

**THE ROLE OF THE CHURCH IN EVANGELIZING URBAN YOUTH:
A CASE OF ST. PETER CLAVER'S CATHOLIC PARISH, NAIROBI COUNTY**

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DECLARATION

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

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This Study has been submitted for examination with our approval as University Supervisors.

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DEDICATION

I dedicate this work to my parents Philip and Rachel Langat together with my son Ian Kiptoo, my niece Ivy Cherotich and my nephew Ian Kipkirui who are in the age bracket of youth and are doing their best to live out Christ's standards as Primary School and University students.

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ACRONYMS AND ABBREVIATIONS

- ACT-** African Christian Theology
- AFER -** African Ecclesiastical Review.
- CCC-** Catechism of the Catholic Church
- CHSS -** College of Humanities and Social Sciences.
- CMA-** Christian Men's Association
- CUEA -** Catholic University of Eastern Africa.
- CWA-** Christian Women's Association
- DB -** Dictionary of the Bible.
- DBT -** Dictionary of Biblical Theology.
- DFT -** Dictionary of Fundamental Theology.
- DNT -** Dictionary of the New Testament.
- EBT -** Encyclopedia of Biblical Theology.
- IDB -** Interpreter's Dictionary of the Bible.
- JKML -** Jomo Kenyatta Memorial Library.
- NCE -** New Catholic Encyclopedia.
- NDCT -** A New Dictionary of Christian Theology.
- NJB -** New Jerusalem Bible.
- NJBC -** New Jerome Biblical Commentary.
- RCC –** Roman Catholic Church.
- SCCs -** Small Christian Communities
- TDNT -** Theological Dictionary of New Testament.

ABSTRACT

The study examined the role of the Church in evangelizing urban youth focusing on St Peter Claver's Catholic Parish, Nairobi County. It looked at the nature and problems faced by these urban youth and gave recommendations on how best they can handle current and emerging disturbances for a more significant evangelization. It examined relevant Church doctrines and theologians' reflections on evangelization of people in general and Nairobi urban youth in particular. The study sought to find out how the youth can be empowered to face their challenges and thus be better evangelized within the "Family of God". This was achieved through the above objectives which are hypothesized accordingly below. It also served in scrutinizing the multi-ethnic urban youth in St Peter Claver's Catholic Church, Nairobi County, the diversified evangelization activities they are engaged in and the reality of their situation in life. The Study created awareness that implantation method of propagating Christianity contributes greatly to ineffective evangelization of urban youth in St Peter Claver's Church as it verified that the RCC has well trained agents of evangelization, comprehensive doctrines, theologians' reflections towards evangelization of people in general and St Peter Claver's Nairobi urban youth in particular and to draw out the arising implications of the Study and emerging recommendations in tandem with areas for further research.

The main hypothesis of the Study was that St Peter Claver's Nairobi urban youth are not adequately evangelized to empower them to live in accordance with Christ's standards in their concrete day to day lives in the City and elsewhere. The specific hypotheses were that despite their peripheral pastoral involvement in ministry, the numerous urban youth in St. Peter Claver's Catholic Church Nairobi are poorly evangelized in integrated pastoral ministry which is of little or no use in their situation in life; that the impoverishing implantation method of evangelization did not end with early Christian missionaries but it is still noticeable in pastoral ministry to St. Peter Claver's Nairobi urban youth; that the RCC has well trained agents of evangelization, comprehensive doctrines, theologians' reflection towards evangelization of people in general and St. Peter Claver's Nairobi urban youth in particular; and that the emerging recommendation can and may be used to assist agents of evangelization to empower the urban youth to effectively handle the crisis they are faced with so that they can be youth who live in accordance with Christ's ideals thereby striving to be role models to others within the "Family of God" context in the above locality and elsewhere.

The Study is guided in its methodology by three complementary theories in order to pursue the aforementioned objectives and hypotheses namely: Social learning theory which is propagated by Bandura; Mediation theory whose exponents are Leonardo Boff and Clodovis Boff; there is also the redaction criticism theory expounded by the likes of Kasemann, Bornkamm, and Conzelman et al. Social learning theory helped in examining the causes and nature of some of the contemporary problems encountered by urban youth. Mediation theory guided the method of collection of data, analysis and way forward through the three aspects, known as socio-analytical mediation, hermeneutical mediation and practical mediation or praxis. Redaction criticism theory complemented the first theory as a very important tool for scientific drawing and in a scholarly manner from Christian main sources namely Scriptures, Christian Tradition, and traditions. Both primary and secondary sources were used for data collection.

Sampling of respondents was done through non-probability purposive sampling technique.

The findings and analysis of the Study created awareness that urban youth are of diverse categories, that the challenges they face are not uniform in nature and that they vary according to their individual circumstances thus in great need of specific, rather than *en masse* evangelization. Expectation was, therefore, placed on the pastoral agents to pay attention to these peculiar categories of urban youth and their accompanying existential problems thereby striving to find out relevant more effective ways of assisting them in the endeavor of addressing these challenges in the contemporary society as individuals within the context of the “Family of God.”

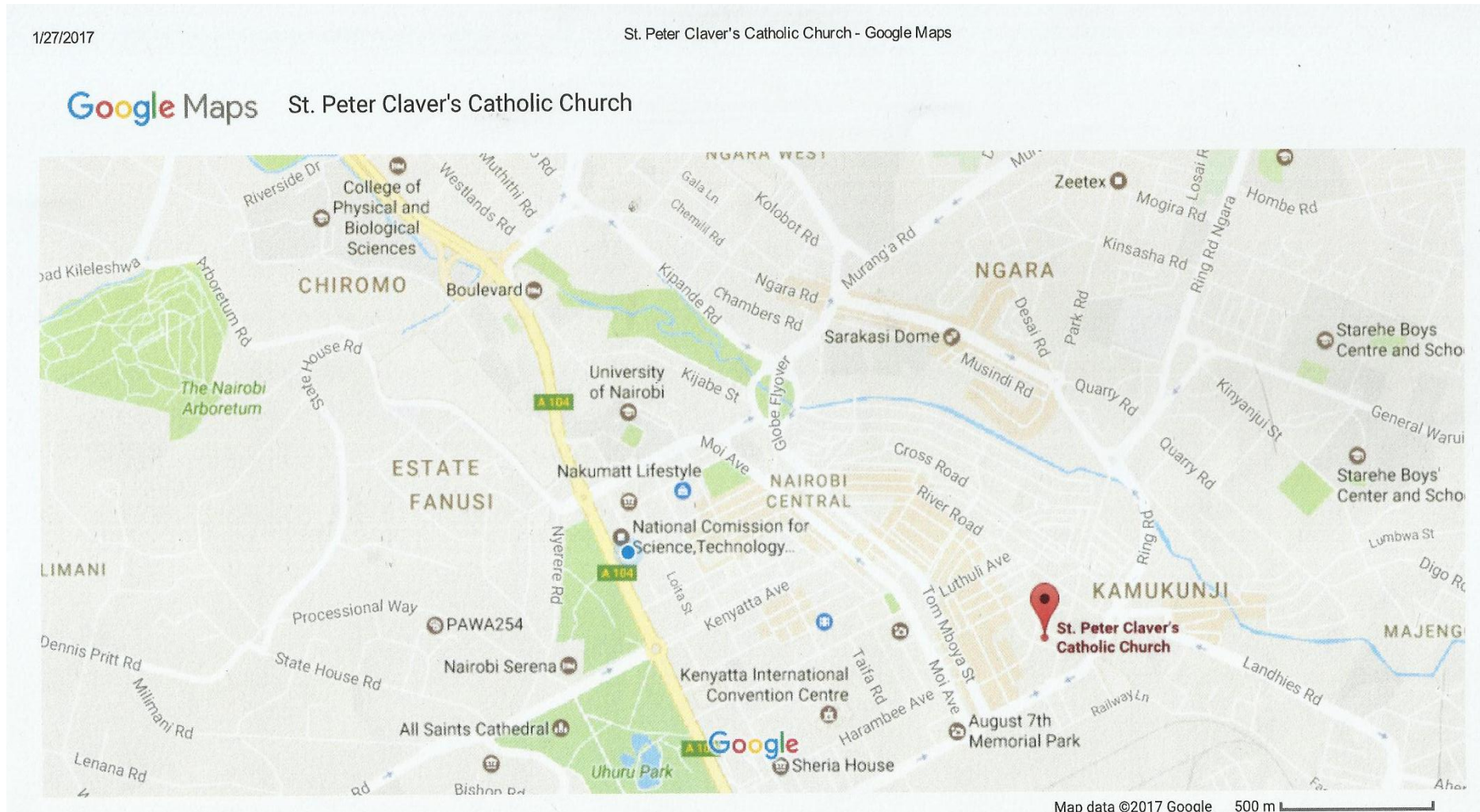
The Study Furthermore explicated some of the contemporary insidious problems that these urban youth encounter particularly as Christian youth in a “worldly” society which is both secularized as well as facing the strong wave of relativism and dangerous individualism. A conclusion was drawn that the RCC is well endowed with qualified agents of evangelization, theologians’ reflections, papal encyclicals cum Exhortations and comprehensive doctrines towards evangelization of people in general and urban youth in particular at St Peter Claver’s Catholic Parish but the implementation needs to be attended to taking to account the changed generations and the “signs of the times” which call for authentic inclusive Inculturation intertwined with genuine liberation. The Study further conscientizes the agents of the Good News, both ministerial shepherds and common priests, to pursue various ways of sound love, interpersonal relationships, accountability, evaluation, and proper Inculturation of the Gospel to reach the urban youth and in essence seek to achieve their proper new evangelization. The SCCs and well guided and informed devotional groups were recommended as invaluable basic levels where the above will be achieved and the true experience of the “Family of God” be reflected while all the concerned guard themselves from hurting or wounding such a family through scandals that undermines the mentoring and role model expectations as lamented about by Pope emeritus Benedict XVI that is highly detrimental to the youth in St. Peter Claver’s and elsewhere.

MAP OF STUDY AREA

1/27/2017

St. Peter Claver's Catholic Church - Google Maps

Google Maps St. Peter Claver's Catholic Church



DEFINITION OF KEY CONCEPTS

African Christian Theology: A theology suited to modern national cultures which are essentially poly-ethnic in character, striving to weld together into a variety of traditions (Shorter, 1975). The Study will, however, refer to a theology that is suitable for St Peter Claver's Catholic Parish, in Nairobi County, and whose youth and congregation is poly-ethnic, but at the same time trying to weave through a variety of cultures to effectively evangelize its congregation and the urban youth in particular.

Apostolic Exhortation: An Apostolic Exhortation is a type of communication from the Pope of the RCC encouraging a community of people to undertake a particular activity. It is commonly issued in response to a Synod of Bishops, hence known as Post-Synodal Apostolic Exhortation.

Catechesi traendae: Catechesis in Our Time, Pope John Paul II's Encyclical, 16 October, 1979.

Church: The community of those who have committed themselves to the Person and cause of Jesus Christ and who bear witness to it as hope for all men and women; essentially linked to the Redeemer and Savior... a community which forms a comprehensive community with others (Küng:1995). Church here will mainly refer to St Peter Claver's Catholic Parish in particular and the whole ecclesia in general.

Culture: The study operationalizes the term to refer to ensemble of meanings and significations, values and models, underlying or incorporated into the activity and communication of a human group into the activity and regard by it as a proper and distinctive expression of its human reality (Azevedo; 1994).

Didache: In the study, the concept signifies catechetical instructions or teachings. In this regard the already converted are pastorally helped to deepen the Gospel and all that appertains to it (Wachege, 2017). *Didache* in this work will refer to the catechetical instructions available at St Peter Claver's Catholic Parish especially to the urban youth and if the same has any effects on the urban youth.

Drug Addiction: Is a chronic disease characterized by compulsive, or uncontrollable, drug seeking and use despite harmful consequences and changes in the brain which can be long lasting. (NACADA)

Drug-Trafficking:The term underscores the illicit trade involving cultivation, manufacture, distribution, and sale of substances which are subject to drug prohibition laws. In this Study it will imply the distribution and sale of illegal hard drugs among the youth of St Peter Claver's Catholic Parish. (UNODC).

Evangelization:The concept is employed to express the complex process made up of varied elements: the renewal of humanity, witness, explicit proclamation, inner adherence, entry into the community of the Church, acceptance of the outward signs and apostolic initiative (Pope Paul VI, 1975). Evangelization as it will additionally be used in this Study will mean the catechesis of people in general at St Peter Claver's Church and in particular, the evangelization of Nairobi's urban youth.

Evangelii Nuntiandi:(Evangelization in the Modern World)is Pope Paul VI's Encyclical dated 8 December, 1975.

Implantation Method of Christian Evangelization:The study utilizes the phrase in the sense of transplanting Christianity coated with Western characteristics and foreign elements into Africa...It is a method of propagating the Gospel that is predominantly imbued with Western characteristics, interpretations, thought-forms, 'civilization', biased mentality and elements of paternalism (Wachege, 2010). In this Study, it further refers to unlawful method of evangelization used in St Peter Claver's Catholic Parish especially as pertains the urban youth.

Kerygma: The Study employs the term to signify early missionaries' evangelizing enterprise to incorporate people into Christianity (Wachege; 2017).*Kerygma* in this Study will refer to the evangelizing enterprise in the smaller scope of St Peter Claver's Catholic Parish especially towards or among the urban youth.

Liberation Theology: In the light of Gutierrez, it means a theological reflection born of the experience of shared efforts to abolish the current unjust situation and to build a different society, freer and more human (Gutierrez, 1973). In this Study though, the concept will refer to emancipation and transformation of the urban youth of St Peter Claver's Catholic Parish through the Gospel message of Jesus Christ, thus enabling them to live in accordance with Christ's ideals and standards in their daily lives.

Inculturation: It is the incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question but becomes a principle that animates, directs and unifies the culture transforming it and remaking it so as to bring about a new creation (Arrupe; 1978). In this Study, Inculturation will be discussed in light of how the Gospel of Jesus Christ is enabled to confront the reality of the urban youth of St Peter Claver's Catholic Parish.

Negative Ethnicity: Is ethnic hatred and bias. It manifests itself when one imagines that they are superior to others because of religion, food, language, songs, culture or even jokes (Koigi; 2003).

Pastoral: The term refers to the shepherding mission of calling people to a deep, personal relationship with Jesus Christ by providing people with the means by which they can obtain the fullness of human dignity. It ultimately means helping people live out their Christian vocation as adopted children of God. (The Fellowship of Catholic Scholars: 1991).

Urban Youth: The attribute is employed to signify young people within the ages of 15-24 years living within cities in all parts of the world (UN Habitat). In this study though, urban youth will, moreover, refer to youth living within the City of Nairobi, Kenya and attend St Peter Claver's Church participating in Youth programs at the Church.

Youth: It legally means those between 18 and 35 years old (The Constitution of Kenya 2010). However, in this study, the youth will be referred to as persons aged between the ages of 7-35 years, based on the categorization of youth in St Peter Claver's Catholic Parish.

CHAPTER ONE

STUDY'S OVERVIEW

1.1 Introduction

This Chapter sets the introduction of the Study by looking at the background to the study, statement of the research problem, goal and objectives, justification for the study, scope and limitation, literature review, theoretical framework, research hypotheses and research methodology. This is crucial for it provides a peek into what the Study entails.

1.2 Background to the Study

Despite the fact that Christian Churches have made a reasonable effort in evangelizing¹their diverse congregations, and especially the urban youth, reality has it that the agents of propagating the Good News of Christ, both ordained and common still have a myriad of problems and issues to grapple with which have been taken for granted by both the priests/pastors and academics. Among the stumbling blocks to be concerned about are multifaceted ethnic groups each with peculiar cultural endowment, generation divergences, different levels of economic welfare or deprivation, disadvantaged youth who are more surviving than living, a pluriformity of schooling and education² status in reference to the flock.

The same is true for St. Peter Claver's Catholic Parish in Nairobi County. The fact that this Christian Church is located right within the City center of Nairobi, the capital of the Republic of Kenya, makes it apparent that her community members are multi-ethnic and the other characteristics mentioned above. The scenario presents communal and personal identity issues, particularly to the urban youth, which if left unaddressed will leave them open to various vices making them susceptible to use and misuse by persuasive malevolent forces of exploitation and dehumanization. To mention but a few more pronounced vices we have evil radicalization, negative

¹ Insights in this regard is obtained in Pope Paul VI's Encyclical *Evangelii nuntiandi*(Evangelization in the Modern World), 8 December, 1975.

²The concept of schooling and education is profoundly explained in - I. Illich, *Deschooling Society* (New York: Harper and Row, 1971).

ethnicity, depersonalizing prostitution and drug trafficking cum drug addiction together with recruitment into dangerous illegal groups.

The mass media has been awash with news of urban youth who abuse drugs to the point of addiction. To some others, peddling drugs has become a lucrative trade which attracts them as a kind of enticing employment. The fact that they are part of urban youth groups, in our case St. Peter Claver's Catholic Parish in Nairobi County, makes it even easier to find market for their drugs considering the possibility that they themselves may have been first introduced to the vice in the same manner. Newsrooms too have been abuzz with images of urban youth in various legal or illegal demonstrations and ills of violent and destructive nature. These urban youth probably would not have engaged in such destructive evils had the Church adequately and meaningfully played her role in fruitfully evangelizing them in Christian values emanating from the Gospel and engaging them gainfully in well informed relevant pastoral activities commensurate to the challenges of their contemporary everyday lives and diverse situations of their living. A disinterested prior observation is that, though tremendous in number, the youth in St. Peter Claver's Catholic Parish in Nairobi County seem to be in-effectively evangelized judging by their life-styles and vulnerability to emerging negative forces. As such Christ's standards do not seem to mean much to them in their concrete everyday living thereby not being exemplary to the rest of the youth that are not Christian thus portraying a vivid disconnect. Consequently, our kind of study is not only critical. It is also long overdue.

1.3 Statement of the Research Problem

The phenomenon of urbanization in Kenya has become the in-thing nowadays. To their credit, Christian Churches of different faith affiliations³ have made a commendable effort in catering for the urbanized people among others. This is especially in their selfless pastoral services to the ever growing number of urban youths in their evangelizing enterprise. That is why in big Cities like Nairobi one finds a Christian Church building in virtually every other street.⁴ In each Church building, several services and Holy Masses, literally saturated with youth from a

³ The numerous Christian Churches belonging to diverse faith affiliations are commendably recorded in- D.B. Barret (Ed.), *World Christian Encyclopedia. A Comparative Survey of Churches and Religions in Modern World AD 1900 – 2000* (New York: Oxford University Press, 1982).

⁴ One needs only to walk around the City to easily verify the assertion.

complex situation in life and emerging from different indigenous localities, are conservatively offered daily reaching their climax on Sundays.⁵ A visit to such centers of worship hits one with the passion of the numerous enthusiastic urban Christian youth who are hyper-active in a variety of Church pastoral activities. Among the involvements are fantastic choirs, wonderful drama clubs and vivid categories of a conglomeration of Christian devotional groups some of which merge the youth and senior adults.

Despite the above positive aspects of many strategic Church buildings, increment of the congregations with the youth being outstanding and involvement of urban youth in a pluriformity of exciting pastoral activities, nevertheless, the manner in which the Gospel is propagated to these youth does not seem to transform their lives thus exposing them to dangerous manipulations by malevolent contemporary forces. There seems to be a contradiction with regard to the mode of delivery that warrants a research at erudition level. It does not seem to take into account their peculiar situations in life imbued with specific complex existential challenges. Neither do the agents of Christianity seem to consider that urban youth are not monolithic in, for instance, cultures coming from diverse ethnic communities each endowed with specific traditional peculiarities and practices. Their education and schooling⁶ levels demanding commensurate concern in pastoral care is somehow ignored too. They are thus evangelized *en masse* employing an unlawful method some early missionaries were blamed for namely “implantation method of Christian evangelization” as Wachege calls it. Our study endeavors to delve into these issues to help make evangelization of urban youth more meaningful and also help curb dangerous exposition to strong forces of evil manipulations and engagement. It is even more urgent taking into account the proliferation of earmarked legally gazette criminal gangs/groups like *Jeshi la Mzee*, *Sungu Sungu*, *Mũngĩki* Sect, *Mũngĩki* Movement, *Angola Msumbiji*, Kenya Youth Alliance, Baghdad Boys, *Kamũkũnji* Youth Group (within St Peter’s Parish)...and the dreaded *Al Shabaab*.⁷To accomplish the endeavor

⁵ To verify the assertion, one just needs to walk around visiting the Churches to witness the overwhelming respective congregations with a striking number of youth in habitual attendance.

⁶ The concept of schooling and education is adequately explicated by I. Illich in his books titled - *Deschooling Society* (New York: Harper and Row, 1971); Id., *Tools for Conviviality* (New York: Harper and Row, 1973).

⁷ October 18, 2010 Kenya Gazette has over thirty such criminal groups.

and for practical purposes, the study opts for St. Peter Claver's Catholic Parish which is at the very heart of the City of Nairobi in the realm of the role of this Church in evangelizing ministry unto urban youth as a model for other urban Christian Churches in this regard. The rationale behind our choice is explained elsewhere in the study.

Another issue that triggers the research thereby confirming the need for investigation is that the RCC has not only very well trained agents of evangelization many of them with reputable degrees from renowned Universities and Higher Institutions of learning. It also has globally respected doctrines and instructions on integral evangelization in general and youth ministry in particular – in our case, urban youth. On the basis of such RCC instructions, theologians' reflections, Exhortations and Encyclicals, the study endeavors to interrogate the implementation of the same in the area of effective integrated urban youth evangelization that will help such youth to face their everyday lives guided by Jesus' principles instilling hope, ethical values and joyful love.⁸

The following main research questions guided the study:

1. What is the nature of multi-ethnic urban youth in St. Peter Claver's Catholic Parish Nairobi, the diversified evangelization activities they are engaged in and the reality of their situation in life?
2. What is the impact of implantation method of propagating Christianity with regard to evangelization of urban youth in St. Peter Claver's Catholic Parish Nairobi?
3. Does the RCC have qualified agents of evangelization, comprehensive doctrines, theologians' reflection towards significant evangelization of people in general and St. Peter Claver's Nairobi urban youth in particular?

1.4 Objectives of the Study

The main goal of the study was to examine whether urban youth in St. Peter Claver's Catholic Parish Nairobi are adequately evangelized in Christianity by the agents of the Gospel to enable Christian principles guide and guard them in their existential daily lives' challenges in the City and elsewhere.

⁸ In this assertion, we are indebted to P.N. Wachege's monograph titled - *Jesus Christ Inculturated into Agĩkũyũ Elderhood as Mũthamaki (Ideal Elder): A Third millennium Fountain of Hope, Joyful Love and Ethical Values*,(Nairobi: Little Eden Publishers, 2017).

The specific objectives are:

1. To scrutinize the multi-ethnic urban youth in St. Peter Claver's Catholic Parish Nairobi, the diversified evangelization activities they are engaged in and the reality of their situation in life.
2. To create awareness that implantation method of propagating Christianity contributes greatly to ineffective evangelization of urban youth in St. Peter Claver's Catholic Parish Nairobi.
3. To verify that the RCC has well trained agents of evangelization, comprehensive doctrines, theologians' reflection towards evangelization of people in general and St. Peter Claver's Nairobi urban youth in particular.

1.5 Justification of the Study

St. Peter Claver's Catholic Parish in Nairobi County is situated right at the heart of the City of Nairobi the capital of the Republic of Kenya. In that locality, it is the oldest Christian Church with a huge number of urban youth as part of the community. Nevertheless, despite their large number of followers, the youth are like "sheep without shepherds" (Mk 6:34) in not being adequately empowered by way of being evangelized in Christianity by the agents of the Gospel to enable Christian principles guide and guard them in their concrete situations in life to meaningfully encounter their crisis of growth and tough urban challenges in the City and elsewhere thereby rendering them vulnerable to destructive evil forces.

Admittedly, they do actively participate in practically every Parish pastoral activities like ecclesial choirs, liturgical dances to enhance worship solemnity, retreats, pilgrimages to shrines like Subukia and Komarock, devotional groups like pioneer and Catholic men/women associations (the list seems unending). Despite all these, when one observes what they are doing and not doing as followers and disciples of Jesus Christ, one is left wondering: Do the agents of evangelization touch them in such a way that they are properly enabled to let the standards of Christianity reign in their lives as Christian youths who stand out distinctively from the other urban youth in their deeds, actions, attitudes, conduct and such gospel values? Are they subjected to viable pastoral programs and devotional existential plans that touch the core of what ails them as urbanized youths? Are the agents of Christian evangelization

properly and relevantly equipped in modes of evangelization for tangible ways of effectively addressing the youths as part of solution to their worries, anxieties, ambitions, thought-forms and expectations? All these contribute to the rationale of the study. Moreover, ours being a case study, it will contribute in creating awareness in other parishes belonging to the RCC and other faith affiliation too towards a fruitful evangelization of the contemporary youth.

1.6 Scope and Limitation

The study settles for urban youth since, compared to the rural ones, they are more dangerously exposed to vices like negative ethnicity, malevolent radicalization, recruitment to more complex illegal vicious groups, drug trafficking and a pluriformity of substance abuse. Our area of study comes in handy, therefore, in the endeavor to investigate the above situation and thus challenge the evangelizing Church not to be contented in the comfort of urban youth huge numbers engaged in respective ecclesial activities – perhaps as a kind of escape. This is a scenario in which their faith is superficial and poor integration of the standards of Christianity as disciples and followers of Jesus Christ in their concrete everyday lives. That is why, for practical purposes, the study's orientation is that of case study, based on a locality right at center of Kenya's capital City Nairobi as a model for other urban youths in reference to propagation of Christianity.

The study also opts for the RCC faith affiliation in the locality. As earlier indicated, it is the oldest Christian Church in Nairobi City center and the Parish antic buildings in the appendix confirm it. Moreover, the Parish has the largest number of Christians within the area. Furthermore, the RCC, to our understanding, has outstanding documents and instructions of international repute on Christian evangelization in general and youth apostolate in particular. Consequently, the aforementioned factors are reason enough to undertake the study and at the level of erudition.

1.7 Literature Review

Among the important books for our study is the one authored by two brothers i.e., Leonardo Boff and Clodovis Boff namely, *Introducing Liberation Theology*.⁹The

⁹L. Boff and C. Boff. *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987).

book will give insights into what Liberation Theology is together with its approach. It also assists us with mediation theory which is of great assistance to this study.¹⁰ Awareness is created that the theory has three aspects which will be of great help in the study's methodological approach.¹¹

This methodological approach cum theory of mediation follows the following sequence: Aspect of “social-analysis” to help us insert ourselves in St Peter Claver's Roman Catholic Urban youth's situation on the ground; aspect of “theological reflection” to aid the study in examining the will of God from the Bible, Tradition and traditions in reference to above youth; and aspect of “praxis” to help the study come up with useful pastoral planning with regard to evangelizing the above youth in particular and the youth in general in a more significant manner. A vivid shortcoming of the book is that it does not show how one has to get data from the aforementioned fundamental sources of Christianity. Furthermore, it does not specifically focus on the youth as our study does.

The book by Collins titled *Introduction to the New Testament*¹² fills in the gap left by the Boffs. Its explication of historical critical method of New Testament study by exponents like Bornkamm, Marxsen, Fuchs, Kasemann and Conzelmann¹³ show us how to source from the Bible in a scholarly manner with the seriousness Biblical sources deserves as “the soul of theology”. This book provides an important tool in that it is useful in drawing out proper exegesis for Bible passages for a given topic.

Another book that comes in handy is that of Moltmann namely, *Theology of Hope*.¹⁴ As the title implies, the study will draw elements that will instill positive attitude, self-esteem, integrated faith and hope among the urban dejected youth. It will be an important tool towards inspiring the agents of evangelization in helping the youth to live according to the standards of Jesus Christ meaningfully in their lives as they encounter existential stumbling blocks with courage, determination and, above

¹⁰ Ibid., p. 51-52

¹¹ Ibid., p. 52

¹² R. F. Collins, *Introduction to the New Testament*, (London: SCM Press, 1983), pp.196-229

¹³ Read more about this in- P.N. Wachege, Lecture Series CRS 202: *Introduction to the New Testament*, (Nairobi: University of Nairobi, 2010), pp.171ff.

¹⁴ J. Moltmann, *Theology of Hope*, (London: SCM Press, 1967), pp.22-23.

all, in corroboration with Christ who was not a stranger to the kind of problems they are faced with and still came out victorious. Moltmann does not, however, show how to evangelize in such a way that the Gospel may give hope to the urban youth as our study endeavors to do.

Dulles's *Models of the Church*¹⁵ is another book that enriches our Study. The author puts forth the attributes of the Church as, "An Institution", "A Mystical Communion", "The Church as a Sacrament", "As a Herald", and "The Church as a Servant." Dulles though fails to show the Church as a "Family of God."¹⁶ This is a glaring shortcoming which our Study notices since the Church as a "Family of God" is a place of inclusivity of all persons including the youth which our Study is pegged on and sought to establish.

Njoroge gives an elaborate history of the entry and spread of the RCC in Kenya. In his book *A Century of Catholic Endeavor*¹⁷. Njoroge lays out the strategy used by the early RCC missionaries to penetrate into Kenya's hinterland of Nairobi and Central Kenya. Nevertheless, he does not delve into the historicity of the establishment of early Roman Catholic Churches in Nairobi, the capital city of Kenya. Even though he talks of Rome's approval of St Peter Claver's in 1955, he did not give an in-depth description on how that led to the establishment and subsequent evangelization and growth of St Peter Claver's Catholic Parish and that is a shortcoming our study sought to expound.

St Peter Claver's Parish-Nairobi, *Strategic Plan (2012-2016)*¹⁸ comes to fill in the gap left by Njoroge and enriches our Study by giving us the historical background of the Parish, as one of the oldest Catholic Mission in the Republic of Kenya which was established by Spiritan Fathers and Brothers of the Holy Ghost Congregation. Aside from giving us the mission, the vision, from the *Strategic Plan (2012-2016)*, we get to learn that St Peter Claver's Church was initially started for Africans and was named after a Jesuit who had respect and love for Africans who had been sold all over the

¹⁵ A. Dulles, *Models of the Church* (New York: Doubleday, 1987).

¹⁶ *Ibid.*, pp. 9-102

¹⁷ L. Njoroge, *A century of Catholic Endeavor, Holy Ghost and Consolata Missions in Kenya*, (Paulines Publications Africa, 1999) p.1ff.

¹⁸ Strategic Plan 2012-2016, St Peter Claver's Catholic Parish- Nairobi.

world as slaves. We get to learn that Africans were not allowed to celebrate Mass at The Holy Family Basilica or St Austin Msongari since those Churches were by then reserved for whites alone. Our Study will compliment it by adding to the list of challenges urban youth are facing as laid out by the Strategic Plan 2012-2016.

Another book that enriched our Study is Freire's *Pedagogy of the Oppressed*.¹⁹The author outlines the need for empowerment of those who are considered the lowest or the 'illiterates' in society. He emphasizes that every human being has the capacity of being objective and critical as far as looking at the world is concerned. That they have a way of solving their problems in their own way as long as they are empowered to do so. These "underclass" have a way of transforming their lives in accordance with their social and personal situations. Even though the setting is in Sao Paolo in Brazil, nevertheless, our Study grapples with related concerns since the situation of the oppressed in Sao Paolo can legitimately be applied to the circumstances of the urban youth more so in St Peter Claver's Catholic Parish. Thus the methodology for helping in the empowerment of the oppressed and the oppressor can readily be borrowed for use in our Study. As a renowned educator, he offers education as a way of achieving freedom where the student and the teacher both have something to offer in teaching one another; it is a form of dialogue with the end result being the pursuit of liberation from oppression.

*God of the Oppressed*²⁰ by Cone is another book that complements the Study. Even though his writing is mainly based on the oppression of black people in North America, the desire for freedom and Liberation from the enslaving and oppressive elements can be equated to the desire that the urban youth at St Peter Claver's Catholic Parish are crying out for. The experiences that Cone lays out in his book on what the black people undergo and their struggle to be recognized and accepted is reminiscent of today's urban youth at St Peter Claver's Parish and elsewhere. Both the black congregations in America according to Cone's book and the urban youth at St Peter Claver's Parish in Nairobi County, are looking up to the Gospel to liberate them from their oppressions and to give them hope for a better life to come. Neither

¹⁹ P. Freire, *Pedagogy of the Oppressed*, (New York: Continuum, 1970)

²⁰ J.H. Cone, *God of the oppressed*, (Maryknoll, New York: Orbis Books, 2002), p.21

Cone nor Freire, however, specifically address the challenges affecting urban youth in particular like our Study does.

According to Wachege in, *Salvation and Being Saved, An African Socio-Religio-Philosophical Touch*²¹ the practice of devil worship is an age-old undesirable phenomenon. To Wachege the devil has loyalists, people who are ready to die for him, to worship him and even to sacrifice to him. The book enriches our Study by pointing out that this practice has been around for a long time and is not a phenomenon of the near past, even though people still frown upon it and are skeptical of it. Wachege though gives a broad and general view of devil worship and how in his own words, “cuts across professions, social statuses, religious loyalty,...and generations.”²² Among the important things that should not be lost to us is what he says about these devil’s loyalists who he called “devil’s apostles” are keen on “evangelization” of their own passionately with the intent of winning more people or converts to their side. Those converted to devil worship are surprised at, for instance, the sudden wealth, fame, and glory.²³ While appreciating the complementarity of Wachege’s work to the Study, it is important to note that he does not expressly address how devil worship affects urban youths specifically as our Study does and the serious problem the phenomenon poses to agents of good News particularly in reference to the urban youth.

Kunhiyop in his book, *African Christian Ethics*²⁴ illumines the Study with various perspectives of different vices that are relevant to us in our work. He gives perspectives on the Traditional view, the Christian view, and the Biblical view which presents a wholesome picture and a holistic response to particular issues of ethical or religious nature. He describes ethical issues like abortion as factors that were seldom experienced in the traditional society and goes on to elaborate the various causes of abortion in the modern world. In contrasting the two, he draws biblical responses that are either for or against the issue at hand. Kunhiyop does not directly relate these

²¹P.N. Wachege, *Salvation and Being Saved, An African Socio-Religio- Philosophical Touch* (Media Options, 2000), pp. 89-113.

²²Ibid., 94.

²³Ibid., 93-111.

²⁴ S.W Kunhiyop, *African Christian Ethics*, (Hippo Books, 2008), pp. 330ff.

social and ethical issues to the urban youth specifically. Such is the gap the study grapples with.

Bujo in *The Ethical Dimensions of Community*²⁵ discusses moral norms and the understanding and acceptance of these norms by all in the community. In specific interest to our study, he addresses poverty and suffering especially in the Third World. Having grown up in Africa, and having experienced untold suffering associated with Third world countries, he questions the reality and possibility of suffering in the face of a God who is merciful. He drew similarities between the inhuman situation of extreme poverty and socio-economic challenges in Latin America and the untold poverty, suffering, oppression and exploitation in Africa, and then went ahead to pinpoint the theology of liberation as the way out of all the suffering and oppression. This juxtaposes with our Study where we sought to find out the place of God in the alleviation of the suffering and oppression of the urban youth of St Peter Claver's Parish. Is the liberation message applicable also to Nairobi's urban youth? A notable difference between Bujo and our Study is the point of departure. Whereas his point of departure is the community as a whole, ours lay specifically on the urban youth of St Peter Claver's Catholic Parish.

We then have Walligo who in his article titled "*Making a Church that is Truly African*"²⁶ benefits our work in the manner that he delves into the principles and even the sources of Inculturation, among them being the Bible. He explains Jesus as the perfect Inculturator because he had the ability to be both human and divine so as to enable Him to save humanity. Jesus, according to Walligo, was Inculturator and the best liberator who, for example, proved Himself through the episode of resurrecting the only son of the widow of Nain (Lk 7:11-17). Jesus raised the widow's son, a young man thus not only liberating the widow but also liberating the son from death to accomplish the expected role of a young man in the family and the community at large. Our Study shows how that liberation that was extended to the widow of Nain and specifically her son can be an example of how God's enters in the liberation of the urban youth of St Peter Claver's Parish.

²⁵ B. Bujo, *Ethical Dimension of Community*, (Nairobi: Paulines Publication, 1998), pp. 133ff.

²⁶ J.M. Walligo, "*Making a Church that is Truly African.*" In J.M. Walligo et al., *Inculturation: Its Meaning and Urgency* (St. Paul Publications, 1986), pp.20-30.

1.8 Theoretical Framework.

Three theories guided the Study. These are: Social learning theory, Mediation Theory and Redaction Criticism Theory.

Social learning theory which is propagated by Bandura in his book, *Social Learning Theory*²⁷, holds that people learn through three different phases namely; observation, imitation, and then modeling. Youth are in an active life stage and they are observant and inquisitive. They learn a lot through observation, imitation and modeling. Youth can either make or break in life depending on how they are socialized in the society. Due to their dynamic lifestyle, urban youth are influenced through observing behavior pattern of their peers and they can easily imitate so as to fit into a peer group. The group's actions may be detrimental to their character or it may build their character. Further to that, youth are so open to social life and influence from their model that can either shape or destroy their future. For instance, youth are easily influenced by the media, enticing products and celebrities. It is in this context that Bandura's Social Learning Theory is applicable. The theory, however, lacks an explicit Christian perspective by way of methodological approach. The lacuna compels us to engage a complementary theory namely, mediation one.

As previously pointed out, Mediation Theory has two brothers from Latin America, Boff and Boff, as its exponents in their book titled *Introducing Liberation Theology*.²⁸ It equipped us with a threefold methodological approach. These are: Socio-analytical aspect; Hermeneutical/Theological Reflection aspect and Praxis/pastoral planning mediation. The role of the three steps that was articulated previously is of immense importance. The Social-analytical mediation challenged the researcher to pitch camp with the urban youth of St. Peter Claver's Catholic Parish in Nairobi County situated right at the heart of the City of Nairobi the capital of the Republic of Kenya not only through attending numerous Masses with them to audit the sermons or being in their devotional groups. It is also by accompanying them in their settlements to acquire a firsthand knowledge of the environment in which they live and the existential cum moral challenges they face.

²⁷A. Bandura, *The Social Learning Theory*, (New York, General Learning Press), 1977. pp. 3ff.

²⁸L. Boff and c. Boff, *Introducing Liberation Theology*, p.10.

In this regard, the researcher was empowered to have primary source by inserting oneself into the situation of the aforementioned youth within the context of their life crisis and opportunities. Hermeneutical mediation helped the research to relate the data acquired in reference to evangelizing urban youth to the will of God. Here, one was already in the realm of theological reflection rooted in Biblical foundation, Christian Tradition and traditions thus distinguishing the study from other disciplines like sociology and anthropology. The Praxis mediation helped the study to draw out pastoral and catechetical implication towards contributing to more fruitful recommendations for better evangelization of the aforementioned and pointing out areas for further related engagement. The limitation of the above theory is lack of exegetical approach to sourcing from Scriptures so as to establish, for example, the will of God. The shortcoming thus demands a third theory namely, that of mediation.

This third theory utilized for the realization of the work is the one propagated by Biblical scholars like Bornkamm *et al.* which Collins elaborates in his book titled *Introduction to New Testament*.²⁹The theory empowered us to source from the Bible's texts scientifically. It also enabled the study to investigate whether it is the will of God for the aforementioned urban youth, though so many in numbers, nevertheless, in their everyday to live like "sheep without shepherds" (Mk 6:34) through specific block passages cited to add value to what nags us in the research. It also validated the study to provoke the agents of youth evangelization enterprise to embrace Pope Francis' instruction to go out to the respective youth and "smell like them" as we can now testify to the smell of the youth in the locality of the research, to be more effective in catechesis and proclamation of the Good News.

1.9 Research Hypotheses

The main hypothesis of the study is that in St. Peters Claver's Catholic Parish Nairobi urban youth are not adequately evangelized to empower them live Christ's standards in their concrete everyday lives in the City and elsewhere.

The specific hypotheses are:

²⁹R. F. Collins, *Introduction to New Testament 2nd Edition*, (London: SCM Press, 1992), pp.196ff.

1. Despite their peripheral pastoral involvement in ministry, the numerous urban youth in St. Peter Claver's Catholic Parish Nairobi are poorly evangelized in integrated pastoral ministry which is of little or no use in their situation in life.
2. The impoverishing implantation method of evangelization did not end with early Christian missionaries but it is still noticeable in pastoral ministry more so in St. Peters Claver's Catholic Parish Nairobi in ministering to the urban youth.
3. The RCC has well trained agents of evangelization, comprehensive doctrines, theologians' reflection towards meaningful evangelization of people in general and St. Peters Claver's Nairobi urban youth in particular

1.10 Research Methodology

The section discusses the research design, sample and sampling techniques, data collection procedures and data analysis techniques.

1.10.1 Research Design

This Study used the case study research design. Since the study was concerned with challenges facing urban youth, a case study of St Peter Claver's Catholic Parish was suitable for an in-depth research. In addition, a case study research design allowed for the description of a unit in detail, in context and holistically. Furthermore, through it, a great deal of information about the phenomena under investigation was discovered from the few selected examples³⁰ From a case of St Peter Claver's Catholic Parish therefore, we learnt more about challenges facing urban youth not only in this particular Parish but in other Churches or parishes as well and thus explored the role of Church in addressing these challenges and make relevant recommendations.

1.10.2 Population and Sample Selection

The Study's population was the youth, members and the clergy of St. Peters Claver's Catholic Parish. From the population a sample of ninety two respondents were selected. The sampling was done through the use of Non-Probability purposive sampling method. Out of the sixty youth selected, fifteen were picked randomly from the Pontifical Missionary Children, fifteen were also picked from the junior youth

³⁰ D. K. Kombo and L. A. Tromp, *Proposal and Thesis Writing: An Introduction* (Nairobi: Paulines Publications Africa, 2006), p.72.

group using simple random sampling method. The senior youth were sampled judgmentally as key informants, since they are the ones who are more susceptible to the vices mentioned earlier in this study. The sample of the senior youth was divided equally between the two genders. Fifteen females and fifteen males were included in the study. Six other respondents were sampled including four members of the clergy, and two youth leaders and thirteen respondents from CWA and thirteen from CMA. The sampling procedure for these groups was drawn using the simple random sampling method.

1.10.3 Data Collection Techniques

The data was collected from both primary and secondary sources. The data from Secondary sources was sourced from books, journals, articles, theses and the internet. Primary data, on the other hand, was sourced through questionnaires, interviews and focus group discussions.

1.10.4.1 Questionnaires

Both open ended and closed ended questions were included in the questionnaires. The respondents were required to choose among the alternatives given and to give their opinion for the open ended questions. This research instrument was identified and used because it was regarded more suitable in gathering data over a large sample and has fewer biases in the presentation of data when monitored well.³¹ The questionnaires were administered to three groups of respondents namely: youth at St. Peter Claver's Catholic Parish, Church members, youth leaders. Some of the respondents received the questionnaires via email while for some it was hand delivered. Research assistants were identified and trained to administer the questionnaires.

1.10.4.2 Structured In-depth Interviews

The research technique was used to gather further in-depth information from Priests, Small Christian Communities, Catechist and Youth leaders. This gave room to the Study to achieve comprehensive understanding of the challenges encountered by the urban youth and identify ways through which they could be addressed. Furthermore, the technique allowed the researcher to get more information on the subject of the

³¹Ibid.,p.89.

study by asking probing and searching questions which would not have been possible with just the questionnaires.³²

1.10.4.3 Focus Group Discussions

Two focus group discussions of eight individuals were used to gather in-depth data on the role of the laity in the evangelization of the youth at St. Peter Claver's Parish. This technique was also useful in assessing needs, developing interventions, testing new ideas or programs or improving existing ones.³³The first Focus Group Discussions constituted eight Christians from the SCCs in the Church. This allowed for an in-depth discussion thus saving a lot of time. The second group consisted of eight members of the Christian Women's Association and the Christian Men's Association. These two groups provided the researcher with relevant data that was very useful for the Study.

1.10.4.4 Data Analysis Techniques

Since the study mainly targeted qualitative data, the descriptive method was used to analyze data collected. The responses to the questions in the questionnaires were reported using descriptive narrative. The results of the study were compared with literature review to examine the role of the Church in evangelizing urban youth in light of the research objectives. As Kombo and Tromp³⁴ noted, qualitative research enables systematic collection, analysis and interpretation of data in order to provide descriptive accounts of social events and objects in a natural setting.

1.10.4.5 Ethical Considerations

In lieu of ethical considerations, this study sought to properly acquire the participant's consent. All dimensions of the research including the goal of the research, the use of collected data, the required time for one to participate in the research, was made available for the perusal of the participant. Equally, the researcher was committed to the commitment of the researcher to avoid judging or interfering with the participant. At the same time, the participants were given a window of terminating the participation at any time without prejudice. The participant's right to anonymity upon their request

³² O. M. Mugenda and A. G. Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi: ACTS Press, 2003), p.84.

³³D. K. Kombo and L. A. Tromp, *Proposal and Thesis Writing: An Introduction*, p.89.

³⁴Ibid., p.97.

was upheld, and the information they gave was held in confidence. In addition, the researcher committed to sharing the findings of the study, the conclusions and recommendations for the benefit of both parties.

1.11 Chapter's Concluding Remarks

This initial Chapter has taken care of the setting of the Study by giving the background to the study, statement of the research problem, goal and objectives of the study, justification of the study, scope and limitations, literature review, theoretical framework, research hypotheses and methodology. This has given a sound setting for the Study and gives us the impetus to get into the subsequent Chapter which shall discuss the nature of and contemporary challenges confronted by urban youth in St Peter Claver's Catholic Parish and the evangelization activities they participate in.

CHAPTER TWO

CONTEMPORARY PROBLEMS FACING THE AFOREMENTIONED URBAN YOUTH

2.1 Introduction

Having given the study's setting in the previous chapter, the current chapter now delves into exploring the challenges faced by urban youth at St Peter Claver's Catholic Parish in Nairobi County. Mediation theory by the two Boffs will help us to identify and examine contemporary striking challenges encountered by the aforementioned that yearn for attention by agents of propagating the Good News in the endeavor of evangelizing the above youth in particular more significantly. These, thanks to our research, are: Gambling, homosexuality, lack of quality education and unemployment, abortion, technology, devil worship, outlawed groups, counseling services, environmental problems, discrimination and exploitation.

2.2 Gambling Challenge

Gambling came out as among the most problematic challenges that urban youth are grappling with as per our research. It is defined by Sammut,³⁵ as betting money or some form of property on the outcome of a game or event that is ultimately based on chance. Gambling has become a national craze, courtesy of liberalization of the "game" in Kenya, access to internet, wide spread presence of cyber cafés, marketing, together with availability and affordability of IT gadgets like smart phones. According to Custler and Milt³⁶ there are six types of gamblers namely: professional, antisocial or personality, Casual social, serious social, escape, and compulsive gamblers. Professional gamblers engage in the game as career and skilled players, who carefully calculate what they can afford to bet and are occasionally in control by skillful calculation, reading and timing when being involved is profitable or otherwise. Though antisocial gamblers also play the commercialized game to make money like professional gamblers, they tend to cheat or scam people or casinos to reap as much as

³⁵ Sammut, *The Prevalence of Gambling among university students: With a focus on Internet Gambling*. Unpublished Thesis, Faculty of Education, the University of Malta. 2010.

³⁶ R.L. Custler and H. Milt (1985) *When luck runs out*. New York: facts on file

possible. Casual social gamblers do it for relaxation, fun or as a social event playing occasionally especially when there is a large jackpot, or bet some money on large infrequent sporting events.

Serious social gamblers have the game as their main hobby and as their form of recreation, putting their families and jobs before gambling, therefore in control refraining from negative addiction. Escape gamblers resort to gambling for relief from feelings of anxiety, depression, boredom and loneliness. One type of gambling that is lottery is compulsive gambling because gambling interferes with every aspect of their life. Compulsive gamblers put gambling before their family and work, and for students, they neglect their studies hence their families and work, and studies suffers. It is the compulsive gambling that parents at St Peter Claver's are more worried about where their urban youth are concerned, especially when it starts interfering with students of Upper Primary School, Secondary School and Tertiary Institutions.

Sports gambling or sports betting is among the popular forms of gaming in Kenya attracting and cutting across age groups and regions but more so urban youth in particular. According to the Standard online³⁷, by June 2016, there were over 23 sport betting companies registered in Kenya and more companies were applying for registration. Some of the sports betting companies currently include *Bet Yetu*, *Betway*, *Betting Mcheza*, *Elitebet*, *Eazibet* and *Sportpesa*. *Sportpesa* in particular was registered in the year 2013 and it has become extremely popular among the gamers with regular adverts in media houses. Although gambling has started to raise eye brows, excitement, and criticism from Kenyans at the moment because of its disturbing effects on the people engaged in it, it has been people's obsession since time immemorial as evidenced by gambling apparatus discovered in Egypt that dates back to 1500B.C. Backgammon is a board game which involves luck, strategy and dice rolling which dates back 5000 years ago that was discovered in Iran, and in games of skill and chance for amusement by Chinese, Japanese, Greeks, and Romans dating back as early as 2300B.C³⁸.

³⁷The Standard online, *Kenyans Explore Sport Betting to Make Quick Money*, Retrieved on March, 2016.

³⁸America Gambling Association, The AGA Survey of Casino Entertainment 2006, "*State of the State*", Retrieved on January 12, 2017 from www.americangaming.org/assets/files/2006_survey.

A sizeable number of urban youth interviewed at St Peter Claver's Church admitted that *Sportpesa* (a sports betting game) in particular has taken over their lives in a big way that they are even unable to concentrate on their studies and thus their grades, and health among others have suffered greatly. A respondent who requested anonymity confessed to having stolen from his parents to abet his new found hobby of betting and the outcome has been disastrous with every loss, not to mention that he had to keep stealing more and even picking stuff to sell so as to satisfy the betting crave with the hope that he will hit the jackpot with the next try. He confessed that each time he takes money from his parents to bet and with every loss; he has found himself entertaining thoughts of suicide or running away from home.

Another respondent who before dropping out of school was a student at a famous public university gave his ordeal of what he has gone through since he became addicted to gambling especially through *Sportpesa* which is a sports betting gaming company, from when he registered as a first year student. He said that he has so far embezzled a huge amount of his parent's money which he had been entrusted with for his college fees. He described his predicament as that of the realization of doing something and his inability to stop having acquired the habit. He expressed immense fear at the prospect of approaching his parents with this issue which undoubtedly was destroying him. His phobia is wondering how the parents will take it for his gross misconduct. According to Koros³⁹ supporters of gambling say that gambling is an enjoyable entertainment, that it creates jobs, generates revenue to government and stimulates tourism, while those who are critical of gambling cite it as among the main causes of crime, interference with school studies, financial debt and bankruptcies, loss of career, homelessness, damaged family relationships, acute stress, psychosis and, as a last resort committing suicide.⁴⁰

Our field research creates awareness that the main reason for gambling is to make quick money geared towards instant wealth, riches and social class. It is a way of making easy money and in a quick way and without much effort. For that reason, these students begin by habitually taking the little money they have and gamble it away

³⁹ M. Koros, "University Gambling: Examining the effects of Betting on Kenyan University students behavior," International Journal of Liberal Arts and Social Sciences vo.4 No.8 *Kenyan Explore sport betting to make quick money* 2016, march 22

⁴⁰ Ibid

with the hope of doubling or tripling their money and, eventually it becomes addictive. A young man from St. Peter Claver's, who too was a university student, shared his story of gambling and the faraway look in his eyes told of a tale of utter disappointment, remorse, hopelessness, and disillusionment. Having received a loan from the Higher Education Loans Board (HELB) to pay his college fees, he ended up gambling away Ksh15, 000 which was intended for his upkeep thus squandering all of it. He was then compelled by his uncomfortable situation in the Campus to lie to his parents that he had not been awarded a loan so that they could continue sending him money for upkeep like they used to. The fact that he lied to his parents that he was not awarded a loan bothered him more out of guilt conscience. The truth that he gambled the money away hurt his heart badly. Yet, at the time of the interview, he was still gambling and debt was piling up as he kept borrowing to gamble hoping to win large sums of money to pay off his ever increasing debt. Though he attended Mass regularly, still the Church activities and sermons did not seem to liberate him from living a lie.

Our research also revealed that urban youth, more so those in St. Peter Claver's Catholic Parish runs small businesses as shopkeepers, health care providers, chemists, butchers, bartenders and *jua kali* artisans at urban shopping centers gather outside their premises to bet unaware that many customers have entered their business premises and have left because there was no one to serve them. Sport betting has completely taken these urban youth captive absorbing all their concentration and care about any other thing; their focus being to hit the jackpot that runs with promises of instant millions of cash. Though gambling does not affect all gamblers equally there seems to be a link between a drop in male academic performance in both secondary and university institutions. Koros,⁴¹ in her study among Kisii University students in Eldoret Town, found out that 50% of students think often about betting and 30% think very often about betting. Since these students do not only think more about betting but also spend more time betting, their academic work is badly affected. Also their interpersonal relationships with fellow students, staff and family members are greatly impoverished.

⁴¹ Ibid

A section of parents and urban youth interviewed at St. Peter Claver's agree that sport betting negatively affects students academically, psychologically, financially and socially. This is in agreement with other researchers who have observed that some university students have utilized their fees and upkeep money to gamble and failed to prepare to sit their exams, that some students' academic performance have deteriorated due to gambling, that some have used their university fees and upkeep money to gamble and have even resorted to suicide after using all their money to gamble. Koros⁴² has also observed that some students have resorted to using money they won from betting to buy alcohol and drugs to consume while some experience insomnia due to spending too much time thinking about betting. Similarly Derevensky & Gupta⁴³ observed that gambling leads to delinquency and criminal behavior, poor academic performance, early school drop-out, disrupted family and peer relationship, suicide and mental health outcome, anxiety and depression.

In the case of St. Peter Claver's Catholic Parish, this habit or addiction to gambling seems to be a clear sign of a restless youth who are struggling to live a holistic life in a competitive world which requires education for one to go places. For these urban youth to immerse themselves in gambling betrays a wide disconnect between them and the evangelizers who are entrenched with the responsibility of taking care of them in spiritual matters through instructions, guidance and advice based on what the Scripture says about gambling. Even though there is no direct Biblical mention of the word "gambling" *per se*, 1 Timothy 6:10 declares that, "The love of money is the root of all evil." Proverbs 13:11; 23:5, and Ecclesiastes 5:10 encourage the followers of Jesus to stay away from desires and attempts to get rich quickly.

In *Pedagogy of the oppressed*⁴⁴, Freire talks of a society that is oppressed and gives two suggestions on how the oppressed can draw the attention of others to their plight. First one needs to show people that they are oppressed, and then secondly, inspire people to want to help you in your situation. What is astonishing is that there are still urban youth at St Peter Claver's who are doing just that by engaging in gambling, but

⁴² Ibid

⁴³ J. L Derevensky and R. Gupta. *The measurement of youth gambling problems* In *Gambling Problems in youths: Theoretical and Applied Perspectives*. K. Juwer Academic/plenum Publisher: New York, 2004

⁴⁴ P. Freire, *Pedagogy of the Oppressed*, p. 21.

no one notices. They feel ignored and with the pressures of life upon them and with the ambition to make their lives better than their parents did in bringing them up, they are willing to engage in any activity that promises a great amount of money endowing them with a ticket out of poverty. Are those responsible for their spiritual instruction and evangelization aware of this gnawing need of helplessness that these urban youth are expressing? One wonders whether the youth's cry is heeded to.

2.3 Homosexuality

Another vice the research came up with among the aforementioned youth is that of same-sex deviation which they term as "being cool" and an "exciting alternative orientation." The Christian Church in Kenya notwithstanding faith affiliation can be said to be conservers of authentic Christian faith tradition and Good News values as explicated in the Bible and Tradition. In the African traditional society, matters of sexuality of all kinds including homosexuality are not issues that are openly discussed as noted during the course of research. Despite the social changes that have infiltrated the lives of Kenyans in general and Nairobi's urban youth in particular, religious institutions seemingly continue to celebrate and assume an aura of chastity and conservatism on sexual matters while condemning sex aberrations as foreign assuming that our African society is immune to such incongruent practices. This is the kind of "innocence" reality the researcher found out among several official agents of Christian evangelization in the locality opted for.

According to Kunhiyop,⁴⁵ in his book *African Christian Ethics*, Homosexuality is the attraction of two individuals of the same gender. Homosexuality was anathema in traditional African society. Just like in the Church as earlier mentioned, homosexuality was not mentioned or talked about publicly. It was whispered behind closed doors. The fact that heterosexual relationships without offspring was frowned upon, homosexual intercourse could not even be comprehended. African leaders like Mugambe of Zimbabwe expressed a strong opposition to homosexuality and he candidly stated that such groups are against natural law and religious beliefs and practices, including societal norms and accepted values. He went ahead to blame Westerners for introducing it to Africa. Kunhiyop falsifies Mugabe's claims that they

⁴⁵ Ibid.,26,p.330ff

are not entirely true since some Northern Nigerian cultures had homosexual prostitutes both of male and female gender.

Homosexuality is a challenge that the urban youth at St Peter Claver's Church are confronted with. As the study found out, some of these urban youth are incorporated into homosexual practices while in same-sex boarding schools especially high schools and some go on living that life even in tertiary institutions, thus introducing others to the practice. Others get into it because of today's society which is dominated by technological advancement and connectivity where people are confronted with issues of liberal sexuality every day wherever they are through, television, radio, blue movies, newspapers, music, dressings and advertisements. A respondent narrated a story of how they got into homosexuality and ended up compounding it by engaging in gay prostitution to raise money for his upkeep through payment for services rendered and generous gifts from clients who were mostly from overseas and some enticing local well up tycoons.⁴⁶ A female respondent told of how she became engaged in lesbianism while still in high school. She went on to disclose that when she moved to Nairobi for tertiary education, she soon found out that there was a big available market for lesbians from both from overseas and indigenous clients. She pointed out that even to her fellow students where for as little as twenty Kenya Shillings, she would orally satisfy her fellow female students sexually. After every act, initially she used to struggle with a guilty conscience but with time as she kept engaging in it, that guilty conscience disappeared and the act felt "normal" to her.⁴⁷ Other such cases cropped up but it would be idle to document them.

The above behavior, as our Study found out is a problem which, though rather wished away and is being talked about in hush tones around dinner tables and elsewhere in seclusion, is actually a huge challenge that is taking root in the country and is actually ruining the urban youth in particular. These youth are in desperate need for counseling which as was discussed elsewhere in this Study is very hard to come by at St Peter Claver's Church. Apart from inadequate or the lack of counseling, the Office of the Youth Chaplain voiced exasperation at the lack of interest in their youth in the participation of Church activities which involve joining the choir which requires

⁴⁶ A 23 urban youth interviewed on December 20th, 2016

⁴⁷ A 19 year old urban youth interview on December 2nd 2016

attending choir practice, having weekly meetings as planned by the youth leaders, praying the rosary together, attending pilgrimages to mention but a few where they can interact with them for counseling. More than a few of these urban youth who do not participate in such Church activities cite the scandalous behavior and misconduct of some of those who are staunch choir members as a hindrance to their joining in and participating in Church activities.

Some were bold to inform that they have read a lot on sexual scandals by some clergy to whom they are expected to go for counseling. When asked how they arrived at the perception, they flashed their mobile phones and goggled on the subject to confirm their assertion. The painful misconduct by some members of the clergy has become so devastating more so among the youth.⁴⁸ They reportedly find the pretended life-style a stumbling block for their members and welfare. To the Chaplain's office, such excuses voiced out by these youth to them may not be genuine concern based on facts. They see this as an excuse given out by youth who do not wish to participate in activities of the Church out of fear of mingling with the rest to avoid closeness with others because they have something to hide which they do not wish anyone to discover. Such an existential cover-up enhances sex aberrations and a considerable number of the youth going astray.

Whatever the case may be, it is apparent that the urban youth at St Peter Claver's are facing a real moral issue as far as homosexuality is concerned but do not have a way of seeking help from those who are senior to them and their Pastors who are supposed to take the initiative in shepherding them. There is a lack of trust and also there is no suitable environment for these youth to open themselves up to the clergy, devotional groups' leaders and their parents. The youth lamented that they lack direct access to their Chaplain. They described the protocol that is laid out as legalistic and, therefore, unsuitable. Some even pointed out that their language is not understood. The idea that they share their concerns to the youth leader and then the youth leader informs the Chaplain or the Father-in-Charge of impending or ongoing personal issues of these urban youth was castigated by these youth as ineffective and lacking

⁴⁸ The heart-breaking reality and lamentation is well documented also in – Pope Benedict XV1, *Light of the World: The Pope, the Church and the Signs of the Times – A Conversation with Peter Seewald* (San Francisco: Ignatius Press, 2010), pp. 45ff.

inconfidentiality. The lack of a trained resident counselor at the Church agreeable and accessible to the youth, as discussed elsewhere, is another impediment to assist these youth who need help in matters including homosexuality.

The office of the Father-in- Charge assented to the reality that they find it difficult to know when one of their numerous youth needs counseling unless someone volunteers the information. This means, therefore, that such youth will continue suffering in silence while living a life that does not exemplify a Christ-like lifestyle where one should stand out from those in the world who propagate anti-Christian practices. In situations like this, one would not be quick to lay the blame on the Parish priest. We later came to know that he reasonably delegates ministries to the community representatives who live with the youth and attend SCCs and devotional groups with the youth.

Both the parents, lay leaders and the clergy seemingly agree that the youth know more than they themselves do in some contemporary aspects. Again this portrays the giving up of those charged with the responsibility of forming and molding these youth to be responsible adults in future living their fulfilled lives with satisfaction as outlined in the Scriptures and ecclesial teachings. The urban youth have seemingly been left alone to chart their way forward be it right or wrong, what with the fact that they know more than their seniors! Positively, however, some like St. Peter Claver's Father-in-Charge, have a passion for youth ministry but the support they get – taking into account other heavy Parish duties – is wanting.

Initially the urban youth hooked to homosexuality are embarrassed yearning to kick the incongruent habit out or at least to share with someone, maybe a peer or an authority figure who can help to emancipate themselves. We found out that fear of stigmatization holds them back. They intimated that their greatest fear is the negative labeling by society and the repercussions thereof. While the Church may be celebrated for being the guardian of morality and the conscience of the society, it should not ignore the reality of the presence and proliferation of the practice of homosexuality in the Church too, even by some clergy members.⁴⁹ In Mark 16:15, the

⁴⁹ Read more about the issue in – Pope Benedict XV1, *Light of the World*, pp. 45-50.

ascending Jesus commissioned the Apostles saying, “Go out to the whole world; proclaim the Gospel to all creation.” This “Creation” that should receive the Good News of liberation should include the urban youth at St Peter Claver’s Church who are struggling with the unpleasant yoke of homosexuality which they keep as part of their dark side undermining their identity and resulting in poor libido and expected positive assertiveness. Some youth revealed that what they hear elsewhere about sexual abuse by some clergy members becomes a stumbling block for them in seeking assistance from their shepherds too.⁵⁰

The Synod of Bishops’ *Instrumentum Laboris* (The Pastoral Challenges of the Family in the context of Evangelization)⁵¹ was opposed to marriage being seen as anything else apart from between a man and a woman as a holy matrimonial covenant empowering the consorts to be God’s co-creators in the context of “Family of God”. The Episcopal conferences showed that they were trying to find a balance between what the Church teaches as family and understanding the emerging trend of same-sex unions without passing judgment on those involved in it but bearing the obligation of duty to evangelize, correct and incorporate them as “People of God” qualified, like others, to receive God’s gratuitous grace and mercy.. From how this whole issue has been reacted to, it does not look like adequate pastoral programs in tandem with the Magisterium have been put in place to show compassion for those in it.⁵²

Admittedly, on the basis of the research, it remains an ongoing struggle. The scenario also calls for a catechesis sensitive to the “signs of the times” and pedagogy. Here the RCC comes out well for the numerous renowned institutions of learning across the country under her sponsorship offering quality education and Christian tradition cum values. Our area of study is among them.

⁵⁰ Some unpleasant exposures are surprisingly in their domain. An example is a rare book one of them showed me titled – A. W. Richard Sipe, *A Secret World: Sexuality and the Search for Celibacy* (New York: Brunner/Mazel Publications, 1990).

⁵¹ Synod of Bishops, *Instrumentum Laboris* (The Pastoral Challenges of the Family in the Context of Evangelization). 2014, Nos. 110,113

⁵² *Ibid.*, 43.

2.4 Lack of Quality Education and Unemployment

From the research, we established that a sizeable number of urban youth at St Peter Claver's Catholic Parish are students in upper primary, high school and in colleges and universities within and around Nairobi County. Those attending colleges and universities come from different parts of Kenya and ethnic communities although dwelling in Nairobi County for diverse reasons. For some of those who come from outside Nairobi, it means that they live in Nairobi oftentimes on their own away from parental scrutiny and respective cultural guidance. Our investigation showed that some of these youth stay in hostels where they have to share rooms and amenities with other students while others put up with busy relatives who live within Nairobi County who make little or no effort in mentoring them. Such factors impoverish them also in familial socialization and cultural rooting. They are further exposed to urban individualism prematurely thereby distorting the communal pedagogy they were previously socialized in.

Still among the urban youth, as our research found out, are those who dropped out of school for various reasons. These reasons include but are not limited to, lack of school fees, lack of passion for the courses they are enrolled in colleges and universities, illness, or just lack of proper motivation to stay in school. This cadre of urban youth ends up as house-helpers, vegetable vendors and hawkers within St. Peter Claver's Catholic Parish. These are often times the youth who now and then engage in running battles with Nairobi County *askaris* (City's administration police) for breaking the law by selling their wares in places not designated for that kind of trade or lack of legal permits. These run-ins do not translate into profitable trading for these urban youth since at times, their wares are confiscated by the brutal *askaris* and as we learned, they seldom get them back. Consequently, they have to painstakingly raise capital all over again to re-start their business and for those who are employed to sell the wares and earn a commission, it means they have to find a way of paying the owner an equivalent amount of the property they lost and needless to say, they do not earn a commission meaning that they sometimes have to tactfully "skip a meal to slim."⁵³

⁵³A 25 year old urban youth interview on 21st December 2016.

Another female respondent working as a house help reported facing sexual oppression and exploitation from her employer at her place of work. Apart from a lot of work that she does, being the first to wake up in the wee hours of the morning and the last to go to bed, long after the family members have gone to bed, she also recounted harrowing details of sexual harassment. Since she has no required academic qualifications after having dropped out of school at Form two, she believes she is not in any position, to source other forms of employment elsewhere. In essence, she was convinced that she is stuck in a rut and in a dilemma. To add insult to injury, her employer on top of that does not even pay her meager salary on time. When the payment is honored, it is as if a donation is being given and not her painstaking earning. We learned that the only time she gets some of her salary money paid to her promptly, is when she is rarely permitted to visit her parents who live miles away from Nairobi County. Even then, deductions are made from the meager amount to cater for dishes or utensils that she accidentally broke, like glasses or plates, including those broken by the employer's children. The rationale behind that is that it is the duty of the house- help to ensure that the children handle the dishes carefully. By the end of all deductions, she is now and then left with a pathetically small amount that will not facilitate her travel to her rural home and back to Nairobi, even if she chose not to shop for a few groceries for her aging parents whose expectations are high since the mentality is that their daughter works in the big City where people earn real money.

Such category of semi-literate "employed" urban youth attend Mass regularly, participate in the singing and dancing, even attend *jumuiya ya mtaa* (Small Christian Communities) at St Peter Claver's Church promptly. A disinterested observer would be impressed by the level of participation in pastoral activities by such youth. Nevertheless, a deeper view would reveal the deep-seated pains and struggles that the youth are going through. Reality has it that they are the ones struggling to sell their wares on the streets, others are working in the shops and houses of members of the same Church they attend and are being horribly mistreated. Yet some of the people who they work for and are mistreating them occupy prominent seats and enviable positions in Church and are treated with respect they do not deserve- at least in the eyes of such urban youth. Ironically, without the awareness of the Father-In-Charge, some are "entitled" to cater for the youth. All these happen under the radar of

misinformed clergy who are supposed to be the agents of evangelization making them cooperate, though indirectly, in the evil of double standards.

A 33 year old respondent, who fits into the age bracket of a young adult, spoke of being lured by “friendly” agents to a Middle East country where there was a promise of a good job and a substantial amount of money to be paid to her as a monthly salary and wonderful existential benevolent favors. Unfortunately what she met on arrival was entirely different. On the contrary, her passport was confiscated by her foreign employers to forcefully ground her. As time passed, it dawned on her that the promises of a fully-furnished, self-contained room complete with a television and other appliances together with a good remuneration were a mirage. It was non-existent. Instead, she was constantly brutalized and regularly insulted by her employers who the respondent could report nowhere. She lived in a small, dark room that was stuck in a corner of the compound and was not allowed into her employer’s main house unless she was to go in and clean or otherwise authorized for other reasons, which according to her never happened during her stay. She experienced a kind of legalized modern slavery.

Fortunately, she managed to escape with the help of well-wishers who picked a note she threw over the perimeter wall that surrounded her employer’s compound. By the grace of God, she finally found her way out of that country with a sigh of relief wondering why so many more young people are still being lured to foreign lands in search of imaginary riches. As a Swahili proverb states, *Bahati ya mwenzio usiilaliancha* (do not count on your friend’s fortune or your friend’s fortune is not your own). The implication here is that some youth respondents come up with something from the foreign countries that helped them to put up humble saloons, kiosks and *vibanda* (tiny commercial cubicles) for their upkeep. Nevertheless, the majority of the youth we encountered belong to the category of the unfortunate exploited depersonalized ones. They made a virtually identical disclosure that the kind of sermons and homilies they are subjected to in the Church are not only meaningless but also rather boring. They are also so foreign - though mostly given by African indigenous clergy – that they do not actually touch them thereby being pragmatically irrelevant. Underneath some seeming exaggerated sentiments, the researcher was able to draw consequential elements of truth after attending many Masses and listening to

several sermons in the course of research and confirmed the uncomfortable allegations in Masses officiated by some priests.

As explained by Wachege and Rügendo, in their article titled, “*Factors Leading to Premature Deaths of Male Youths in Karũri Village, Kĩambu County*,”⁵⁴ unemployment was a major challenge that Karũri youth are confronted with. According to their findings, the stumbling block expose the youth to various vices that they engaged themselves in leading to a disturbing number of demoralized youth premature deaths among them. The publication also reveals that lack of proper education is among the fundamental causes of Karũri youth inability to access gainful employment whose consequences are grave. Although the authors focused on Karũri youth, nevertheless, what they document holds true of the youth in our area of study too. The insights spelled out are applicable to the urban youth in St. Peter Claver’s making the study a pointer to what the youth in our locality go through.

From the foregoing, pertinent questions arise namely: what is the Church not doing right in terms of their programs to educate such youth on life issues? Are the agents of the Good News taking seriously Pope Francis’ instruction on the indispensable “new evangelization?” Are they, to use the Pontiff’s terms, smelling like their sheep? If not, what are they doing about it?

Even though St Peter Claver’s Catholic Parish has commendable enlightening programs designed specifically for their urban youth, it seems that those programs do not seem to have significant effect or major influence on the character and conduct of their youth as our Study found out. It becomes clear that the implementation is not adequately done. Neither is a follow up adhered to. One is left wondering: Could it be that the CMA and CWA who are the parents and the older generation in the Church who are expected to be role models for the youth fall short of the standards? The intimation by the clergy that the two Association members do not faithfully attend their meetings is another contribution to poor evangelization of the youth and assumption of the capacity of the sensitivity and discernment of the youth. The social

⁵⁴ P.N. Wachege and F.Rügendo, “*The Factors Leading to Premature Deaths of Male Youths: A Case of Karũri Village, Kĩambu County- Kenya*,” *IOSR Journal of Humanities and Social Science (IOSR – JHSS)*, Vol22, Issue 7, Ver. 16 9July, 2017), pp. 64-74.

learning theory by Bandura holds that learning is acquired through observation and then imitation as explained elsewhere. This means that the parents and other adults who are the role models are being observed and imitated by their children. If they were strong adherents of the Church educational programs then the youth would observe and imitate the same. And in the process have an opportunity for genuine interpersonal relationships, mutual understanding through accruing dialogue resulting in proper more meaningful evangelization.

In his book titled *Pedagogy of the Oppressed*⁵⁵, Freire comes in handy. He explains that the oppressed need to be educated in a proper manner, not just to get off their oppression, but to also be conscientized to realize also that they too are oppressors in their own ways and, therefore, in need of self-liberation too. They should also be made aware to realize that they can take advantage of the education system available to them. The 2010 *Constitution of Kenya* in Article 53 and 55, outlines in clear terms the duties of the State to both Children and Youth. Article 53, 1(b) explicitly states that, "Every child has a right to compulsory basic education."⁵⁶ In the same breath, Article 55 (a) is categorical that, "The State shall take measures, including affirmative action programmes, to ensure the youth access relevant education and training."⁵⁷ In that manner, these urban youth will realize that education is and can be a source of freedom from their oppression and restoration of authentic living. The urban youth at St Peter Claver's can take advantage of such constitutional provisions to change their situations and thus be competent for proper employment and meaningful exciting life in the City and elsewhere. They should be assisted to demand their share from devolved funds meant for them to help them acquire quality education and gainful employment.

2.5 Abortion

From our findings, we noticed that a considerable number of youth refrain from the Holy Communion because of procuring abortion. It became explicit that many are not aware of the abundant mercy of God through the sacrament of Confession whereby even abortion and other grave sins are absolved and the penitent reconciled with God

⁵⁵ Ibid.,21

⁵⁶ *The Constitution of Kenya, 2010*, Nairobi: Government Printers, Articles 53 and 55.

⁵⁷ Ibid., Articles 53 and 55.

and with the community appropriately. To many, no matter the circumstances, procuring abortion *ipso facto* cuts one off for ever from participating fully in the Church by receiving the Eucharist and that nothing can be done about it. This points to poor pedagogy on the sacraments and their healing impact. Abortion, according to our research, is a huge challenge faced by female urban youth at St Peter Claver's Catholic Church. According to Kunhiyop in his book *African Christian Ethics*⁵⁸, some factors leading to cases of abortion in the modern society were not there in the African Tradition society. He draws examples from the reasons for abortion today like, deformity and "wrong sex" of the baby verified via scanning. Such reasons or excuses for abortion were unheard of in the African traditional Society. It could be because there was no modern advanced medical equipment to predict the sex of the baby while in the mother's womb via scanning and related advanced technologies.

In traditional society, pregnancies outside wedlock were also uncommon since girls and boys were socialized to value moral uprightness and the kind of today's sex liberalization was a taboo for which there was a phobia. They were, apart from some communities, rewarded for maintaining virginity. Today, according to Kunhiyop, women are having abortions at will sometimes because of the fear of stigmatization in society if pregnancy occurs outside wedlock and the accruing burden. The need to have an abortion is also heightened if the relationship between the woman and the father of the child is not stable enough.⁵⁹ Such people who undergo abortion regardless of what triggered the option are in need of spiritual help and harbor a great desire for forgiveness from God and to also forgive themselves. In the RCC faith affiliation, this forgiveness can only be received from a priest who is the representative of Christ on earth.⁶⁰ Nevertheless, as earlier indicated, the doctrine concerning the Sacrament of Reconciliation is either poorly explicated or taken for granted by the agents of evangelization. Despite the fact that abortion presents ethical, psychological, sociological, physical and even spiritual effects on the victim, it makes it worse when one is unable to receive forgiveness for something which may or may not have been out of one's volition. Such a lacuna in propagating the Gospel of mercy significantly to the youth demands an urgent attention. It needs to be taken seriously.

⁵⁸ Ibid.,44 p.332

⁵⁹ Ibid.,p.332

⁶⁰ *Catechism of the Catholic Church, The Sacrament of the Holy Orders*, Article 6, 1546

The shocking finding is that among these abortions are at times funded by some Church leaders, employers and lecturers who, as the female youth interviewed reported were responsible for the pregnancies and are afraid of being exposed thus resorting to crude ways of covering up their deeds. The scandal involved here is detrimental to the youth who, inevitably, question the worth of their so called role models and mentors. The youth who were working as house-helpers and were impregnated by their employers ended up being thrown out of those homes ending up being both homeless and jobless. For the girls who were allegedly impregnated by their lecturers had initially faced a lot of harassment from the lecturers and were forced to give in so as to get their grades and to find favor with those lecturers. Those who fell pregnant were abandoned after receiving small amounts of money to procure abortion, or were left high and dry to resort to their own ways of survival.

Parish youth counseling hardly heal these kinds of wounds inflicted by such people in authority. There would even be a cover up in such affairs to avoid defamation. Whatever the nature of the relationship, the fear of repercussions on the impregnators, on their character and dignity causes them to throw all caution to the wind and to cease caring about the irreparable damage of psychological, sociological, gynecological and even physical and spiritual impact of this act on the female urban youth who has undergone abortion. Worse still, the above fellows who cooperate in the evil of abortion are more often than not “the first to cast stones” upon the youth who procure abortion terming them “an immoral digital generation with no respect for the elders”.

So as much as the Church seems to be doing their best to evangelize urban youth and for this case female urban youth, in its righteous indignation, it is ignoring the elephant in the room. The Church is holding these girls captive to an act that may not have been from their own volition. To make it worse these youth cannot receive absolution for the sin of procuring an abortion from the priests of their choice since abortion is considered one of the reserved sins. The forgiveness for this act is reserved for the bishop and some appointed Priests. Be that as it may, there is a challenge that arises from that from the onset. The bishop is the head of all the priests in the diocese and the delegated priests are overworked. That qualifies them as busy pastors with

many responsibilities who may pragmatically not be there on demand. Also, since a penitent is entitled to choose the confessor that enhances the fruitfulness of the Sacrament, imposing particular priests upon the faithful may not be wise. These hindrances can be protracted thus giving way to a foreboding feeling which results in these girls preferring to be quiet and suffer in silence while those responsible for the pregnancy and subsequent procuring abortions both among the clergy and the laity, continue living their lives and executing their pastoral duties unabatedly.

2.6 Technology

The era of technological advancement and related ICT innovations have reduced the world into a global village and content control virtually impossible. Such is the reality that cannot be wished away. One can send, receive or access information instantly from the internet using their computers or on the cell phone or such IT gadgets in their living rooms without having to go anywhere. We indicated earlier how well informed the youth are on some clergy's scandals by just googling their internet gadgets. Technology in itself is a positive discovery if used positively to advance knowledge or pass relevant information in time. But at the same time it can cause huge harm if manipulated negatively or with the intension of depersonalizing or exploitation or even exaggerating people's weaknesses.

Technology proved to be a mind-boggling challenge to the urban youth at St Peter Claver's Catholic Parish in Nairobi County and it is readily available. A significant number of youth intimated that they spend about 15 hours daily on their cell phones either texting, chatting on Whatsapp, updating their profiles and catching up with their online friends on Facebook, or Messenger, some of whom they have never met. They did contend also that through their cell phones they are able to solicit for sex from the opposite sex without having to go through the motions of dating and going out for lunch so as to have an opportunity to talk exposing themselves to sexual harassment and diseases like syphilis, gonorrhoea and the dreaded HIV and AIDs having been seduced by what they get from technological tools. The cell phone makes it easy for them since they are hard pressed for money together with luxurious living and may not afford going out on dates. In this way, their actions are unsupervised by their parents and they can flirt with as many members of the opposite or same sex at the

same time and even engage in all sorts of online communication where danger lurks in be it falling into the trap of pedophiles or kidnappers. Access to pornographic materials, blue movies in pictures or video forms is readily available and affordable. These urban youth can easily access these materials and download them from their phones without being charged heavily. The opportunity to download the pornographic materials privately also saves them the embarrassment of having to visit public video shops to buy them or to watch them on silver screen.

The threat of the destructive ability of technology has not escaped the attention of the Roman Pontiff. Pope Francis during his visit to East Africa addressed the young people in Kololo Airstrip in Uganda where he, without castigating the emergence of technology, however cautioned the youth against spending too much time on staring at images online that can corrupt their morals. He called it the abuse of the latest means of communication where derogatory images of sexuality which is portrayed as the norm, yet degrade sexuality and the dignity of humanity and brings no joy at the end of it but “sadness and emptiness.”⁶¹ In the Encyclical *Misericordia et Misera*⁶² (Mercy and Misery), Pope Francis reiterates his view of technology as a source of emptiness which goes along with sadness. He expresses fear of a future that has no stability because of the influx use of technology. This instability “gives rise to depression, sadness, and boredom, which can gradually lead to despair.”⁶³ He sees the need for hope to be instilled in such a beckoning situation that promises false hope by introducing unattainable happiness in a manner that is not tangible but filled with make-believe galaxies of existence. In this regard, while Priests in St. Peter Claver’s are IT literate and using the innovation to reach the youth, the same cannot be said of many Parish leaders. We found out that such technological non-compliant agents of evangelization condemn the phenomenon *en masse*. Their communication ignorance renders them irrelevant to the youth who have a passion for the innovative technology that is the in thing in the contemporary society. What is encouraging is that Pope Francis himself is IT competent. He spontaneously evangelize the youth in particular by Twitter, Whatsapp, You Tube, Email, LinkedIn, Face book and other social media mode of communication thus effectively establishing rapport with the youth. No

⁶¹ Pope Francis, In his *Address to young people* in Kololo Airstrip, Uganda, Nov 2015

⁶² Pope Francis, Encyclical Letter, *Misericordia et Misera* (Mercy and Misery), Nov 20th, 2016, no.3

⁶³ Ibid

wonder a huge number of the youth globally across races, religious affiliations and geographical localities listen and some actually dialogue with him using the same means easily paying attention to his sermons, preaching, instructions and all-embracing chats. As such, Francis continuously instill hope and Godliness to the youth despite his advanced age, nationality, unique Church status, academic qualifications, his “beingness” as a Roman Catholic and distant residence in Vatican Rome.

2.7 Devil worship

Wachege gives an elaborate treatise on devil worship in Kenya in his book, *Salvation and Being Saved*.⁶⁴ He writes that at one point, this vice drew the attention of a sitting Kenyan President who ordered an investigation into devil worship in schools.⁶⁵ This investigation was commissioned after a series of burning of schools across the country which took the lives of many students along with destruction of property. Though the results were never released to the public, the fact that the vice caught the Head of State’s eye proved that it was a serious issue.⁶⁶ Though the data was never released to the Kenyan public as earlier mentioned; it created an impression that devil worship was rampant in the country. Wachege defines devil worship as “paying homage to the devil.” This includes worshipping the devil and even sacrificing to him in exchange for money, fame and popularity. One only needs to watch the music video channels on our Kenyan televisions to see how money is depicted as the epitome of power and conquest. In another book, the author is elaborate on students’ brutality even to fellow students mainly as a result of malevolent forces.⁶⁷

Though Wachege depicts a gloomy situation in his explication of the reality of devil worship, he however gives hope by presenting a reality of God as the Creator and the devil as a creature. Manifestations of Satan may present him as a powerful being, but salvation history is not about two equals but between God who is merciful and the devil who he referred to as the father of lies. The urban youth at St Peter Claver’s

⁶⁴P.N. Wachege, *Salvation and Being Saved: An African Socio-Religio-Philosophical Touch* (Nairobi: Media Options, 2000), pp. 89-112.

⁶⁵Ibid., pp. 94ff.

⁶⁶ Ibid., 44

⁶⁷ P.N. Wachege, *Living to Die, Dying to Live: an African Christian Insight* (Nairobi: Media Options, 2002), pp. 139-148.

Church, according to the office of the youth coordinator and the psychologist attached to the Church, admitted that some of their youth have engaged in devil worship and diabolical cults though some attend Church activities. These urban youth told quire activities and practices like that of being enticed to sleep in coffins overnight for money. Initially they would gasp at the prospect of doing that but after the first night of sleeping in a coffin; they get used to it and only realize the seriousness and the significance of the act when they are already deeply involved in the cult. They mentioned peer pressure for introduction to these cultic actions where one joins to fit in or is enticed by friends, with the promises of wealth, as their reasons for getting into devil worship. One wonders what Devil agents offer to attract even Church youth that Christian evangelizers of Good news lack

Our findings showed that some of the youth were attracted to the vice of devil worship by fellow youth and they would put in so much to be a part of it. We also found that this vice promises and guarantees instant wealth for duties done as told by the urban youth. The attraction to it by the youth therefore became apparently clear. Whereas the Church expects the youth to give alms and support Church programs with money they hardly have without any returns of any physical nature, devil worship promises the same youth huge amounts of money for petty errands and deeds like spending the night in a coffin or giving in to sexual manipulations.

This is a challenge that requires much attention from the agents of evangelization, considering that one cannot really get to know who has joined a cult unless one opens up and shares their story. It needs the clergy and parents to acknowledge that Devil worship is real among the youth too, educate themselves to learn about the phenomenon and to be actively vigilant. They also have to be trained to know what they are looking for in one involved in cultism in order to help them and bring them back to the “Family of God”.

2.8 Outlawed Groups

Unemployment was cited numerously by the various urban youth at St Peter Claver’s Church as among the main reason that pushes them into outlawed groups as well as being lured into other vices handled elsewhere in this Study. According to them, illegal groups, previously mentioned, that they join have their hierarchy and a chain of

command communication-wise. It is hard to know who the leader is but they are expected to strictly obey and carry out the orders communicated to them. These acts include but are not limited to killing, disrupting meetings, causing chaos, insecurity, and many more. These outlawed groups have their structures and code of conduct that every member is required to adhere to without the slightest hesitation or question. Those who try to escape from such groups after being inducted are viewed as disloyal and risks being killed for fear of exposing the activities of the group. For those who are being radicalized, one group member who has done something wrong is killed in order to scare others and deter them from crossing the line. Absolute obedience is greatly demanded and is non-negotiable. Such outlawed groups call for total loyalty even to the point of death. To the urban youth who have joined the groups, the sense of “absolute freedom” becomes a monster that with time become too big for them to contain. No wonder though some are normally Church youth members they are in reality deeply alienated by loyalty to the illegal groups thereby living a lie.

As noted from our Study, urban youth join such groups, not just because of the love of the outlawed group or for the money but also to be appreciated and asserted as persons. Churches are perceived as a place where money is demanded for in terms of tithes and offerings, but outlawed groups promises money for work done and done well whatever it is and comradeship is enhanced. The Church seems to be a place where youth feel ignored and un-attended to. These urban youth consider the Church a place where they can only attend Mass on Sunday, sing and dance and then they start the week doing the normal things that they do every other day- hustling for a living with little or no appreciation and support as individuals thus getting poor remuneration in return. It was brought to our awareness that some youth have concluded that the Church to them is a place to ‘hang-out’ since it does not effectively address the issues that they go through or improve their self-esteem and economic status.

Another reason that was given as a fascination for the urban youth in yearning for initiation into the aforementioned outlawed groups is the desire for an identity and security. As stated in the latter sections of the Study, these urban youth live in dangerous neighborhoods where survival from one day to the next depends on one’s alertness and intuition. Belonging to a group ensures that someone is on the look-out

for one's safety. These groups also give one a form of identity, where there is security in numbers and once one is identified as a member of a particular group, some semblance of respect is given to avoid the wrath of the entire group. This therefore calls for "birds of a feather" flocking together to secure especially their lives, and to allow them have an identity that earns them freedom of movement without fear and with respect.

The scenario provides a challenge to the numerous devotional groups in St. Peter Claver's Parish and the ministering clergy: what is it that the illegal groups are exciting the youth with that they, legitimate though they are, are lacking? Has any of the evangelizing agents bothered to study these outlawed groups to learn the positive aspects in them and dialogue sincerely with their leaders with openness and honesty for mutual gain? What remedial measures should they employ in evangelizing enterprise? Our study provokes awareness and such kind of invaluable non-confrontational respectful dialogue.

The evangelizers of the Good News do not seem to understand the daily stress, struggles and existential crisis that their youth go through and instead speak "to them" as opposed to speaking 'with them'. In such a scenario, these youth see the life being advocated for by the Church, the Christ-like living standards, as unrealistic and somehow obsolete to be ideal rather than real. Their situations in life are not in tandem with the Godly living advocated for by the Church. Thus when outlawed groups approach them and promise an earning or a sort of minimum wage for work done, together with security, personal worth and identity, they easily jump at the opportunity because then they will be able to earn a living, furnish their basic needs, experience gang communal touch and assert themselves with enhanced ego. To them, that is the closest they can get to in terms of stability because the alternatives are scarce and kind of a mirage.

The Church in Her God-given mandate should provide avenues for stability of life for their youth and community sense as "Family of God" as set forth by Christ's ideals found in the Scriptures. Nevertheless, as our Study discovered, for St Peter Claver's, it is virtually the exception rather than the norm. This situation is further exasperated by the fact that the Youth Chaplain's office is an abusive department where the Chaplain

himself holds brief for other duties as well. Apart from being the Education Secretary at the expansive Archdiocese of Nairobi, which includes Nairobi and Kĩambu Counties, he is also expected to attend to the youth at St Peter Claver's in his capacity as the Assistant Parish Priest at the Church as well which is humanly unrealistic. This situation is made even direr by the death of Peter Wagah, who was the assistant youth chaplain on 8th March 2017 through a road accident. The Office of the Chaplain expressed deep regret over the death of Wagah whom they praised as someone who had exceptional organizational skills, which gave time for the priests to carry out their pastoral duties without having to engage in planning for trips and engagements at the same time. His presence took that responsibility off their shoulders and gave them time to concentrate on their already filled up trays.⁶⁸

The office of the Youth Coordinator himself in the magazine of the Archdiocese of Nairobi called, *Porta Fidei* (Door of Faith)⁶⁹, described the deceased as hardworking and dedicated individual who ushered him into youth ministry at the Archdiocese by exposing him to the practicalities pertaining to that ministry. Peter Wagah's death according to the Chaplain left a huge vacuum which will require more time and involvement from the Youth Chaplain on issues that were initially handled by Wagah. This will take him further away from the youth who are already feeling his absence. By the period of the research the replacement of the deceased had not been implemented. Perhaps the authorities do not care much about having the youth at the periphery of pastoral care and evangelization. If it was hard initially for the youth to access their Chaplain, this means that it will be almost impossible now for them to confide in their Chaplain and to seek his counsel on matters affecting them, issues that can effectively be attended to by him by virtue of his training.

Our Study found out that urban youth while struggling to catch the attention of their Chaplain are also facing a big challenge with their parents. The researcher found that the youth at St Peter Claver's apart from feeling ignored, are a despondent lot. The members of the CWA and CMA who were interviewed were in agreement with the clergy that the youth assume that they are the know it all and that the parents are

⁶⁸ For this we are grateful to the Office of the Youth Chaplain at Cardinal Otunga Plaza in Nairobi.

⁶⁹ This is taken from the magazine *Porta Fidei* (Door of Faith) published by the Archdiocese of Nairobi communications office, 2017

fooled to agree with them in this regard. Consequently, the youth have been left alone by their parents and those charged with the responsibility of evangelizing them lacking parental advice, counsel and guidance on life issues thus leaving them exposed to any form of authority figure that comes along. It is no wonder then that these youth do not feel the need to attend Seminary to prepare for priesthood. This concern was shared by the clergy who revealed that the low number of young people joining priesthood has caught the attention of the Cardinal who is also concerned about it to an extent of practically accentuating commitment to the youth in the Archdiocese of Nairobi. The Ordinary is exemplary in this ministry visiting Parishes and assisting his pastoral agents in being pragmatic on evangelizing the youth utilizing also devotional groups, *jumuiya* (Small Christian Communities) and families. No wonder the Ordinary initiated a family day for the whole Archdiocese which is a big event saturated by the youth. We were made to understand that the PMC which is a category of youth between the ages of 7-16 years old is where His Eminence the Cardinal's eye is trained upon as an important group who can be led down to the path of priesthood and to a lifetime of service to God. This credible initiative ministry to the youth should be emulated in St. Peter Claver's Parish and elsewhere by, for example, being provided with adequate empowering means that are commensurate with the demanding task.

2.9 Counseling Services

Counseling services presented a great challenge to the urban youth at St Peter Claver's Catholic Parish in areas like inadequate and impoverished discernment of the signs of the times. Experiential knowledge revealed that counseling services are not readily available at the Parish for the youth and other members in general. A counselor is requested to attend to the issues that arise when the clergy notes a troublesome youth, or when a troubled youth requests for such help. This creates another problem since someone with any given problem may not want to seek help through proxies. The idea of being on the lookout for a troublesome youth may not bear much fruit nor can it be prudent. There are problems or issues too that youth go through but do not find comfort in sharing with their parents and would prefer a trained professional to assist especially issues like homosexuality, pornography and in being a member of outlawed groups whereby to enter is easy while exiting is problematic and at times fatal. There are many other challenges that come with the pressures of academic life in universities and colleges, high schools and even work related challenges depending

on the nature of work, job insecurity the question of relationships and other life issues that call for the need for counseling.

The threat of divorce in families today including Christian families is real. It is actually on the rise. When such a separation occurs, children especially the adolescents are the hardest hit. There are real issues of urban youth who almost committed suicide because one's parents were going through a divorce which is a clear sign that things are not as calm as they seem to be. Help had to be sought from outside the counseling center to attend to the urgent need that arose. The office of the Father-in Charge recognizes the need for a resident counselor and at times involves the services of people from CUEA staff with counseling expertise where professional personnel is available at a price and Amani Counseling Center. Unfortunately since working at the Church is not their primary role, these much needed personnel can only offer so much in terms of time allocated to help out at the Church including meager remuneration from ecclesial engagement. Professional counseling calls for competitive payment for services rendered as per the sessions needed for one to get well. This becomes a challenge for the one in need of help, and the parish who engages these professionals are somehow overwhelmed with not so available funds for such special services.

The Archdiocese of Nairobi has a professional counselor/psychologist who serves the entire Archdiocese which includes both Kĩambu and Nairobi Counties. This has all indications of an overworked professional and puts a cloud over the work that he is able to do in terms of finesse, thoroughness, availability and impact. The researcher had trouble even finding an appointment with the counselor who does not have an assistant and that complicates the work even further. Whenever he is on leave or unwell or is travelling, his absence aggravates the already desperate situation in terms of counseling in the Archdiocese and more so St Peter Claver's Catholic Parish. Such is a lacuna that needs to be taken care of with the seriousness it deserves.

The fact that the sole official counselor is of the male gender presents another problem. The urban youth consists of both male and female genders. The male gender may be comfortable with the counselor but the females may not be because they may have issues that they may not be comfortable sharing with a counselor of the opposite

gender which are specific to femininity. The common practice, even in security checks, including those deployed to serve Church centers are both males and females. In a nutshell, there is a huge glaring gap where counseling services are concerned at St Peter Claver's Catholic Parish, a gap that has serious repercussion to the physical, psychological and the spiritual aspects of the urban youth at the Church. It is not a wonder then that the youth do not seem to care to make time to attend weekly meetings planned for them. They find it repelling, obsolete and unfriendly. It also explains the low number of youth who participate in the activities of the Church as confirmed by the Office of the Chaplain. They do not see the need to participate neither do they feel 'valued as youth at the Church'⁷⁰ which is supposed to be the community of communities within the umbrella of "Family of God".

2.10 Environmental Challenges

In the Encyclical *Laudato Si*,⁷¹ Pope Francis refers to the environment as 'our common home' and that any harm inflicted upon it is an infliction upon our own selves. He goes on to talk of people falling sick because of breathing in polluted air or by living in a polluted environment.⁷² Experiential knowledge retrieved from our research shows that the urban youth at St Peter Claver's Church live in a place where the environment has been abused in various ways including littering, where plastic bags and all kinds of papers are strewn all over the place and monoxide emission from huge number of cars, buses, lorries and motorbikes together with over population of pedestrians and numerous shanty dwellers. The tiny over crowded poorly planned houses they live in are uninhabitable and yet whole families are compelled to live there. There is no form or planning when it comes to the building of those houses especially the ones in Mũthurwa slums. Some of them are actually verandas that are converted or improvised since they are in great demand. The over-stretched drainage originally meant for a few families is poor and often blocked as a result of tons of waste like littered garbage and raw human waste. When the rains falls, the entire area is flooded and water seeps into the house bringing any activity including cooking or sleeping to a standstill and enhancing the breeding of mosquitoes. That is why we

⁷⁰ A 22 year old urban youth, interviewed on 19th November 2016

⁷¹ Pope Francis, Encyclical, *Laudato Si* (Our Common Home) 2015 nos 17ff.

⁷² *Ibid.*, p.20

confirmed that so many youth are infected with malaria and respiratory problems – a situation that the youth yearn to get out from by any means..

In the moment of insertion, the researcher visited the area in order to have a better understanding of where the urban youth live. The houses are too close to one another and they are small in size. In normal circumstances, such a house would have at most two occupants living in it as can be observed in the appendices in this work, yet the researcher was able to count five people living in the one roomed house as their residence. The researcher found many such dwellings each creatively converted into two rooms using a curtain, one for the parents and the other for the children regardless of their age or gender. The bad environment is aggravated by lack of basic amenities like water, poor lighting and virtually lack of ventilation. Garbage disposal is not orderly. It is simply thrown all over the place. Ablution facilities are dilapidated and pose a great danger especially when it rains and the same sewage water can find its way back to the houses. Such are the homes for many youths in our research locality.

In addition, environmental degradation persistently takes place around these areas and in a big way. It is virtually impossible to see a tree in overcrowded places like *Mũthurwa*, *Land mawe* and *Kaloleni* and if one is found, it is extremely old and not well taken care of and is in constant risk of being pulled out to make room for a new settlement. The little vegetation that is there is full of dust from the nearby dusty road. A settlementlike Quarry is a good example. The dust that emanates from the pounding and grinding of stones settles on the roofs, windows and even on the furniture. The people who live in those houses including the little children and new born babies fill their lungs with unclean air that is polluted by dust. This results in long term respiratory ailments like tuberculosis and asthma which are prevalent among the urban youth of St Peter Claver's Church.

Likewise, the youth who attend Mass on Sundays are greeted with dirty, smelling toilets that are quite unpalatable to use. The same toilets are the ones used by youth of the category of PMC who are between the ages of 7-16 years who attend primary school at St Peter Claver's Primary School which is located within the same compound as the offices of the Church together with the rectory which houses the receding Parish clergy. It is even more striking that these same dilapidated toilets are

used by the hawkers of both sexes and other business people who ply their trade around the precincts of the Church. Some of such people are victims of infectious diseases. Some others are drug addicts and alcoholics who do not care a straw in misusing the limited shared toilets. This is made possible by the lack of proper security around the Church at the period of the research. A quick walk around the Church offices and the school by the researcher revealed that though there is a security man posted at the gate, the researcher was able to walk through the gate, look around the school and back out of the same gate without anybody questioning their intentions. This is as much a security issue as it is an environmental one.

Freire in his book, *Pedagogy of the City*⁷³ aptly gives insights into the urban poor versus the urban rich and the daily struggles that they go through in terms of finances and even in politics. By coincidence, his description fits well with the reality of St Peter Claver's Church urban youth. They come from diverse backgrounds where they are facing struggles of life while in the same City there are those who are living in opulence especially the owners of the rental houses. Bujo in his book *Ethical Dimensions of Community*⁷⁴ talks about an economic world rendering the community unable to take care or to provide for citizens in a meaningful way. That in such situations, *therefore*, there is the threat of the drug trade flourishing. When that happens, the youth are the most vulnerable and greatly disadvantaged because of lack of employment and the pathetic squalid living conditions they are exposed to like those living in *Mũthurwa*, *Shauri Moyo* along *Jogoo* road and *Kaloleni*. The above expresses well the environmental shortcomings encountered by the youth the study opted for.

A visit to the Church where the researcher spent a considerable amount of time reveals the surrounding areas as a busy and bustling business center. The Church is located within the Central Business District where a diversity of public vehicles ply their trade. There is an extremely busy bus stop right in front of the Church. Christians coming for Mass or even those visiting the Church go through a very difficult time to cross over to get to the Church because of the threat of being knocked

⁷³ P. Freire, *Pedagogy of the City*, (New York: Continuum Education Publishing Group, 1993), p.30ff.

⁷⁴ B. Bujo, *The Ethical Dimensions of Community*, 1998, p. 187.

down by the menacing and fast moving vehicles. The noise pollution is analogically hell on earth.

Noise pollution is a big challenge to Christians, youth included, attending Mass at St Peter Claver's Catholic Parish. They too are so many that the same Church has two Masses from Monday to Saturday and six on Sundays – all of them saturated with large congregations. The, *matatus*(passenger mini buses)drive in very high speed outside the gate with blaring music and horns honkingand the loud and shrill voices of *makangas*(public vehicles'' conductors)aggressively competing for passengers to board their vehicles. Though the noise is very loud, there is a tendency of getting used to it with time.Even though the public address system in the Church helps during Eucharistic celebrations, noise from the surrounding precincts remains a terrible nuisance to the people in general and more so for the urban youth at St Peter Claver's Catholic Parish and particularly to the youth who attend St Peter Claver's Primary School five days a week and are expected to learn in the non-conducive environment.

The unfriendly situation in life and living in the above area of our research is made worse by people shifting from diverse settlements. The rate of people's migration to urban centers is worrying. People move from the rural areas to the City in search of a better life expecting to find jobs to support themselves and to share with their needy families who were left behind in their rural homes. Here they seek accommodation from their relatives who came to the city before them. These intended hosts may not be having enough space to put them up not to mention that they may be having little children who may be susceptible to air-borne diseases of all kinds or even a simple cold. The background of these relatives may inform that they are suffering from these diseases thus compounding a problem that is already proving to be problematic. The lack of privacy presents another challenge apart from congestion. This unlimited and unavoidable exposure brought about by lack of privacy forces the children to grow before their time. When neighbors have disagreements, they loudly utter vulgar words. These children grow up to be youth who are overly exposed to adult life and irresponsible utterances before their time. This challenge has so many long term effects on the individual and thecommunity where one lives.Such is the deplorable environmental exposure St. Peter Claver's Catholic Parish youth are socialized in.

Closely related to the above are the discriminatory and exploitative factors explained below.

2.11 Discrimination and Exploitation

The urban youth encounter vivid discrimination and exploitation both in the society and in the Church as well. The reality of depersonalization and oppression is very explicit among the above youth. The category of youth referred to as Young Adults who are between the 26-35 years old in St Peter Claver's Church has among them single fathers and mothers. Such early parent groups of youth, apart from having so many responsibilities of raising children especially with the ever escalating high cost of living, are also struggling to fight stigma perpetrated by some Church members. What Wachege and Cheronon point out in their article on family and single parenting⁷⁵ holds true also of the above category of St. Peter's youth. These single fathers and mothers are treated differently by the society at large and by the Church in particular on the basis of social status or class. As the two authors indicate, those considered poor or of a lower social class are often ignored, exploited and oppressed by people who capitalize on their disadvantaged situation in life. They are done so by some members of the society, the Church and even some clergy members. On the other hand, those from affluent families receive preferential treatment owing to the status bestowed upon them by their families' social status. The former experience practically all kinds of discrimination, exploitation and depersonalization. Worse still, the children of these children are being brought up in a very sympathetic condition.

The Constitution of Kenya 2010 in Article 55 states that: "The State shall take measures including affirmative action programs to ensure that the youth either access relevant education and training, ... employment or are protected from harmful practices and exploitation." Though the same is captured in the Constitution of Kenya which is the supreme law of the land, the implementation of the same, especially the part where the youth are to be protected from harmful practices is called into question. The youth as we initially posited feel not just exploited but discriminated against even in terms of justice for offenses committed. These urban youth grow up with the ever

⁷⁵ P. N. Wachege and F. Cheronon, "African Socio-Religio-Cultural Understanding of Family and Parenting: A Case of *Agĩkũyũ* Ethnic Community," *The International Journal of Humanities and Social Studies* (ISSN 232-9203), Vol. 5, Issue 3 (June 2017), pp. 23-28).

expanding mass media filled with news of corruption by the high and mighty in society who are never charged and convicted in any court of law in the country, yet the least offense that they committed, like stealing food in order to live sends them behind bars for years because they cannot afford bail money or a lawyer to defend them.

These youth grow up with bitterness towards those who have and with the foreboding sense of feeling that justice is selectively applied, and that the law discriminates favoring those who have as opposed to the poor. All that coupled with the discrimination by Church members leaves the youth exposed to negative radicalization, hopelessness and, worse still, premature deaths. On the latter factors, i.e., premature deaths, Wachege's and Rügendo's co-authored related case study is very applicable to the youth under study. The above and other elements leading to premature deaths of the youth as clearly spelled out do apply to the above youth ⁷⁶

These defaced youth from the lower cadre when faced with such discrimination choose to slither away into the periphery with their problems and issues un-revealed, thus remain un-attended to as they continue suffering in silence. Their self-esteem is undermined, their life proving to be a meaningless perpetual struggle hence the “compelling” inclination to suicide or dangerous living. This is a big and potent issue considering that the Church is a place for “all people” as Pope Paul IV in *Evangelii Nuntiandi*⁷⁷ emphasizes. The Pontiff instructs that, in evangelizing, the Church should not just carry out the need of proclamation of the Gospel to the multitudes and ignore the person to person contact. He further says that the person to person contact is important and in thus sharing with one another, each one benefits. He gave the examples of the Samaritan woman where Jesus had a one on one conversation which led to her liberation and she was able to share her liberation story with others. To reiterate the same, the Pope gives the analogy of Nicodemus who went to see Jesus at night to seek for answers (Mt 10:27, Lk 12:3).⁷⁸ In the same manner the evangelizers of

⁷⁶ P.N. Wachege and F.Rügendo, “The Factors Leading to Premature Deaths of Male Youths: A Case of Karūri Village, Kiambu County- Kenya,” *IOSR Journal of humanities and Social Science (IOSR – JHSS)*, Vol22, Issue 7, Ver. 16 9July, 2017), pp. 64-74..

⁷⁷ Pope Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi* (On Evangelization in the Modern World), 1975

⁷⁸ *Ibid.*, 56

the Gospel should seek to find opportunities to those in need of evangelization and share the message of liberation and, indeed, the Good News with them. In our case, the clergy as much as they want to minister to the urban youth *en-masse* should not ignore the individual or person to person contact which through Jesus' examples proved to be more effective because those encounters addressed individual needs. As such, they would be heeding to the teaching of the universal shepherd. But the problem is that they are just a few priests catering for thousands of people taking toil upon their health as fellow human beings.

Another form seen by the youth as exploitation on them is the SCC's. It was brought to awareness that many do not attend the SCCs weekly meetings because they consider them avenues for "old people" and as such irrelevant to them. The characteristics of monetary exploitation in the SCCs which they witness openly repel them too. They term them an unnecessary burden. Their financial inability is ignored when it comes to contributions that are made by the Church through the SCC's. Positively, however, the researcher found out that during the SCC meetings, plans are made for the next Sunday Mass where every SCC is allocated time at a given Mass to participate in activities like doing the readings, singing, *matega* (special offering), and even making announcements. Finances needed by the Church towards a particular project or function are communicated through the SCC's who bear the responsibility of raising that money through their members. Nevertheless, the good elements here are so meager that they tend to be inconsequential.

When this is communicated during SCC meetings, the youth who may not have the finances to contribute or to allow participate in *matega* procession choose to stay away from the Church on those particular days when their SCC is participating to avoid embarrassment.⁷⁹ This self-alienation from the Family of God results in being talked about or back-biting by the SCC members as not being Christian enough. It in turn creates enmity, suspicion, broken relationships causing them to stay away from attending Church Masses and in the end denying them much needed spiritual instruction and participation in the partaking of the Eucharist which is vital in

⁷⁹ These assertions were gathered during the researcher's attendance of SCC meetings at St Peter Claver's Catholic Parish, Nairobi County in November and December, 2016

evangelization proper. Such is the discrimination and exploitation the youth encounter which, from our observation, is just the tip of the iceberg.

2.12 Chapter's Concluding Remarks

On the basis of the background laid out in the preceding Chapter, the Chapter has explored the challenges encountered by the urban youth at St Peter Claver's Catholic Parish, Nairobi County. Through the help of Mediation theory by the Boffs, the study managed to draw out and examine challenges the aforementioned youth are confronted with. We indicated and elaborated issues like Gambling, Homosexuality, lack of quality education, unemployment, abortion, technology, Devil worship, outlawed groups, counseling services, environmental problems, discrimination and exploitation as crucial challenges the above encounter. These challenges provide the study with the necessary impetus to examine the method of evangelization that is in use at St Peter Claver's Parish in the next chapter.

CHAPTER THREE

IMPACT OF IMPLANTATION METHOD OF PROPAGATING CHRISTIANITY IN VIEW OF URBAN YOUTH EVANGELIZATION

3.1 Introduction

In relation to the preceding Chapter that handled the nature and challenges of the urban youth in St Peter Claver's Catholic Parish, the current Chapter examines the method used to evangelize the urban youth at St Peter Claver's Catholic Church and its effectiveness. It will scrutinize the impoverishing Implantation method of evangelization by early Christian missionaries, the rationale behind implantation method, its impact in St. Peter Claver's Catholic Parish, the need and relevance of Inculturation, Papal teachings on Inculturation and Inculturation messages from the Synod of African Bishops.

3.2 Implantation Method of Evangelization by Early Missionaries

Implantation method of Christian evangelization as earlier stated is defined by Wachege as the transplanting of Christianity coated with Western Characteristics and foreign elements into Africa. It is a method of propagating the Gospel that is predominantly imbued with Western characteristics, interpretations, thought forms, 'civilization' biased mentality and elements of paternalism.⁸⁰

Hegel in his book, *Philosophy of History*⁸¹, describes Africans as people who are incapable of, "developing or cultivating their own mind."⁸² He based his arguments on his observations that Africans are like little children. Hegel's theory stated categorically that black people exhibit nothing human, thus at once questioning the humanity of the African people. He goes on to discriminately label Africans as people whose conscience is yet to develop fully especially in matters to do with God and

⁸⁰ P.N. Wachege, CRS 560: *African Christian Theology* (Nairobi: University of Nairobi, 2012), pp. 37-40.

⁸¹ G.W.F. Hegel, *The Philosophy of History*, Translated by J.Sibree (New York: Wiley Book 1990) p.91

⁸² Ibid

Law which are vital for the existence of men and their self-realization.⁸³ Hegel's stand that Africans had no culture and that Christianity would give "dignity and civilization" to the people of Africa was seemingly shared by some early missionaries. It was with that similar background that missionaries came to Africa and could not find anything in the African culture that could be used for evangelization. For that reason, evangelization was almost tantamount to an obliteration of the culture of the Africans. The African culture was ignored and trampled upon by the missionaries even though it welcomed Christianity in a hospitable way into their continent and culture.

According to Wachege,⁸⁴ the missionaries who bore the responsibility of bringing the Gospel to Africa and to the Africans, notwithstanding their supposedly good intentions, ignored or trampled on the culture, and the concept of God of the Africans. The early missionaries found the African culture appalling and horrendous and thus unacceptable and needed to be "cleaned" before "implanting" Christianity laced with European civilization and presented as the true Gospel. In their minds, whether intended or not, they assumed that Africans were *tabula rasa* as far as matters religion was concerned. To them, their missionary work was a calling of conversion and of 'saving' the Africans from imminent destruction and Satanism. They apportioned themselves the 'weighty' responsibility of a self-imposed burden of delivering the Africans from their own folly, primitivism and inability to perceive the existence of God through their own culture and natural phenomena. They therefore presented Christianity that had elements of their European culture and thought categories as the true Gospel to the Africans without caring much about how that will affect them as long as they discarded their Africanness and converted to Christianity. In that way, they totally ignored the consequences of that method of evangelization which had only been exclusively applied to the Africans.

Consequently, they literally ignored the African world-view which, according to Nyamiti, consists of vitality, dynamism, sacrality, communality, anthropocentrism. They assumed that Africans had no religion, no Godly culture, no history, no hymns and no names. Still, according to Wachege, the fact that they ignored the

⁸³ Ibid., p.93

⁸⁴ Ibid., pp. 37ff.

aforementioned aspects that was within the African life and world view; it meant that they brought in a new religion, a different history. They even introduced new names where African names were replaced forthwith with what is known as a “Christian name.” They even threw away African hymns labeling them demonic mainly because of the dances and the animated way of singing, dancing and feeling. The question then arises as to why these missionaries opted to use this impoverishing implantation method as their *modus operandi* as far as evangelization is concerned.

Mugambi⁸⁵ contrasts both the early missionaries and the modern missionaries. According to him, the early missionaries had some sample of respect for the African cultures and practices while the modern missionaries beheld the African culture with so much disdain which contributed to Christianity “lacking a place” within the African culture. The missionaries though should be commended for initiating schools, hospitals, scholarships, and even for the introduction of new crops which improved the nutrition of Africans like cashew nuts, maize, potatoes and the rest. They should also be hailed for the introduction of cash crops like coffee which assisted the Africans in making a living out of the crops after the introduction of the money economy.

It should not be lost to us though that the very fact that the missionaries offered scholarships to Africans to go to Europe and the West in general to study in their prestigious institutions became the impetus that the Africans needed to examine the mode of propagation of the Good News that was presented to their continent and compared it with the way it was propagated in Western or European countries. Needless to mention, they were dissatisfied.

3.3 Reasons for Implantation Method

A number of reasons can be mentioned as to why the missionaries felt they had the *chutzpah* to write off the African culture, beliefs and traditions and unilaterally decide that their culture was the “only” way to spread the Good News. Wachege comes in handy with the following justifications:⁸⁶The early missionaries considered Africa and

⁸⁵ J.N. Mugambi, *From Liberation to Reconstruction: African Christian Theology after the Cold War*, (Nairobi: E.A.E.P,1995)

⁸⁶ P.N. Wachege, *Lecture Series, CRS 560*, pp. 37-40.

its occupants as *tabula rasa* in matters religion. That explains the attitude they employed when initiating the Gospel through a method the author calls implantationmethod of evangelization. He is explicit in explaining that the missionaries had so much contempt for the African world-view because they saw it as inferior to theirs. They saw the African culture and philosophy as backward and primitive and in dire need of chastisement. The missionaries' view, that the shrines where Africans went to worship God and their custom of venerating the ancestorsas primitive and un-Godlywere more reasons for the implantation of the Gospel. They felt that this too needed to be changed and replaced for their evangelization of the Good News to be effective. The understanding of the missionaries that Africans in venerating their ancestors were actually worshipping them, which was not true, also needed to be changed for the spread of the Good News to succeed. However Nyamiti⁸⁷discusses at length the place of ancestors in the African world-view aspect of Community. In this aspect, all those living, including the unborn, both the terrestrial and celestial beings, all form the community. Each of them has an important place in the community where their participation was expected in order for one to maintain their place in the community.

The fullness of life therefore was lived in the community, where one was expected to participate, where there had to be a relationship which was maintained. The African Philosophy of the community consists of members where each has a part to play as individuals for the good of the community and commensurate rights to benefit from. All these though must be done within the context of the philosophy of the community. The place of ancestors in Nyamiti'sAfrican world-view aspect of Community shows that they play the role of a link between the living and the Supreme Being (God). The veneration of ancestors is a show of appreciation and appeasement of the ancestors and is in no way related to ancestor worship.⁸⁸

Another reason why the missionaries employed implantation method according to Wachege⁸⁹ is they thought their mode of propagating the Gospel was the only way of evangelization. It is a mode of propagation of Christianity which Paul successfully

⁸⁷C. Nyamiti, *Studies in African Christian Theology vol. 2 – Jesus Christ the Ancestor of Humankind: An Essay on African Christology* (Nairobi: CUEA, 2006), pp. 9ff.

⁸⁸ *Ibid.*, 3ff.

⁸⁹P. N. Wachege, *Lecture Series, CRS 560*, pp. 38ff.

fought against as recorded in Acts 15 which provides a vivid example of implantation and how to curb it. In this block passage, men from Judea descended on Antioch demanding that the non-Jewish converts must be circumcised according to the Law of Moses, which the Jews held dear, if they were to become Christians. This contention brought a sharp dispute between Paul and Barnabas. The two were then commissioned to travel all the way to Jerusalem to meet with the elders, where after consultation, a decision was arrived at that the new converts did not need to be circumcised for them to become Christians. They were not to be made Jews so as to be incorporated into the Christian community. They, before being corrected, believed just as the early missionaries did that there was only one way of *Kerygma* (proclamation). That their culture alone was best suited for evangelization. They felt that Africans had to be turned into European cultures and way of life first for them to be fully Christian that is the reason why Africans had to shed their names and take on European names.

There is another reason as to why the missionaries ignored the African way of life, its customs and beliefs and chose a poor method of evangelizing. Wachege, in his *Jesus Christ Our Mũthamaki* (Ideal Elder) book is quite elaborate on the issue.⁹⁰ He points out that it is important to note the following: In their zeal to evangelize the “religiously ignorant” Africans, the missionaries did not put into consideration the fact that Christianity is Inculturational by its very essence. Jesus, the founder of Christianity, was born within a culture – more specifically, the Jewish one. He was socialized in it. He used its positive values to propagate the Kingdom of God and corrected the negative aspects. He also made it explicit that Christianity is both in cultures and yet surpasses all cultures – even the Jewish one. By implication, Jesus let it be known that all cultures, including that of the Africans, are God given and have Godly elements that need to be used in understanding and explaining the Gospel. In this regard, there is no superior culture to be imposed on others in missionary engagement.

⁹⁰Ibid., pp. 39-40.

Bujo in *Ethical Dimension of Community*⁹¹ refers to the Incarnation of God through Christ as a cultural event in itself. He asserts that for the Gospel message to grow and to be relevant, it must utilize what other cultures have to offer. It must respect the people in those cultures and their way of life and should leave the identity of the people intact. God brought Christianity through Jesus Christ into humanity and into a culture. In the Jewish Culture, Jesus did not set out to upset every single Jewish cultural practice in his evangelization. He instead used the culture to evangelize, except for those practices that proved derogatory; case in point is the treatment of women where he gave a new shift to that custom proving in his interaction with women that women counted.

The missionaries as mentioned earlier in this Study applied double Standards in their propagation of the Good News. This was observed by Africans who received scholarships to go to study in the prestigious institutions in the West. They discovered that the Gospel in the cultures of the West was incarnated into the respective cultures. For example in Greece, Christianity was Greco-Roman. This became the impetus that the Africans needed to examine the mode of propagation of the Good News that was presented to their continent and compared it with the way it was propagated in Western or European nations.

All the above reasons are as to why the missionaries employed implantation method Of evangelization in Africa resulting in some major consequences. Wachege summarizes the impact thus:⁹²Africans failed to own Christianity as propagated by the missionaries and for that reason, splinter groups were formed within the Church and sects were formed. Several Africans failed to embrace the religion as their own because they did not identify with it. Pragmatically, it remained a foreign intrusion into their culture. The tendency of the agents to Europeanize their Africanness somehow justified the mentality that Christianity is a *muzungu* (European) religion. This, therefore, necessitated a shift from the impoverishing mode of evangelization to something more acceptable and culture friendly.

⁹¹ B.Bujo, *Ethical Dimension of Community*, 1998, p.142

⁹² P.N. Wachege, Op.cit., p. 40.

The above notwithstanding, a question lingers: Did the mistake some early Christian missionaries make in employing the aforementioned unfavorable mode of spreading the good News end with them? Are our contemporary indigenous evangelizers innocent of it? Does the farfetched manner of evangelizing still recur and if so, with what effects?

3.4 The Impact of the Implantation Method of Evangelization in St Peter Claver's Catholic Parish

There is a new kind of implantation method of propagating the Good News and is closely related to the one used by some early missionaries. The *en masse* evangelization of urban youth at St Peter Claver's regardless of their cultural background, educational and or economic pluriformity including marital status etc., was revealed by our Study. As earlier mentioned elsewhere in the study, the urban youth at St Peter Claver's Church are multi-ethnic and are blessed with different cultural values. They also come from different economic and educational backgrounds. As such, they should not be lumped together with the assumption that urban youth problems cut across all of them. Even though the Church can be credited for categorizing their youth according to age, the single parent mothers and fathers are lumped as young adults together with those who are not yet fathers or mothers which again is an unlawful mixture that impacts negatively in evangelization. The priest in charge of the youth had the perspective that if the single parents are separated from the rest of the youth, they will feel stereotyped and alienated. Let it be remembered that there are many types of single parents each with specific worries and concerns.⁹³ But even so, a recent review of the situation by the researcher showed that, there are no targeted programs or any other program that focus specifically on single parent youth that have been set out by the Church apart from the choir, pilgrimages and liturgical dances which encompasses all categories of youth as earlier mentioned.

There is also a problem or a cultural divide between the evangelizer and the evangelized; there is very little understanding if any on the youth (evangelized) and the priests who represent the Church (evangelizers) on the kind of problems and challenges that the youth face in their daily lives. The fact that homilies are already

⁹³ It is wise to revisit the 31 categories identified and profoundly explained in – P.N. Wachege, *Third Millennium African Single Mothers and Mother Widows*, pp. 71-126.

predetermined also can be another contributor to the inability of priests to speak directly to issues that the youth are going through in their daily lives during Mass. This gives rise to urban youth who faithfully attend Mass with vivid emptiness and despondency since little or no one spoke to their individual needs, worries and questions. The message of the Gospel has not been inculturated to fit their situation for them to find it as a healing and redeeming agent that fosters hope in their hopeless situations. But again, one cannot expect the few overworked agents of evangelization to manage all the above though they can do better.

3.5 The Need and Relevance of Inculturation

To be able to fully understand Inculturation, the definition of the same will help shed some light into its meaning, need and relevance. Walligo defines Inculturation as follows: “The honest and serious attempt to make Christ and His Gospel of salvation even more understood by peoples of every culture, locality and time. It is the reformulation of the Christian life and doctrine into the very thought patterns of each people...It is the continuous endeavor to make Christianity ‘truly feel at home’ in the cultures of each people.”⁹⁴Closely related to this is Arrupe’s more articulate definition which reads: “Inculturation is the incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds an expression through elements proper to the culture in question but sometimes becomes a principle that animates, directs and unifies the culture, transforming it and remaking it so as to bring about a new creation”⁹⁵

These two definitions inform that it is not enough to just adapt to old methods of doing catechesis, which to our Study is an aspect of evangelization, but also to realize that Christ is the one who gives and plants the seeds of faith in every culture. For Inculturation to be successful, caution must be exercised to avoid losing the essential components of Christianity during the process but should be interpreted in a clear manner through the help of the Holy Spirit.

⁹⁴Walligo, J.M, “*Making a Church that is Truly African.*” In J.M Walligo et al, *Inculturation: Its Meaning and Urgency*(St Paul Publications, 1986), pp.20-30

⁹⁵P.Arrupe, “*Catechesis and Inculturation,*” in *AFER*, Vol.20 (1978), p.32. Pedro Arrupe’s definition was given in the preliminary page in the definition of key concepts Inculturation.

Inasmuch as there are still traces of implantation method of evangelization in the way St Peter Claver's evangelize their youth, it is evident too that some effort is being made towards Inculturation. This term Inculturation became popular after the Vatican II. The African Synod of bishop that took place in 1994, considered Inculturation as the relationship between the Gospel and the cultures where people live in as they made the realization of SCCs a pastoral priority. The work of the Gospel then is to interact with people in their own communities cultures and in the purification of their cultures and enrichment will take place Christianizing them and elevating respective values for the welfare of all. In this way, just like Jesus did with the Jewish culture, the Church should take the valuable cultural practices, purify and transform them and insert and integrate into Christianity. In the same way, Christian values are incorporated into human culture. Credit to St. Peter Claver's priests, one notices some commendable effort in their ministry though less on youth.

Since then, Inculturation has been carried out in five main areas namely: Liturgy, worship, SCCs, architectural designs, language and even in translation of the Bible into indigenous languages and also in sacred vestments. In this context we are seeking Inculturation as seen in this particular Church. As much as Inculturation according to the office of the Father-in-charge, has taken place through many ways including, clapping of hands, dancing, language, liturgy being done in indigenous languages, in architecture, symbols etc., a number of urban youth feel out of place in Church though. They expressed a desire for the abolition or "formatting" of the long prefabricated read prayers which they considered long and boring and probably were written years back and may not be practical or relevant in the present day as they give preference to spontaneous prayers during the event of the prayers of the faithful in Holy sacrifice of Mass..

We cannot talk of the Gospel without mentioning Redemption or the message of Liberation. The Gospel message is expected to redeem or to liberate those who are under oppressions of all kinds – youth included. According to Cone⁹⁶, for liberation to take place it must include Jesus' past, present, and his future or indeed second coming because it belongs to those who are struggling even though they are in faith, to free

⁹⁶J.H. Cone, *God of the Oppressed* (Maryknoll, New York: Orbis Books, 2002), p. 22.

themselves from oppression and violence.⁹⁷Such sentiments are applicable in evangelizing the aforementioned youth.

Masolo⁹⁸ outlines the many phases that Africans went through in the struggle for their identity in the face of what can be termed as “European Invasion”. They had to decide whether they should accept the identity prescribed to them by Europeans or whether they should work on coming up with their own form of identity which would be defined by themselves. This became the birth of African Philosophy where there was a Western discourse on Africa and then the African response to it. Such insights can be positively exploited in reference to evangelizing the above youth who are confronted with identity crisis.

The quest for Inculturation can be equated to the African response to Western presentation of Christianity to Africa complete with European elements and culture that was alien to Africans. This is well documented in Magesa’s book, *Anatomy of Inculturation*⁹⁹. In the book a youth leader at a girls’ school intimated her consideration of joining a Pentecostal Church because she found their prayers and worship to be less boring compared to the Catholic Church.¹⁰⁰

The talks on gender and female empowerment both globally and nationally where there is determined advocacy for women to take up leadership roles in homes, education and even in political scenes. This clamor for equality between both male and female genders has indicated the spotlight on the Church and its leadership and administrative structure, for our case, the RCC and in particular St Peter Claver’s Catholic Parish. The female youth interviewed expressed dissatisfaction to the all-male administration of the Church like in the previous mentioned male youth counselor who is expected to handle both genders. They felt that apart from them forming numbers in Church as women and youth for that matter, their place seems to be pre-determined. They were destined to serve behind the scenes and in deep humility while the men (priests) took the credit for the work done by women (nuns) in

⁹⁷ Ibid 54

⁹⁸ D. A Masolo, *African Philosophy in Search of Identity*, (East African Educational Publishers, Nairobi-Kigali-Dar es Salaam, 2011), pp 1ff

⁹⁹ L. Magesa, *Anatomy of Inculturation*, pp. 83ff.

taking care of the sick, the aged etc. This again is another form of implantation that was propagated by the Westerners and perpetuated by the African Leadership which they themselves are a product of efforts of Inculturation.

3.5.1 Small Christian Communities

The African Bishops through the Exhortation *Ecclesia in Africa*(Church in Africa) commended the development of an ecclesiology befitting Church as Family of God. In their vision and message the Church as family of God originates in the Blessed Trinity, embraces and adapts cultural characteristics of African family and should be expressed through SCCs¹⁰¹ as new way of being a Church. Trinity means God lives as a community and so should the Church. SCC members therefore are called to a life of sharing after the model of the Holy Trinity. Within the SCCs the laity becomes participants in the life of the Church as common ministers by developing new lay ministries such as that of ministry of the poor, marriages, healing, catechesis or reconciliation¹⁰² in collaboration with the ordained ministers.

The “Family of God” Church image suggests that people should not merely feel but belong in the Church as children of one Father. Belonging for the youth means they are able to identify with their Church because they trust the leadership to address their issues. The Church should offer the youth this family goodness of belonging by creating time to listen, understand, bond and deal with whatever issues the youth are grappling with and empowering them to participate in evangelization and ecclesial administrative roles. The lay ministries should strive to help the urban youth with the challenges that they face in their daily lives. These lay ministries can also help in a big way in connecting youth to job opportunities and even scholarships for furthering their education. This will serve as a way of combating poverty and also strengthening the financial capacity of the Church which in turn will be able to carry out many other charitable ecclesial ministries, like feeding the hungry.

¹⁰¹ Exhortation *Ecclesia In Africa*, 1995

¹⁰² P. Kanyadogo et al, *Inculturating the Church in Africa: Theological and Practical Perspectives*, (Nairobi: Paulines Publications Africa, 2001), p.265

3.5.2 African Leadership

While it is great that the leadership of the RCC Church and other missionary Churches too is changing face and becoming more and more African and quite astute and educated, our Study discovered that such a shift is not enough. The expectations become even higher since it is demanded of them to bring the need for incarnating Christianity among the Africans – youth included – into reality. It is also more demanded of them to initiate and bring to fruition the renowned image of the Church as the Family of God in diverse ethnic communities and changing generations that include the youth. Such is the task that is both ambitious and scaring. In our case, leadership is still unable to connect adequately with the youth and thus understand the problems that they go through and come up with tangible ways of evangelizing them in a manner that will help them live out the standards of Christ in the world of turmoil that they live in to own the Family of God's beingness. On their part, the youth should be provoked to shed their egocentrism, selfishness and idleness and stand up to play their part in the realization of such an ecclesial dynamic vibrant community of communities. They are not to hind behind the "we are neglected" excuse but show up and be involved too as baptized and confirmed energetic Church members.

3.6 Papal Teachings on Inculturation

There are invaluable papal teachings on the above subject. Below, we point out and elaborate some of them that are significant to our subject.

3.6.1 Pope Paul VI's *Africae Terrarum* (Message to Africa), October, 1967

In the Pope's own words, "The Church views with great respect the moral and religious values of the African Tradition not only because of their meaning, but also because she sees them as the basis for spreading the Gospel and beginning the establishment of the new society in Christ."¹⁰³ The Pope challenges both the clergy and the laity to be the go-between on the message of Christianity and the traditions or cultures of Africa. This is important to our Study especially where Inculturation is vital in evangelizing urban youth. The Church should seek to inculturate the Gospel message to the urban youth in a way that they can understand and apply it to their lives, so that it can affect their lives as they strive to live as young Christians

¹⁰³ R.Hickey (Ed), *Modern Missionary Documents and Africa* (Dublin: Dominican Publications, 1982), p.179-182

following in the ideals of Jesus Christ. This will enable them to carry out meaningful pastoral and ecclesial activities within the “Family of God”.

3.6.2: Pope John Paul II’s *Catechesis Trendae* (Catechesis Today), October, 1979

This was the first document from any Pope that explicitly used the term “Inculturation.” It borrows from the Inculturation of the Gospel through Jesus’ birth into humanity and into the Jewish culture, an event technically called Incarnation. He talks about the Gospel message and how it cannot be separated from the initial culture it was incorporated or inserted into, that it “has always been transmitted by means, by a certain dialogue of cultures.”¹⁰⁴As such, Christianity embraces

This document recognize that the Gospel has the power to effect change in those elements found in any given culture that are not of any value to the one being evangelized and the evangelizer. The Gospel maintains its purity when it enters into any given culture, and any value or any cultural dimension or aspect is purified as it comes into contact with the Gospel and is also elevated for better.¹⁰⁵ This assists our Study in looking into how the Gospel can be inculturated into the evangelization of the urban youth belonging to different ethnic communities with respective cultural values, so that they can live a useful life despite the challenges they face. The Pope in this exhortation implored that the Inculturation of the Gospel into all the cultures of Africa would present the Gospel message in a way that make sense to the cultures receiving it, in this case, the African culture, and in turn enable them to live a good Christian life, celebration and thought in their own way and within their own culture. As such, implantation method of evangelization has to be *ipso facto* discarded as “un-Christian.”

3.6.3: John Paul II Speech at C.U.E.A, Nairobi, Kenya 1985

In 1985, the Pope during the inauguration of C.U.E.A reiterated the importance of Inculturation of the Gospel in Africa. He pointed out two factors that he deemed as important for the Inculturation of the Gospel into the cultures Africa. The first one is that both evangelism and Catechesis are beholden to the theological interpretation from the Universal Church and the second one is that every form of evangelism

¹⁰⁴ John Paul II, Encyclical Letter, *Catechesis Traendae* (Catechesis Today), 1979, no.53

¹⁰⁵ Ibid

should not lose sight of the values found in every culture that can be beneficial to the Church's life.¹⁰⁶ African theologians thus are tasked with the responsibility of bringing out the intrinsic values of their given cultures and merge them together with the message of the Gospel which never changes then introduce it to the cultures in which the Gospel is being preached.¹⁰⁷ This helps our Study in bringing out the implications, to identify recommendations, and areas for further Study. In a nutshell, the Pope's visits to Africa and his pronouncements and teachings, trained people's thoughts towards Inculturation of faith and the dignity of humanity in Africa as a whole.

3.7 Inculturation Messages from the Synod of African Bishops

The Synod Fathers in *Ecclesia in Africa* (The Church in Africa)¹⁰⁸ re-emphasized the important evangelization via Inculturation where catechetical instructions come to life. "Inculturation includes two dimensions...the ultimate transformation of authentic cultural values through integration in Christianity, and insertion of Christianity into various human cultures."¹⁰⁹ The climax of the instructions is the provision of the renowned image of the Church as the "Family of God" which has been revolutionizing the approach to evangelization for better and in a more inclusive manner. Nevertheless, as our research found out, the perception remains a worthy ideal to be realized.

To the Synod Fathers, Inculturation is urgent and is of utmost importance for the propagation and rooting of the gospel in the continent of Africa. Inculturation is the main ingredient of Evangelization and at the same time a challenge to the Church in Africa in the 21st Century. At the same time they call upon the Church to consider the changes in society of economic, political, cultural and social nature and be ready to pursue the process of Inculturation without the threat or possibility of syncretism. In *Africae Terrarum*.¹¹⁰ The Synod Father's affirmation was that "a serious concern for a true and balanced Inculturation is necessary in order to avoid cultural confusion and alienation in our fast evolving society."¹¹¹

¹⁰⁶ John Paul II, "An Address at the Formal Inauguration of CHIEA-Nairobi", in J.M.Walligo (Ed), *African Christian Studies* (Nairobi: CHIEA Publications, 1985), Vol,1 p.2, Also see C.C.A Majawa, op cit, p.74

¹⁰⁷ Ibid

¹⁰⁸ John Paul II, Post Synodal Apostolic: *Ecclesia in Africa* (The Church in Africa), Pauline's Publications Africa, 1995, no.59)

¹⁰⁹ Ibid.,67

¹¹⁰ Ibid.,98

¹¹¹ Ibid 67,48

3.8 Chapter's Concluding Remarks

In relation to the preceding Chapter Two, this Chapter has examined the method used to evangelize the urban youth in the aforementioned locality and its effectiveness. It has scrutinized the impoverishing Implantation method of evangelization by early Christians, the need and relevance of Inculturation, Pope's instructions on Inculturation and Inculturation messages from the Synod of African Bishops. The above enables the study to progress to the next Chapter that deals with some Church doctrines and theologians' insights into evangelization.

CHAPTER FOUR

SOME CHURCH DOCTRINES AND THEOLOGIANS' INSIGHTS INTO EVANGELIZATION

4.1 Introduction

Having looked at the impact of implantation method of propagating Christianity with regard to evangelization of urban youth in the preceding chapter, this present Chapter will explore some of Church Doctrines and Theologian's reflections on Evangelism and to all people in general which are vital to our Study. Since we do not want to repeat what has already been elaborated in the previous Chapter, the current one will be very brief owing to the very affinity it has with the previous one.

4.2 Post Conciliar Documents on Evangelization

The Synod Fathers likened Africa to the man in Luke 10:30-37 who was beaten up and left for death by the roadside. A number of people passed by and none of them except the Good Samaritan stopped by to help him. In the same way, Africa according to the Fathers is strewn with disabled people, both young and old lying by the roadside in need of a Good Samaritan. Pope John Paul II in Post- Synodal Apostolic Exhortation *Ecclesia in Africa*¹¹²(Church in Africa) encourages the Church to be a refuge and a Good Samaritan to those who are in need¹¹³. This will be a good form of evangelization. For the case of St Peter Claver's Church, the urban youth can be equated to the man in the Lukan Gospel, dying by the roadside with intoxication of liquor, drugs, or having been beaten up by County *askaris* for selling their wares on pavements. The Good Samaritan for their case should be the evangelizers themselves. They should offer an ear and a place for these youth to find refuge as they struggle to break free from vices that confront them daily in their lives.

4.3 *Evangelii Nuntiandi* (On Evangelization of the Modern World)¹¹⁴ by Pope Paul VI. Here the Pope insists that evangelization is the main mission of the Church. He asserts that: "It is a task and mission which the vast and profound changes of

¹¹² Ibid

¹¹³ Ibid.,41

¹¹⁴ Pope Paul VI, Encyclical, *Evangelii Nuntiandi*(On Evangelization In The Modern World), Dec 8, 1975,no's,13,14.

present day society make all the more urgent.”¹¹⁵ The Pope goes on to illumine the fact that the Church today is as a product of the evangelization of Christ. Scriptural basis for evangelization can be found in the following in Mt 9:37, Jn 3:34-36, Acts 5:42, Acts 18:9. This being the case, it is the ecclesial duty and obligation to nourish all with the Good News giving hope to all – youth included.

It therefore means that evangelization is something that the Church and Her members can run away from. Both the common priests and the ordained ministers are called upon to play their role in spreading and deepening the Gospel. It is the duty of all Christians to evangelize and that has to be done through deeds, word or both and their life style. Evangelization is also bound to come from the love that one shows to all discriminating no one on the basis of ethnicity, gender or even generation. As described in 2Cor5:14, we are impelled by the love of Christ to proclaim Him wherever we are. This comes from the desire for all people on earth to know Christ and His liberating message of salvation as fellow brothers and sisters. The Encyclical further states that evangelization will remain the axis or the core and also the peak of its power, that is to say that in Jesus Christ, salvation to all men is given as a gift of the grace and mercy of God.¹¹⁶

4.4 *Redemptoris Missio* (The Mission of the Redeemer) on Evangelization¹¹⁷ is a call to actually get involved in a new evangelism by Pope John Paul II as an important moment where the Church is expected to go out and re-evangelize those Christian communities who had been evangelized before but have become “cold in their faith” and also to the mission of the Church to the nations or places that are deprived of the Gospel.

The new evangelism as elaborated in the Papal document is not about simply passing on doctrine but it is also a determined endeavor in passing on the doctrine imbued with persuading Christological touch and inspiration by the Holy Spirit. This is because God’s kingdom is not a doctrine or even a Church problem that can be interpreted in anyway. It is about Jesus who bears the image of God, the invisible

¹¹⁵ Ibid, no.14

¹¹⁶ Ibid, no,14,15

Godin collaboration with the Holy Spirit. There is no avenue for the kingdom of God to be separated from Jesus because it will lose the depiction of the revealed kingdom of God that was preached by Jesus Christ. The Church is therefore called upon to evangelize in an integrated manner because Christ himself commanded it in the Great Commission in Mt 28:19-20. From the Great Commission, it is evident that this task of evangelization is unending; it shall be done until all nations come to Christ and no part of the world be it Judea, Galilee, Samaria or anybody – youth included – is to be excluded (Acts 1:6-8)..

4.5 Pope Paul VI's Instructions on Evangelization

The Pope in his Apostolic Exhortation *Evangelii Nuntiandi* gives the example of Jesus as the first evangelizer who mandates the evangelizing Church¹¹⁸ and portrays of the family as the primary unit of evangelization. This gives an opportunity to parents to pass on the faith to their children. The same applies to grandparents who are part of this family and which reflects the African culture and the African worldview which reflects the community or communality where the grandparents pass religion to younger generation within the extended family where the living and the dead, the born and the unborn are included.

4.6 *Ecclesia in Africa* (The Church in Africa) on Evangelization

In "*Ecclesia in Africa*,"¹¹⁹ the Synod Fathers emphasize the importance of evangelization to Inculturation. Inculturation is where catechesis comes to life in various cultures. It includes two dimensions "...the ultimate transformation of authentic cultural values through integration in Christianity and insertion of Christianity into various human cultures."¹²⁰ To the Synod Fathers, Inculturation is urgent and is of utmost importance for the propagation and rooting of the Gospel in the continent of Africa. Inculturation is the main ingredient of evangelization and at the same time a challenge to the Church in Africa for this millennium. At the same time the Synod Fathers calls upon the Church to consider the changes of economic, political, cultural and social nature, and be ready to pursue the process of Inculturation without the threat of syncretism. The Synod Father's affirmation was

¹¹⁸ Pope Paul VI, Encyclical *Evangelii Nuntiandi* (*On Evangelization In The Modern World*), Dec 8, 1975 no's, 6, 7, 8.

¹¹⁹ Ibid

¹²⁰ Ibid

that “a serious concern for a true and balanced Inculturation is necessary in order to avoid cultural confusion and alienation in our fast evolving society.”¹²¹The agents are reminded that it is not a one off event but an ongoing process that requires sensitivity to the signs of the times.

4.7 Synod of African Bishops on Evangelization

According to the Synod of African Bishops which was held in 1974, it was agreed that the family is the primary unit of evangelization. This therefore gives the opportunity to the parents to pass on the faith to their children. The Holy Father acknowledges the special place that young people occupy in the Church therefore considered as the future of the Church. In World Youth days, numerous opportunities are created for faith to be handed over to the youth, through prayer, strong teaching, and the feeling of togetherness. In as much as these gatherings are beneficial to the youth, reality calls for the need to have the same followed up at the local Church level, through initiation of programs tailored to help the youth feel like they have an input in making decisions that are relevant to them and that will impact their lives. The core of all these is the hope that the youth will then be impacted positively and that same impact of change in their lives can by extension affect others and in the long run contribute to the growth of the Church.

During the Synod of African Bishops, Jesus was often referred to as the “Good News of God”(Mk 1:1; Rom 1: 3). Jesus was and remained the best example of an evangelizer.¹²² The aspects of Evangelization include the proclamation of the Kingdom of God for all as the most important aspect of ministry since the the Kingdom of God is paramount (Mt 6:3).

4.8 The Synod of Bishops, *Intrumentum Laborison* Evangelization

*Instrumentum Laboris*¹²³ describes the pastoral challenges of evangelization as quite complex. The present situation of life presents the Church with challenges of family. The family is constantly being defined differently depending on the progressiveness

¹²¹ Ibid., 67,48

¹²² Pope Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi* (On Evangelization In The Modern World), Dec 8, 1975, no's 6,7

¹²³ Synod of Bishop III, Extraordinary General Assembly, *Instrumentum Laboris* (The Pastoral Challenges of the Family in the Context of Evangelism).2014

of a country. What was initially considered as “regular families” are reducing at a high rate and giving rooms to various other forms and definitions of families. Apart from single-parent families, the Church also has to contend with homosexuality which is described by the Synod Bishops as “irregular situations”. Even though the Church does not permit or approve such un-natural practices, it is still called upon to attend to these arising situations.

On single parent family situation, it is prudent to note that there is an actual growth of single-parent families, which comprises of at least thirty one categories as explicated by Wachege.¹²⁴ This therefore calls for serious consideration by the Church since this single parent families of whatever category as informed by Wachege and Cheron, live in poverty and have to leave their children with other family members or friends for those living in the city with no family around, to then go and try to eke out a living. This type of care for children creates issues of psychological and even sociological nature. There is also the phenomenology of the un-attended to children in the streets referred to as “street children” who end up in the streets because of the untimely death of their parents, thus disenfranchising the children forcing them into the streets, others run away from home due to mistreatments or lack of basic needs. The Church is called upon to seriously consider evangelization of these unique family set-ups that can no longer be ignored and must be incorporated into the “Family of God.”¹²⁵ The Synod Fathers sees the main goal of evangelization as that of transformation, baptism and living by faith.¹²⁶ For faith to survive, it has to be lived through a culture. It is therefore the duty of the Church to have a discourse with culture in order to lead them to faith and in turn go through the process of purification.

4.9 *Familiaris Consortio*: (The Family in the Modern World) on Evangelization

Pope John Paul II, in *Familiaris Consortio*, talks of the rights that children have and that their respect as children and human beings together with their dignity, should be preserved when they are in good health, but it is equally important to extend the same gestures of kindness and care when a child is, either unwell or ill, when in dire need for help or in deep suffering.

¹²⁴ P.N.Wachege, *Third Millennium African Single Mothers and Mother Widows: Ethno-Religio Philosophical Touch*. (Media Options, 2003), pp. 71-124.

¹²⁵ *Ibid.*, pp.75, 139,140.

¹²⁶ *Ibid.*,61.

In the general assembly, of the United Nations of October, 2 1979, the Pope expressed joy that children can be found in any corner of the world. That without children or a new generation it would be difficult for any country to envision any kind of future. The pontiff singled out, “acceptance, love, esteem....emotional and spiritual concern...”¹²⁷, for every child born into the world is paramount. The same would thus enable the children to grow “in wisdom and in stature and in favor with God and man” (Lk 18:16, Mt 19:14).The same can benefit the evangelization and growth of St Peter Claver’s Catholic Parish by laying a strong foundation for their young people through proper evangelization of the families who in turn will team up with the clergy in evangelizing their children through praying together, reading scripture, and living a life that portrays Godliness.

4.10 *Misericordia et Misera* (Mercy and Misery) on Evangelization

Pope Francis in his Apostolic Letter, *Misericordia et Misera*¹²⁸ given at the conclusion of the year of Jubilee of Mercy, explicates that mercy is vital and indispensable in the Church since forgiveness from God is given abundantly through His mercy. Quoting from Jn 20; 22-23: “Receive the Holy Spirit: If you forgive sins of any, they are forgiven; if you retain the sins of any, they are retained,” the Pope lays the foundation as to what the future holds in terms of evangelization and how it will be shaped by the mercy that was experienced during the year of Jubilee.

The issue of abortion as one of the reserved sins is a pertinent issue that the Pope in the encyclical sought to address. Initially, the absolution of the grave sin of abortion was left to the bishop to absolve. That as we earlier noted caused a lot of despondency among female urban youth at St Peter Claver’s Church, where some of those interviewed failed to make the appointment to make confessions to the bishop and instead chose to be silent and instead opt to go to another Church to receive the Holy Communion to avoid a scandal in their local Church. The significance of this timely Papal document is that it empowered all priests who initially could not give absolution to those who procured abortion to prudently render this crucial service as Christ would. This in effect allows the urban youth to receive sacramental absolution at the

¹²⁷ Pope John Paul II, Encyclical *Familiaris Consortio* (The Family In The Modern World) 2012, no, 26

¹²⁸ Pope Francis, Encyclical *Misericordia et Misera* (Mercy and Misery), 2016, no’s, 12

parish of their choice and to any priest, thus goes a long way in evangelizing this youth into a strong communion with the Church. He summons the evangelizers to have a passion for transmitting and implementing such forgiveness and mercy to all as a priority in ministering.

4.11 Pope Paul VI Instructions on Evangelization

In *Evangelii Nuntiandi* (On Evangelization in the Modern World)¹²⁹ Pope Paul VI maintains that the Church should embrace and utilize mass media and the internet to propagate the Gospel. He is emphatic that these innovation should be used as tools for evangelizing but with prudence. That catechesis or even the deepening of matters of faith can no longer ignore this means of social communication. If this form of communication is used in a positive manner, it will ensure that the message of liberation will reach a large number of people instantly. The challenge though is that though the message can reach large numbers of people instantly, there is a concern as to how it can reach many people instantly but it may not be able to reach the hearts of people as individuals and to inspire commitment to the liberating message of the Gospel. St Peter Claver's Church should be quick to find a positive alternative to technology that is influencing their urban youth holding them captive to what Pope Francis in *Misericordia et Misera*¹³⁰ that it only leads to "sadness and emptiness."¹³¹ Such are among the Church doctrines and reflections from theologians which, as explained, should help the common and ordained priests in making evangelization more significant particularly to St. Peter Claver's urban youth.

4.12 Chapter's Concluding Remarks

After looking at the method of evangelization at St Peter Claver's Catholic Parish in the previous Chapter, the present Chapter looked at various Church doctrine's and theologian's reflections on evangelization, where it was noted that the Church as a whole should be involved in evangelization. That the family is the initial evangelization unit where parents seek to pass on Christian values to their children through the way they live, how they speak, by praying together and by generally living out Christian ideals and values. In this manner as we saw from the Social

¹²⁹ Pope Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi* (On the Evangelization in the Modern World), 1975.

¹³⁰ *Ibid.*, 106.

¹³¹ *Ibid*

Learning theory of Bandura, the children will learn by observing, imitating, and then finally modeling up their lives after their parents. The clergy too is called upon to have a touch of Christ as they pass on the message of love and liberation of the Gospel to those who need it. The Chapter has spelt out that the Church not only has well trained evangelizers. It has also shown that there are timely comprehensive ecclesial instructions and theologians' reflections that need to be exploited towards a more meaningful evangelization - in our case, upon the urban youth in the locality we opted for and elsewhere.

All these, together with the tenacious research and exposition in the earlier Chapters gives us a sound background for the final Chapter to come up with a summary of the study, draw out implications and emerging recommendations with areas for further Study and conclusion.

CHAPTER FIVE

SUMMARY, IMPLICATIONS OF THE STUDY, EMERGING RECOMMENDATIONS AND CONCLUSION

5.1 Introduction

After exploring and subsequently analyzing the various insights in the preceding chapters, it is at this point that we can confidently make a summary of the Study, draw its implications, and make recommendations as well as point out areas for further research. The summary of the study includes the spiritual, catechetical, and pastoral implications together with emerging recommendations, areas for further research and conclusion.

5.2 Summary

The Study has examined the role of the Church in evangelizing urban youth of St Peter Claver's Catholic Parish, Nairobi County. It was done by investigating the nature of the urban youth and the challenges they face.

The goal of the study was to examine whether urban youth in St. Peters Claver's Parish Nairobi County are adequately evangelized in Christianity by the agents of the Gospel to enable Christian principles guide and guard them in their existential daily lives' challenges in the City and elsewhere. The specific objectives included scrutinizing the multi-ethnic urban youths in St. Peter Claver's Catholic Church Nairobi, the diversified evangelization activities they are engaged in and the reality of their situation in life. It also served to create awareness that implantation method of propagating Christianity contributes greatly to ineffective evangelization of urban youths in St. Peter Claver's Catholic Church Nairobi and to verify that the RCC has well trained agents of evangelization, comprehensive doctrines, adequate theologians' reflections towards evangelization of people in general and the aforementioned urban youth in particular and to bring out the implications, emerging recommendations and to identify areas for further study.

The study's main hypothesis which was put to test is that St Peter Claver's Nairobi urban youth are not adequately evangelized to empower them enough to live Christ's standards in their concrete everyday lives in the city and elsewhere. The Specific

hypothesis were as that despite their peripheral pastoral involvement in ministry, the large number of urban youth and St Peter Claver's Catholic Church Nairobi are poorly evangelized in integrated pastoral ministry which is of little or no use in their situation in life. That urban youth encounter contemporary challenges that can be addressed through proper evangelization in the absence of the impoverishing implantation method. Apart from well-trained agents of evangelization who these youth are predisposed to, there are also comprehensive Church doctrines and theologians' reflections not just for people in general but also for the urban youth at St Peter Claver's, Nairobi urban youth which should be exploited to that end.

The Inculturation of the Church doctrines and methods of evangelization comes in handy in drawing out recommendations that emerges from the Study. The various implications that can be used to further equip these youth to handle the problems they face effectively were exposed. This in turn is expected to assist this youth to be better Christian urban youth within the "Family of God" framework. Three theories guided the Study namely: Social learning theory which is propped by Bandura; mediation theory expounded by Leonardo and Clodovis Boff; and redaction criticism theory whose exponents include Bornkamm, Kasemann, Fuchs and Conzelman. The three complementary theories were used to in order to arrive at the main goal and objectives of the Study.

The Study has created awareness that despite the urban youth seeming like they are well evangelized through their involvement in pastoral ministry, the exposed reality has it that they are not. The kind of evangelization they are receiving imbued with elements of implantation method of delivery and insensitivity towards the signs of the times does not serve them well. In this case our Study did shed the light on this and also sought to inspire other related studies on the same or on similar situations so as to further establish challenges in similar or emerging co-related situations and thus complement this Study.

In tandem with the above therefore, the Study has illumined some of the contemporary challenges encountered by Nairobi's urban youth in St Peter Claver's Catholic Parish such as gambling, homosexuality, technology, environmental challenges, insecurity and survival, abortion, lack of quality education and

unemployment, devil worship, discrimination and exploitation. We were careful to point out that these impoverishing factors are not a confine of the aforementioned which we opted for as a case study. The Study in light of these issues impresses upon the Church, the community and the family to pay attention to these challenges that the urban youth face in the present Society to help them live according to the standards disciples and followers of Jesus Christ are expected to adhere to. The Church leaders, communities and the family are called upon to read the “signs of the time” and make haste to empower their youth with values and tools necessary for combating these contemporary challenges as well as involving them for their welfare and well being of the others.

The Study created awareness that urban youth are not well evangelized also because they are too busy with many activities like school, work, their social life and enticing innovative practices like gambling and craze foreign entities. There are too many youth and few priests which makes it very difficult to reach all of them adequately.¹³² There is also the issue of fluidity among the urban youth. A good number of them are in Nairobi mainly for academic purposes where they are enrolled in colleges and universities in and around the City. This therefore reveals that a new mode of evangelization has to be developed to further strengthen the youth and to enable the Gospel to come alive to these urban youth in a way that they can identify with and easily apply it in their lives and participate in the endeavor so as to own it.

Our Study also discloses that the youth, among them urban ones, are considered as important¹³³ and ought to play vital important roles within the Church and the community at large. The youth are therefore called upon to even evangelize others just like Pope Paul IV in the Apostolic Exhortation, *Evangelii Nuntiandi*,¹³⁴ implores that the youth should be better trained and prepared in evangelization so that they can have the mandate and the impetus to become “apostles of youth.”

Subsequently, it was explained that though the youth and devotional groups are fertile grounds for finding marriage partners, the premature engagement of the youth in

¹³² St Peter Claver’s Catholic Parish, Nairobi, *Strategic plan*(2012-2016), Nairobi: Schema Services,2012

¹³³ John Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi* (On Evangelization in the Modern World). Dec, 8,1975,no,72.

¹³⁴ Ibid.

sexual intercourse exposes them to Sexually Transmitted Diseases (STD's) including HIV and AIDS. Even though the Office of the Chaplain denounces premarital sex based on Scriptures, and preaches abstinence within Church tradition to these urban youth, experiential knowledge showed that it is not so practical in our promiscuous liberal society. This does not in any way discourage the Chaplain and other evangelizers from pressing on with the message and even holding *mbuzi* (goat) parties to advise them on the values of maintaining sexual purity and embracing positive, constructive life skills so as to live a better life in this world. The question remains as to whether the message as relayed to this youth is in tandem with the "signs of the times" and effective mode of delivery together with un-packaging useful theologians' related reflections for it to sink and bear fruit.

The Study also examined the Church doctrines and theologians' reflections where conclusions were drawn what we found to be the expectations of the Church in proper evangelization of their communities generally and of their urban youth in particular. For that we looked at Encyclicals, Apostolic Exhortations and scholarly input that spoke to the need for Inculturation of the Gospel into the culture of the people and by extension the urban youth in order to make them own the gospel and live by its ideals. The summary therefore allows us to draw three interrelated implications namely, Spiritual, Pastoral and Catechetical implications explained as follows;

5.3 Spiritual Implications of the Study

The Study encompasses various aspects that will hopefully have far-reaching ramifications in improving the spirituality of the urban youth at St Peter Claver's Catholic Parish in Nairobi County and in other places. The Christian values imparted to these urban youth through Christian evangelization will go a long way in confronting the challenges they face in their daily lives. The agents of the Good News should, therefore, realize that proper Evangelization will result in a youth who are well prepared spiritually to wade through the daily crisis that we mentioned earlier in this Study, and still have the ability to make a sound decision, grounded in Scriptural insights and Church instructions and thus live exemplary lives. The Gospel and Christian Tradition should be disseminated to these youth in a way that they can easily apply it to their lives.

The above provokes both the clergy and the laity, especially the parents, to present themselves as role models to the youth for their spiritual formation. We reiterate that Pope Francis in the Encyclical, *Amoris Laetitia* (The Joy of Love), asserts that in order to be successful in raising children, faith has to be handed to them by parents before the children are presented to the Church. The parents are the very first human beings that the children will learn from through observation, imitation, and then model their lives then apply the same to their own lives, as alluded to by Bandura. In essence it means that the children will emulate the spiritual values their parents hold and live out in their daily lives. The parents are thus called upon to lead Godly lives at home and elsewhere and to engage the children in prayer and existential activities. They should realize the ‘restlessness of their youth’ and should seek out ways of bringing their youth through practice by, for instance, complying with modern innovations like the “ubiquitous” ITCs and correct understanding of changing and changing generations. With such qualities, they will be more empowered to have significant integrated youth spirituality.

5.4 Catechetical Implications of the Study

These implications have a loose affinity with the spiritual ones above. It is therefore important for our Study to draw implications of catechetical nature that will aid the clergy and laity as well, including urban youth to better understand and carry out evangelization of people in general and urban youth in particular within God’s Family. The study calls upon the clergy to put more emphasis on useful youth programs vis-à-vis the changing times and contemporary problems so as to empower the urban youth to live as responsible talented Godly people. For that reason, those charged with the responsibility of formation and dissemination of catechetical instructions should be adequately prepared to ensure that they have a proper understanding of the youth, their worries and concerns as they formulate catechetical materials that will encompass every aspect of life that have to be ongoing.

This will encourage the urban youth to be responsive and thus actively participate on catechetical programs and in essence be involved in evangelizing their peers as stated by Pope Francis in *Evangelii Nuntiandi* and come up with a mechanism to track their youth to ascertain whether the programs that they have are helping them play their God-given role to evangelize these youth effectively. The clergy should seek to read

the “signs of the time”¹³⁵ and position their homilies towards addressing the pressing needs of the current situations of life of their urban youth. The study reminds the Church that she should carry the responsibility of reading the signs of the times and interpreting them”¹³⁶ to respective community members according to their specific milieu, status and generation. Such is a fitting message for the clergy in lieu of the changing times and cultures and the creation of new lifestyles and challenges that their congregations and especially the urban youth are facing, like homosexuality for example, and find a way of giving hope and using the Gospel to liberate those who are facing oppression through their lifestyles and in their day to day living. Apart from just learning and memorizing scripture and the 10 commandments, the youth should instead seek to live out the values that are represented in the Ten Commandments.

Drawing from the study, we reiterate that in the fourth General assembly of the Synod, Pope Paul VI emphasized that catechesis is distinct from all other ways of presenting the Gospel of Liberation. According to the Pontiff, catechesis must be presented in a systematic relevant way that is set to achieve a particular goal. It must not be complicated or obsolete. At the same time it must not try to solve all recurring problems singly. It should instead strive to deal with the essentials in close collaboration between ordained ministers and common priests. Catechesis must also go beyond preaching, it must transcend, “proclamation of Christian mystery”¹³⁷ but include *didache* (deepening the faith) for it to be complete. It also must be open to factors that are entailed in Christian life irrespective of one’s gender, ethnicity and generation. For catechesis to be effective, it must be connected with “personal, family, social, and ecclesial life.”¹³⁸

5.5 Pastoral Implications of the Study

This Study calls upon the clergy at St Peter Claver’s Catholic Parish to re-look and re-evaluate the programs set out for their urban youth in their Strategic Plan (2012-2016)¹³⁹. The re-evaluation should identify and improve or do away with those programs that are ineffective in the evangelization of urban youth. They should also

¹³⁵ Vatican II, *Gaudium et Spes* (The Church in the Modern World), 1965, No. 46.

¹³⁶ *Ibid.*, 62.

¹³⁷ John Paul II, Encyclical *Familiaris Consortio* (The Family in the Modern World), Nov, 22, 1981, no, 21.

¹³⁸ *Ibid*

¹³⁹ *Ibid*

guard themselves from implantation manner of evangelization which, as the study found out, did not end with early Christian missionaries. An effort should be made to realize the good ideals they have in their strategic plan which, in our opinion, would go a long way in making their evangelization more fruitful to the laity and the youth in particular.

The challenges faced by African youth to include, illiteracy, idleness, poverty and drugs as highlighted by Pope John Paul II in *Ecclesia in Africa*,¹⁴⁰ should be tackled with the seriousness they deserve for a more significant propagation of the Good News. He asserts that for these youth should liberate themselves from these challenges - and we are in agreement with the papal counsel. This Study therefore calls upon the clergy to employ the Mediation theory of insertion to insert themselves into the challenges that their urban youth are facing, to better understand them and the challenges they face for the purposes of better evangelization, and to facilitate skills for their youth to move past these challenges utilizing the theory's threefold aspects namely social analysis, theological reflections and praxis.

The evangelizers of the Gospel should take into account the different categories of Youth at St Peter Claver's Catholic Church, and their peculiar problems and through redaction theory sourcing from the Word of God as to what the will of God is for their urban youth, pertaining to the disturbing contemporary existential issues. They should also bear in mind that even in those categories of youth, there are other un-official categories (according to their categorization) especially in the category of Young adults as the study brought to awareness. In this category there are single mothers and single fathers too of different causes and types. There should be a program developed specifically for this category so that their needs without necessarily singling them out of the category they are under. This will help them better serve them in the "Family of God" especially with the contemporary challenges bedeviling our society.

Another crucial pastoral issue is that one we spelled out based on Vatican II, *Gaudium et spes*¹⁴¹ which calls upon the Church to read the "signs of the times" since "the Church

¹⁴⁰John Paul II, *Post-Synodal Apostolic Exhortation: Ecclesia in Africa* (The Church in Africa). Nairobi: Paulines Publications Africa, 1995.

¹⁴¹ Vatican II Documents, *Gaudium et Spes*, 1965, pg 46

carries the responsibility of reading the signs of the times and of interpreting them.”¹⁴² This is a fitting message for the evangelizing servants who hold the responsibility of being the transmitters of the Good News in lieu of the changing cultures, generations, life style and globalized ITC innovations. As implied in the study, rather than demonizing ITC they should embrace them as wonderful friendly means of evangelizing the youth in particular who are crazy with these communication “idols” they venerate – or even worship – so much.

As we mentioned elsewhere in this Study, urbanization is becoming the in-thing and those in rural areas are steadily making their way into urban centers and more so big cities like Nairobi. Mass media on the other hand is setting the pace in terms of habits and new behavioral changes what is accepted as the norm and also in the dissemination of knowledge. The study was emphatic that it would be folly to wish away such reality but wise to exploit the same not as problems but as opportunities for transmitting Christian values to more people and with ease. The clergy should further read the “signs of the time” and effectively move to address the challenges and assist the urban youth to cope with them and in turn live victorious lives within the Family of God otherwise they will become irrelevant and render the Gospel they propagate obsolete which, in our opinion, would be a king of grave sin of both omission and commission.

5.6 Emerging Recommendations

The following are emerging recommendations drawn from the findings of the study:

1. The Parish should consider engaging permanent qualified counselors to attend to the urban youth at St Peter Claver’s and elsewhere. In our Study, we found that even though counseling services are available to the youth, the counselors are not readily available and accessible to the youth at all times. According to the Father-in-Charge, a counselor will be called upon only when the Youth Chaplain has been made aware of a prevailing concern. During the Focus Group Discussions, the youth intimated that they would prefer to seek help from a counselor whenever they need it instead of going through protocol which to them seemed like “bureaucracy” or ignores the need for counseling all together because of the costs

¹⁴² Ibid., 68

involved. They further maintained that there are challenges that they may be going through that they would not like for the next person to know about except the counselor. In our findings, we also found that the counselors engaged by the Parish are of male gender.

This according to female youth posed an uncomfortable situation to them in that there are certain personal concerns they may need counseling for like abortion, menstruation for PMC's and the like. These according to the female youth are issues that they would like to discuss with the counselor in confidence and the fact that they have to notify their Youth Leader, who in turn will notify the Youth Chaplain that they need a counselor at times causes them to keep quiet with their concerns and not seek help. This in turn does not give an opportunity to the Church to step up and evangelize the soul as well as the spirit. It is our recommendation therefore that the Church should have both a female and male counselor at the disposal of their urban youth.

2. It is our recommendation that the Church recognizes that Evangelization is not a preserve of the clergy alone. The laity should be involved as numerous common priests by virtue of their Baptism and Confirmation. Among the laity are politicians. These politicians should therefore evangelize through enacting policies that can help lift the urban youth from their suffering and oppression emanating from drugs, outlawed groups, oppression and poverty. This should include educating the youth on the available avenues for funds earmarked for youth and the requirements for the same in the devolved government. The medical personnel who are part of the laity should also take their responsibility of evangelizing through educating the youth on the advantages and dangers of contraceptive use, especially on the effect of the same on their hormones as women who are growing up where difficulty in conception in later years can occur. The politicians should again come in drafting bills that will help discourage the use of these harmful contraceptives. Other professionals should also be conscientized to contribute their expertise towards effective integrated evangelization as members of the 70/72 others chosen by Jesus (Lk 10: 1-16) to complement the 12 (Mt 10:1-16).

3. Peer groups should be empowered to enable them minister to their peers in a language that they can understand. Poor evangelization can occur when information is misconstrued or misunderstood. By reading the “signs of the time” and sensitivity to changing generations, the Church should allow and empower the peer groups to approach the urban youth and evangelize them using their own strategies putting in mind their points of convergences and divergences.
4. The Church should consider using technology to evangelize more effectively. From our Study, we established that technology is a challenge to urban youth but mostly because they accessed more negative contents than the positive content. The Church can, therefore, come up with appealing timely biblical or relevant Christian programs posted online and encourage the youth to participate and own it. In the process, it will allow the clergy and the Church to stay abreast with regard to the youth and the activities they may be involved in and also help steer them away from those activities and encourage them to involve themselves in online Christian and secular programs in a beneficial manner. This can in time help in positive and effective evangelization of youth.
5. The urban youth at St Peter Claver’s Church come from diverse backgrounds and it is quite a challenge to the Parish priests to keep track of them and know the character and personality of each and every youth. According to Fr. Karĩng’ũ, the Father-in- Charge at St Peter Claver’s Catholic Parish and Nairobi Central Dean by then, there are only four resident priests at the parish. He maintained that with the large congregations of seven masses every Sunday, the resident priests are overworked and they sometimes seek for help from CUEA. These priests from CUEA though come to help in celebration of Mass and only on Sunday. This leaves only two priests to take care of youth. The Youth Chaplain himself also doubles up as an Education Secretary in the whole Archdiocese and therefore sits in many boards like the City Council one. He confessed that the work is much even though he has four others to help him whom he delegates to. The Youth are equally busy especially those who attend college and those under employment and therefore the appropriate time the Youth Chaplain can meet with them is on Sunday afternoon after Mass. It is our recommendation at this point that the youth

should have more people attending to them. But where does the Ordinary “create” them? It is up to all to not just sing “the harvest is rich but the laborers are few” (Lk 10:2). We know it! Awareness needs to be created that vocations are groomed mainly in families. A good number of the youth came to Nairobi to attend colleges and universities and therefore means that they are seasonal members. With an increased number of priests attending to these youth, they will be better helped to combat the challenges that they are facing as urban youth.

6. While it is good for Churches to be the pillars of morality that society looks up to for moral correction and guidance, they should nevertheless take it upon themselves to be more attentive to urban youth who are struggling to be heard, understood and helped in matters of sexuality. The Church should create conducive environment for young people to be able to directly approach the clergy and discuss issues of this nature without having to go through a proxy, and without fear of admonition and condemnation.
7. The priests at St Peter Claver’s should be applauded for doing all within their ability to evangelize the urban youth. They should, however, be encouraged to explore a new method of evangelization that will be all inclusive and therefore seek to address individual needs of their urban youth. The urban youth should be empowered with life skills including social skills to help them manage the brutal economic times of any age to be able to withstand challenges and the temptation to engage in vices of any kind, be it gambling, outlawed groups, devil worship to name a few, and help them strive to live a life that will set them apart from other “worldly” youth .The clergy and youth leaders also together with the members of the Church, should strive to set good examples to these urban youth so that they can have a models to look upto. They should realize as one of our theories, The Social Learning theory that youth learn through imitation, observation etc. The example that they set for the youth will determine whether they are living what they are preaching.
8. The Church should revisit the initial reason that gave birth to the establishment of the SCC’s so as to make it wholesome. It should be tailored in a way that youth

feel welcome to seek counsel and share their experiences and at the same time receive advice on how they can conduct themselves in this unforgiving and unbudging world. The Church of the present and the future, must take care of its youth. The youth though should also find a way of expressing themselves and that can be done through humility and respect for the elderly members of society.

- 9.** As much as the Church is commended for allowing the youth to chart the way forward as far as programs are concerned, they should also be assisted to identify programs that will meet their needs and that are relevant to their situation in life. The Church should also help organize seminars to combat emerging trends and the changing face of the definition of family within the Church. For example, there are youth of the category of young adults who are single fathers and single mothers. There should be programs that help them in their parenting while coping with stigma, discrimination and stereotyping in a society that still is intolerant to single parent homes, even though such families are taking root.
- 10.** The parents should be impressed upon by the Church to set a good example to their youth by living out Christ's ideals at home. They should be urged to pray with their children at home and to speak well of the Church and its clergy in order to cultivate respect for the vocation which in turn will encourage more youth to join seminary and prepare for priesthood in order to increase the numbers of much needed clergy to attend to youth and other people in the Church for full ecclesial evangelization to take place.
- 11.** More priests and professional speakers should be engaged to attend to the youth. With the recognition of the busy lifestyle of their urban youth who attend universities and colleges including pressures emanating from assignments, course requirements including exam preparations, the Church through the Office of the Chaplain should provide lunch on particular Sundays for these youth to keep them longer in Church for the purpose of evangelization. The Church should also consider a massive formation of programs that will address each and every category of youth effectively. Those programs should be rolled out the beginning of each year after evaluation of the effectiveness of those programs in the life

of those youth is witnessed. Effectiveness of the programs can be judged by how many youth have joined Seminary, or how many of them are actually getting married in Church and staying on, the number of those who are participating in Church activities including tithing and offering after getting jobs. This will be a sure way of knowing whether the programs are positively effecting the youth.

5.7 Areas for Further Study

Like it happens in academic theses and projects, ours too provokes important areas for further research emanating from the study. Below are some of them:

1. Allusions of child molestation by some priests inside and outside the Church were made during the course of the Study. An in-depth Study on the same is hereby recommended. The candid exposure by Pope Emeritus Benedict XVI of the scandal by the clergy¹⁴³ provides the urgency for such an engagement without incriminating the innocent or exaggerating the very few deviants' misconduct to be construed that the clergy *en masse* are culpable. That is why such an engagement would, no doubt be disturbing, hence demanding a high degree of prudence.
2. Incest, which is sexual intercourse among relatives, is another issue that came up frequently during our research and interviews. Since this presents an issue of an ethical nature, it is a viable area of Study that needs urgent attention and research so that recommendations can be made to curb it and positively the offenders utilizing Jesus' principle of hating sin but loving the offender.
3. The urban youth in their environment even though they projected an unassailable will to survive in their surroundings, are struggling with loneliness. Even though their living environments are crowded, there is an undeniable sense of loneliness among the urban youth. This calls for a deeper investigation of the same in the level of a fully-fledged Study.

¹⁴³ Read – Benedict XVI, *Light of the World: The Pope, the Church, and the Signs of the Times – A Conversation with Peter Seewald* (San Francisco: Ignatius Press, 2010), pp. 36ff.

4. A Study that will look into the various challenges of an environmental nature and its effects on the urban youth and children living in the informal settings in Nairobi City, Nairobi County and how the same affects their growth, quality of life and the long term effects of environmental challenges is also recommended.
5. An in-depth study on why the youth are hesitating to join priesthood is recommended. This was informed by what we found to be a gaping need for more priests to attend to the urban youth at St Peter Claver's Catholic Parish. The youth expressed their reasons for not joining the priesthood and they included influence of the current way of life and that they do not seem to find role models among both the ordained ministers and common priests (the laity) to encourage them to pursue the calling into priesthood. An in-depth Study will help illumine the reasons and also suggest the way forward towards encouraging more youth to join Seminary.

A thorough perusal of our study confirms that the above areas for further research are actually drawn from the study.

5.8 Chapter's Concluding Remarks

In this concluding Chapter which sourced from the previous Chapters, a summary of the study was made together with drawing out of implications of the Study which included spiritual, catechetical, and pastoral implications together with emerging recommendations. Areas for further studies were also identified and a conclusion of the Chapter was made. The work also confirms that the study's hypotheses are realized.

5.9 General Conclusion

By way of concluding the whole study the following is accentuated:

Chapter One, as the initial Section, took care of the setting of the Study by giving the background to the work, statement of the research problem, goal and objectives of the study, justification of the study, scope and limitations, literature review, theoretical framework, research hypotheses and methodology. Such a prolegomenon provided a sound setting for the Study giving the impetus to get into the subsequent sections. Chapter Two, on the basis of the above background, explored the problems encountered by the urban youth at St Peter Claver's Catholic Parish, Nairobi County.

Through the help of Mediation theory by the Boffs, it drew out and examined difficulties the aforementioned youth are confronted with. It indicated and elaborated issues like Gambling, Homosexuality, lack of quality education, unemployment, abortion, technology, Devil worship, outlawed groups, counseling services, environmental problems, discrimination and exploitation as crucial challenges the above encounter. These challenges provided the study with the necessary impetus to examine the method of evangelization that is in use at St Peter Claver's Parish in Chapter Three.

The aforementioned examined the method used to evangelize the urban youth in the aforementioned locality and its effectiveness. It scrutinized the impoverishing Implantation method of evangelization by early Christian, the need and relevance of Inculturation, Pope's instructions on Inculturation and Inculturation messages from the Synod of African Bishops. The above enabled the study to progress to Chapter Four that dwelt on some Church doctrines and theologians' insights into evangelization.

After looking at the method of evangelization at St Peter Claver's Catholic Parish in Chapter Four then looked at various Church doctrine's and theologian's reflections on evangelization where it was noted that the Church as a whole should be involved in evangelization. It spelt out that the family is the initial evangelization unit where parents seek to pass on Christian values to their children through the way they live, how they speak, by praying together and by generally living out Christian ideals and values. In this manner, as we saw from the Social Learning theory of Bandura, the youth will learn by observing, imitating, and then finally modeling up their lives after their parents. The clergy too is called upon to have a touch of Christ as they pass on the message of love and liberation of the Gospel to those who need it. The Chapter also pointed out that the Church not only has well trained evangelizers. It has also shown that there are timely comprehensive ecclesial instructions and theologians' reflections that need to be exploited towards a more meaningful evangelization - in our case, upon the urban youth in the locality we opted for and elsewhere. All these, together with the tenacious research and exposition in the earlier Chapters gave us a sound background for the current final Chapter to come up with a summary of the study, draw out implications and emerging recommendations with areas for further

Study and conclusion as earlier explicated. The foregoing affirms that the main goal and the hypothesizing thereby have been verified in the research I can go a long way in contributing to alleviate and handling whatever block the youth from self-actualization, confronting problems as opportunities for growth and authentic living.

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APPENDIX I: INTRODUCTORY LETTER

My name is Janet Chemutai Langat and I am pursuing a Master of Arts Degree, registered in the Department of Philosophy and Religious Studies, University of Nairobi. I am currently at the thesis stage in the program as part of the requirements for the award of the Degree.

You have been selected to kindly participate in this study because you were identified as an active member or one of the attendees of the aforementioned religious congregation in Nairobi. Your participation is voluntary and you may choose to withdraw from taking part in this survey at any time. Your individual responses to the questions will be held with high confidentiality and collected raw data will not be released to anyone or party but only the quantitative and qualitative analysis will be released at the end of the study. The information you will provide will be used solely for the purpose of this study and will be treated with high confidentiality.

Please respond to each item in the questionnaire. Do not indicate your name anywhere in the questionnaire. Please tick the spaces { } or fill in the spaces provided and give your opinion where it is required.

If you have any questions or any challenges completing this study, you may contact the researcher using the provided email or phone number. You may also contact my supervisor at the Department of Philosophy and Religious Studies, University of Nairobi.

APPENDIX II: QUESTIONNAIRE FOR THE YOUTH

Demographic information

1. Your age is between,

10-13 14-17 18-21 22-25 26-29 30 and above I choose not to answer

2. What is your gender? Male Female I choose not to answer

3. What are your academic qualifications?

a) Certificate holder

b) Diploma holder

c) Degree holder

d) Any

Other

(specify).....

4. What is your career?

.....
.....

Questionnaire for Youth

5. Are you a member of St. Peter Claver's Catholic Parish?

Yes

No

I choose not to answer

6. How long have you been attending St. Peter Claver's Catholic Parish?

.....
.....

7. What challenges do you face as a youth?

.....
.....

8. How have you addressed those challenges yourself?

.....
.....

9. Do you belong to any youth or devotional group?

Yes

No

I choose not to answer

Give reason for your response:

.....
.....

10. What are the major activities of your group?

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

11. Has your membership of (youth/choir or devotional group) helped you address the challenges you have faced?

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

If yes, state how

.....
.....

12. In your own opinion, does St. Peter Claver's Catholic Parish Value the Youth?

Yes [] No []

I choose not to respond []

b) Give reasons for any of your responses

.....
.....

13. What Youth Programmes does your Parish provide?

.....
.....

14. How often do you participate in these activities?

.....
.....

15. Give reasons for your level of participation

.....
.....

16. 15. Have these programs been effective in addressing your spiritual needs?

.....
.....

17. Do you have any suggestions on the youth programs at St. Peter Claver's Catholic Parish?

.....
.....

18. Are there any challenges or what you perceive to be an opportunity to you or to your fellow youth at St. Peter Claver's Catholic Parish?

.....
.....

**APPENDIX III: QUESTIONNAIRE FOR PRIESTS/ YOUTH PATRON/
YOUTH LEADERS**

1. Please indicate your gender

[] Male

[] Female

[] I choose not to answer

2. What are your academic qualifications?

a) Certificate holder []

b) Diploma holder []

c) Degree holder []

d) Other (Please Specify)_____

3. How long have you served as a priest?

.....
.....

4. How long have you served as a priest/Youth Patron/Youth leader at St. Peter Claver's Catholic Parish?

.....
.....

5. What are your responsibilities at the Parish?

.....
.....

6. Explain your understanding of family according to your Church doctrines.

.....
.....

7. How many youth do you have in your Parish?

.....
.....

8. What responsibilities / roles do they play in the Parish?

.....
.....

9. In your view, how do they handle such responsibilities and why?

.....
.....

10. What programs do you have in the Parish to ensure effective evangelization of the Youth?

.....
.....

11. How do you ensure the effectiveness of these programs in evangelizing the contemporary urban youth?

.....
.....

12. How often do you evaluate these programs to fit arising needs and changing generations?

.....
.....

13. What challenges do you/ have you faced in the implementation of these programs that have hindered effective evangelization of the Youth at St. Peter Claver's Catholic Parish?

.....
.....

14. How do you handle some of the above challenges as a Parish leader?

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

15. What outlawed groups are popular with the youth in your Parish and why?

.....
.....

16. In your view, what do these outlawed groups offer them that the Parish does not seem to be offering?

.....
.....

17. What measures have you come up with to combat the phenomenon?

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

18. What in your view is the role of your Parish in evangelizing urban youth?

.....
.....

19. According to you, are the Youth at St. Peter Claver's Catholic Parish properly evangelized and why?

.....
.....

20. How many Youth have died at St Peter Claver's Catholic Parish and what were the causes of their death?

.....
.....

21. How far have you gone in implementing *Evangelii Gaudium* in relation to ministering unto the youth?

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

22. What would you recommend to be done by the Parish and the communities to evangelize urban youth in your Parish and elsewhere more effectively in this milieu?

.....
.....

APPENDIX IV: QUESTIONNAIRE FOR MEMBERS OF THE PARISH

Demographic information – Member

1. What is your gender?

Female []

Male []

I chose not to respond []

2. What is your marital status? Married [] Single []

If otherwise, indicate

3. What is your occupation?

.....
.....

Questionnaire – Member

4. How long have you been a member of St. Peter Claver's Catholic Parish?

.....
.....

5. What role do the Youth play in your Parish?

.....
.....

6. How do you relate to them as members of the Parish and why?

.....
.....

7. What programs does your Parish have that help address the needs of the Youth?

.....
.....

8. (a) In your view, have these programs been effective?

Yes []

No []

(b) Give reasons for your response (choice)

.....
.....

What role do parents play in the evangelization of the urban youth in the Parish?

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

9. From your perspective, how should the Parish effectively evangelize the Youth?

.....
.....

10. How should the members of the Parish address the needs of the urban Youth?

.....
.....

11. What would you recommend to the Parish and community to do in order to address the challenges faced by today's urban youth?

.....

APPENDIX V: PHOTOS SHOWING THE FRONT VIEW OF ST. PETER CLAVER'S CATHOLIC PARISH CHURCH-NAIROBI, TAKEN BY THE RESEARCHER ON APRIL, 2017



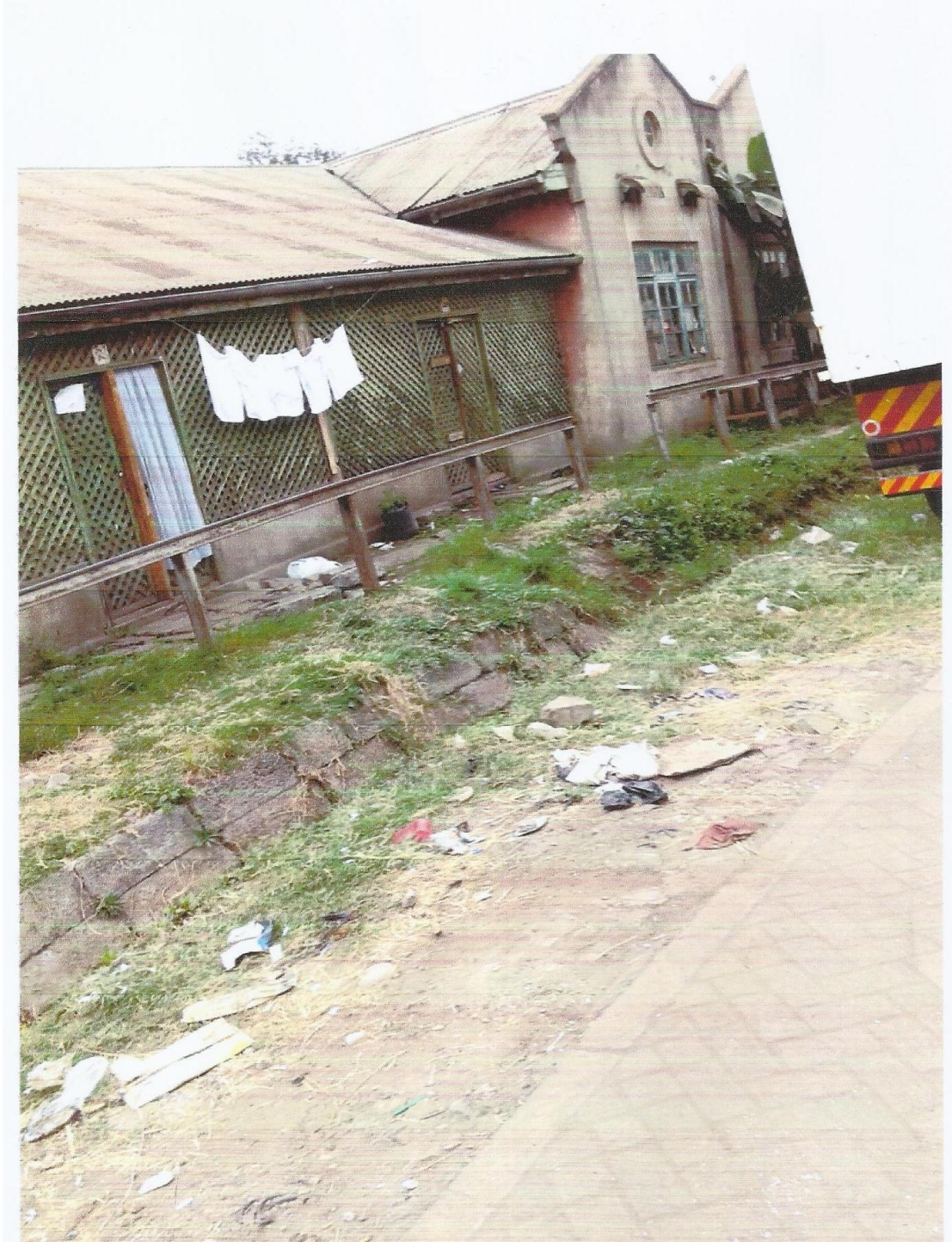
APPENDIX VI: PHOTOS SHOWING *MUTHURWA* MARKET AND RESIDENTIAL AREA WHERE THE URBAN YOUTH PLY THEIR TRADE AND LIVE-TAKEN BY THE RESEARCHER ON APRIL, 2017



APPENDIX V: PHOTOS SHOWING THE BUSY ROAD AROUND ST. PETERS CLAVER'S NAIROBI AND THE CHURCH SUNDAY SCHEDULE- TAKEN BY THE RESEARCHER ON APRIL, 2017



**APPENDIX VII: PHOTOS SHOWING DILAPIDATED BUILDINGS AND
BROKEN SEWERAGES IN *LAND MAWE* IN NAIROBI WHERE ST. PETER
CLAVER'S YOUTH LIVE- TAKEN BY THE RESEARCHER IN MAY, 2017**




**APPENDIX VIII: PHOTOS SHOWING DILAPIDATED BUILDINGS IN
KALOLENI IN NAIROBI WHERE ST. PETER CLAVER'S YOUTH LIVE-
TAKEN BY THE RESEARCHER ON MAY, 2017**




Appendix IX: Research Permit by NACOSTI

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.
2. Government Officer will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one (1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.


REPUBLIC OF KENYA


NACOSTI
National Commission for Science, Technology and Innovation

RESEARCH CLEARANCE PERMIT


Serial No.A **13216**


CONDITIONS: see back page

THIS IS TO CERTIFY THAT:

MISS. JANET CHEMUTAI LANGAT
of UNIVERSITY OF NAIROBI, 30197-100
naairobi, has been permitted to conduct
research in Nairobi County
on the topic: THE ROLE OF THE CHURCH
IN EVANGELIZING URBAN YOUTH: A
CASE OF ST. PETER CLAVER'S CATHOLIC
PARISH, NAIROBI COUNTY
for the period ending:
10th March, 2018

Permit No. : **NACOSTI/P/17/23051/16205**
Date Of issue : **10th March, 2017**
Fee Received : **Ksh 1000**




Director General
National Commission for Science, Technology & Innovation

Appendix X: Plagiarism Test Report

9/18/2017
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<p>THE ROLE OF THE CHURCH IN EVANGELIZING URBAN YOUTH: A CASE OF ST. PETER CLAVER'S CATHOLIC PARISH, NAIROBI COUNTY JANET CHEMUTAI LANGAT (C50/85435/2016) A STUDY SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN PHILOSOPHY AND RELIGIOUS STUDIES, UNIVERSITY OF NAIROBI JUNE, 2017 CHAPTER ONE BACKGROUND TO THE STUDY 1.1 Introduction This maiden Chapter sets the Introduction of the Study by looking at the Background to the Study, Statement of the Research Problem, Goal and Objectives, Justification for the Study, Scope and Limitation, Literature Review, Theoretical Framework, Research Hypotheses and Research Methodology. This is crucial for it provides a peek into what the Study entails. 1.2 Background to the Study Despite the fact that Christian Churches have made a reasonable effort in evangelizing1 their diverse congregations, and especially the urban youth, reality has it that the agents of propagating the Good News of Christ still have a myriad of problems and issues to grapple with which have been taken for granted by both the priests/pastors and academics. Among the stumbling blocks to be concerned about are multifaceted ethnic groups each with peculiar cultural endowment, generation divergences, different levels of economic welfare or deprivation, disadvantaged youth who are more surviving than living, a pluriformity of schooling and education2 status in reference to the flock. The same is true for St. Peter Claver's Catholic Parish in Nairobi County. The fact that this Christian Church is located right within the City center of Nairobi, the capital of the Republic of Kenya, makes it apparent that her community members are multi-ethnic and the other characteristics mentioned above. The scenario presents communal and personal identity issues, particularly to the urban youth, which if left unaddressed will leave them open to various vices making them susceptible to use and misuse by persuasive malevolent forces of exploitation. To mention but a few more 1 Insights in this regard is obtained in Pope Paul VI's Encyclical called <i>Evangelii nuntiandi (Evangelization in the Modern World)</i>, 8 December, 1975. 2The concept of schooling and education is profoundly explained in - L. Illich, <i>Deschooling Society</i> (New York: Harper and Row, 1971), pronounced vices we have evil radicalization, negative ethnicity, depersonalizing prostitution, and drug trafficking cum drug addiction together with recruitment into dangerous illegal groups. The mass media has been awash with news of urban youth who abuse drugs to the point of addiction. To some others, peddling drugs has become a lucrative trade which attracts them as a kind of employment. The fact that they are part of urban youth groups, in our case St. Peter Claver's Catholic Parish in Nairobi County, makes it even easier to find market for their drugs considering the possibility that they themselves may have been first introduced to drugs in the same manner. Newsrooms too have been abuzz with images of urban youth in various legal or illegal demonstrations and ills of violent and destructive nature. These urban youth probably would not have engaged in such destructive</p>	