church members below:-

- By gaining skills they will need in order to become successful adults.
- They create new relationship with adults and peers.
- Further connecting themselves to their Christian community and learning their support network in the church.
- They gain a better understanding of the Christian community and its diversity.
- Gain a better appreciation for adults and the multiple roles they can play.
- Begin to view the church and their ability to affect it in a positive way.
- Feeling enhanced power, autonomy and self-esteem.

4.8.2 How Adults Can Benefit From Youth Leadership

The study found that the adult benefit greatly from the involvement in church leadership. When adults interact with the youth in leadership and in mentoring process they also benefit in the following ways:

- Feeling a stronger connection with youth, their programs and services.
- Gaining a better understanding of the youth needs in the church and society.
- Feeling a renewed energy for their services they continue to engage.
- Experiencing improvement in morale stemming from youths spirit of flexibility and playfulness.
- Gaining an expanded resource base so that they no longer feel responsible for everything in the church.

4.8.3 How the Church Gain From Youth Leadership

Most of the fastest growing churches especially (NRMs) have embraced youth leadership and ultimately all church members can benefit in the following:

- Becoming more focused on the true needs and real issues of the youth they serve.
- Coming up with Christian programs that are more relevant for the youths.

- Absorbing the broad optimistic thinking of the youth which can lead to solutions in Christian fraternity that adults may not have thought of.
- Using youth in the church as positive role models for other youth.
- Gaining new resources and support youth reach out to their parents, youth and other adults.
- Growing potential new church leaders and workers who come from the church groups and membership they serve.
- Increasing church impact in society as would be reflected by increased programs and church attendance.

4.9 Conclusion

From the study youth leadership in PCEA Langata is below expectation. There are very few youth in groups, deacons and elders leadership positions. Servant, spiritual and transformational leadership is not well defined in the church. Mentorship is poorly done because there is difference between joining a church group and being mentored and it should include all aspects life. In the bible there are many examples of mentorship and since Presbyterians get their teaching from it then great improvement is needed in this area. When youth take responsibilities they benefit, the church and older leaders also benefit. Some of the youth who are not given or refuse responsibility are senior leaders in their working places.

Leadership gap is created by those who leave the church in that there lacks some dynamism and it was hard to get youth to replace the retiring elders; this has created a new trend where some elders have reached the age to retire but there is no replacement yet. Involvement of youth in leadership should be relooked through motivation and holding bonding activities like getting together developing interest in youth programs instead of leaving them wholly to youth coordinator and inviting them to leaders homes or working place.

END NOTES

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⁶ P.N. Wachege. *Third Millennium Africa Single Mothers and Mother Widows: Ethics Regions Philosophical Touch.* (Nairobi: Media option, 2003). pp.130- 150.

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¹² James sunghoon.m. *Spiritual dimension of church growth* volume 11(Kijabe:kijabe PrintingPress,1989) p.39.

¹³ PCEA Langata church list of group officials 2014/2015.

¹⁴ PCEA Langata Parish list of Elders- Church Sunday bulletin -Elder David Mwaura- Information of elders below 35years.

¹⁵ Elder David Mwaura interviewed on 14/12/2014.

¹⁶ Rebecca Muthoni interviewed on 9/2/2015.

¹⁷ Wallace Ochieng interviewed on 9/2/2015.

¹⁸ Shorter op.cit p. 74

¹⁹ Kuria, P. *Leadership is team work. (Thika: Marion Publisher ,2009)* p. 49.

²⁰ Kadalie op.cit p. 154

²¹ ibid p. 77

CHAPTER 5

CHALLENGES OF MINISTERING TO THE YOUTH

5.1 Introduction

The study found many significant challenges hindering successful ministry to the youth of PCEA Langata parish. Though not insurmountable, these challenges do require thought and planning to overcome them. In this chapter those challenges will be discussed at length.

5.2 Adult and Youth Perception

The greatest challenge to implementing youth leadership in PCEA Langata was: owning the church, participating in activities and remaining in the church .The perception (or misperception) was that adults like status quo and youths need to grow for them to be fully entrusted with bigger responsibilities. Youth ownership and participation requires both of these groups to set aside deeply entrenched attitude so that they can communicate effectively with each other and successfully share responsibilities.

5.2.1 Adults Perception of Youth

The field of youth's development encourages adults to view youths as partners and resourceful individuals who have meaningful things to contribute, such as time, energy, creativity or knowledge. There was a general feeling the researcher noted from church leaders and members that youths had a lot to offer to PCEA Langata. Their contribution in resources and manpower was crucial if the church was to remain relevant and be inclusive and not to look like a church for old people.

In most cases adults saw youths as inexperienced individuals who do not have knowledge, judgment, and experience or seems to make hasty decisions hence affecting their contribution. These types of negative perceptions (whether conscious or unconscious) are sometimes referred to as adultism , defined as “behaviors and attitudes based on the assumption that adults are better than young people, and entitled to act upon young people without their agreement”¹.Adults' perception limits adults' ability to see youths in meaningful roles and can interfere with an organization/ church's attempts to

implement youths' leadership activities. The following adults' comments and actions were potential sign of adults thinking:

“Youths leave PCEA because they do not want to be directed, guided or instructed. They want to give direction themselves; Youths lack the wisdom and maturity to participate in making responsible decisions”².

A kikuyu proverb says that an old man sitting on a stool sees far than a young man on a top of a tall tree. Adults knew what was best for the youths.

“Youths are shaky and emotional, you cannot predict their tomorrow or next cause of action, and they are yet to mature though they look like adults, Youth mostly understand better about youth issues and not about general societal issues”³.

Adultism in PCEA Langata may have led to adults church leaders to make decisions, set policy on practices that impacted youths without their input for examples when youth service was removed from church hall to the main church, there was mass exodus because the youths were not involved and they thought their freedom was being tempered with and the move was ill informed to control them. In doing so, adults risked choosing a direction that could be irrelevant for the needs and interest of youths or which contributed to the alienation of youth. Furthermore, adults missed out on the creative input that youth had to offer.

5.2.2 Youth Perception of Adults

Some youths seemed to harbor negative perception of adults that could interfere with communication and partnership. Some common youth perception of adults the researcher came across while interacting with the youth are listed below;

- 1) Adults tend to put up barriers when youth try to do something like a project.
- 2) Adults stereotype youths.
- 3) Adults do not support youth enough.
- 4) Adults do not trust youths.
- 5) Adults do not understand youth of today and what they are facing.
- 6) Adults have old fashion thinking.
- 7) Adults are controlling, hypocritical, boring, know-it-all who are quick to say no

- 8) “We have different mindset with our parents. The leadership in our church makes us feel that our ideas, ways of doing things is not welcomed in PCEA Langata and that is why most youth will not participate in church activities’”, Commented Gladys wairimu, on first February 2015 at church hall.

Overcoming stereotypes by both the youths and adults was critical to supporting youth adults’ partnership. Frequent communication and coming together would assist in overcoming the challenges, as the bible indicates; come now, let us reason together... if you are willing and obedient, you shall eat the best from the land’(Isaiah 1:18-19).

5.3 Attitude Shift

There should be a deliberate move to encourage adults to focus on youth as an important resource rather than their short- comings, however a number of the youth have a do not care attitude. Many traditional programmes for youth take deficit- focused approach (the idea that youth need help and do not have the necessary skills) rather than an asset-based approach, (the idea that youths have capabilities and potential that rise to the service given the right opportunities)

It was good to fully recognize and appreciate the gifts youths brought to the church such as; their connection to other young people, an understanding of youth cultures and their abilities to look at things through different lens in life. Individual characteristics and uniqueness each youth brought to the Christian community.

Youth had broader sense of their peer group. Church leaders should know when to let go; be flexible but maintain Presbyterian heritage. According to youth coordinator, this tradition should not be under emphasized, there was need of a creative balance between formality and flexibility .Flexibility here did not mean in any way skipping Presbyterian formalities or simply a tradition free culture but making the structures youth friendly while still maintaining the Presbyterian identity. It was important for church leaders with a passion for their work sometimes find changes suggested by the youth. However, not accepting changes can run the risk of doing the “same old staff” kept youth from meaningful participation for so long. The churches that were growing significantly were recognizing youth contribution in leadership including coaching them to become more

confident and competent. Youth should also be involved in all decisions not just those related to youth issues, “if you give a young person an opportunity or responsibility to do something meaningful then they are going to exceed your expectations most of the times”, Hellen Maina praise and worship leader commented.

Hirum Maina a young couple’s member, formally youth leader who has stayed in PCEA Langata parish and has experienced some of his fellow youth leave the church gives the following suggestions as a way forward for youth;

- 1) I wish my fellow youths would ask for help and guidance when they need it. It is not by giving up your responsibility, it is by living to it.
- 2) If you are taking upon responsibilities, be honest with yourself, is this something you feel you can do, are you passionate about it. Demonstrate your capabilities, show adults that you are mature and capable. They may not always assume it. Lead by building relationship and developing trust, friends will support you. Do not get discouraged, adults are also learning to work with youth sometimes “group process” is hard and frustrating. Sometimes parents enter into situations attending meetings, participating and get involved at meetings so your voice counts.
- 3) Remember that criticism does not equate to condescension. Just because adults do not agree with you does not mean they are dismissing you. Remember that most adults have good intentions. They just are not used to working in collaboration with youths.
- 4) Practice good communication. Ask questions and say if you have a problem or concern.⁴

From the above suggestions the youths and adults could change their perception and work together for the benefits of whole Christian community. Hirum had withstood all exoduses more because of his understanding and positive approach to issues .This was very helpful in solving the issues of generation gap, leadership vacuum. But youth who are strong in faith and have a heart for their church like Hirum are very few in PCEA Langata parish.

5.4 Financial Support

In modern times youth programmes require huge amount of funds. From the study, lack of enough funding to youth programs in PCEA Langata featured prominently as a challenge to effective youth work. This concern was raised by youths themselves, church members and church elders. Evangelist Gitonga raised the following issues, “this area of youth Ministry needs more financial investment. The person leading the youths must be fully supported to enable him/her champion the vision of the youths”

Youth coordinator who was in charge of the youth had the following to say.

“My work needs a lot of network planning, creativity and I must be in constant touch with the youths. But without adequate resources it has become very difficult to be effective. I have experienced some financial challenges especially with the new programs. This is understandably so because there was no budgetary allocation of such programs. I have and will approach different church groups to sponsor different programs as we wait for budget allocation to such programs in future.”⁵

Commenting on the same issue on financial support the PCEA Langata parish committee on youth matters recommended Supporting and investing in more youth activities by offering financial support where necessary.⁶

The youth programs were inadequately supported by PCEA Langata parish and this has created a sequence of effects like poor programs, lack of participation and exodus.

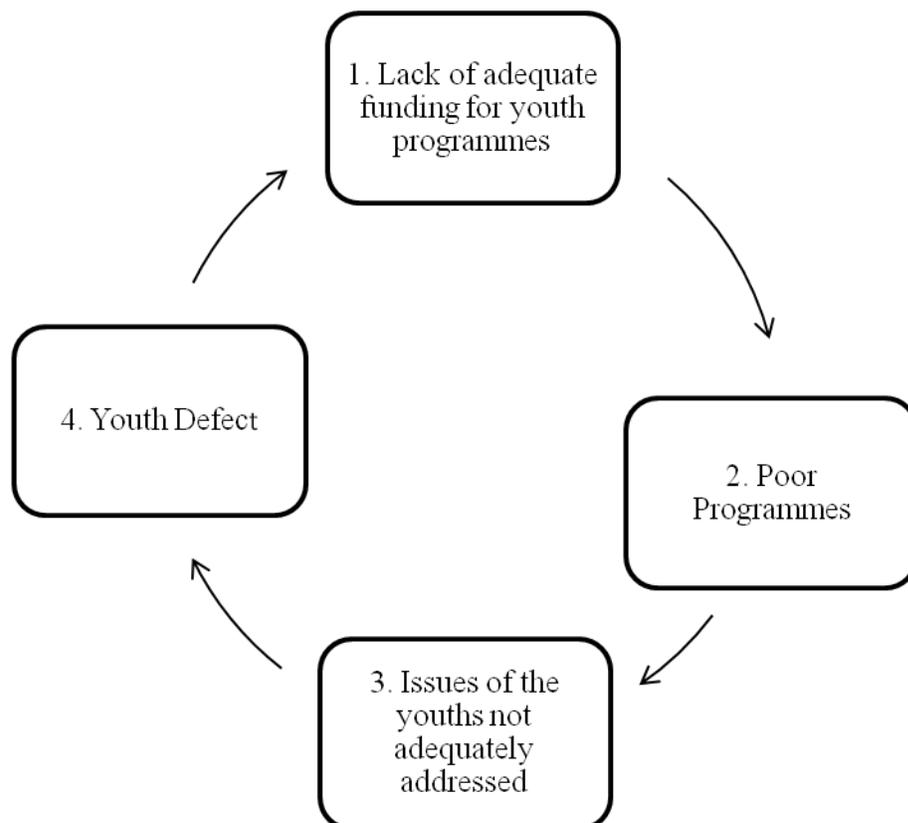
5.4.1 Youths Week

The PCEA Langata Parish treasurer commented that, the church does not adequately support youth budget, because generally our cash flow is sometimes below our expenditure. So it is not only youth programs that are inadequately funded, even other programs, but the youths are given their week to raise more funds to support their activities.

The youth week is an annual event where the youth fully participate in various programs within the week and on Sunday they lead, preach and raise funds. Even when more efforts were done the fund raised that week was far below the normal Sunday collections.

This pointed out to either lack of emphasize or lack of goodwill and support. So without enough funds youth programs were re-planned to fit the budget and eventually making some programs not meet the expected results. As Eunice Mweni complained, “sometimes the fund we request for our activities are not released on time, also lack of financial support especially in purchasing modern equipment needed for the church.”⁷Modern day youth should be creative and financially independent by engaging in economical adventures like selling snacks after services and selling branded items and other projects .They can also have monthly contribution or registration to boost their kit, so that they can complement what they are given by the church instead of re- planning and removing some activities that are important

The research revealed that, lack of enough funding caused more challenges as shown in the following diagram.



When youth programs are not adequately funded then costly but important activities are omitted. In some cases the duration is reduced, this result to poor programmes which are not interesting to the youth .Youth issues are not addressed and they get bored consequently youth defect to other churches with elaborate and youth friendly activities. Since some of defectors are young professional with high salaries hence the giving in PCEA Langata decreases which eventually leads to in adequate funding and circle continuous.

5.5 Youth Exodus

Most of the youths who left PCEA Langata parish were in the pacesetter group (26-35) years. Some youth felt they were not getting their life partners in PCEA Langata and would broaden their chance by moving to other churches where their age mates were many.⁸They were looking for social, spiritual nurture and sense of belonging. The youths in this age group were endowed with financial strength and professional expertise. So when they left PCEA Langata church they affected giving and tithing of the church. The professional and leadership dynamism was lost and it became hard to get new leaders and also activities were managed in the old ways of doing things hence the church was left struggling.

5.5.1 Lack of Enough Funds for Youth Work

All youths programs need investments to make them compete with other programs offered elsewhere. There was re-budgeting to suit the available fund and this affected the quality and impact of these programs. Sometimes participants in certain events were reduced or were asked to contribute some money and this discouraged some youths. The researcher noted that out of thirty youth who attended life ministry youth camp at Kabete: PCEA Langata managed to pay for only four the others were paid for by parents or well-wishers in the church. With lack of funds then the church was unable to invest in the modern music equipment which attracts most of the youths, as John Onyango indicated, “I used to come to PCEA where I played drum set but I needed to grow so I left for

Nairobi Chapel where there were modern instruments. There I am supported and facilitated to do my work, when practicing or during Sunday service I am often given fares which make me happy.”

This portrays goodwill, support and concern about those involved in praise and worship which was lacking in PCEA Langata for lack of enough funds.

5.5.2 Poor Programmes

Without funds the programmes of youth failed to address the contemporary issues of the youth like how to socialize and help each other and this is perfectly done during team building activities. For programs to be up to date; professionals were needed and they should be paid well. For effectiveness of youth activities sometimes the venue should be outside the church. This involves more money as a major factor when designing activities. Diversity cannot be achieved with little investment but diversity erodes boredom and youth can be excited to participate.

5.5.3 Issues of Youths are not well addressed

With poor programs then concerns of youths were not addressed. Youths are attracted to participate when activities appeal to them. Different speakers were needed to tackle different topics. The speakers must be facilitated to do good job. However the church can identify some key resourceful persons within the church and be requested to volunteer in the youth ministry instead of waiting for facilitators from outside. Participatory programs like team work, outing and camps were indicated as means to address youth’s issues. Youth were adventurous and were not very bound to their religious structures like old people. If their needs were not attended or they were not understood, they joined churches that had a heart for youth’s challenges and had specifically designed programs to address concern of the youths.

Some youths in PCEA Langata defected to Nairobi Chapel, Nairobi Baptist and House of Grace, one of the respondents commented the following,

I had stayed at PCEA Langata for many years, I was born again but due to challenges in this world I fell out of salvation for three years, I tried everything I thought was good but I had no peace which forced me to rededicate my life to

Jesus again. I needed to grow, I needed to be nurtured, I needed more than Sunday service and there was something I was looking for. In PCEA Langata there was a weak discipleship programs, one time it was there another time not there. I was bored, but while listening to Hope Fm, I heard about a program called Radical Discipleship in NPC Valley road. It was good, I was natured, while attending I got a friend who introduced me to another program in Nairobi Chapel called “Plug in”, it was a 10 Week session every Sunday from 7am to 10am. The program was free but there was a retreat and then graduation where everybody had to pay Kshs.12, 000. I went through discipleship class and graduated.⁹

Initially she was thinking of going back to PCEA Langata but after graduation she did not go back because they had formed a life group for all those who graduated there. There she felt loved and cared for and shared her views. They went to plant a church in Langata area and they worship in Uhuru Garden Primary and she is fully involved. In PCEA Langata if they had good program and the church was unable to support, people could pay for themselves.

While in PCEA the respondent was in pacesetter which had few people and poor program. Anyway she misses the warm fellowship in PCEA and good church structures, more so having old people. In their church they are all young .From the above the PCEA Langata has an opportunity of structures and old experienced people, the only challenge is flexibility and old people to give young ones space to exercise their gifts. If PCEA Langata lacks strong agenda for the youth other churches are prepared to fill the gap more so involve the youth without limits.

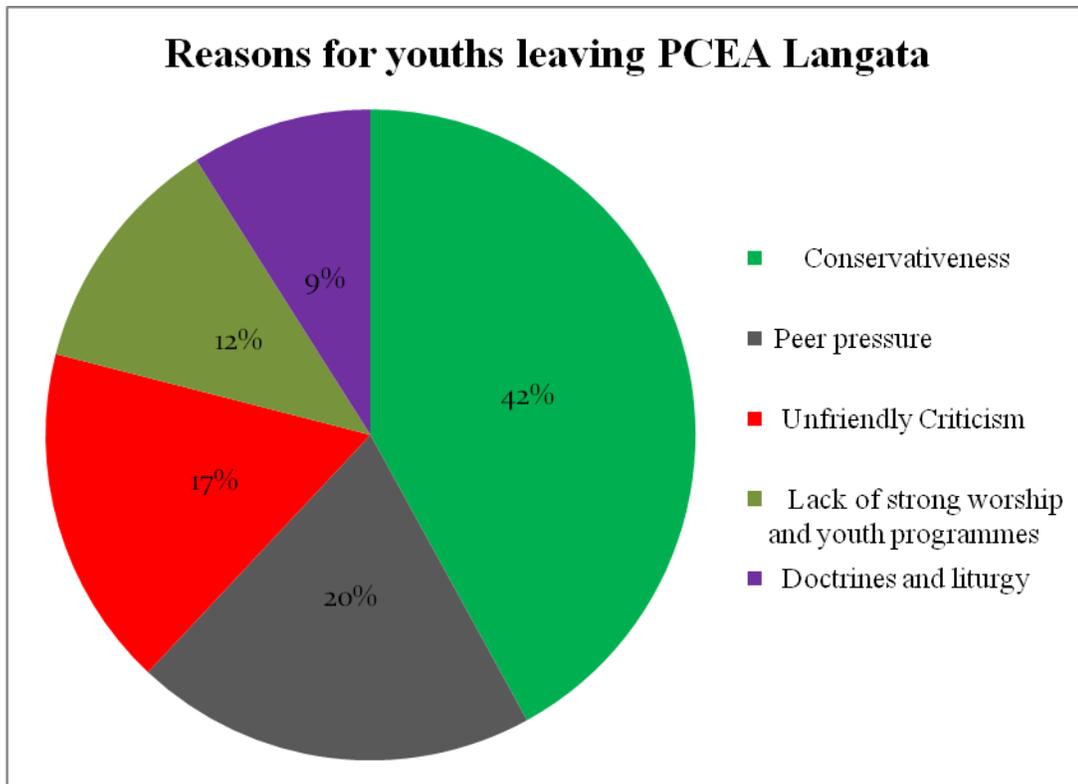
5.5.4 Conservativeness of the Leaders

In the study when youths were asked the main cause of them moving out from PCEA Langata, they indicated the following in order of priority.

1. Conservativeness
2. Peer Pressure
3. Unfriendly Criticism

4. Lack of strong worship and youth programmes
5. Doctrines and Liturgy

Refer to the diagram below;



Also most of those interviewed indicated rigidity- old style as one issue that causes or caused them to leave PCEA. The researcher was informed that making changes in any program or structure in PCEA Langata was a process. Charity Nganga the chairperson of pacesetter commented. If youths wanted to change anything they must discuss among themselves within the youth groups. Then youth leadership reported to church board of management, then the recommendations were made to session in absence of the youth and elders deliberate the issues at their own time. The answer can be either no, wait, yes or do adjustment in the following area. The process can take months or years and sometimes it may favor youths. Sometimes youths becomes impatient and leave the church or become dormant without any passion to join or do any activities.

One youth member who did not want his name mentioned complained.

I have been in this church for long, we advised our church to create the post of youth pastor. The proposal took years to be implemented because this was a new idea in PCEA fraternity and especially Langata. When finally there was pressure on elders, they saw the need and a post was created but instead of using the word ‘Pastor’ the title was changed to ‘Youths coordinator’ and we were told that PCEA does not use the word pastor in their structures. Imagine from 2005 we had four youths coordinator even the one we have has already resigned. I think there is no goodwill or there is lacking moral support.

One youth coordinator was quoted to have said that where there is no goodwill from leaders’ side the grace diminishes on the side of youth worker, but from God even without goodwill grace would continue to abide. This statement portrayed frustration as a result of rigidity.

Conservativeness was directly reflected within the composition of Kirk session which was in charge of making pastoral and administrative decisions. The register of elders indicated that only 2 out of 28 elders were below 35years. This showed misrepresentation and rigidity because those that were older were comfortable with status quo and probably threatened by paradigm shift.

However the church had not reviewed catechism curriculum since 1960 as evangelist Gitonga critiqued catechism, “The curriculum hopes to only make a convert a Presbyterian not a disciple in the entire course, though it is still relevant there is need to review its content and method of delivery to enable a youth to resolve their challenges. As noted the curriculum focused on general issues”¹⁰. Every generation experienced its dynamics and challenges hence the need for curriculum change and context revised for youth like ‘Plug in’ in Nairobi Chapel. Although conservativeness affected youth ministry they should also understand that they are within the congregation and youth ministry was not a deferent entity but part of the church. Not everything that was working elsewhere could work well in PCEA hence need take care while implementing new ideas.

5.6 Elders in PCEA

The position of an elder is very important in PCEA. According to PCEA Practice and Procedure manual,¹¹ elders are chosen by the parish session together with minister of the

word. They exercise leadership government and discipline and have responsibility for the life of a particular church including ecumenical relationship. Elders should be persons of faith, dedication and good judgment¹².

Some of the responsibilities and functions of an elder are:

- 1) Assist minister in the pastoral care and encourage those outside the church to respond to the gospel and to enter the fellowship of the churches.
- 2) Striving at all times to be an example to others and to encourage them in Christian life.
- 3) Striving always to be a devout and well informed Christian, taking part regularly in public worships and being diligent in performing the duties allocated to them.
- 4) Being faithful in taking their place at parish session meetings, remembering that pastoral responsibilities start with them in their homestead.

The entry age should not be less than thirty and not more than fifty five years. The youths are disadvantaged because one can be ordained as an elder from age thirty; translating to only five years of service as a youth.

Though an elder is ordained for life, experience had shown that as age advances reduced capacity for positive effectiveness begins to show up. The general assembly has therefore ruled that elders should retire from pastoral work in the elders' district after attaining sixty five years. The position of an elder was designed to add value to Christian ministry and help the parish minister. But some elders did not want to retire while others had acquired authority which made them make decisions which hindered church growth.

Some elders instead of giving direction became dictators (Ruth Wangui). Youth of 21st Century, questioned every decision and when this was done some elders take offence and condemn youth of not being respectful. On issue of retirement Wagayu complained, where I worship, Nairobi Chapel an elder is not ordained for life, but for five years after which he/she join other church departments. But in PCEA if an elder who is rigid happen to be elected at thirty then for next thirty five years he/she would be a bother and hinder advancement, when this happen it increases chances of rigidity, but if a good one is

elected his or her goodness impact people for a long time. Things have changed and since inception of PCEA some rules and functions of elders remain the same. If structures outlive their usefulness then there is need for some changes for the church to remain relevant and vibrant, however the position of an elder is biblical and still relevant.

The research noted that elders were slow to implement changes or things which were not common in their times. It took nine years to build crèche where young mothers could stay with their young children. It also took more than four years to buy a modern drum set and to modernize the altar. The researcher observed that a timber pulpit was still being used although some members preferred a glass one which was the trend in Nairobi churches; so there was strong element of conservativeness which sometimes pushed away some youths who needed things to be done urgently.

5.7 Youth Service / 1st Service

The PCEA Langata church bulletin shows the youth service runs from 8.15AM to 10.15AM. The program had the following items;

- 1) Call to worship-Hymn
- 2) Praise and worship
- 3) Intercessory and lord's prayer
- 4) Welcome and greetings
- 5) Prayer for children
- 6) Presentation
- 7) Intimations and recognition of visitors
- 8) Physical exercise
- 9) Bible readings- old and new testament
- 10) Hymn – welcome
- 11) Sermon
- 12) Offering and tithes
- 13) Closing hymn
- 14) Grace ¹³

The researcher noted from the programs that Kiswahili and English services had the same items as youth service hence raising questions whether it was first service or youth services. The researcher encountered two youths who came late and stood outside until youth service was over, “we do not attend the youth service there is nothing youthful in that service, we only come to the pathfinder group Bible study. Another youth raised a great concern. I sometimes attend youth service but I cannot participate fully, if we dance we will not be appreciated by our parents who attend our service.” According to youth coordinator, the main challenge of the youth service was maintaining a youthful face in the service in content, participation and attendance. The youth element in the service was only felt through participation (taking up of duties in the service)

The youths still had a feeling that their service being brought out of hall to the main church had a hidden agenda of controlling them. When they were relocated they demanded that nobody who should sit in the front. All people were equal in the eyes of God. This was a borrowed idea from Pentecostal churches.

All people should be in fellowship and should stay looking in one direction except the preacher while preaching. Another youth complained, “Our service had been invaded by older people so nothing in the service is youth. It is just a replica of the second English main service.” The researcher observed youth were doing very little in the youth service, only leading the service, Bible readings and sometimes prayers. Other major task was carrying the Bible, making announcement, collecting offering were done by elders.

There was struggle for preachers balancing between youths and old people in the same service. Topical and series preaching contextualized for the youths was not possible. By preaching, people’s lives are built up, transformed, convicted, challenged and changed by the preaching of the word of God which should touch them in their current needs¹⁴. When needs of the youths were not met then they complained that preaching was boring. This resulted to poor attendance of youth service.

The ‘invasion theory’ (older people attending youth service) has made youth suspicious of the adult who attended their service. They thought their main purpose was to observe

the way youth were doing their worship. However the morale of youth and ownership of youth service was very low. PCEA Langata parish should clear the air by either calling the youth service first service as some youths have complained or make it a very vibrant youth service targeting the youths. It is a major challenge as per now the service has no ownership. There was a feeling that youth service was not youthful with many older people attending this. Some youths did not feel comfortable or did not want to own the service. The following were recommended; the youth should be empowered and be allowed to run the first service with little participation of the church elders. This includes allowing the youths make intimations and taking offerings. Refusing change is manifestation in what some people call “analysis paralysis” where one analyzes the situation instead of taking action. So there was a great agency to take action and revitalize youth service.

There was need for a youth service by allowing the young people to have service for their own with a singing style different from the tradition way. They need to have a youth pastor and not just a youth chaplain/ elder who can attend directly to their needs. The church maybe too locked into:

- 1) Historical way of doing church and
- 2) Scared to venture out of comfortable zones to help young people express their worship and service in ways that make sense to them¹⁵.

This was not to say that the old way was outdated but that the way things were done may not serve the youth well enough and there was need to explore additional ways of worship and church environment. Youth in the PCEA Langata have repeatedly called for more communication and training from church leader over the issues of youth ministry. Some of their concerns were not being addressed. “The church has been too slow in terms of putting structures in place while we acknowledge the verbal commitment; the lack of funding commitment indicates slow movement”¹⁶.

The contemporary theology should address emerging dynamics in the society and church. “It must be open theology to the development life of the church and the changing situation in the world.” It must be open to the insights that came from the created experience of the member of the community of faith¹⁷.

The world view of the youth of 1960s to early 1980s that is called “generation X born from late 1960s to early 1980s and those born from early 80s to mid-90s called generation Y in sociology, want recognition for their jobs, or feel part of the team and respect ways of expression, the children born after 1990 have left a mark on fashion and pop culture. They have earned themselves nicknames seen as generation Y as they are fully engaged in tech wizardry be it iPhone, iPods, iTunes or smart phones”¹⁸ These youths were overwhelmed by the economic, social and political changes around them. Democracy songs: our right, fighting continues (Haki yetu, mapambano bado mapambano), riots in secondary school, university, teachers demanding pay rise, tribal crushes, burning of assets, confusion between “ideal and real world.” They were impatient in the ways they handled things and conflict resolution. This phenomenon has not left church in the normal way. The effects could be experienced on the way the youth were demanding their space and spiritual rights. PCEA Langata needs to open up and create youth service which would be very different from first service in context and content.

The researcher obtained a 2012 session subcommittee on youth which led in part “The church sound system is poor; the church does not seem concerned in investing resources in the music ministry. There is feeling that the current youth service has lost the youth identity”¹⁹. Having analyzed those two reports (18th January 2012) and 14th Feb. 2015, one can conclude that the committees have been formed which have done a perfect job but PCEA Langata leadership does not have goodwill to implement those reports. The leadership seems to fear changes and wish to retain status quo; this had led youth leave PCEA Langata to other churches where they were heard and ideas implemented immediately. If nothing was done this church will be of old people and there would be a generation gap.

5.7.1 Preaching in the Youth Service

The preaching programme for PCEA Langata is prepared by worship committee and it runs for three months. There were different preachers within youth, English and Kiswahili service but the same topic. Those who preached in youth service were not able to contextualize their sermon to fit the youth because there were many members who

attended and were not within the youth age bracket. Due to this reason some youths complain that the sermons were boring.

Another challenge that the researcher observed was that due to different preachers every Sunday it was difficult to develop series of teachings and to continue building on it every Sunday. Susan Wanjau informed the researcher that she needed well organized sermons mostly teaching to equip her for spiritual growth not bit by bit. She explained that the same word of God that created the heavens and earth also created the church. The word which created the church also makes the church to grow, thus preaching the word of God should produce growth “But grow in the grace and knowledge of our Lord and savior Jesus Christ” (2Peter 3:18).

Although most youth liked series of preaching and teaching it was good to understand that having different types of preaching’s and different preachers would be better than having one preacher the whole year; this can also bore church members and make preacher speak what he or she think may benefit his or her objectives and church can be misled, the act of balancing would be the best.

In his article “Is the pulpit a factor in church growth?” Earl.V. Comfort, Points out that many church growth experts have tendency to devalue the role of pulpit in church growth.²⁰ From his survey on local churches, the number one factor causing people to continue coming to a church were the sermon. “I have noted great difference the way sermons are presented in PCEA and Nairobi chapel. In Nairobi chapel the sermons are well researched, presented and cover topical issues which the youth can relate with unlike the time I was in PCEA Langata. Wagaiyu explained.

One of the widely recognized authority on American Protestantism Lyke Schaller , listed Biblical preaching as the most important of seven characteristics which he identifies in growing churches “people today are hungry for Biblical preaching while the bottom has fallen out of the market for ordinary quality topic preaching, the market demand for excellent biblical preaching has never been stronger than it is today²¹.

The pastor who wants church growth therefore needs to preach topical and biblical sermons for church growth. It is through growth preaching that members of the congregation are awakened to the unrealized potential of their local community of faith. Comfort suggests seven qualities for church growth reaching in a very practical way. Preaching must be biblical. Sermons must not merely take general reference to the Bible; they must expound the Bible into the content and context of the hearers.

It must be understandable. Every effort should be taken to communicate the word of God effectively. Stories, outlines, charts and other media can be used to bring home Bible truth.

Preaching must be “warm”. People should leave a church service with a positive attitude towards God. It must be practical. Preaching should provide meaningful answers to life and its problems. “It is always our business to be contemporary. Our objective is to deal with the living people who are in front of us and listening to us” Robinson observed, “A preacher therefore, should forget about speaking to the ages and speak to his day.”

It must be exemplary. Pastor must live but what they preach the biblical truth which the expositor shares must first be applied by the Holy Spirit to the personality and experience of the preacher and then through him to his hearers.

It must be exciting. Lloyd-Jones wrote that a dull preacher was a contradiction in terms what should be achieved. If he /she is dull he /she is not a preacher. All the above qualities should be applicable in PCEA Langata youth service. These were the qualities of preaching the youth of 21 Century were looking for, whether in their church of origin or any other church which offer what they needed.

In order to grow the church in the world the preacher should consider the present life circumstance of those whom he/she preaches alongside the passage of the Bible he/she wishes to expose. Following this pattern will safeguard against preaching sermons that are not pertinent to the people to whom he preaches²²

A major concern for youth service was value the youth get, according to this study. The problem with our youth service is not whether the time is too early. These are the youth who wake up early every other day to go to work or universities because of the value they get. I think when value is low also efforts are low. Sometimes the youth service starts twenty minutes late and most times I do not think youth get value in the service, I trust if

things are done differently youth will fill the church because of the value they get commented Elder Carlos Chege.

Youth have been experiencing challenges of life and many have tried all means to get peace and satisfaction but sometimes in vain. This necessitates the need of sermons that would address them at the point of their needs and add value for them to invest their time. Youth have heard many things in life but also hunger for ultimate truth. So they would open up for preaching that developed their faith. “Consequently faith comes from hearing the message and the message is heard through the word of Christ (Romans 10:17) so the preaching for youth was a main issue among others like programs and their involvement in church leadership.

The researcher observed how preachers concluded their sermons. Some preachers ended their sermon with these remarks “in the Name of God the Father, the Son and the Holy Spirit. Others after preaching, made an altar call” (Calling people in front either to get saved or be prayed for). The second version was liked by the youth who attend youth service as Eunice Wanjiru commented. I have issues and concern at my age, I need divine intervention, although I pray for myself I am also convinced I need prayers from servants of God. The response to go in front makes me actualize my faith. “Dynamic preaching in a way that youth would identify with and more so inviting them at the altar for prayers seemed to be a better way of doing youth ministry.

The youth coordinator Apollo Kariuki emphatically stated that youth need God to the contrary believe that they were comfortable in their social setting as psalmist put it. As the deer pants for stream of water; so my soul pants for you, O God. My soul thirst for God, for living God where can I go and meet with my God (psalm 42 .1-2)

5.7.2 Training of Youth Workers

From the study findings it came out clearly that training of youth workers in handling the youth as a specialized ministry was far below the expectation. Training and skills acquisition had a great gap.

One informant commented that, Out of 48 units covered only one unit included youth work and the context, and matters were based in American youth culture. The unit was not very popular for those who had no passion for youth since most students were preparing work as ordained ministers in general without any specialization.

In the same view another informant a part time lecturer at Presbyterian university of east Africa who specializes in youth and urban ministry indicated that out of 48 units covered for bachelor of theology at (PUEA) only one unit called youth ministry is included in curriculum but it is optional, the only compulsory unit was urban ministry with little contents of the youth. From the above information, one can graduate without covering enough training about content and context of the youth.

Lack of proper training about youth had affected effectiveness and efficiency of youth work at PCEA Langata. Dealing with one general group of youth (15- 35years) proved to be a tough task and every youth coordinator succeeded within a certain group with the general youth. As expectations from church leaders and the youth themselves were set very high this almost discouraged youth coordinators who tried their level best but sometimes did not reach the required results. Although some coordinators were struggling with youth work however those who had passion for youth ministry succeeded. One youth member commented, during the time of John Calvin Kamau as our youth coordinator we were many , he was passionate about youth and was very much involved in our lives, more so he was very creative, encouraged bible study and participated in all youth activities what I could call “the ministry of presence” just being there for us.

One elder called Kiai had been seconded to be a youth representative of other elders in the youth group, but he had not taken any course about youth work, he was elected because he had been a good youth member and also married in the same church. The same was very practical to the current youth leaders, after election only two hours leaders training seminar for all church leaders was given but with no context about youth.

The lack of proper grounding and training either in theological colleges or at church level was a great drawback to youth ministry in PCEA Langata. New trends in youth ministry

are emerging now and then hence empowerment was a crucial element in growth and transformation of youth work.

The researcher observed that the youth were energetic, enthusiastic and physically strong. Their energy and enthusiasm needed to be given the right guidance, hence there was an urgent need to train, educate and guide the young people for the benefit of the church and the entire society. The above tasks could only be done perfectly by well trained personnel. However new Christian religious movements have succeeded by having systematic and in-depth programs and interventions coupled with appropriate and adequate personnel on the part of church to cater for the diverse participants in youth ministry²³

5.8 Youth Ministry as a Transition Avenue

Youth work needed someone who was settled, passionate, focused, dedicated and concentrating for a long period to produce results in mentoring and impact lives of young people. However the scenario at PCEA Langata parish was unique according to the findings. The following was a summary of how youth coordinators have worked and transitioned to become reverends (ordained minister).

John Calvin Kamau, the first coordinator, from 2005 to 2010; then resigned to join holy ministry in order to become an ordained minister in PCEA.

Jacinta Muthoni from 2010 to 2011. Resigned but later joined holy ministry as an ordained minister in PCEA.

Bob Mbugua from 1/5/2012 to October 2013 resigned and joined Nairobi chapel and later became a pastor with Nairobi chapel in Nakuru.

Apollo Kariuki from January 2014 – February 2015 resigned and became a part time lecturer at St. Paul University and youth coordinator in Loresho parish.

From the above information the study concluded that youth ministry work had become a transition avenue for those aiming to be ordained as ministers to gain more authority and security of their career as clergy.

This view had created an impression that youth ministry was a weaker ministry where coordinators did not have power and their pastoral role in the entire church not clearly

defined. An impression had been created that being a parish minister was to have authority and being in control of the entire parish hence enjoying more benefits even though some youth coordinators were educated theologically than parish ministers.

The study revealed that age for the youth coordinator was a major factor making them to leave youth work and advance their career and secure their future. The researcher was given an advertisement which indicated for one to fill the post of youth coordinator he/she must be between (26-35) years of age and in very special cases up to 40 years. So among other administrative concerns when youth workers reached their mid-forties they had to transit.

In his farewell speech on 1/3/2015 Apollo commented “brothers and sisters I have to leave because I need to grow my career to the next level. I trust a better person is coming. The study revealed every youth coordinator left some “orphans” and it was very difficult to assess effectiveness in the youth ministry as every youth worker succeeded in a certain area, like Apollo succeeded with teens and pathfinders but did very little on pacesetters who were young professionals. There was no verified curriculum for the youth groups and every coordinator came up with his or her activities where some succeeded while others failed especially after the coordinator left. This area needs a serious attention.

It became very clear that youth ministry in PCEA Langata parish will continue to have less impact unless some structures and recruitment policies were changed to accommodate the youth workers who were not necessarily looking forward to become parish ministers. The researcher noted that there was no elaborate scheme of service and terms of reference in the church constitution. The salary depended with coordinator negotiations with the church leaders and church budget allocation. There was need for better remuneration. The youth coordinators should be assured that they had a bigger role beyond the youth and the only work they could not perform was to offer sacrament.

5.9 Conclusion

In conclusion, PCEA Langata was experiencing challenges of ministering to the youth which included poor youth attendance to church, youth programmes or activities. This was as a result of perception of youth on Adults and adults to the youth. Sometimes decisions affecting the youth were made without fully involving them to give their inputs which widened the gap between youth, members and church leadership. Youth programmes were not adequately funded which translate to poor programmes which did not meet youth needs and finally made youths leave the church.

Another major challenge was conservativeness; any society is dynamic and not static hence change was inevitable, what was required was only management of the changes for smooth translating. Rigidity was a major hindrance to progress. Elders are very important in the church administration but when there was no balance between pastoral care and administration, the authority was misused. Another major challenge was whether the youth service was really youth service or first service, the church has to address the issue of the youth or they will continue to complain that their service was invaded and there was nothing youthful in that service. Training of youth workers in PCEA Langata was not up-to-date to suit modern trends in youth ministry in 21st century. Unless the policies and privileges of engaging youth coordinator were well defined and improved then it will remain a transition avenue for ordained ministry.

END NOTES

¹Bell J. *Understanding adultism: a key to understanding youth-adult relationship*. (New York: intervarsity press 1985) p.231.

²Hannah Wangari, Interviewed 21/12/2014.

³Jacob Kirigu, Interviewed 16/1/2015.

⁴Hurum maina interviewed 26/1/2015/

⁵Youths' coordinator's report 20/6/2014.

⁶Session subcommittee on youth matters 17/1/2015.

⁷Eunice Muthoni, Interviewed 7/2/2015.

⁸Session subcommittee on youth matters 18/1/2012.

⁹Ruth Wanjiru, informant who defected from PCEA Langata to Nairobi Chapel.

¹⁰Evangelist Gitonga, Informant.

¹¹Practice and procedure manual op.cit . p. 105.

¹²Wagayu op.cit 12/2/2015.

¹³PCEA Langata Sunday bulletin.18 January 2015.

¹⁴George E. Janvier. *Biblical preaching in Africa.*(Nairobi: Sim Kenya,2011) P. 7.

¹⁵Edward Johson. *The laity for social transformation.*(Accra: Asempa Publisher.2000)p. 209

¹⁶John Mark Ogutu, Interviewed 21/1/2015.

¹⁷Adam smith.*The Psychology of Family religion.*(London:Sheed and Ward1,968) p. 219.

¹⁸Mercy Gakii and VerahOkeyo. Special report in Daily Nation Monday, march 17/2014. The springboard pp 1 – 2.

¹⁹Exit interview of youth coordinator report 25/1/2015.

²⁰Comfort Early. *Is the pulpit a factor in church growth ,in Bibliotheca sacra* January-march(1983).p.99.

²¹Lischer, Richard. *A Theology of Preaching.* (1986) p.66.

²²Killinger, John. *Fundamentals of Preaching.*(1985) .p.106.

²³Mary,Getui (Ed) *.Responsible leadership in marriage and family.* (Nairobi: Acton Publishers,2010).p. 121.

CHAPTER 6

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

The aim of this research was to study the challenges of ministering to the youths, a case study of PCEA Langata Parish in Nairobi. The study set out to find the historical background and development of PCEA. The study observed that PCEA was a mainstream church started over 120 years ago by Scottish missionaries with roots from the Martin Luther reformation and John Calvin.

The missionaries penetrated from Mombasa, Kibwezi and then Kikuyu Mission area. The missionaries were mostly youths who had zeal for spreading the word of God. The expansion and evangelization had three pillars; Education, Health and Agriculture.

The hypothesis that historical achievement was an advantage of solving challenges of ministering to the youth was nullified. The missionaries encountered cultural challenges especially from Kikuyu. Becoming a Christian was to embrace western culture. The disregarding of African culture and terming it 'evil' made Kikuyu to react to Christianity. The issue of female circumcision which was a rite of passage was termed as un-Christian and medically unfit and termed it as Female Genital Mutilation (FGM). This made church members to move out and form culturally relevant churches like, Akorino, AIPCA, ACCS &S and Africa Orthodox Church.

The Mau Mau fight against European affected Christians. Many Christians refused to take oath many were beaten and killed this affected the church membership but for those who took the oath, a way of reconciliation with the church was established.

The church is well structured from grass root to the head office with many church groups to address matters of Christians at different levels. The church has practice and procedure manual to guide the church on pastoral and administrative matters although it has stayed for long time without revision and update. Sacrament, worship, church polity help to the organized church, however not much had been done to retain and attract the youths. The existence of PCEA for many years and how past challenges were solved has very little to do with how to overcome challenges in ministering to the youth.

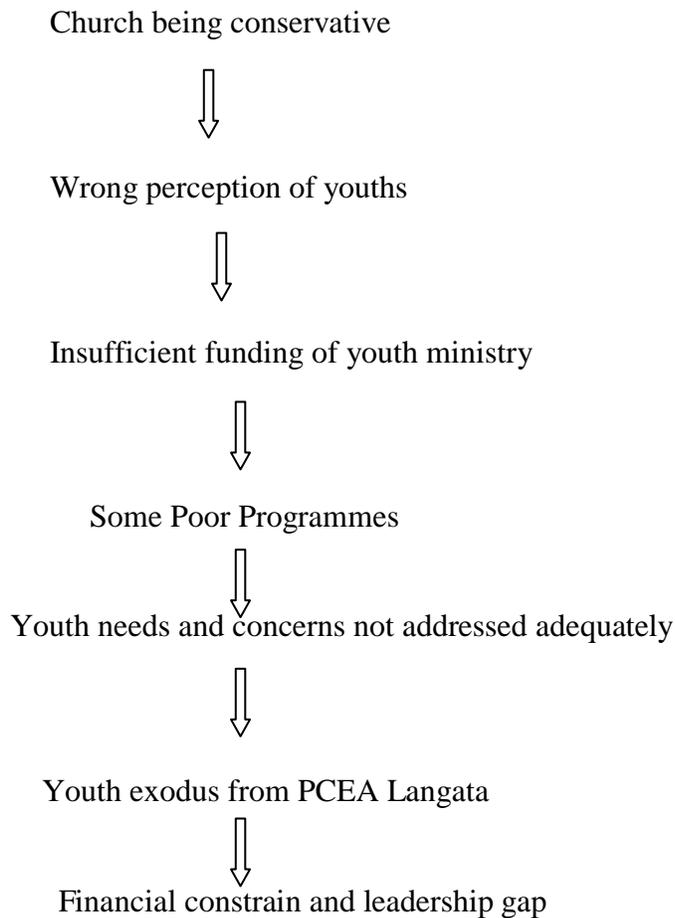
The study sought to analyze the youth programmes in retaining and attracting the youth. The researcher hypothesized that youth are looking for a church with programs that addresses their concerns and needs. This hypothesis was highly supported by the research with evidence from PCEA Langata youth programmes. Those youth sub -groups that addressed youth concerns had many young people. These groups included teenagers and pathfinders. Teen service used information technology, it was unique in that there were no hymns and sermon was in form of discussions where everybody was encouraged to participate. Pathfinder had many outdoor meetings like hikes, bashes and outings, while pacesetter and young couple had few members and had no activities within the duration of the study. The impact of exodus was great in these two groups resulting to dwindling of church members, succession challenges, little creativity and innovation in the church and stagnation of youth work.

The study evaluated the youth leadership and involvement in PCEA Langata. The research identified many areas of the church which youth were not fully involved. Within church group youth were the minority. In the position of deacon or deaconess youth involvement was rare, presence of youth was only in youth services and rarely in main service. The elder register indicated only two out of twenty one active elders were youth.

The study proposed that the youth have a lot to offer if they are fully involved in leadership and church activities. The hypothesis was nullified since the youth were not adequately involved in leadership so they had not made significant contribution. The lack of mentorship and perception on youth was as a result of non-involvement and this greatly affected the whole church. The Kirk Session sub committees reports were not implemented although progress was noted when the position of vice chairperson of the church management board was given to a youth. The study established that without youth involvement, there was leadership gaps and financial constrain in PCEA Langata parish. One of the key finding was that most youth had their first degree and others masters hence demanded professional approach to activities of the church.

The study also set to identify the challenges of ministering to the youth. The study proposed that doctrine and liturgy affects youth ministry. This hypothesis was nullified.

The researcher through the data collected from the questionnaires and interviews, the issue of doctrines and liturgy was not a major concern. The study found the following as the challenges and they are related.



6.2 Conclusion

This research was prompted by an attempt to explore the challenges of ministering to the youth in PCEA Parish. Without much involvement of the youth in leadership and proper mentoring some youth moved to churches where their ideas and experience would be utilized. So PCEA Langata Parish was left straining financially, almost not meeting financial obligations from the giving. Furthermore, it was difficult to replace elders who had reached retirement age. Professional and intellectual expertise of youth was lost to other churches; consequently modern thinking and way of doing things become rare.

From the study it was evident that youth had different concerns not properly addressed unlike in the Pentecostals who addressed physical, emotional and spiritual needs of African youth by offering solution to life's problem and ways to cope in a threatening and un predictable world. Although few programmes were doing well, some lacked to minister to the youth holistically, hence youths moved out to other youth's friendly churches.

The youth according to the study love dynamic worship, strong and modern music systems more so a series of preaching. All these issues were not to the standard in PCEA Langata. This resulted to poor attendance of youth service where many complained there was nothing youthful in youth service.

According to the study the issue of church doctrine and liturgy was not a major concern for the youth. In particular they were concerned about youth friendly programs modern methods of delivery and involvement in designing and execution of programs. Finally well trained and passionate personnel should handle the youth. If the youth concerns are taken care, then participating and following PCEA systems would have no problem.

6.3 Recommendations

One thing that will remain a fact was that rapid social theory was affecting societies and Christians greatly. Humankind and their cultures change to adapt to new challenges especially for survival. So the growth of PCEA Langata will depend on the following recommendations.

1. **Approachability**- There was great need for several open forums since there was a gap between the youth and the leadership of the church. However for there to be a continuous youthful upbringing in PCEA Langata parish, there should be no prejudice in age especially in the church. The elderly should embrace mentorship and constantly lend a hand to the youth pertaining to the matter that gravely affected the youth. Under no circumstance should the youth feel segregated in matters of the church both administratively and spiritually.

2. **Professionalism-** as much as the Langata church was a constant beacon in matters of spiritual growth, the best –run churches were the ones that handle youth ministry with the concept of professionalism and hospitality. This parish needs to not only have a vision in terms of how they use their resources but also in the management of the resources that have already been allocated to the different ministries in the parish. This can change the whole church outlook and redefine a new Presbyterian way of not only serving the community spiritually but also giving them the best in service delivery embracing positive changes.

3. **Programmes** The PCEA Langata parish should constantly come up with programmes that involve youth members and their capabilities; this means that the church should give birth to programmes that not only entice the youth but also ensure that they are consistent and committed to the course of ministry. In addition to this, the parish should focus more on programmes that are infinite in terms of time rather than events that only last but a number of hours.

4. **Praise and worship-** It was clear that praise and worship played a pivotal role in the crowd that church attracts. For PCEA Langata, there was great need to upgrade and standardize praise and worship to levels that would involve culture of the youth and bring spiritual vibrancy in the parish. The praise and worship should be used as a way of welcoming and attracting not only the youth but the whole church

5. **Adaptability-** with the constant degradation of culture in our African Society, the parish needs to come up with programs that will deal with different aspects of life without compromising of high spiritual values and fundamental principles. The parish needs to have outreach programs to reach more youth with gospel instead of catering for youth already in church

6.4 Recommendations for Further Research

The research has raised several issues and concerns that could not be covered in this study because of limited scope and time. The following were areas the researcher recommends for further study.

1. Youth abandoning faith and church.

Some members indicated their sons and daughters in the youth age stayed at home although they used to attend Sunday school. This type of study will help assess the transition from Sunday school to youth and factors affecting youth spiritual formation.

2. The place of youth single mothers (15-35) years, and programs to care for them, within the church at large. There were several ladies with babies but were not married either by choice or circumstance. There was no mention of them. This study would help understand this new phenomenon in Africa Christian families and their place in PCEA.
3. The religious social classes among the youth. Youth born and raised in rural areas but migrate to town and urban born and raised youth. This type of study will help understand why most of the youth raised in rural when they migrate to urban they occupied position of leadership and their different religious world view.
4. The standard curriculum to train youth coordinators and those involved in handling the youth. This study will help evaluate whether youth coordinators are well equipped to handle the youths and why it remains a transitional avenue toward working with entire church/ Parish as ordained ministers.

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APPENDICES

Appendix 1: Questionnaire

1. a Questionnaire for Youth

The purpose of this questionnaire is to help the Researcher to effectively carry out a study on challenges facing PCEA in ministering to the Youth. Please kindly take time and fill the questionnaire.

1. Gender Male Female
2. Age 15 - 19 20 - 25 26 - 29 30 - 35
3. Education Secondary School In College/University
 Certificate/Diploma Degree Post graduate
4. How long have you been a youth member in P.C.E.A Langata
 1 - 4 5 - 8 9 - 12 over 13 years
5. How would you rate youth ministry in your church
 Very effective Effective Fairly Effective Not effective
6. What are the major personal challenges you are undergoing as a Youth in life?
7. Does youth programmes in your Church address issues concerning the Youth?
 Yes No

Kindly explain your response

8. Are you involved in church activities

Yes

No

kindly explain your
response (i)

(ii)

9. Listed are 5 possible reasons for youth exodus from
P.C.E.A Church.

Tick ()
according to
preference

Doctrine and Liturgy

Peer Pressure

Conservativeness

Lack of strong worship and youth
programs

Unfriendly
criticisms

Other reasons

ii)

In your opinion what can be done to retain and attract more Youth in P.C.E.A
church?

a)

b)

c)

10. What are main Challenges facing your church in ministering to the Youth?

a)

b)

c)

d)

11. Which one best describes your church leadership in response to Youth Ministry?

Initiate involvement

Offer support when needed

Only hear from them when there is a problem

Negative always working for issues to criticize

12. Does Youth Ministry form a key part of the church budget

Yes

No

If No how does Youth raise funds

13. Does your Church have Youth sub-groups within certain ages in order to address their needs effectively?

Yes

No

If Yes name them and the one you belong.

14. Are adults of your church involved in the lives of the Youth as Mentors

Yes

No

Explain your answer

15. In your church, are Youth involved in leadership and decision making

Yes

No

Explain your response

16. In which ways do you think youth can contribute to the growth of P. C.E. A church in Langata?

17. How can your church overcome challenges in ministering to Youth

1.b Questionnaire for Church Leaders

The purpose of this questionnaire is to help the researcher effectively carry out a study on challenges facing PCEA in ministering to the Youth. Kindly take time and fill the questionnaire

1. Gender Male Female

2. Age 15 - 35 36 - 45 46 - 54 56 - 65 Over 65

3. Position Held in the PCEA church. _____

4. How long have you been in Church Leadership

1 - 8 7 - 12 13 - 19 Over 12

5. What do you consider as major challenges facing contemporary youth in life?

6. Do youth programmes in your church attract and address issues and concerns of the Youth?

Yes No

Explain your response.

7. Do the Youth participate in Church activities? Yes No

Explain your answer _____

8. a) In your own opinion why do you think some Youth migrate to Pentecostal and other Churches?

b) What can be done to attract and retain more youth in PCEA church?

9. What are the main challenges facing your church in ministering to the contemporary Youth

- a)
- b)
- c)
- d)

10. Which one describes your church leadership in response to Youth issues

- Initiate involvement
- Offer support when needed
- Assist only when there is a problem
- Will leave them to do their own activities

11. Do you support Youth Budget adequately

- Yes No

12. In response to current challenges does your church have Youth sub groups within certain age bracket to address their needs perfectly

- Yes No

If Yes name some

13. Are leaders involved in the lives of Youth as mentors?

Explain your answer _____

14. In your Church structure are Youth involved in leadership and decision making

Yes

No

Explain your answer _____

15. In your opinion how can youth contribute to the growth of P.C.E.A Langata?

16. How can your church overcome challenges in Ministry to the Youth

1. c Questionnaire for Church Members

The purpose of the questionnaire is to help the researcher to effectively undertake a study on challenges facing PCEA in ministering to the Youth. Kindly take time and fill the questionnaire

1. Gender Male Female
2. Age 20 - 30 31 - 40 41 - 50 51 - 60 Over 61
3. How long have you been a church member (Current Church)
 1 - 6 7 - 12 13 - 20 Over 21
4. Do you have Youths in your family between (15 - 35) years
 Yes No
- If Yes do they worship at PCEA LANGATA?
 Yes No
- If No where do they worship or do they stay at home _____
5. How would you rate state of Youth Ministry in your Church?
 Excellent Good Satisfactory Poor
6. Do you think Youth programmes in your church address issues facing our contemporary Youth
 Yes No

Explain your response _____

7. Why are Youth involved/not involved your church programmes

a)

- b)
- c)

8. Why do you think some Youth migrate from PCEA to join Pentecostal and other Churches

- a)
- b)
- c)

What can be done to attract and retain more youth in PCEA Langata?

9. What are the main challenges facing your Church in Ministering to the Youth

- a) _____
- b) _____
- c) _____

10. Does your church support Youth Budget adequately?

Yes No

If No how do they raise funds? _____

11. Are Youth involved in leadership and decision making of your church?

Yes No

Explain your response

12. Do you as Church Member Mentor some Youth

Yes No

If No Why _____

13. In response to current challenges does your church have sub-groups within certain group to

address their
pastoral care needs effectively

Yes

No

14. Does your church have programmes to respond to social and economic crisis of the Youth around Langata?

Yes

No

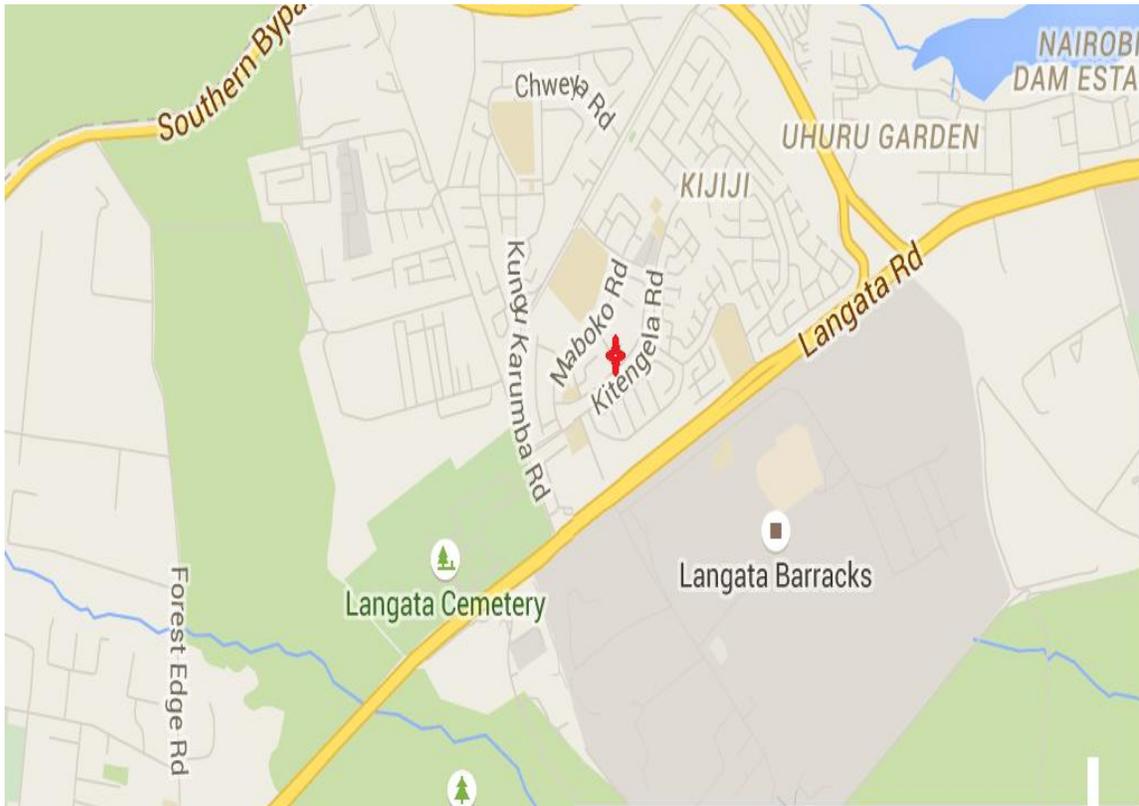
If Yes name some

15. How can youth contribute to the growth of PCEA Langata?

Appendix 2: List of Key Informants interviewed

Name	Position	Date
Symon Kamore	Elder/Finance Chairperson	11/12/2014
David Mwaura	Elder/ Session Clerk	20/12/2014
Samuel Kiai	Elder/Youth Patron	11/1/2015
Habil Kimingi	Retired Elder	9/12/2014
Christine Njoki	Youth Member	20/1/2015
Evangelist Gitongo	Parish Evangelist	9/1/2015
Kiiiya stephen	Teen leader	26/1/2015
Dorcas Wanjeri	Youth Member	24/1/2015
Mrs. Jeniffer Miranga	Church Member	11/1/2015
Patricia Wanjohi	Church Member	13/1/2015
Rebecca Muthoni	Youth Member	9/2/2015
Wallace Ochieng	Youth Member	9/2/2015
Ann Mweni Musila	Church Member	7/1/2015
Hannah Wangari	Church Member	21/2/2015
Jacob Kiriga	Church Member	16/1/2015
Patrick mbaabu	Group leader	3/2/2015
Hirum Maina	Youth Leader	26/1/2015
Hellen Maina	Youth Member	26/1/2015
Appolo Kariuki	Youth Coordinator	14/1/2015
Linda Muthina	Youth member	2/2/2015
Eunice Muthoni	Miracle Life Assembly	7/2/2015
Ruth Wanjohi Nganga	Nairobi Chapel Langata	16/1/2015
John Ogutu	House of Grace	12/12/2014
Engineer Wagayu	Nairobi Chapel	21/1/2015
Peter kibuthu	Elder and a lecturer	21/2/2015
James wainaina	Elder	22/12/2015
Carlos Chege	Elder	14/2/2015

Appendix 3: Map of Langata sub County showing PCEA Langata church



Key:

 PCEA Langata church

Appendix 4: Sample of photographs from Langata PCEA



Plate 1: Elder and Mrs. Habil Kimengi, founder members in their house constructed in 1965 in langata



Plate 2: Thomas Watson Memorial Church at Thogoto built in 1909 as is today.



Plate 3:PCEA Langata Church front view



Plate 4: Youth Service in progress at PCEA Langata



Plate 5: Teen service in progress in church hall



Plate 6: Prayer session in the main service at PCEA Langata



Plate 7: PCEA Langata Academy



Plate8: Researcher attending pathfinders Bible study.



Plate 9: youths waiting for youth service to be over in order to attend Bible study



Plate 10: Youth coordinator discussing issues during Movie night



Plate 11: Youths enjoying snacks during Movie night



Plate 12: Alcoholic forum in progress, Elder Damaris (fourth from the right) giving a talk at Otiende, Langata



Plate 13: Youth leading praise and worship session in the church



Plate 14: youth taking part in the youth service



Plate 15: youth enjoying Bible study



Plate 16: Youths using mixer in Teen Service



Plate 17: Youth pose for a photo after Bible study



Plate 18: Youths interacting in church compound



PCEA Langata Youth

The Movers 2014

This is a form four leavers (2012/13) program whose goal is to mentor and coach the high school leavers as they enter into colleges/universities and the job market.

It will run **from February 13th to June 26th** and will be held on **every Thursday** from **4.00 pm to 5.30 pm** in the church.

Theme – “For life and godliness”

Topics to be covered

- Value System
- Stress management
- Drug and Substances
- Sexuality
- Stewardship
- Conflict resolution
- Cyber - space
- Church & Spirituality
- Decision making
- Financial wisdom / Entrepreneurship

Activities

- Sports & games
- Movies.
- Excursions.

Cost - Free

Please register with Kariuki Apollo on 0723339006 or steveapollos@gmail.com

Text - His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness (2 Peter 1:3).

Plate 19: Mover's Youth Programme Invitation