

**FACTORS INFLUENCING THE CATHOLIC LAITY IN THE EVANGELIZATION
PROCESS IN NJORO PARISH OF NAKURU COUNTY, KENYA**

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**A thesis submitted to the Graduate School in partial fulfilment for the requirements of
the Master of Arts Degree in Religious Studies of Egerton University**

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DECLARATION AND RECOMMENDATION

Declaration

This thesis is my original work and has not been submitted in this or any other university for the award of a degree.

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ABSTRACT

The involvement of the laity in the Catholic Church is key in evangelization and eventual growth of the Church. Each of the groups contributes its own quota in both the Church and the world. The laity are called upon to imitate Christ in their daily lives so as to realise His values, attitudes and actions in the word today. The laity are also expected to be Christ's witnesses to make the kingdom of God present in the midst of His people and in the entire world. This study examined the factors influencing the Catholic Laity in the evangelization process in Njoro Parish of Nakuru County, Kenya. The research was guided by the following objectives; to investigate the extent, to establish outcomes of various activities and the challenges, of the laity participation in evangelization. The study employed descriptive survey research design. The target Population included the priests and the Catholic faithful. Purposive sampling was used in selecting the 181 participants. Data was collected using questionnaires, group discussions and interviews. Separate questionnaires were administered for priests (PQ), catechists (CQ) and the laity (LQ). Reliability of the tools was tested using split- half method. A reliability co-efficient of 0.5 and above was accepted. Descriptive statistics was used. Data was analyzed using Statistical Package for Social Sciences (SPSS) programme and was presented using frequency tables, percentages and charts. The study found out that evangelization by the laity needs strengthening and that collaborative ministry is necessary for Njoro parish to realize its goal of evangelization. The results also showed that some of the laity are passive mainly due to lack of training and reluctance of the laity and the clergy to involve them in evangelization process. The study observed that the laity need training in pastoral field so that they could be actively involved in pastoral activities of the parish. The clergy also needs to sensitize the laity on their role in evangelization so that they can be effective. The findings of the study will be useful to Church administration and scholars in religious studies in comprehending the role of the laity in evangelism, and to help the laity understand and have deeper insight of their roles in the Catholic Church. It will also help the Catholic Pastoral Planners and other religious denominations to critically evaluate their position on the participation of the laity in evangelization. The findings will contribute further to the advancement of knowledge in Catholic Church as centres of evangelization. The study concludes that challenges of evangelization call for a new vision of understanding in order to concretely impact the faith.

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DEDICATION

To my dear and beloved parents Samson Gakuna Gicheha and Hannah Wangui Gakuna.

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I am very grateful and thank God for his presence in my life. Through Him, with Him, and in Him I was able to start and finish this work. May His name be praised now and forever. Special gratitude goes to my employer, Egerton University for allowing me time off duty to carry out my studies and for financing my studies. The success of this study is attributed to a number of people. First, I thank my supervisors Dr. Fredrick Juma and Dr. Joshua Ayiamba for their guidance, academic and intellectual insights; patience and encouragement that made this study a success. My sincere gratitude goes to my wife, Mrs. Beth Wangui Kang'ethe, my children Samson, Stephanie and Stephen who endured long periods of my absence as I worked on this thesis. To all my brothers, am grateful for the support they have shown me in this tedious exercise. Secondly, I cannot forget the contribution of Prof. Fr. Stephen Mbugua Ngari of Catholic University of East Africa in the development of this study. I am thankful to all Parish Priests and catechists in Njoro Parish for their tireless support and cooperation during my data collection. Without their contribution this study would not have been a success. I thank all the Catholic lay faithful of Njoro parish who shared their personal experiences without reservations thus making the study successful. Thirdly, I acknowledge Ms. Fridah Murugi and Mr. Stephen M. Maina for their great support in editing and proof reading my thesis. Finally, I duly acknowledge all those whose ideas I have utilised in this thesis.

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LIST OF ABBREVIATIONS AND ACRONYMS

AA	Apostolic am Actuositatem
AFER	African Ecclesial Review
AMECEA	Association of Members Episcopal Conference of Eastern Africa
CDN	Catholic Diocese of Nakuru
CEP	Congregation for the evangelization of people
CMA	Catholic Men Association
CWA	Catholic Women Association
SCCs	Small Christian Communities
SECAM	Symposium of Episcopal Conference of African and Madagascar
SPSS	Statistical Package for Social Sciences
FASS	Faculty of Arts and Social Sciences
CT	Catechesis Trendence
PMC	Pontifical Missionary Childhood
PQ	Priest Questionnaires
RCC	Roman Catholic Church
RCM	Renewed Charismatic Movement
CQ	Catechist Questionnaires
LQ	Laity Questionnaires
St	Saint

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The theology and the mission of the laity in both the Church and society has been approached in different ways. The laity in the Church is composed of men, women and youth. Each of the categories contributes its own quota in both the Church and the world. The great commission of Jesus Christ to his disciples and the Christians in general is contained in the following words: "...go, therefore, make disciples of all nations, baptize them in the name of the Father and the Son and the Holy Spirit and teach them to observe all the commandments"(Mt 28:19-20). It is quite inherent in Jesus' statement that the fundamental mission of the Church is to evangelize.

Bevilacqua (1989) stresses that, participation of the laity in the mission of the Church has a noble ancestry. This is particularly well exemplified in a dramatic call of Christ to the *genasene demoniac* "..... go home to your people and tell them all that the Lord in His mercy has done for you" (Mk 5:18-20). The Acts of the Apostles and the history of the Early Church offer countless examples of the role played by lay persons in evangelization and witnessing of the gospel, mostly effectively by the martyrdom. Down through the centuries, there were always holy men and women who cared for the sick, fed the poor, and preached the gospel, among many other activities. The Apostolic Exhortation stresses that the laity are called and enabled by Baptism and Confirmation to participate in the evangelizing mission of the Church, and as such need to be formed spiritually and doctrinally in order to be effective apostles.

Bevilacqua (1989) states that the role of the catholic faithful in both the Catholic Church and the changing society of today is crucial. Lecturers, cantors and lay ministers of the Eucharist in catholic schools provide perfect example to this. The mission of the laity in the Church finds consistent parallels with its mission in the world, both directed toward the actualization of Christ's message. The Church's specific mission is a religious one; to put into action the kingdom of God. The lay, in virtue of their special vocation, must contribute to the sanctification of the world by fulfilling their respective duties at home, in the workplace and in the public forum. Members of the catholic laity find salvation not only in their service to the Church on Sunday, but also through their daily lives. The importance of an interior life is

crucial and so says Bevilacqua (1989) that the fostering of lay spirituality will be essential in the future roles of the catholic laity. Everyone has a distinct role within the Church. For example, the Church should participate in politics via lay people, who in turn must be encouraged by bishops in undertaking this vocation.

Doohan (2016) observes that the keynotes of Vatican II's teaching are community, incarnation, and service. In light of these themes, increased emphasis has been given to the value of the lay life and mission. For Doohan, five different theologies of the laity exist. The first theological approach sees the role of the laity being dependent on the hierarchy and their ministry as instrumental to that of the hierarchy. In second approach, lay people appear as an ecclesial presence to the world; being naturally inserted into the temporal order, where they have a specific and exclusively proper mission. The third approach to lay experience is the theology of world transformation, which is related to, and implicit in the theology of ecclesial presence. Doohan fourth theological approach advocates a restructuring of the Church based on the new understanding of the role of the laity deriving from an emphasis on the Church as community, on co-responsibility and collegiality, and on mission of the function of the entire Church. His fifth type of theological interpretation is the theology of self-discovery for the laity. This is an exploratory approach undertaken by many lay people who engage in new ministries or participate in new forms of faith sharing. But it should be noted that each of the above five theologies has its inherent strengths and weakness.

One of the most important developments in ecclesiology since the Vatican Council II has been the emphasis on the dignity and the role of the laity in the Church and the society. A reality that cannot be denied is that the laity is an essential and an indispensable entity of the Catholic Church and the Christian Church in general. It is the pastoral duty of the universal Church to ensure the active and responsible participation of her lay faithful with regard to the role which they ought to play in the Church and society.

The Catholic Church operates on a hierarchy as shown in appendix VI, with the Pope at the top and laity at the bottom. Despite the top bottom status, the laity comprises the majority of the Church. Lay people in the Catholic Church are expected to strive to embody the teachings of the Church, and to share the gift of the Catholic faith based on the premise that lay men and women should be active members of their own parishes and in the greater world.

They can act as everyday ministers of the faith, bringing the principles of Christianity and Catholicism to work, school, and home. They can also take part in some of the sacred rituals of the Church by being altar servers, lectors, and lay ministers helping in the distribution of the Holy Eucharist during Mass and bring Holy Communion to aged and those in hospital. Members of the laity, therefore, belong to the same religion and reap the same benefits through living a life of faith and devotion as do members of the clergy, even if they occupy a lower rank in the sacred hierarchy. As for clergy, their job is to guide, nurture, and guard the laity — the clergy is the shepherd of the flock, that is, the laity.

Pope Paul VI (1975) notes that evangelization entails the proclamation of Christ to those who do not know him through preaching, catechesis, baptism and administration of the sacraments. Effective evangelization proceeds from a life lived with faith and charity which has a personal relationship with God at its centre. It overflows from being joyful and positive in our daily lives and allowing our faith to shine out through care and love of those around us. This is the foundation upon which every evangelising action and initiative must grow. John Paul II (1994) shares this view when he notes that evangelization should be seen as a vocation proper to the Church where she realizes her deepest identity. He adds that evangelization is a task given by Christ to his disciples to preach the gospel to the whole world with the aim of bringing conversion (Mk 4:23, 9:3). It is the Church's deepest identity that brings the good news of the gospel to all who seek the life-giving message of the faith in Jesus Christ. Catechesis nourishes forms and deepens the faith one receives through the ministry of the Church. To share in the Church's mission of evangelization and catechesis is to grow in our relationship with Jesus Christ.

John Paul II (1998) claims that, never before in the history of the Church has the absolute essential role of the layperson been so dramatically emphasized as it is today. Since Vatican II, the Church has called for a renewal in the life and role of the laity. There are many places, events and programs that provide opportunities where people can encounter faith, meet, pray and reconcile. Every parish will seek to have groups and organisations active in providing opportunities for faith encounters. Yet among the faithful, there remains a fundamental lack of understanding of the lay vocation and its role in the Church's mission. For many, there is a notion that the only real vocation in the Church is the ordained priesthood and vowed religious laity. Those who belong to this school of thought believe that "the Church" is the

ordained office and only people in collars are called to serve. They think that the role of the laity is to only help the priests and the parish with financial resources but are not called upon to play an integral part in the mission of the Church. However, inherent in the Church's doctrine is the fact that lay people have a distinct role in spreading of the Gospel, which the Church desperately needs them to carry out with authority, creativity, and power that the Holy Spirit gave them at Baptism. The Church teaches that in dignity, lay people are absolutely equal to those in ordained and religious life. In mission, the work of the laity is the crucial means by which the world is to encounter Christ.

Pope John Paul II (1994) confirms that the lay faithful are expected to take an active part in the life and action of the Church by participating in evangelization. This view has been given credence by Pope Paul VI (1975) who noted that the person who has been evangelized goes on to evangelize others. According to Conciliar documents *Apostolicam Actuositatem* of Vatican II (1965), the Church cannot be without the apostolate of the laity. The laity are to be evangelized and they can also proclaim the Good News to both themselves and the clergy. The scripture clearly shows how spontaneous and fruitful this activity was in the Church's early days as demonstrated in (Act 11:19-21, 18:26, Rom.16:1-16, and Phil.4:3.). According to Baraza (2004) a number of Christian faithful are not fully committed to the Church because they believe Christianity is something that concerns the individuals' soul and that the idea of God has been imposed on them.

In the same vein, the AMECEA Bishops (1976) argue that married people live their Christian faith lukewarmly with devastating consequences on their families. They usually go without sacraments and the necessary ongoing religious formation because they have not received the sacrament of matrimony. Consequently, their children are denied certain rites in the church such as baptism, first communion, confirmation, penance and even other pertinent sacraments. The outcome of this is manifested in the spiritual life decline when the affected families eventually disintegrate and lose a sense of sharing with others as propagated by African traditional concept and praxis of togetherness.

Mugambi (1997) posits that the laity should take active role in evangelization in order to cater for the growing number of Christians. He claims that in many occasions, due to the absence of the ordained Church minister, the laity are forced to take responsibility in leading

services on Sundays and sometimes presiding over funeral rites, as well as teaching catechumens. In this way the spiritual life of the congregation is sustained by the lay leaders.

Pius XII, (1950) established Catholic Action Lay Movement and Association to propagate and disseminate Catholic doctrine to other laity. In order to show its importance, in 1951, he gave a major address, which was theological in character, emphasizing the urgency of the participation of the laity in the apostolate of the whole Church. He declared that the lay associations and movements were open to all the members of the Christian Church. The associations were the means of evangelization among the laity through which they organized various activities in their Churches.

Fernando (2012) states that the laity participation in the Church's mission does not mean primary or principally that they are to share in the functions of the sacred ministers, although this is possible and at times useful. Furthermore, the ministers themselves do not encompass the entire mission, but they too participate in it. Both share the weight and honour of the Church's whole mission; the *Tradition Evangelii*. But each carries out this mission partially according to their proper function in the Church. Fernando emphasis that what is specific to the laity's participation in the task of evangelization was expressed by Vatican II in *Lumen Gentium*, that Christ, the great prophet, who proclaimed the kingdom of his father both in the testimony of His life and the power of His words continually fulfils His prophetic office until the complete manifestation of glory. He does this not only through the clergy who teaches in His name and authority, but also through the laity who He made His witness and to whom He gave understanding of the faith, *sensus fidei*, and an attractiveness in speech so that the power of the gospel might shine forth in their daily social and family life. From the foregoing arguments, it is sufficient to say that evangelizing capacity and responsibility, the *munus propheticum*, of the lay faithful, is not delegated by hierarchy but comes direct from Jesus Christ through baptism and confirmation. This study presents how the laity in Njoro parish of CDN have responded to this important task.

Catholic Diocese of Nakuru (CDN) was established on 11th January 1968 from the prefecture Apostolic of Eldoret (Newman 2007). It was administered by Apostolic Administrator, Reverend Monsignor Denis Newman of Saint Patrick's Missionary Society. In 1971, Reverend Raphael Ndingi was appointed as Bishop of Nakuru Diocese. The diocese was

suffragan of Nairobi metropolitan. Currently, the Diocese covers Nakuru and Baringo Counties with an approximated area of 18,203 kilometres. According to Kenya National Bureau of Statistics (2009) census, the two counties had a population of 2,158,866 people. The CDN has 50 Parishes, and its mission is to evangelize through pastoral and human development.

Since the establishment of the Diocese of Nakuru in 1968 the laity have been consistently working hand in hand with their Bishops and Priests as well as the Christian communities. Evangelization is everything the Church is and does. This ranges from simply being present and witnessing to a holy life, to explicitly proclaiming Jesus Christ and his Gospel. For the Church evangelization is not one activity among many; it is the very essence of her nature. Religious men and women, priests and bishops, have been involved in writing the master plan and strategic plan for the diocese in view of improving evangelization in the diocese. This effort, however, has not been highlighted by scholars in the existing studies.

According to Newman D (2007) the office of the Lay Apostolate in the Diocese of Nakuru was officially started in 1995 by Bishop Raphael Ndingi. The main objective of the office was to empower the lay people in the Church with skills that would enable them take an active role in the affairs of the Church. The three primary functions of the Lay Apostolate office were;

- i. To facilitate full participation of the laity in the Church ministry;
- ii. Assist the laity to fulfil the apostolic roles as taught by the Catholic Church,
- iii. Develop capacity and strategies to strengthen the role of the laity so as to facilitate and promote self- reliance within the different levels of the Church structure.

Njoro Parish is one of the 50 Parishes of the CDN and is located in Njoro Sub County, Nakuru County. The Parish was started in 1969, by Fr. Kavanagh as the first Parish Priest. Before April 1961, the Parish was under Christ the King Cathedral. However, between April 1961 and December 1968 it operated under Elburgon Parish. Newman (2007) states that the first mass was offered in Njoro Parish on the Christmas day of 1955 at a railway station platform by Fr. Prunty. Thereafter, a Catholic faithful in charge of the plant breeding station (Njoro) provided a shed suitable for mass for many years. Up to six hundred Christians attended monthly masses mostly from the forest stations such as Neisuit and Teret. Fr.

Kavanagh began building the current Church at Njoro, St. Lwanga, at the end of 1970 while Mr. Prette Johns assisted in building the parish house and the Church without charging for his labour. In 1983 Larmudiac Parish was hived off from Njoro Parish and Fr. Barry was appointed its Parish Priest. As per the year 2018 Church register, 16,429 people had received the Sacrament of Baptism in Njoro parish.

Appendix VI shows how the parish has grown in numbers between the year 1969 and 2018. This data is based on the number of baptisms conducted during the period. From the table the number of Christians baptized drop from 1023 to 228. From these findings the study established that it was in this period that Larmudiac parish was hived from Njoro parish. In the year 2000 those baptized were 41. This was the year the CCR was disbanded. In the year between 2006 and 2007 there were political clashes and most people were displaced. The number of baptisms differed in years and in most cases it heavily depended on present parish priest. In the year 2010 and 2011 the number of baptisms dropped due to the fact that two outstations were hived off from Njoro to St. Augustine chaplaincy. These were St. Monicah and St. Teresa. Further, appendix V shows the geographical dispersion of Njoro Parish in terms of the number of SCCs and the catechists. From appendix V, it is evident that the catechists are fairly distributed in the SCCs since each SCC has at least a catechist. The Parish has 10 out stations, thirteen catechists and forty-three Small Christian Communities. The projects going on at Njoro Parish are a health clinic, water project, and two primary schools.

1.2 Statement of the Problem

Njoro Parish was started in 1969 by Fr. John Kavanagh. Despite the long history of its existence, it has not shown any sign of growth numerically compared to the neighbouring Parishes such as Larmudiac and St. Augustine chaplaincy. Larmudiac Parish for instance, was hived off from Njoro Parish in 1983 but has since started another parish called Lare. The concern of this study was to investigate why Njoro parish is not expanding as it should like other parishes. Could it be due to lack of lay participation in missionary work or are there other reasons behind its stagnation? This study sought to find out the reasons behind the slow growth of Njoro Parish in the CDN despite its long history of existence.

1.3 Purpose of the Study

The purpose of the study was to examine the factors influencing the Catholic laity in the evangelization process in Njoro Parish.

1.4 Objectives of the study

The research was guided by the following objectives:

- i. To analyze the extent to which the laity in Njoro parish participate in evangelization.
- ii. To establish various activities of the laity in evangelization.
- iii. To assess challenges facing the laity in their participation in evangelization.

1.5 Research Questions

- i. To what extent does the laity in Njoro Parish participate in evangelization?
- ii. What evangelization activities do the laity participate in?
- iii. What are the challenges facing the laity in their attempts to actively participate in evangelization?

1.6 Significance of the Study

The study highlights the role of the laity in the Church as active agents of evangelization. It also demonstrates how an effective transformation of the laity can be achieved through socialization in the social teachings of the Church with regard to how they can contribute to the promotion, protection and preservation of the common good of the Church members.

The findings of the study have raised areas of interest for future scholarly work on participation of the laity in evangelization. Furthermore, it provides an opportunity to the laity to advance their knowledge about their life, enhanced commitment and participation in the activities of the Church. With the help of the priests, the laity may be challenged to use their skills in evangelization process through visitation, seminars and workshops. It is, therefore, within this shared framework that the future partnerships between the clergy and the laity may be developed. The long life training of the laity is of immense significance to the Church of God in the third world and to the different faith communities in Kenya. Finally, the research findings will also add new and useful knowledge for scholars, practitioners and researchers in the field of religious studies as well as raising issues for further research in the area.

1.7 Scope of the Study

The study was conducted in Njoro Parish, within the CDN. The study focused on factors influencing the Catholic laity in the evangelization process in Njoro Parish of Nakuru County, Kenya.

1.8 Limitations of the Study

This study, like any other study involving data collection in the field, faced the following challenges;

- i. Financial constrain: The researcher required financial resources to facilitate movement during data collection and analysis. The researcher utilized personal savings and sought financial assistance from family members.
- ii. Time constraint: Since the researcher was on full time employment, creating time for collection of data was a challenge. However, the researcher took his annual leave to facilitate the collection of data. In addition, the researcher made use of weekends to cover more areas of the vast Njoro Parish.
- iii. Reluctant respondents: Some of respondents were reluctant to provide information due to fear that the information they gave would be leaked to unauthorized persons or parish authorities and face victimization afterwards. The researcher gave assurance to the respondents of confidentiality and that the information gathered in the research was to be used only for academic purpose.

1.9 Definition of Terms

Ad intra and ad extra: Witness of life.

Actuositatem: The second Vatican Council decree on the apostolate of the laity.

AMECEA: stands for “Association of Member Episcopal Conferences in Eastern Africa” It is a Catholic service organization for the National Episcopal Conferences of the eight countries of Eastern Africa, namely Eritrea, Ethiopia, Kenya, Malawi, Sudan, Tanzania, Uganda and Zambia. Djibouti and Somalia are affiliate members. The association enables the Bishops’ Conferences of these countries to do together what they could not do alone and offers them the machinery to work together on a regional basis.

Apostolic letter mulierus: Apostolic letter of the Pope on the dignity of the women.

Catechist: Is one who teaches the essentials of Christian faith and morals. The term also means one who gives instruction in catholic doctrine.

Catechism This is a manual of Christian doctrines which is often in the question and answer form that is learnt and recited by those who desire to be converted to the Christian faith.

Catechumen: A Catechumen is a person who has attained the use of reason and definitely desires baptism. This term also refers to boys or girls who have received Infant Baptism in the Roman Catholic Church and have a desire to learn more in the catechism to strengthen their spiritual lives by being accepted to receive the Sacrament of Confirmation, Holy Eucharist and the other remaining Sacraments of the Roman Catholic Church.

Catechesis Trendence: Refers to catechesis in our time.

Charismatic: Term which is taken to mean the emphasis put on the Holy Spirit and his gifts like speaking in tongues, spirit of possession, healing prophesying. St. Paul also mentions the three gifts of the Holy Spirit as in 1 Cor. 12.8-20, Gal 5.22-23, these are Charismatic gifts.

Christi fideles laici: Refers to the lay members of Christ faithful people.

Clergy: Trained and ordained Church minister (Catholic ordained Priest).

Conciliar document Apostolicam: The decree of the second Vatican Council that seeks to describe the nature, character and diversity of the laity, to state its basic principles, and to give the pastoral directives for its more effective exercise

Dignitatem: Refers to being beneath ones dignity

Diocese: A title referring to a religious area of jurisdiction under the authority of a Bishop.

Ecclesiastical: A Church, Priestly, clerical or religious.

En masse: Means being together.

Evangelii gaudium: Means the joy of the gospel or apostolic exhortation by Pope Francis on the Church primary mission of evangelization in the modern world.

Evangelization: Means teaching, proclaiming the Gospel to the people as a way of converting them to Christianity or enhancing their faith. Effective evangelisation proceeds from a life lived with faith and charity which has a personal relationship with God at its centre. It overflows from being joyful and positive in our daily lives and allowing our faith to shine out through care and love of those around us. This is the

foundation upon which every evangelising action and initiative must grow.

Evangelization Nuntiandi: Refers to Evangelization in the Modern world

Gaudium et spes: Means the joy and hopes

Glossolalia: Refers to speaking in tongues

Holy Spirit: This is the third person of the Blessed Trinity.

Influence: Means to have an effect on somebody's behaviour or character, the power to affect somebody's action especially by providing an example, winning ones admiration.

Laity: Means members of a religious community that do not have the priestly responsibilities of ordained clergy. It is derived from a Greek word *laikos*.

Lector is a person appointed to read lessons at certain services in the Roman Catholic Church.

Lumen gentium: Means light of the nations.

Magisterium document: A document describing a person with great authority.

Mass: Refers to the central act of worship of the Roman Catholic Church, which culminates in celebration of the sacrament of the Eucharist.

Munus propheticum: Refers to the three folds of office: the prophet, priest and king

Nuntiandi: Means to give news

Parish priest: Refers to a Priest in charge of a parish entrusted to him by the bishop. He carries out the duty of teaching, sanctifying and ruling with the co-operation of other Priests or Deacons and with the assistance of Lay members of the Church.

Parish: This is a subdivision of the Diocese whose pastoral care is entrusted to a Parish Priest.

Participate: Refers the state of being related to a large whole.

Outstation: Refers to a Church within a parish. Several of these form the parish, also known as mass centre.

Sensus fidei: Sense of the faithful.

Small Christian Communities: Is a nucleus faithful community, which emanates from the teachings and assurance of Christ that where two or three are gathered to pray. A SCC is a small group of people who come together in the most basic and personal unit of the parish in Eastern Africa. The community gathers in the available homes of its members to discuss their lives in the light of the gospel and share their Christian faith through prayer and service to others. A SCC is a small community that engages in evangelizing its members so that subsequently they can bring the Good News to others; prays and listens to God's Word; encourages its members themselves to take on responsibility, learns to live an ecclesial life; and reflects on different human problems in the light of the Gospel

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews the literature regarding the participation of the laity in evangelization. It focuses on evangelization and faith, the laity and evangelization, the priest as agent of evangelization, Catechists special vocation of evangelization and the two types of catechists. It also presents the theoretical framework used in the study.

2.2 Evangelization and Faith

In the words of Pope Paul VI (1975), Evangelizing means to bring the good news into all the strata of humanity, and through its influence transforming humanity from within and making it new, Revelation 21:5. But there is no new humanity if there are not first of all new persons renewed by baptism, and by lives lived according to the gospel *evangelii nuntiandi*. Evangelization, therefore, includes three distinctive elements: 1) Interior conversion to Christ and His Church; 2) affecting not only the individual person but the whole culture; and 3) as a result, changing this culture and its institutions to make them Christian and catholic. The etymology of evangelization is Latin *evangelium* which comes from a Greek word *euangelion*, which means good news. Evangelization must always be directly connected to the lord Jesus Christ. There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the son of God are not proclaimed. Evangelization is not a program. It is to bring people into relationship with Jesus. We are invited to live this process and incorporate parish members into this experience: discovering Jesus through a personal encounter with him, following Jesus and becoming his disciple, and proclaiming the good news is to be a witness of Jesus.

Pope Paul VI (1975) argues that evangelization is proclaiming Christ to those who do not know him and conferring baptism and other sacraments to the believers. Any partial and fragmentary definition of the word runs the risk of impoverishing and even distorting it. Therefore it is impossible to grasp the concept of evangelization unless one considers its essential elements. He continues to explain that evangelization means bringing the good news into all the strata of humanity, and through its influence, transforming humanity from within and making it new: “now I am making the whole creation new” (Rev 21:5, Gal 6:15. 2Cor 5:17.) But there is no new humanity if there are no new persons renewed by baptism

(Rom 6:8) and who live according to the Gospel (1Cor1:18, 2:4.) The purpose of evangelization is, therefore, to instil the interior change among the faithful which is transmitted through the divine power of the message of the gospel. While Pope Paul VI discusses what evangelization entails he does not explain the role of the laity in evangelization, which is the focus of the current study.

Nsaba (1979) acknowledges that witnessing to the gospel is a key element in the work of evangelization. He encourages the laity by emphasizing that the work of evangelization is enormous and they should stand up and play their part. The laity should also know that they have an essential and irreplaceable role to announce and testify the joy that the Church announces each day and to whom the Church bears testimony before the people. Through the laity the Church is made present in the various sectors of the world as a sign and source of hope and love. Nwaigbo (2013), shares the same sentiment with Nsaba in his remarks to the Pan African Congress of Catholic Laity, which states that the post synod apostolic exhortation *Christi fideles Laici*, Blessed John Paul II invites the lay faithful by quoting the gospel of Mt.20:1-16 ‘and going out about the third hour he saw others standing idle in the marketplace; and he said to them you too go into the vineyard’. These words are in reference to the universal call to all members of the Church to participate in the mission of the Church. The two works are relevant to the present study because they analyse the role of the laity in evangelization process.

2.3 The Laity and Evangelization

McElwee (2015) states that the word laity or lay comes from the Greek term *laikos* which in turn, is derived from the word *lao* which means people. The term lay, therefore, means belonging to the people. In general usage lay, as a word is applied to all those who are outside a given profession. In the Church, the word laity/lay was gradually introduced and it was applied to Christian. In order to establish the identity of laity or lay faithful in the Church, it is important to examine how the Church defines who a lay person is. The Church simply sees the lay faithful as persons who are baptized into the Church, who have secular qualities and whose functions in the Church differ from those who are ordained. There is no explicit definition of a lay person in the 1917 code of canon law. However, the activities of the lay persons in the Church are understood in contrast to the clerical functions and roles in the Church. McElwee further notes that, it is not difficult to distinguish between the clerics and

the laity. He argues that the lay people lack participation or rather, are deprived of participation in the jurisdiction and they are subject to jurisdiction and orders. The clerics on the other hand, having received jurisdictions and orders, look down on the laity as passive subjects. However, the shift in the understanding of lay people in the Church has favored lay participation in the life and mission of the Church. The Vatican council II, as legally expressed in the 1983 code of canon law, has opened the avenue for the lay faithful in the Church to share in the ministry of the Church. Lay persons who are suitable can now be admitted to exercise certain ecclesiastical offices and functions.

Evangelization Nuntiandi (1975) Pope Paul VI identifies six agents of evangelization as; successor of Peter (Pope), the Bishops and Priests, the Religious, the Laity, the Catholic Family and Youth. On the same note he lists agents of evangelization as the vital Christian Communities popularly known as the SCC in AMECEA countries, which are; the laity, catechists, the family, the youth, consecrated men and women, seminarians, deacons, priest and bishops. The above information by Pope Paul VI provided a foundational basis for the current study.

Onaiyekan (1984) states that the work of evangelization belongs to Jesus Christ, and therefore, those who are commissioned to do it are stewards of Christ Himself whom the Holy Spirit sanctifies (Mt 28:19-21). These mission collaborators are the clergy, the religious nuns /brothers and the lay faithful. He further argues that there is need for these agents to establish an extensive deep faith and collaboration with the Holy Spirit, a cooperation which can be *ad intra* and *ad extra* (witness of life). It is only then that the work of evangelization can bear spiritual fruits, propel them to deeper faith and respect of cultures. Thus, the whole community needs to be trained, motivated and empowered for evangelization, each according to his or her specific role within the Church. The proclamation of the gospel can be carried out only through the contribution of all believers at every level of the universal and local Church. The above information is relevant to the current study since it helped in establishing the collaboration between the priest, catechists and the laity. The study established how these three groups complement each other in evangelization.

Pope John XXIII (1961) noted that lay Apostolate participates in the saving mission of the Church itself. The mission of the laity starts immediately after baptism and confirmation.

Through these two sacraments, the laity are commissioned to evangelize since they have been called in a special way to make the Church present, so as to become the salt of the earth. The laity demonstrates their participation in evangelization in the Church through different ways such as visiting the sick, prisoners and orphans, among others. The pope further notes that there are different groups performing ministerial tasks that encompass the work of evangelization. These groups are categorized into the Clergy and Laity. The first group include the ordained ministers such as the Pope, Bishops, Priests and Deacons who serve as the official leaders of the Church. The latter includes all the baptized members of the congregation. These groups, though distinct, are not opposed to each other but rather complement each other in the work of evangelization.

Symposium of the Episcopal Conferences of Africa and Madagascar (1984) states that the laity have a particular vocation that places them in the midst of the world and in charge of the most varied temporal tasks. As such, they must exercise a very special form of evangelization. It is on this ground that the seventh ordinary general assembly of the synod of bishops held in Rome (October, 1987) emphatically urged and cautioned the shepherds of the people about the formation of the lay faithful and insisted that it must be placed among the priorities of the diocese. This is to enable them to avail themselves for special contacts with every individual and community in their spiritual state in which one also belongs. Today's circumstances require that the lay faithful be systematically instructed in the social teaching of the Church and faith building. The Kinshasa assembly (1989) supports this view by suggesting that in order to avoid the situation where the laity are spectators and not participants in their very Church, training is important. The above information is quite relevant and served as the basis for the current study.

John Paul II (1979) confirms that the laity are encouraged to assume their missionary responsibilities as agents of evangelization. It is important to overcome 'clericalism', that is, a monopoly of mission by the clergy which would not integrate or promote the mission of the lay faithful. The Pope avers that in their everyday life the laity is in constant touch with the world and sometimes know it better. Their competence should be recognized and accepted so that they may become real witnesses to the gospel and effective agents of salutary change.

John Paul II (1995) states that the laity, by virtue of their baptism, should participate in Christ's three ministries of priesthood, prophets and kings. He emphasizes that the laity are

called to participate in the prophetic mission of Christ who proclaimed the kingdom of his father by the testimony of the life and by the power of his life. He calls upon the faithful to testify in the same way through their daily life, strengthened by the power of his word. That the laity have the ability and responsibility to accept the gospel in faith, proclaim it in word and deed, and courageously perform that duty without hesitation to identify and denounce evil. This study benefited from John Paul II ideas by pointing out that the laity have a vocation through their baptism to participate in proclaiming the Kingdom of the Father through their life-witness. The participation of the lay faithful in the threefold mission of Christ as a priest, a prophet and a king thus finds its source at the point of baptism. This is further developed in confirmation and its realization and dynamic sustenance is found in the Eucharist, which derives from Church communion. The sharing of the lay faithful in the threefold mission of Christ requires that it be lived and realized in communion and for the increase of communion itself. This is what the present study sought to establish. It tried to find out whether the laity in Njoro Parish are able to proclaim the Gospel in faith, word and deed, and if they are able to give their services promptly to their parish.

John Paul II further argues in his Apostolic Exhortation notes, that there is a lot of influence among the laity. He states that the faithful are able to touch the hearts of their neighbours, friends and colleagues, opening them to full communion with God and all the people. While this may be true of Christians elsewhere, the extent to which the laity participate in Njoro Parish is not clear, hence need for this study.

McGarry (2002) argues that the Church through the Synod of Bishops on Africa averred that the role of lay faithful is a very important element in the entire process of evangelization. He states that the laity participate strictly in internal affairs of the Church through the celebration of sacraments, liturgy, preaching of the word of God or biblical apostolate, Catechetical instruction of children and the youth, encouraging and nurturing vocations of ordained ministers and religious life and the lay apostolate organization. The Synod of Bishops in Africa called the laity to participate fully in the works of evangelization so that they could be able to nurture vocations through their faith and witness of life. However, McGarry notes that the Bishops did not stress on how the nurturing of faith and witness could be part of evangelization. The study sought to establish if the laity at Njoro parish understand their responsibility and duty in the Church, fostering good working relationships between the

laity and the priest, need for exposure by the laity, strengthening the various movements and associations in the parish and bringing the laity on board as agents and stakeholders in evangelization.

Bitole (2003) reveals that many Christian communities put excessive emphasis on the clerics and on the ordained ministers, neglecting the laity's contributions, and their role in evangelization. As a result, such communities in general, become passive and dormant and rather submissive, not only within themselves but also outside their jurisdiction, with regard to temporal dimensions of social pastoral and economic activities of life. Bitole avers that although the laity are heavily represented in the Church's ecclesial structures such as in the parish, diocese and pastoral councils, as well as commissions and synod, the top most in the hierarchy of Church is the last decision maker. The above information provided a fundamental basis for this study. However, it does not examine how the hierarchy affects evangelization and, therefore, the need for the present study.

Riziki (1988), reports that in a certain catholic primary school in Sudan, teachers only taught religion when it was compulsory, nevertheless, their zealous commitments to teaching religion changed when the school was handed over to the government management. Surprisingly, those who used to be committed to the teaching of religion did not want to continue teaching it any more. To them they relaxed for they had perceived the load to have been heavy and only taught because they had been forced to do so by their former employer. The laxity had such lasting effects to the extent that some members of the staff stopped practising the faith. This attitude may have been enhanced because the laity were not fully convinced of their faith and could not undertake any extra work. As teachers they might not have known that their teaching was part of evangelization. Even though their teaching was programmed, they had more time to evangelize. The study shows that the laity need guidance and training so that they can use every chance to evangelize. The report above served as the basis of this study.

Quinn (2000), and Provost (1983), confirm that the laity are reluctant because they lack guidelines on what is expected of them in the area of evangelization. This reluctance of the laity to participate is caused by lack of training in the area of evangelization. Both scholars stress that when the laity are trained, they will have the knowledge and the skills to face the

challenges of evangelization. This will enable them to lead authentic and true Christian life. The above information was very useful for the current study.

Nhiniolo (1996) conducted a study on the pastoral councils which is the organ of the representatives of various groups of the faithful in the parish. He found out that most members of parish communities do not know the mandate of the parish pastoral councils and consequently, they do not know their roles. He also argues that members of the parish pastoral councils become aware of their responsibilities only after they have been elected and taken to attend seminars and workshops by their parishes, and this is only limited to few members. Many council members, therefore, remain ignorant even though they are expected to lead the community of Christians in participating in the activities of the parish. For this reason the laity cannot participate fully in the activities of their Churches especially if they are not in the pastoral council.

Gidudu (2002) posits that the laity have a role in promoting bible sharing in their parishes by spreading the word of God among themselves, in the Small Christian Communities visiting the sick at home or in hospitals. Gidudu focuses on the activities of the laity in Rumbek Diocese in Sudan. The research contribution to this study is that it challenges the laity in this study to promote bible sharing in the Small Christian Communities (SCC) although it is not directly addressing the study area, it shows what the laity are expected to do, in evangelization.

Godfrey (2002) observes that the laity carry out various apostolic works like care for the sick, helping the poor, feeding the hungry, praying together, reading the Bible, reflecting and sharing the word of God together. They also do other activities such as fund raising for the parish through projects which are meant for supporting priests financially, and managing the parish's other activities, such as decorations of flowers, sweeping and cleaning of the Church. They are also involved in reading the scripture in Church and teaching catechism. Women in Tinganga parish form more than 50% of the parish membership and contribute 40% of the financial income to run parish activities. The participation and contribution of both men and women is channelled through the various parish groups in which women participate. These groups include Pioneer, Choir group, Catholic women's association, Catholic Men, Marriage encounter group, single mothers association and Legion of Mary. But despite the importance

of women's role and support in parishes, when it comes to identifying suitable leaders as representatives of the faithful at the parish pastoral council or in other leadership positions, it is the men who are chosen, and women are neglected. The above served as the basis for the current study.

Kalilombe (1976) supports the idea that the SCCs are a life witness to the work of evangelization because they bring together people to share the word of God. They pray and celebrate together the sacraments such as Eucharist, Baptism and Marriage. He notes that all these are channels of evangelization and are means by which Small Christian Communities bring the Church down to the daily lives of people. Through this, members are able to recognize Christ among them, and embrace the word of God in their daily interactions.

Pope Paul VI (1975) argues that Small Christian Communities are the most effective means of making the Gospel message truly relevant to African cultures and traditions. By participating in the life of the Church at this local level, Christians will foster the gradual and steady nurturing of the young Church, and through their sense of responsibility, the Church grows. Through Small Christian Communities, ordained and non-ordained Christians will discover the true meaning of African expression of the Christian faith, thus enabling them to respond to the challenges of evangelization.

Auilar (1995) holds that the establishment of Small Christian Communities has fostered conscious and active participation of the laity in the liturgy and the celebration of the sacrament at the grass root level.

2.4 Priests as Agents of Evangelization

Arbuckle (1990) claims that when the laity are led by their parish priests, they collectively do the work of evangelization, whose underlying principle task is collaborative ministry. The parish priest assisted by other priests take care of what pertains to the ordained ministry and at the same time the parish priest is the overseer of the activities of the whole parish. Arbuckle shows how the parish priest, the laity and all other members of the Church may be involved in an effort to have the smooth running of the parish, which contributes to the work of evangelization. In the parish, the parish priest assisted by lay ministers produce a weekly newsletter on reflections of the Sunday readings. This is an initiative, which shows that the

parish is in a position to take the challenge by using the available means to evangelize. However, Arbuckle fails to highlight the role that should be played by the laity in evangelization process.

2.5 Catechists Special Vocation of Evangelization

In the Encyclical *Redemptoris Missio* Pope John Paul II (2003) refers to catechists as specialized workers, direct witnesses, and indispensable evangelizers who represent the basic strength of Christian communities in the young Church. The code of canon law (article.231) explains the role of catechists and describes them as lay members of Christ's faithful who must receive proper formation and are outstanding in their living of the Christian life. Under the direction of the missionaries, they present the Gospel teaching and engage in liturgical worship and in works of charity. This description of the catechists corresponds with that of the CEP in its 1970 plenary Assembly, which describes catechists as lay persons appointed by the Church in accordance with local needs to make Christ known, loved and followed by those who do not yet know him. But the term 'catechist' belongs above all, to the catechists in mission lands. They are born of families that are already Christian or converted as Christian and instructed by missionaries or by another catechist, they then concentrate their lives, year after year catechizing children and adults in their own country (CT).

Morse (1992) notes that, many flourishing Churches today would not be there without the efforts of the catechists. Therefore doctrinal training is an obvious prerequisite in the training/orientation of the catechists because they must first understand the essentials of Christian doctrine before they can communicate it to others in a clear and interesting way, without omissions or error. These ideas are also emphasized by the Catholic Diocese of Eldoret pastoral plan of 1986, which states that Pastors (priests) will do all in their power to see that their catechists are adequately trained for the work committed to them. Where a catechist is engaged full time in the service of the Church, the community is under obligation to provide him and his family with the decent support which the Lord expects of them. This position is echoed by St. Paul (Gal 6:6) where he argues that people under instruction should always contribute something in support of the man who is instructing them.

Sengooba (1996) asserts that the catechist is a very important person in the life of the Church and especially in assisting the priests in evangelizing especially where priests are few.

Catechists do a lot in evangelizing along with the priests, who are supposed to assist in forming the faithful. However, the priest needs to involve the catechist so that he does not feel like a mere substitute when the priest is absent. It is crucial for the catechist to understand his role in the Church and the mission of evangelization which he is required to accomplish. This idea is quite explicit in Rodrigo (1993) argument that the function of the catechist is to promote communication and communion between the members of the community. They devote themselves to the groups committed to their care and try to understand their particular needs so as to help them as much as possible to grow spiritually. Since they live together with the people, catechists share the same experience with their people more than anybody else. This study sought to establish if the catechists understand their role in the parish as implied by Sengooba and Rodrigo in their works.

The catechists are to be equipped with essential skills of how to teach catechumens, lead prayers in Small Christian Community and prepare for liturgical rites. This will facilitate a deeper evangelization in the Small Christian Communities as well as in the family and the entire Parish. The same sentiments are shared by Pope John Paul II (1979) emphasizing that the Catholic Churches are flourishing because of the enormous work of catechism.

Tynan (1983) notes that the purpose of the catechism is to present the teaching of the Church in a condensed and a practical way, present it faithfully and show how it is rooted in the sacred scriptures and in Christian tradition. However, he warns that great care has to be taken to avoid teaching catechism as doctrines of faith, which are only opinions or views of some theological schools. The teaching has to be presented in a manner conducive to personal education in the service of Christ. This concept of the making of a catechism is taken from the General Catechetical Directory, issued by the Sacred Congregation for the Clergy in 1971 and endorsed in 1979 by Pope John II in his Apostolic Exhortation, *Catechesis in Our Time*, in which the present catechism is guided by.

2.5.1 Types of Catechists

The congregation for the evangelization of peoples distinguishes two types of catechists namely: a) full time catechists, who devote their lives completely to this service and are officially recognized as such, and b) Part time catechists, who offer a more limited but still precious, collaboration. The difference between the two categories varies from place to place,

but in general there are far more part time catechists. Tynan (1983) asserts that the role of the catechist has been and remains the force in the implantation and expansion of the Church in Africa. The synod recommends that catechists not only receive oral formation, but that they continue to receive doctrinal formation as well as moral and spiritual support. Therefore, both the bishop and the priest should be interested in the vocation of the catechists. They should provide them with good living conditions and also suitable working environment so that they can work without undue disturbance. The catechist's responsibility is to be acknowledged and held with respect. The current study set out to establish if there is collaboration between the catechists and the priests in the work of evangelization.

Lefebvre (1998) highlights the important role played by the catechists in evangelization by reflecting back when the early missionaries entrusted some important pastoral ministries to some laymen whom they called catechists. These laymen contributed a great deal to the establishment of the Church at their respective parishes. Whenever the priest was unavailable they presided over prayers, preaching, led community at funerals, prayed for the dying, and instructed those who wanted to become Catholics. But these responsibilities given to the catechist were only substitute posts. This was because the priests were few and could not reach all the places of their jurisdiction and thus they had to delegate lay people to act in their name and under their authority. The responsibility Lefebvre affirms, remained entirely on the priest, and the catechists did only what the priest told them to do. The study set out to establish if the catechists in Njoro parish participate in the mission of Christ irrespective of their gender and colour because the work of evangelization is beyond boundary, tribe, race or sex.

2.6 Theoretical Framework

The study was guided by Elite Theory to explain the phenomenon of participation in evangelization. The Elite Theory was propounded by two sociologists W. W. Wrigley and William Domhoff (1967). The two scholars claim that the modern societies are dominated by leaders (called elites) of large bureaucratic structured organizations, whether corporate, non-profitable or governments. The Elite Theory emphasizes the central role of elite leaders in societal organizations and institutions as preserving liberal democratic values. The elites derive their control from the highest position in political and business hierarchy and from

shared values and beliefs. The argument of elite theory is that all decisions are effectively controlled by a few with little or no opportunity for others to influence or change the situation. The elite theory has, however, been criticized for assuming that high culture is inherently superior to low masses culture.

Elite theory is often treated as contrasting social class theory and other structural approaches. Critiques claim that the assumption that elite behaviour holds a causal effect on state outcome suggests a voluntaristic argument, overlooking structure. In this study I argue that this is a caricature of elite theory. Being deep rooted in classic sociology, elite theory is very much concerned with structures, especially authority structure. The theory condemns the poor and powerless as lacking capacity to influence policy making, planning or implementation of projects that impact on their lives or beliefs. The elite theory is, however, useful and relevant to the current study because it explains participation of the laity in evangelization in the Catholic Church. Although, it is inadequate because it only limits itself to a dichotomy between the ruling elites and the ruled masses, it proved useful in analysing the role of the laity in evangelization in Catholic Church.

2.7 Conceptual Framework

The conceptual framework presented below provides a diagrammatic illustration of the relationship between the research variables. The selected lay participation factors are attitudes, social and traditional activities. The interplay influences evangelization. The indicators of evangelization are conceptualized as teaching, proclamation, enhancing of faith, preaching and other religious activities. The intervening variables include literacy level, culture, and hierarchy of the Church and male dominance in the Church leadership at the parish level.

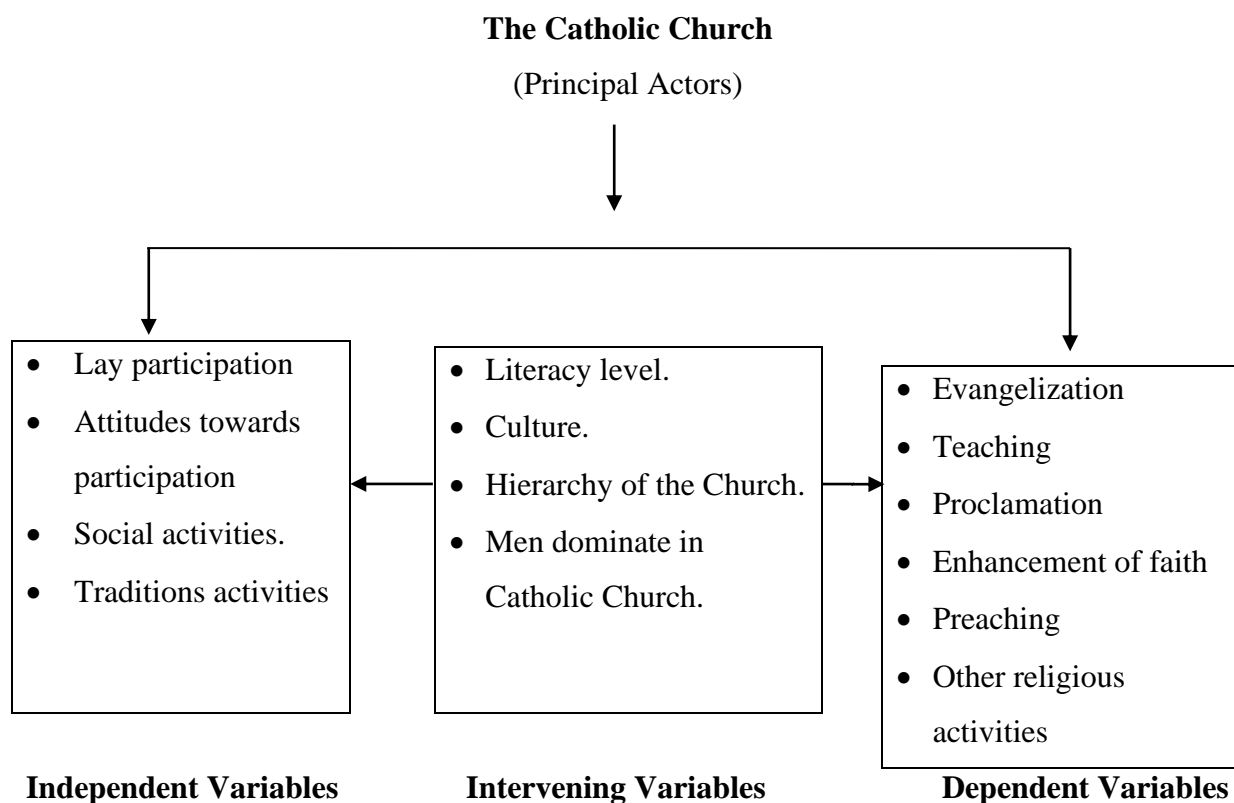


Figure 1: Conceptual Framework

The hierarchical Church structure, illiteracy among the faithful and some cultural practices influence the attitude of the laity towards participation in evangelization. The conceptual framework has three variables; hierarchical structure of the Church, illiteracy and cultural beliefs of the laity. When the laity is illiterate they may not be able to initiate programs in the parish for the purpose of evangelization. Cultural practices are considered to be a hindrance to active participation especially by women in the Church. This may be due to community attitude where traditionally women were not allowed to assume leadership role over men. This affects evangelization since majority of the Christians are women.

Milaele (1996) notes that the ingrained institutional and hierarchical model of the Church and the pre-Vatican II mentality are still great obstacles for many of the people of God in understanding proclamation. Over the years, the laity has assumed that evangelization is the work of the clergy, the religious and the catechist. This attitude has slowed down the participation of the laity in evangelization and the growth of the Catholic Church.

The conditions in the Church before Vatican II could have made the Christians to remain passive as regarding evangelization. The Catholic Church did not encourage the laity to read the Bible, whereas for the Protestants the Bible was the book of life. The Protestants started advancing in the Bible reading but the Catholics were not keen to study it. This mentality perhaps made Catholics to become passive in evangelization. Lack of training may also have affected participation of the laity in evangelization.

Quinn (2000) argues that when the laity is trained, they become effective because they know what is expected of them. Training is therefore paramount if the laity is expected to evangelize with vigour and zeal, while lack of relevant skills and basic education, reduces their participation in evangelization. African Bishop Synod (2000) posits that the lay faithful are essential in the whole process of evangelization. However, the Bishops regret that one of the reasons why this has not been fully realized is the excessive control exercised by the clergy who limit the responsibility of other members of the Church. The Synod of Bishops state that, priests take everything to themselves and wield all authority, while the lay people live in total passivity.

McGarry (2002) sees the possessiveness of the priest as a reason why the laity may not be fully active in the work of evangelization. If the priest wields all the authority, he may not want to see the laity do anything without consulting him. Therefore the laity have to wait for the priests to tell them what to do and how to do it. Eventually all that the lay do, has to be controlled by the clergy, which ultimately reduces the rate of evangelization. This study assumes that the clergy and the laity ought to be partners in evangelization in order to realize fruitful results. If the clergy do not consult with the laity in preparing programs, then it is possible that such programs would achieve minimum results.

In conclusion the method of evangelization keeps on changing, depending on the times, the place and the prevailing cultures. Evangelization entails dialogue, co-operation, enculturation and contextualization. If the proclamation of the faith has to be done in the context, it must not lose sight of the fact that mentality, situations and behavioural patterns are dynamic. This fact explicates the need for constant renewal of the means and tactics of evangelization. The conditions of society today require us all to revise our method and seek out with our energy new ways and means by which the Christian message may be brought to the men of our

times. Evangelization in today's multicultural setting faces many challenges' brought about by the new age mentalities caused by the world's history. Evangelization therefore must be designed in such a way as to meet the deep aspirations of the people living in the modern age. The evangelizers have an uphill task of incorporating spiritual and material values in their evangelization process and to be constantly conscious of the diverse values of those being evangelized. This study sought to understand the realization of the laity as ecclesial subjects and how the full realization of the Church might be possible.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter covers the study area, research design and techniques that were employed in the investigation of the research problem. It also deals with the method of data collection, analysis, description of the sample, research instruments, and ethical considerations.

3.2 Study Area

Njoro parish is located in Njoro sub County of Nakuru County. It has 10 out stations as shown on appendix VIII. It is under the Catholic Diocese of Nakuru, which is about 190 kilometres from Nairobi the capital city of Kenya. The area of the study is located in the Kenya Rift Valley, Njoro division of Nakuru County and covers an area of 774 km².

3.3 Research Design

This study used the survey research design. According to Coolican (1996), survey consists of asking people for information using a questionnaire with mostly fixed questions. It seeks to obtain information that describes existing phenomena by asking the respondents about their perception, attitude, activities and values. The survey design was adopted for this study because it is an efficient method in collecting both qualitative and quantitative data regarding participation of the subjects as is the case in the current study.

3.4 Target Population

The target population was the entire Njoro Parish which comprises both the sub-urban and rural areas of Njoro town. The Parish has 1164 families and a population of 2739 Catholics. It has ten outstations, namely; St. Lwanga, St. Denis, St. Joseph, St. Mary, St. John, St. Kizito, St. Anthony, St. Paul, St. Veronica and St. Simon and Jude. The Parish has forty three Small Christian Communities, two priests, four nuns and thirteen catechists.

3.5 Sampling Procedure

Simple random sampling was used to select outstations for the study. Numbers were assigned to all outstations under the Njoro parish. Two catechists were asked to pick at random five stations from the ten outstations. One of the catechists picked 2 outstations and the other 3 outstations. In this manner, five outstations were sampled for the study. The same was done

for Small Christian Communities where 20 out of 43 Small Christian Communities were sampled.

Ten catechists participated in the study, each representing an outstation. All the ten were male because there were no female catechists in the selected outstations. The total number of respondents earmarked for the study was 202. The sample consisted of five (5) Priests, and one hundred ninety seven (197) laity i.e., two (2) Nuns, one hundred thirty (130) lay Catholic Christians, fifty five (55) youth and ten (10) Catechists. Three out of the five priests sampled had worked in the parish since 2010. They were considered to have had enough experience of the people they served and their perception about the participation of the laity was considered important as they had interacted with the laity in the parish for a long time in exercise of their ministerial work. Secondly, the Priests as Church leaders understand the role of the laity in evangelization process.

3.6 Research Instruments

Data was collected using questionnaires, interviews and observation. Both close and open ended questions were used to allow the respondent to explain his/her opinion in depth. Three different questionnaires were developed in consideration of the order of the Church's mission of: spiritual order; temporal order; and permeating and perfecting secular. These questionnaires were administered to three categories of respondents, namely; priests, catechists and the laity in the Small Christian Communities. Each category of respondents has a different role to play in the Church and therefore the need for the three different questionnaires. The questionnaire was divided into three sections A, B and C. Each of the questionnaires had a brief instruction on how respondents were expected to respond to the items in the questionnaire. Section A was gathering demographic data: age, occupation and gender of the respondent. Section B had items seeking information on the extent of participation of the laity in evangelization, while section C concentrated on seeking the attitude, hindrances and challenges of the laity towards the work of evangelization. Interviews were conducted to the priests, leaders of the Small Christians Communities and the catechists.

3.7 Validity and Reliability

Mugenda and Mugenda (1999) notes that reliability is the measure of degree to which a research instrument yields consistent results or data each time it is employed. Kerlinger

(1973) describes the same as dependability, predictability, stability, consistency and the accuracy of the instruments. Validity according to Mulusa (1990) refers to the extent to which instruments measure what it purports to measure. Reliability was established through a pilot testing exercise which enabled the researcher to work and change the ambiguous clauses in the instruments that may have led to incorrect information. To test for the reliability of the research instruments, the researcher used split-half method and correlated the two test results.

The instruments were piloted at St. Joseph Larmudiac Parish for pre- testing. A total of thirty questionnaires were distributed to the selected catholic Christians. Their responses to the questions indicated which questions had loopholes and which ones were not correct or ambiguous in nature. The research instruments were carefully examined to confirm proper coverage of all the objectives. This helped in establishing the content validity and reliability of the instruments.

3.8 Data Collection

Before data was collected, permits from relevant authorities were sort for clearance and thereafter data collection took two months to be completed. The researcher personally administered some questionnaires to Priests, Catechists and the Laity in the selected outstations for primary data. Others were distributed to the respondents and collected four weeks after the date of their distribution.

Secondary data was collected from published works written by various scholars. Also, the study made use of the personal writings of Bishops and priests from Nakuru Diocese. Documentary sources also formed important components of the study. The work benefited richly from books, journals, articles, Magisterium Documents, theses, among others. Such works were obtained from the libraries of both public and private universities, especially Egerton University Library and Nakuru diocese library.

3.9 Data Analysis

The collected data was analysed by use of descriptive methods. The respondents' answers in the questionnaires were coded, tilled and grouped with the help of Statistical Package for Social Sciences (SPSS) to generate frequencies and percentages. From these, conclusions were drawn regarding the extent to which the laity participate in the work of evangelization.

Descriptive analysis was used to interpret the statistical data. Frequency distribution tables and charts were used to present the different patterns that emerged from the data. Interpretation of qualitative opinions of research and conclusion was derived from these opinions and comparisons.

3.10 Ethical Consideration

The researcher assured the respondent of utmost confidentiality during the entire process of the data collection and thesis preparation. The researcher hailed from the area of the study and understood the nature of the respondents and the possible reaction of the respondents regarding the study. The researcher was prepared to take care of such reactions such as suspicion from ecclesiastical leaders. To address this fear, the researcher did not require the identity of the respondents as a way of assuring them of the confidentiality when handling and processing information obtained for analysis.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND DISCUSSION

4.1 Introduction

This chapter presents how data collected from the field was interpreted and analyzed. Tables, figures and charts were used to present the data where analysis was done by the use of descriptive method. The chapter also presents the response rate of the different groups interviewed in the field. The data was classified into three categories depending on their sources: the laity in families, who formed the small Christian communities, catechists who have a special vocation among the laity and the ordained members. Findings were presented according to the research objectives.

4.2 Response Rate

From the 202 questionnaires that were distributed, those that were collected back were 181. This translated to 89.6% response rate as shown in figure 1 below. 11% were non responsive as a result of some of them having relocated. Others were unwilling to complete and hand back the questionnaire, while others submitted the questionnaire late after the completion of the data analysis. The study used the focus group discussion, instead as supplement 11% non respondents to enrich the outcome of the data analysis.

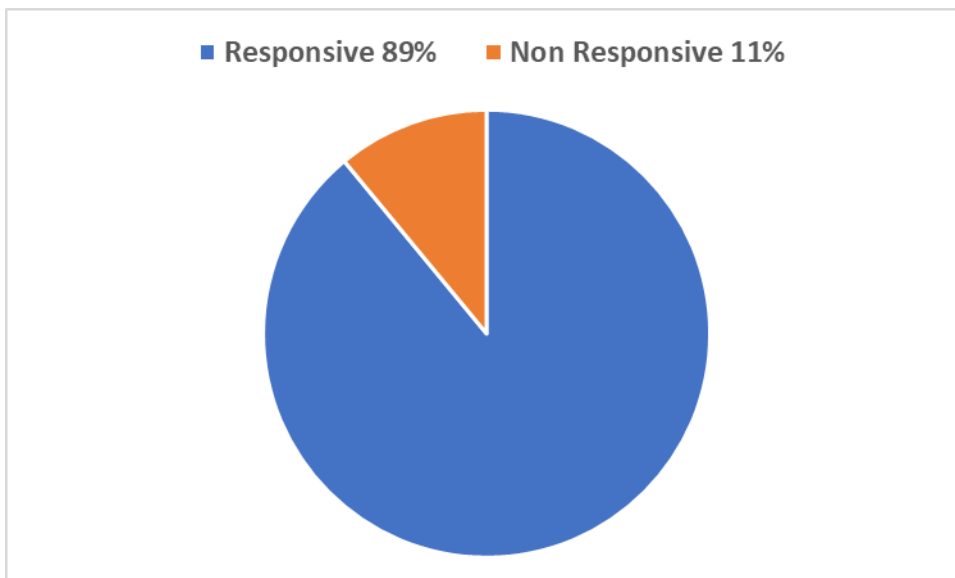


Figure 2: Response Rate

Source: Field data

4.3 Age of Respondents

Respondents were asked to indicate their gender and the appropriate age bracket that they belonged between ages 20- 69. The age brackets were grouped into clusters of 10 each. The results were as indicated on the table below.

Table 1: Respondents' age information

Item	Priests		Catechist		Laity			
	M	%	M	%	M	%	F	%
20-30					9	13.1	20	20.4
31-39					14	20.6	30	30.6
40-49	1	50	3	25	20	29.5	28	28.5
50-59	2	25	4	50	24	35.3	11	11.3
60-69	2	25	3	25	1	1.5	9	9.2
TOTAL	5	100	10	100	68	100	98	100

Source: Field data

The age of the respondents ranged between 20 and 69 years. The lower age limit was considered the age with which the researcher could reliably engage in terms of availability and willingness to give information. It is also assumed that at this age, the respondents have gained better understanding of Church activities and doctrines. This age category was chosen to ensure wide representation of all the groups; both the young adults and the aged. Table one above shows that the priests and catechists were between ages of 40 and 69 years. There were no priests and catechists between the ages 20 and 39 years. This is because by the time they complete their training and posted to the field, they have already passed this age bracket. Priests posted to parishes are either newly ordained or transferred from other parishes. 75% of the interviewed priests who had worked at the parish were at their early forties. The lay Christians were between 20 to 69 years. The age of the laity and that of priest covered different age groups and their experiences. Ten (10) catechists were between ages 40-69 years. 75% of the catechists are between the age of 50 and 69 years. This poses a succession threat in the parish and therefore the priest and the members of the parish council need to plan for recruitment of young catechists as early as possible for the purpose of succession. The age of the youth was considered between the age of 20 and 30 years since at this age they would be in position to provide crucial information rather than those in earlier years. The

researcher observed that men are involvement Church activities between the ages of 40 and 49 years (44%) while women between ages 31 and 49 years (59.1%).

4.4 Respondents' Academic qualification

Respondents were asked to select from a provided list the highest level of academic qualification they had attained. This ranged between primary education and university education. A provision was also made for those who had no formal education at all. Table 2 below shows the frequencies of the academic qualifications for the different categories of the respondents.

Table 2: Respondents' Academic Qualifications

	Priest	Catechist	Laity	Total
Academic qualification				
Primary	-	8	31	39
Secondary	-	1	53	54
College	-	1	36	37
University	5	-	25	30
None of above	-	-	21	21
Total	5	10	166	181

Source: Field data

From table 2 above, 39 respondents had primary level of education, 54 had secondary level of education, 37 had college education on different fields for instance, primary teachers, nurses, technicians, among others. Whereas 30 out of 181 had university level of education on different fields of specialization, such as secondary school teachers and accountants, the study established that 21 of the lay respondents had either not been in school at all or did not sit the primary level national examination. The table shows that 160 of the people interviewed had some level of education and so education cannot be a barrier to evangelization. Education qualification, however, can influence the extent to which the laity participates in the Church. It is notable that 8 out of 10 of the catechist are in the category of the respondent with primary education and all of them (10) are not trained as catechists. This

poses a major challenge when it comes to giving instructions to catechumen of a higher level of education than them.

The parish priest should take the training of catechists seriously as catechists are basic agent in conveying the message of Christianity at the Small Christian Communities both in urban and rural areas. Leaving the big task of Christian formation to untrained catechists undermines the growth of the parish. The study established that there is a big existing gap between the catechists, the clergy and laity on academic qualifications. The study covered that some laity in the parish are more informed on the Church doctrine than the catechist.

The study also found out that untrained catechists have to undergo training for two years at catechetical school and is examined as per the curriculum. One of the priests interviewed noted one of the institution conducting training for catechists is St. Augustine catechists training centre which a catholic institution is owned by the Archdiocese of Nyeri. It was establish by the Consolata Missionaries in 1904, only two years after their arrival in kikuyu land in the central part of Kenya. It offers catechetical training to candidates from all the dioceses of Kenya and even outside Kenya. The purpose of this school is to give spiritual and doctrinal formation to catechists, to enable them to become efficient, effective and credible co-workers with the ordained ministers in the mission of evangelization.

The study established that the courses covered during the training are sacred scriptures, Church history, sacred liturgy, Vatican II documents, music, catechism, catholic social teachings, psychology, social science, spirituality, communication skills, teaching methods, teaching practice among others, and all the subject are examinable in written and oral exams. Workshops and seminars are organized for the catechists while still on training on various themes such as small Christian communities, family life education and youth ministry, religious education awareness programme, civil education, peace and justice, and pastoral communication. The qualification of the catholic priest is not an issue since before ordination a priest must undergo the formation at the seminary for one year of spirituality training and orientation, three years studying of philosophy and four years studying theology.

4.4 Occupation

On occupation, respondents were asked to state the occupation that they engaged in since it has an effect on the level of participation and availability in evangelization activities. Table 3 below shows the different professions of the respondents.

Table 3: Respondents' Occupation Information

Occupation	Priest	Catechist	Laity	Total
Teachers	1	-	21	22
Nurse	-	-	2	2
Technicians	-	-	3	3
Lecturer	-	-	2	2
Business	-	-	25	25
Farmers	-	8	68	76
Unemployed	-	-	47	47
Priests	4	-	-	4
Total	5	8	168	181

Source: Field data

From table 3 above it is established that the occupation of the respondents varied according to their levels of education. For example, there were 22 teachers both in primary and secondary schools and two university lecturers. Nurses and technicians were 2 and 3 respectively while 25 of the respondents were business people. 76 of the respondents were farmers while 47 respondents were not employed. 4 out of the 5 priests did not have any other occupation. Eight out of 76 farmers were catechist. Majority of unemployed were the youth who do available casual jobs in flower farms, Njoro canning factory, saw mills, weeding in the farms, digging, harvesting maize, beans, potatoes and carrots.

The occupation of the respondents is inversely proportional to their participation in the evangelization activities. Professionals and business people are tied by their work schedules, while the farmers are active during the dry period and busy on their farms during the rainy seasons. The unemployed category is active in Church activities when they are not engaged in casual jobs. The majority of the respondents (119 respondents) have low or no income and, therefore, their capacity to financially support the evangelization process is limited.

4.6 Marital Status and Type of Marriage

The respondents were asked to indicate their marital status; whether married or single. For the married respondents, they were further asked to indicate whether they solemnized their marriages. For yes, the options of Christian, customary and others were provided and the results of the responses are as shown in table 4 below.

Table 4: Respondents’ Marital Status and Type of Marriage Information

	Catechist	Laity	Priests	Total
Marital status				
Married	10	107	-	117
Single	-	49	5	64
Type of marriage				
Christian	10	68	-	78
Customary	-	23	-	23
Others	-	16	-	16

Source: Field data

Marital status was found to be important since it could determine participation in evangelization. From table 4 above, 117 of the respondents were married while 64 were single. 78 of the married had solemnized their marriages in Church. The study established that all the ten catechists had solemnized their marriages in the Church. This could be attributed to the fact that marriage is one of the Catholic Church sacraments and a basic requirement for one to be considered for any position in the Church activities, especially in leadership positions. The same explanation applies for the big number (68) of laity who have also solemnized their marriages in Church. Those in customary marriage (23) and others (16) are only limited in partaking the Holy Eucharist and not taking up Church leadership positions. However, they may be engaged in all other evangelization activities like Church choir, scripture readings, visitations and alms giving.

From the interviews it was noted that the most cited reasons by leaders why Catholics do not get married in the Church were lack of knowledge about the faith and failure to embrace the relationship between Christ and the Church. Respondents reported that many couples do not see the value in marrying in the Church while others do not understand the difference between a sacramental and civil marriage. Respondents also cited negative perceptions on

Church's marriage because the preparation is restrictive, cumbersome, and expensive declaration of nullity process in some cases. The priests also noted that some couples who seek weddings in locations not permitted by the Church such as garden weddings tend to avoid Church marriage. While in the canon law (cannon 1118) a Bishop can allow a wedding to be celebrated in another suitable place other than the parish Church. The study, however, discovered that permission is generally not given for any outdoor wedding. Inter-denominational or interreligious marriage was also cited by respondents as another major hindrance to Church marriages, especially when a catholic is marrying a non-catholic or a non Christian bride or groom.

Finance also presents an obstacle when couples dream of a big Church wedding. Respondents noted that limited finances may preclude them from celebrating the sacrament. A number of respondents indicated that for many couples, the cost of wedding can be prohibitive to getting married. While minimum cost celebration can be affordable, sometimes even that is too much for couples struggling financially. One suggestion on this point is for parishes and dioceses to re-examine the cost of marriage preparation programs, renting Church facilities, and other related services. Another suggestion is to work with couples who are struggling financially so that lack of resources does not impede a truly joyous celebration. One respondent reported a creative approach in hosting mass weddings with parish sponsored receptions. Where eliminating cost is not possible, another option would be lowering them significantly or pledging to pay what you can afford for the process. The respondents pointed out that although couples who attend marriage preparation programs have already decided to be married in the Church, a high quality program can attract others by word of mouth. Marriage preparation can also be an important place of evangelization and catechesis for the engage couple, as well as refresher on the sacrament.

Lack of priests to lead marriage preparation and celebrate the sacrament in the couple's native language also presents a challenge. Respondents pointed out the need for greater intercultural compliance and incorporation of cultural traditions into the sacrament of matrimony, and also to understand the couple's marriage culture and allow for appropriate and respectful marriage preparation.

4.7 The Extent of the Laity Participation in Evangelization.

The first objective of the study was to establish the extent to which the laity participate in evangelization. The works reviewed in the literature and from the information gathered in the field, the study affirmed that the laity, just as the trained and ordained ministers, have an indelible role to play in the Church to enhance evangelization. Nsaba (1979), for example, noted that the laity should know they have an essential and irreplaceable role to announce and testify the joy that the Church announces and proclaims about salvation of mankind through Christ. The notion that through the laity, the Church is made present in the various sectors of the world as a sign of and source of hope and love is a fact that was shared by almost all the works reviewed and affirmed by study respondents in the field. However, the study further affirmed that the participation of the laity in evangelization is influenced by the number of factors such as age, academic qualification, occupation, marital status, among others.

4.7.1 Activities of the Laity in the Church

The respondents were asked to indicate the activities they take part in and the frequency of their participation in the Church. The study established that the laity at Njoro parish participate in evangelization process in various ways, for example, choir, cleaning the Church and taking care of the sick as well as orphans and the aged. They also assume the role of teaching catechumens and organize prayers in SCC. Although the study found out that the laity are the core of evangelization in the Church, the findings show that some do not take part in evangelization process because of stringent rules in the Church's administrative structure.

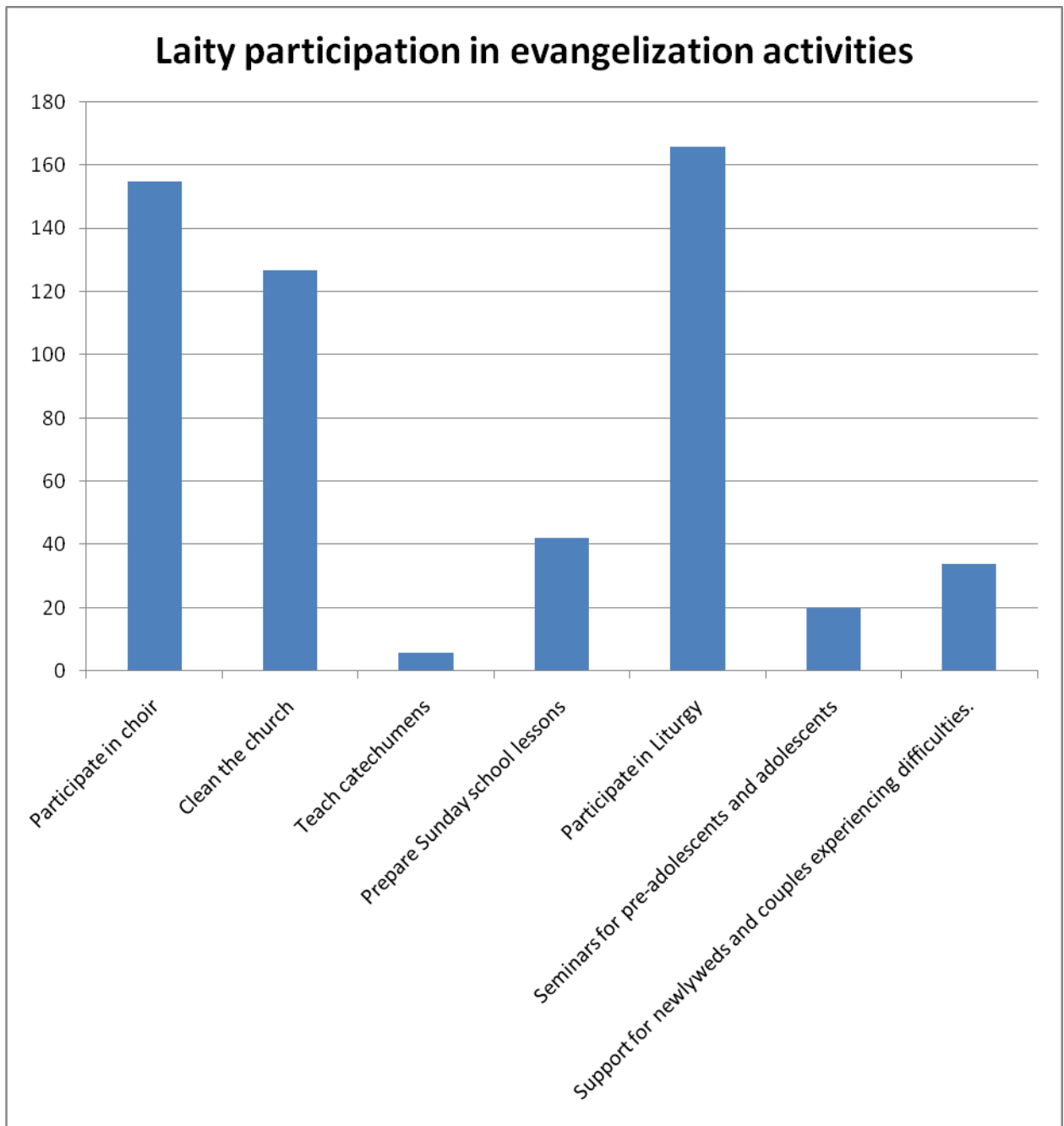


Figure 3: Laity Participation in Evangelization Activities

Source: Field data

Figure 3 above, shows that 155 respondents participated in Church choir, 127 cleaned the Church, 6 were involved in teaching catechumens and 42 in preparation of Sunday school lessons. Further, 166 respondents indicated that they participate in liturgy, 20 participated in seminars for pre- adolescents and adolescents and 34 participated in support activities for newlyweds and couples with problems in their marriages. Those who joined the choir stated that they attend daily choir practices because of the mass which is conducted on daily basis.

However, there are those who indicated that they practice with the choir once a week only when they are preparing for the Sunday Mass. This category of respondents observed that they enjoy singing and feel spiritually nourished through singing. The study noted that singing is a powerful tool of evangelization as it appeals more to both believers and non-believers. The cleaning of the Church on the other hand is done on Saturdays mainly by women. This is an indication of how much culture has influenced the community in defining gender roles in the Church. Ladies are allocated duties of cleaning the Church every Sunday during announcements time but since the work is voluntary not all turn up and no penalty can be imposed on those who fail to do so. The study discovered that the assigning of the roles to different groups in the Church is based on the African culture. For example, women clean the church because in the African culture their responsibility is to clean the house and wash utensils. Men have their roles, for them based on the African culture too and the youth participate mainly in liturgy as mass servers and dancers, choir and teaching Sunday school.

The study further observed that lay people take part in some of the sacred rituals of the Church by being alter servers, lectors and lay ministers who help distribute the holy Eucharist during mass and bring holy communion to the aged and those in hospital. In matters of faith, members of the laity belong to the same league and reap the same benefits through living a life of faith and devotion as do members of the clergy, even if they occupy the lower level in the sacred hierarchy. As for the clergy, their job is to guide, nurture, and guard the laity. The clergy is the shepherd of the flock, that is, the laity. Lay people act as every day ministers of the faithful, bringing the principles of Christianity and Catholicism to work, school and home.

The study observed that practicing Catholics are very few compared to the Catholics who attend Mass every Sunday. Whereas a majority of the Christians attend Mass and participate in offerings and other church activities, not all of them participate in Eucharistic celebration. This is as a result of inter-religious marriages where children may not be allowed to fully practice the Catholic faith. This has led to disintegration of families, divorce and separation, especially among the young couples. The respondent priests stated that interventions taking place include; strengthening the family life programme, establishing community development programs that address the vulnerable groups such as orphans, persons with disabilities, the elderly and terminally ill, oppressed and victims of injustice, so as to promote

and defend their dignity. Further, this is carried out through continuous catechesis on the dignity of marriage and family life through print and electronic media, seminars to various groups and association of the Church and encouraging Church movements that promote family life such as marriage encounter, couples of Christ, the faithful house and education for life.

4.7.2 Planning for Pastoral Activities

The respondents were asked to indicate who plans for pastoral work in the parish. The options provided were the priests, parish council, chairman of the parish and others. The results of the responses are as shown in figure 3 below.

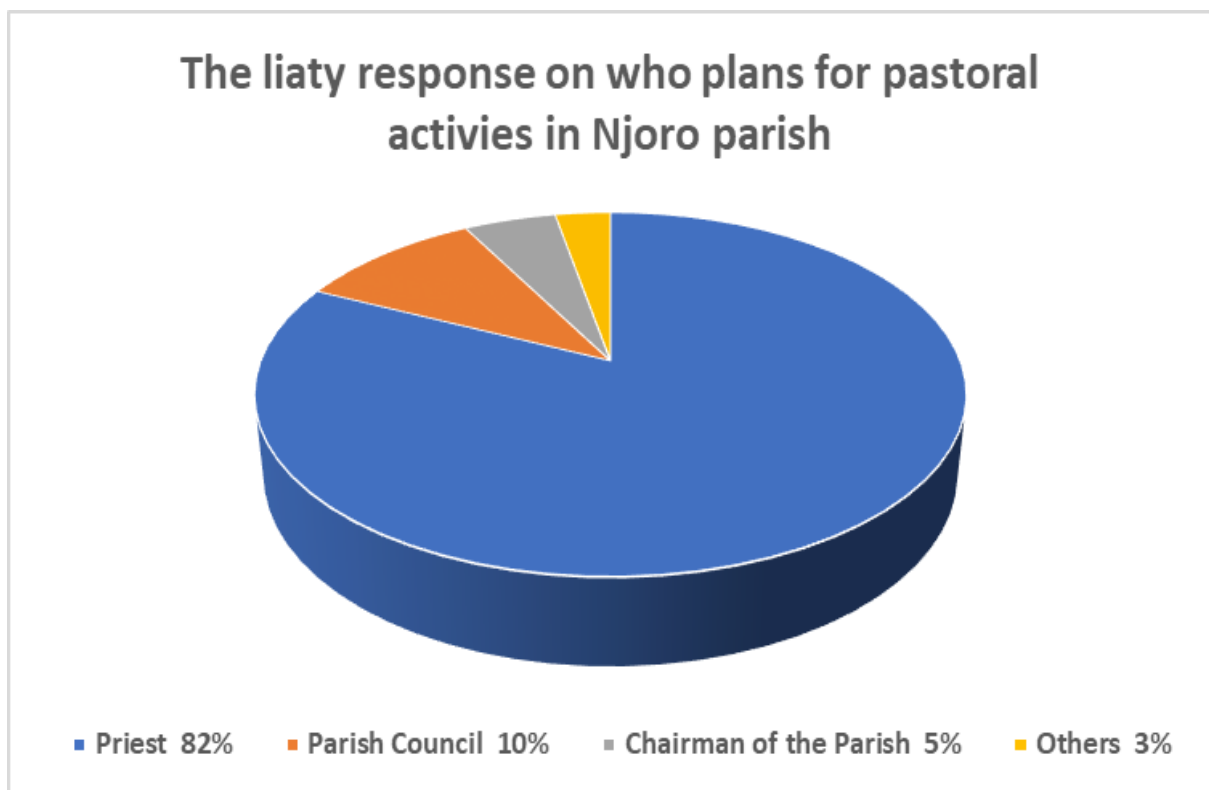


Figure 4: Planning for Pastoral Activities

Source: Field data

Figure 4 above shows that 82% of the planning of the pastoral activities in Njoro Parish is carried out by the priests. It is in only 18% of the planning where the parish council, the chairman of the parish and others are engaged. The study observed that this could be the reason why Njoro Parish is lagging behind in terms of growth because the priests do not

involve the laity in planning. Where the laity are involved in planning and budgeting they are not involved in implementing the plans.

4.8 Gender Factor and the Attitude of Laity and Catechist Towards Evangelization

The study established that there is gender imbalance in the Small Christian Community leadership because more men are elected in the Small Christian Community leadership as compared to women. The majority of attendees in the small Christian communities, however, are women. When there is communal work to be done in the Church, for example, weeding the farm, harvesting maize and beans women dominate but when it comes to leadership it is the men being appointed. This has affected the participation of women in evangelization because they feel discouraged that in spite of their numerical strength in small Christian communities they cannot be appointed to the position of leadership. The study discovered that poor gender representation in the Small Christian Community leadership is due to social-cultural factors, their low women level of education and Church rules that prohibit them from taking up leadership positions such as being single or having not solemnized their marriages. Furthermore, poor participation of women is due to lack of encouragement and engagement from the Parish administration.

The study further established that the laity have inadequate understanding of their role in the work of evangelization. The priests interviewed claimed that most of those who participate in Church activities are mainly women who constitute a larger number of the laity in the Parish. The priests also argued that the laity seem to assume that the work of evangelization is only for the priests, catechists and religious women and men. Although the Parish priest in St Lwanga Njoro Parish has tried to involve the laity in seminars, only very few understand the importance of these seminars. This could be the reason why the laity continue to be passive. The study found out that the laity in St. Lwanga Njoro Parish participate in evangelization through SCC where they are actively involved in various Church/parishes activities. However, the study also discovered that some of the laity are not actively involved in the Parish activities. Catechists' interviewed attributed this, passivity to lack of adequate knowledge of catholic faith and of their role in the work of evangelization. Illiteracy was also mentioned as one of the contributing factor to non-active participation by some of the laity. There is, therefore, need for the parish to embark on serious preparation and training of the laity for evangelization to be realized.

The study observed that catechists are not motivated financially to evangelize; which has led to most of them being incompetent in their work. None of the catechists interviewed indicated that he would wish to change his career to become a full time catechist due to poor remuneration. There is, therefore, urgent need for the welfare of the catechists to be consideration in order for them to meet their personal and family responsibilities and consequently effective in their work. Besides, they lacked appropriate materials such as books that are necessary as they undertook their jobs. Though zealous in their pastoral work, the study revealed that the Catechists lack adequate training on church doctrinal issues. Training is necessary to improve the educational standards of those who help in evangelization and the laity in order to make witness and service effective. This view was supported further by some of the catechists when they were asked to explain the difficulties they face in the teaching of different groups of catechumens. They indicated that they do not have adequate knowledge to handle different groups of believers and that some doctrines of the Church require somebody of certain education level to explain. Five catechists out of ten confirmed that they had difficulties teaching doctrinal issues because they did not possess adequate foundation on the Church's doctrine. The demand for training is not only for the catechist but also for the laity as a whole. The society is becoming complex and that it can no longer rely on the good will of few individuals to run the Church. In addition, they claimed that majority of the Christian groups they are supposed to teach are also illiterate, which makes their work quite difficult.

The catechists suggested that frequent meetings on spiritual development and their welfare were necessary if they had to improve quality of service in the Church. Those who expressed lack of support attributed this situation to lack of good leadership from the Parish council members. They alleged that parish council leaders do not value how catechism is taught and the needs of the catechists. Majority of Catechists interviewed, averred that they do not receive any support from the parish council but received financial support from the parish priest on request. And those who did not receive any support from the parish claimed that they could not work tirelessly without motivation from the Church.

The study reveals that the problem of incompetence would be eased if the clergy took the vocation of the catechist more seriously and trained them for their work. The catechists suggested that they need to be supported financially and materially in the course of their work by Christians who are the parishioners. They also need religious formation to deepen their

faith. They need biblical and pastoral formation to fruitfully carry out the various missionary services especially in the Small Christian Communities.

Two catechists interviewed admitted to having been given some remuneration and rewards. Others only received rewards and gifts offered by the baptised catechumens or during Easter and Christmas celebrations. Gifts included food or clothing depending on the disposition of Christians. Three catechists agreed that they received spiritual books to be used in their work, and they were happy with their vocation. To them it did not matter whether they were supported or not because it is a vocation. They expressed the depth of their vocation by stating that, “there is an inner power in one that makes them keep going.”

4.9 Factors that influence Laity in Outstation or Small Christian Community

Respondents (5 priests) were asked to indicate the main factors that influenced laity in their SCC. This was to be rated in a scale of 1-4 where 1 was not important and 4 was very important. The results of the responses were as shown in table 5 below.

Table 5: The main Factors that Influence Laity in Outstation or Small Christians’ Community in Evangelization

Influencing factors	1	2	3	4	TOTAL
Culture	25.02%	21.62%	24.32%	29.02%	100%
Level of Education	39.60%	25%	27.77%	16.66%	100%
Hierarchy	16.66%	23.80%	45.23%	14.28%	100%
Gender	38.88%	19.44%	22.22%	19.11%	100%
Age	22.5%	37.5%	27.5%	12.5%	100%
Clan	60.0%	17.5%	17.5%	5.0%	100%
Social economic status	42.85%	20.0%	20.0%	17.14%	100%

Source: Field data

Information contained in the table 5 above shows that culture has a lot of influence on the laity’s participation in evangelization. 29.02% of the respondents indicated that culture was a

major factor that influenced the laity in the evangelization process. The study established how socio-cultural beliefs and practices affect participation of the laity in the work of evangelization. The study shows that although the laity participates in evangelization, this participation is made difficult by cultural beliefs and practices such as witchcraft, night running, cultural burials rites, circumcision rites and use of charms. Believe in such traditional practices and rites negate the belief in an all powerful God. Some of the respondents suggested that the Church should study those beliefs and practices so that it can identify those which could be adopted. Hence, this will minimize the obstacles that prevent active participation. Further, the need to increase masses at outstations as a way of increasing awareness of the laity's participation in evangelization was underscored. One priest informed the researcher that despite the parish starting a Christian rites of passage programme eight years ago a majority of the beneficiaries are non catholic faithful while the Catholics remain conservative to the traditional methods whose teachings are non Christians. The programme is for both boys and girls. For the girls the intention is to sensitize them against female genital mutilation and the girls stay at the Church for eight days while boys take fourteen days. During the period the initiates are taught deferent topics such as family life education, HIV Aids, bible study, christian way of life and peer pressure. They also participate in different sport activities after one week. The facilitators are teachers of primary and secondary schools, priests, doctors, elders from deferent ethnic groups, and youth leaders.

The study observed that although there are many values in the African culture which could rightly be conceived as the seed of the gospel, it cannot be taken for granted that all values of the African culture agree with the Christian spirit. Furthermore, it must be made clear that as much as the gospel uses the medium of culture to reach believers, the two are not equal and cannot be one and the same thing. The gospel borrows good elements from cultures but it remains independent from culture. Every effort must be made to ensure a full evangelization of culture. The respondents argued that cultures will be regenerated by an encounter with the gospel. Evangelization of culture must thus be taken seriously if syncretism is to be avoided. This is a task and a big challenge to the Church because there are some African family values that can't be classified as gospel seed.

39.6% and 42.85% of the respondents said that the level of education and the social economic activities, respectively, were not important in evangelization. The bureaucracy of the Church also influences a lot especially when a Christian wants a service or wants to

participate in any Church activity. He or she will have to get clearance from the chairperson of the small Christian community and the parish priest. This was as indicated by 45.23% of the respondents. 60% indicated that clan was not important while 37.5% showed that age was least important.

4.10 Reasons for Poor Participation in Church Activities in the Outstations

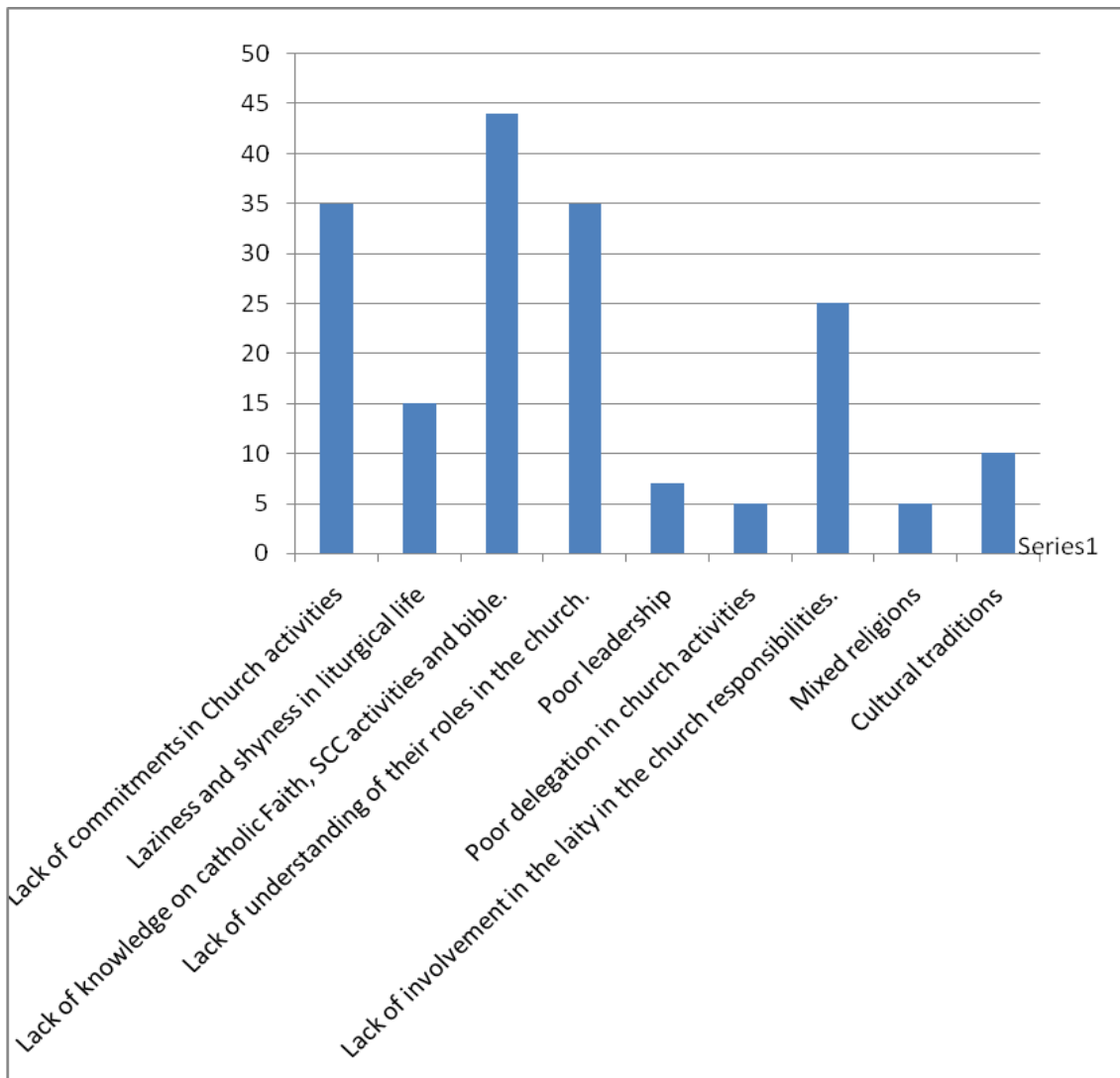


Figure 5: Reasons for Poor Participation in Church Activities in Outstations

Source: Field data

Figure 5 above shows the reasons for poor participation in Church activities by the laity. The figure above shows that 44% of the respondents pointed out lack of knowledge of Church doctrines and procedures and lack of understanding by the laity on their roles in the Church as the main reasons. 7% stated poor leadership in Small Christian Communities and the

management of the projects like the schools and the water projects as other factors affecting participation by the laity. 25% stated lack of involvement of the laity in the Church responsibilities and 43.8% stated lack of seriousness in their faith. On lack of knowledge on the teaching of the Church, the respondents suggested that seminars need to be organized and information cascaded down from the parish council level to all SCCs in the parish to motivate the laity's involvement. With collaboration of Justice and Peace office in the Diocese and the Parish level all leaders from SCC and Parish Council should be sensitized on leadership skills after every election before handing over is done.

The respondents suggested that the laity should be involved in their respective Church responsibilities as stipulated by the lay office. For example, the PMC and Youth should take part in conducting services at mass, liturgical dancing, among others; CWA in cleaning Church vestments and clearing the Church, and CMA taking care of the Church security and building maintenance. On matters of faith, the priests should develop homilies centered on faith. The study further observed that the parish priest invites priests who are administrators at the diocese to assist in mass celebration to ensure many outstations get mass and to avoid the monotony of one priest conducting mass. On this, the respondents suggested the laity should be involved to ease pressure on the priest.

The study observed that respondents avered that the laity only play active role as members of the SCC for the purposes of baptism of their children, issuing of marriage certificates and recommendation letters of the parish priest where applicable. The laity must not live two parallel lives on the one hand, the so called spiritual life, with its values and demands; and on the other, the so called secular life, that is, life in the family, at work, in social relationship, in the responsibilities of the public life and in culture. Every activity, every situation, every precise responsibility for example, skill and solidarity in work, love and dedication in the family and the education of children, service to society and public life and the promotion of truth in the area of culture are the occasions ordained by providence for a continuous exercise of faith, hope and charity. It is also important to note that the respondents cited several obstacles such poor leadership and non-accountability of Church funds as being the cause of lack of commitments among the laity.

The respondents suggested that the laity should be given leadership roles and be involved in decision making in the Church and train more people that would be able to educate others on

evangelization through different platforms. Others suggested that they are shy to participate in liturgy like reading in the Church due to the same reasons. Those who said that they lacked knowledge on Catholic faith and the objectives of Small Christian communities were 44%. As a result, they did not understand their roles in the Church. Some of the laity said mixed or inter-religious faith, such as that of Paganism, Protestantism, Islam and Traditional religions interfered with their participation in the Church since each faith claims to have all the truth. For this reason they may not motivate others who belong to other faiths to participate in their own Church.

Various respondents suggested ways they thought could improve participation in their Church outstations. These included team work between the laity and leaders, Priests and Parish councils, regular mass at the out stations and at the Small Christian Communities, home visitations by the priests and regular meetings to evaluate their work. In such meetings various challenges affecting the laity would be raised and discussed such as training of leaders of Small Christian Communities after elections and how the Parish council should raise funds for development projects. The study discovered that in order for the laity to actively and fully participate in evangelization, it is important for the Parish priest and the council to review its ministerial structures and allow Christians to have their space in evangelization. This can be fulfilled by making those who are baptized to realize that they are designated as servants who are authentically called and Church entrusted with ministries.

The Parish Priests, the Council and other respondents intimated that a way should be worked out to teach and train the laity on their responsibilities in the Church and to encourage them to team up on collaborative ministries. This could be done through sharing of evangelization responsibility with the laity, such as delegating some Church activities to them. Those with different skills on anything to do with the Church could also be invited to share such skills with other Christians through the Priests facilitation. Members of the Parish Council interviewed said that they would prepare some questionnaires to help them find out what would be the reason for the passive attitude among the laity and later plan to do more evaluations and monitoring on their ministry with the help of the parish priest and leaders of Small Christian Communities.

The study discovered that the parish priests and council leaders do not facilitate and evaluate their meetings and the progress of Church activities especially on evangelization. The

respondents implored the parish priest to participate in SCCs meetings so as to know what the people are doing. This is the only way priests can direct and guide the Small Christian Communities in their parishes. It was also suggested that the parish priest should take interest in helping their parishioners, by attending prayer and mass regularly or the meeting of the SCCs can be misused.

4.11 Social Life Activities of the Laity in their Participation in Evangelization

The study established that social activities that are performed by the laity include singing, visiting the sick, the needy, orphans, prisoners and lapsed Christians as shown in table 6 below. The reason for participation in these activities is an expression of their love to Church. Though the laity showed care and good neighbourliness as a way of winning back those who defected to other Churches, the priests and the Catechists need to plan to visit such Christians. By comforting the sick, aged, and orphans the laity shared God’s word together to strengthen their faith. They also offer support for essential needs as well as finding out the reasons why some Christians do not participate in the Church activities. The study also found out that the laity at Njoro visit or assist the needy who are relatives, a son, brother in-laws or close friends and so on. Small Christian Community welfare groups have been formed to assist members when need arises for example during the bereavements and weddings.

Table 6: Social Activities performed by the laity in the Church

Item	Singing		Visitations							
	F	%	Prisoners		Sick		orphan		aged	
	F	%	F	%	F	%	F	%	F	%
Daily	12	13.6	13	13	27	28.5			24	20.5
Once a week	38	43.2	60	60	49	51.5	52	52	43	36.7
Twice per week	38	43.2	15	15	17	17.9	35	35	25	21.4
Thrice per week			10	10			12	13		
None			2	2	2	2.1			25	21.4
TOTAL	88	100	100	100	95	100	99	100	117	100

Source: Field data

From table 6 above, the study established that 51.5% of the respondents visited the sick once a week. Those who visited the sick said that they wanted to encourage them not to give up on

God because of sickness and also it was an expression of love and solidarity. Some of the sick may not have food or anybody to help them, and so those who visited, brought them food, washed their clothes and looked after them. Most of the times they stated that they prayed with the sick, and if need be, the priest was called in for anointing and administering of the Holy Eucharist also known as the sacrament of the sick. 13.6% of the respondents said they visited prisoners, while 86.4% did not. Those who visited stated that they did so to help prisoners change their criminal activities and as a sign of love and compassion. Those respondents who do not visit the sick or the prisoners were lacking the language to console them. It can be concluded that may be they do not think that the scripture that says “when I was in prison you visited me” (Mt 25:31-46) also applies to them.

Those respondents who visited the aged were 78.6% while 21.4% did not. Such visits ranged from daily to weekly. The visits were to help the aged to remain faithful to God and help them to receive the sacraments regularly. The participation in the Small Christian Community was judged on the basis of how active the laity is involved in Church activities such as attending seminars, Small Christian Community, and attending to the needy and how the laity volunteer services to the parish. 87% of the respondents reported that in some Small Christian Community men were too few and not regular. The study observed that men did not see the need for attending Small Christian Community. Therefore, the Parish needs to find ways of motivating men to attend Small Christian Community meetings so that together with the women they could build the Church. The above led to many marriages not been solemnized in Church. For the sacrament of matrimony to be administered, the process starts at the Small Christian Community. This suggests that the question of passive involvement would be reduced if the clergy and the Parish council encouraged the laity, both men and women, to participate in the above mentioned activities. Involvement of the laity in the Church activities builds confidence, which will help them to offer skills, talents and services freely. Visiting homes, doing charitable work and setting good examples will improve evangelization. There should be collaboration between the priests and the laity in both evangelization and building the Church. They belong to the mystical body of Christ. Their role in evangelization is therefore very important and without it the mission of the Church would be incomplete.

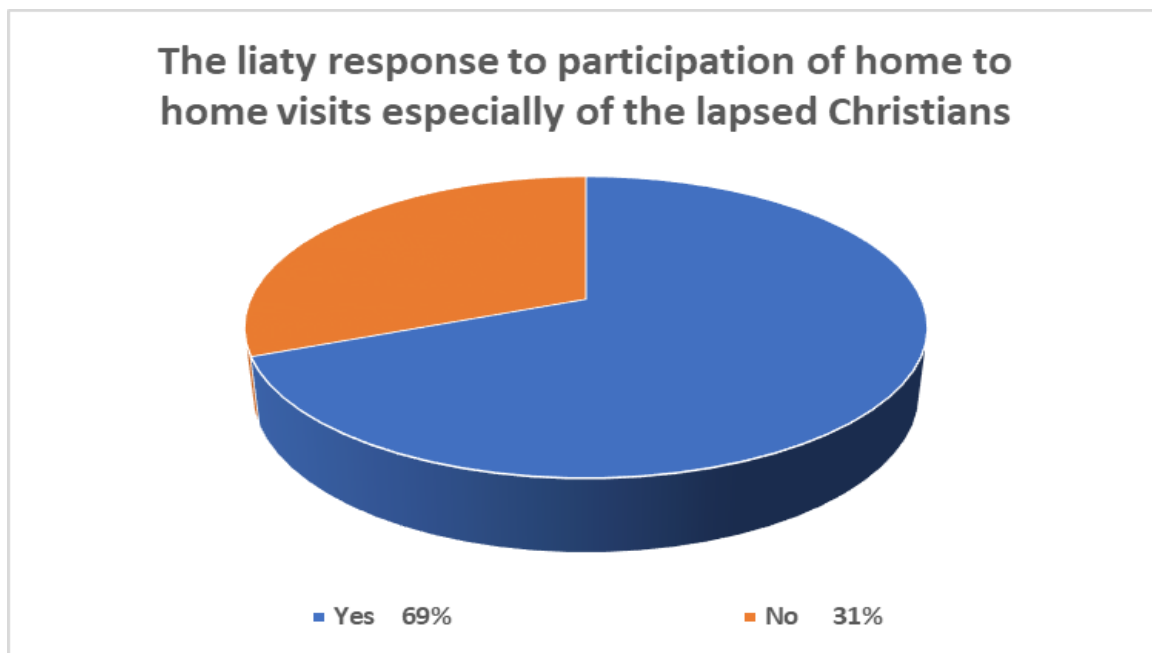


Figure 6: Participation in Home to Home Visits

Source: Field data

From figure 6 above, 69% of the respondents stated that they visited homes of the lapsed Christians in order to bring them back to participate in the Church activities. The 31% of those who did not participate in visitations said they had tight schedules and had no time to visit other people.

The study also noted that the Parish priest facilitates programs and activities of the laity in the Parish. The priests informed the study that several programs have been put in place by the parish to train all leaders of the CMA, CWA, Youth and Animators of PMC. Other trainings are done to members of the Parish Council and Justice and Peace committees. A special group of the laity is trained on self-reliance and then sent to all outstation to sensitize the Christians on self-reliance. However, it was apparent from the study that the self reliance programme does not sensitize Christians on how they can sustain themselves in order to support to the church. Instead, the program concentrates on members support to the church. The Church has also introduced exchange programs for the catechists in which they visit other stations to offer evangelization services. Through this programme catechists and the lay faithful benefit and are able to assess their work of evangelization. The programme helps the catechists in preparation for the instruction, preaching and counselling of the faithful.

The priests interviewed indicated that there are several programs for the catechumens and marriage preparations which are taught every Saturday which are conducted by invited professionals. The current Njoro Parish Priest reported that twice annually during advent and Holy week, the Parish conduct special prayers. During the two days, teachings are organized to prepare the laity for Easter and Christmas celebrations. The parish has a liturgical committee comprised of representatives from different Small Christians Communities. This committee together with the priest plan for liturgical activities in the Parish. The study further discovered that the Parish organizes weekly meetings in the SCC, where the laity invite members from neighbouring SCC within the Parish for mass celebrations.

One on one discussion with a respondent priest revealed that majority of the laity do not receive Holy Communion because of other problems that were not disclosed. The priest disclosed that one discouraging thing is that whenever seminars are organized, only a few laity attend. Majority of the Parishioners claim to be busy and hence not able to participate in the Church activities. This was attributed to lack of understanding by the laity on the role of the catechists and meaning of the Church sacraments, which can be noted easily during the Holy Communion, as most Christians laity fail to participate. One of the major and most important sacraments in the Catholic Church is the sacrament of baptism, which all the mature Christians are expected to be aware of and yet the majority are not. The priest intimated that some members of Small Christian Communities organize mass celebrations for the sick and take to their homes in their respective areas but some Christians still fail to attend even when they are held within the neighbourhood. This could be due to genuine reasons or ignorance. Another important Church sacrament is referred to as a sacrament of reconciliation, which is supposed to be attended by baptised adults Christians, and yet some do not.

A number of Priests interviewed admitted that they were in dilemma regarding how to make the laity to participate actively in the Church activities. They argued that many laypersons believe that evangelization is the work of the priests because that is what they are paid for. The study discovered a blame game between the priests and the laity for lack of participation in the Church activities by the laity. However, both attributed lack of participation by the laity to poor Church policies and other external forces. It suffices to note that with good leadership in the parish affairs and proper cooperation between the priests and the laity, the goals of evangelization can be fully realized. Clerics have to celebrate the sacraments for the

laity, give them suitable homilies, supply them with good Catholic books, be able chaplains to lay apostolate organizations and give good leadership in parish affairs. Clerics have to encourage the lay faithful to take on their own distinctive roles in secular affairs, supply them with adequate and dynamic Church doctrine, and then allow the laity to take on their own responsibility in those secular areas. The study discovered that because of not well defined roles, laity are reluctant to volunteer in evangelization and this is why it is difficult for the priests to delegate the work of evangelization to them.

Besides the organized social groups for men, women, youth, children in the Church and the SCC, the study established from the interviewed respondents that there were other community based social activities that aided evangelization. Such activities include sporting activities by the youth and community based self- help groups. It was observed that the youth have social internet platforms where they share their activities and enriching themselves with messages. Such include WhatsApp and facebook accounts. Use of the internet in communication was rated high by the youth as an effective and easy method of reaching out to people this is a better means of evangelization. Interviewed youth said that they found it easy to share bible verses and inspirations messages on internet. While these platforms can easily be misused, the youth said that they have laid down rules of operation in the internet fora they have created so that they are only used for the intended purpose. Use of telecommunication media was also mentioned as a way evangelization. Those interviewed said that some radio station such as Radio Amani provided programs where listeners contribute in both social and spiritual issues.

Further, the study established that self help groups helped to promote ecumenism. Membership to these groups is not limited to members of one Church but to the whole community. It was noted that most of these groups are comprised of women in the villages. In their monthly meetings, it was reported that they start and end with prayers. In some occasions, bible verses would be read out. This means that they help spread the gospel. Furthermore, the main activities of these groups are to help raise the economic status of the members, and consequently, increase their level of participation in Church activities especially where financial contributions are required.

The study discovered that Njoro Parish manages three community projects. These are 2 schools (St. Lwanga Primary School and St. Denis Primary Schools), a Health Centre-

Huruma Dispensary and a Community Water Project. Respondents indicated that they had more confidence in getting services from Church managed facilities compared to others because of efficiency, competence, confidentiality and cost of services is affordable. These projects, it was noted that they touch on the core issues of community livelihood such as distribution of relief food to the needy and the example cited was during the clashes of 1997 and 2013. Therefore, for the Church to extend these services to the community is an indirect way of sharing the message of the good news through deeds. Njoro area experiences water problems between the month of January and April and therefore the water project comes in to help members to overcome one of their major challenges.

4.12 Challenges Facing the Laity in Participating in Evangelization

Evangelization in Njoro Parish has been faced with numerous challenges as shown in table 7 below.

Table 7: Challenges Facing the Laity in their Participation in Evangelization

KEY: SA- strongly agree **A-**agree **U-**undecided **SD-**strongly disagree

Item	SA	A	U	SD
Language is the barrier to my participation in evangelization	9(12.67%)	12(16.90%)	36(50.70%)	14(19.71%)
Parish administration does not facilitate the participation of the laity in evangelization.	9(14.75%)	19(31.15%)	13(21.31%)	20(32.79%)
Mixed/inter-religious affects the participation of the laity.	40(66.67%)	15(25.00%)	5(8.33%)	10(16.67%)
The parish does not consider the laity in decision making.	36(51.43%)	10(14.29%)	16(22.86%)	8(11.43%)
Gender as a barrier	50(51.02%)	20(20.41%)	10(10.20%)	18(18.37%)
Education as a barrier	20(25.51%)	40(43.01%)	18(19.35%)	15(16.13%)
Total	164	116	98	91

Source: Field data

The respondents informed the study that language of evangelization is unfamiliar to some Catholics. It does not sound catholic and we wonder if, at the end of all this effort to become a truly evangelical Church, we will be leaving behind the Catholic Church we know and love and we are at home with, the language of evangelisation has a protestant or fundamentalist ring. Talking of going out to the world on the mission has a ring of triumphalism about it, even of denial. Who are we, who have been exposed to so much scandal, to tell others the way to live their lives when it can be pointed out that we have not lived up to those same standards ourselves. We live in the world that has changed irreversibly from the old days of catholic mission. People are more sophisticated and society has agreed that religion is a private matter of personal choice that has to be respected and left alone.

The table 7 above shows that 12.67% of the respondents agreed that language is a barrier to participation in evangelization, 12.75% strongly agreed that language is a barrier to participation in evangelization, 19.71% strongly disagreed that language is a barrier to participation in evangelization. Some Christians in the Small Christian Communities did not understand the language used by most people and therefore could not express themselves. This can be explained by the fact that the Catholic Church language has heavily borrowed from Latin and Greek languages. These are the languages in which the original catholic teachings were written. However, 12.67% of the respondents maintained that language was not a barrier to evangelization. Those who did not see language as a barrier were those who had good education background and they could understand both English and Kiswahili languages. The study established that in rural areas, members of Small Christian Communities read the bible in Kiswahili but share the understanding of the reading using mother tongue. Some respondents noted that in Small Christian Communities sometimes it is difficultly to explain a point when sharing the word of God in a language that is not understood by the majority. This frustrates those who need to express their inspirations and yet have no language. 43.01% respondents agreed that education is a barrier which consequently contributes to language problem and those with the language barrier are not elected as officials at SCC.

Mixed religious beliefs were cited as another challenge to evangelization. While 66.67% of the respondents strongly agreed that mixed religious beliefs affected participation of laity in

the work of evangelization, 16.67% strongly disagreed with the views. It was noted that it was difficult to pray together with people of a different faith. For example in mixed or inter-religious marriages it would be difficult to prepare children to receive Church sacraments when one of the parents does not share the same faith with the other. However, besides all the odds the laity should be able to find out about their partners religion. Christian marriages founded on consensus are also endowed with its own effects such as the goods and duties of the spouses. At the same time, marriage is not immune from the effects of sin, which can cause deep wounds and even abuses to the dignity of the sacrament. What pastoral care has the clergy provided in supporting couples in formation and couples in the crisis situation? The study discovered that no seminars had been organized by Parish Priest for couples on mix marriage in order to respect each other's religion. The parish would have to prepare and instruct such couples in order to respect each other's denomination for a unified focus in faith.

Another challenge was on the issue of consultation in decision making. Those who strongly agreed that the Parish Priest consults with the laity and catechists before making decisions concerning them were 51.43% respondents. The data showed that the priest consults with the laity in some issues before making decisions although not in everything. The study reveals that the priests hardly consult all members of the parish council on financial issues thus creating a gap within the council. The study established that the priest does not involve the laity fully and if they did, then it is limited. For the laity to participate more they should be involved in decision making processes about the projects and plans of the parish. By involving the laity in decision making the laity will own the project and there will be continuity. This could be done through allocation of duties.

The study established that the introduction of Catholic Charismatic Association (CCA) between the years 1996 and 2005 caused a great crisis in the Church which ended up with a huge number of laity lapsing and others defecting to other denomination after its disbandment in the year 2005. The Catholic Charismatic Association (CCA) is a spiritual movement that incorporate aspects of both catholic and Pentecostal Churches with an emphasis on the gift of the Holy Spirit but remain a part of a mainstream Church. Parishes that practice charismatic worship usually hold prayer meetings outside mass and facet such as gifts of prophecy, faith healing and glossolalia are experience. The deepest identity of the CCA and its essential

mission are specified in five of its objectives: to foster mature and continuous personal conversion to Jesus Christ; to foster a decisive personal receptivity to the personal presence and the power of the Holy Spirit; to foster the reception and use of spiritual gifts (charismata) not only in the CCA but also in the broader Church; to foster the work of evangelization in the power of the holy spirit, including the evangelization of the unchurched, the re-evangelization of nominal Christians, the evangelization of culture and social structure; and to foster the ongoing growth in holiness through the proper integration of these charismatic emphases with the full life of the Church.

The study found out that the reason that led to the disbandment of the charismatic movement was due to lack of respect to the priest by its members. The interviewed priests noted that the CCA members are ignorant of the teaching of the Catholic Church. The CCA members proudly claim that they are holier than ordained ministers and this is expressed in their testimonies and their refusal to attend mass celebrated by certain priests while on the other hand attend mass in full number when a charismatic priest presides over it. It was also noted that in some outstations, the CCA members segregate themselves from ordinary Christians. They have their own way of greeting their fellow member “be filled with the holy spirit” and failure to respond to this, one is taken as a separated brother or sister. They have longer testimonies criticising other people as sinners (ordinary Christians) who merit eternal damnation unless they repent.

Some CCA members clash with each other over leadership positions and when they become leaders, they misuse charismatic movement funds. The association is against practices of the Catholic Church such as the use of rosary, going for confessions, and the sign of the cross before prayers. The study affirmed that the CCA members were underrating other laity, were resistant and developed negative attitude towards the priests who were not supporting the Charismatic Movement. The study observed that the charismatic association misconceive the concept of the gift of the Holy Spirit. The members of the association behave like the Protestants of Pentecostal Churches, in singing, praying and form splinter groups within SCCs.

The study established that those who lapsed after charismatic movement was disbanded joined the Full Gospel Church but the group latter started the Worldwide Church of Kenya.

From the study, however, confirmed that the defectors were willing to come back to the Catholic Church, but were opposed to undergoing the whole catechism process again.

The study further established that western culture throws up a number of obstacles to faith. The dramatic cultural changes in modern society such as change in technology and lifestyle have accorded humanity undeniable benefits but have also led to a general weakening of faith in Christian communities. There has been a loss of the sense of sacredness with the rise of secular humanism which has no room for a transcendent reality. Materialism and consumerism have distracted people's minds and heart. The Catholic Church has a clearly defined system of liturgical activities, while modernity has brought new ways of music and dance, use of advanced music instruments, dressing codes and virtual technologies. All these have undermined faith in a provident and loving God who meets our human and spiritual needs.

The study found out that implantation method of propagating Christianity contributes greatly to ineffective evangelization to the urban and the rural youth in St. Lwanga parish Njoro despite the RCC having well trained agents of evangelization, comprehensive doctrines, and theologians' reflection towards evangelization. The findings and analysis of the study further noted that the youth challenges 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.

The catechists, 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 moulding youth to be responsible adults in future, living their fulfilled lives with satisfaction as outlined in the scripture and ecclesial teachings. The respondents confirmed that the youth have been left alone to chart their way forward be it right or wrong. Churches are perceived as places where there is too much demand for in terms of tithes and offerings. On the other hand outlawed groups win the youth with promises for money, employment, luxury life style and comradeship is enhanced. The youth consider the Church a place where youth feel ignored and unattended to. These youth consider the Church as a place where they can only attend the mass on Sunday, sing, dance and then 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, and getting poor enumerations in return. It was brought to the attention of the researcher 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 to improve their self-esteem and economic status. From the research, the study established that a sizeable number of youth at St. Lwanga Catholic Church are students in upper primary school, high schools, colleges and universities within Njoro. Those attending colleges and universities come from different parts of Kenya and ethnic communities. This means that the participation of the youth in church activities is not consistent since they are only present when schools are in session.

Unemployment was cited by the various youth at St. Lwanga Church as one of the main hindrance to evangelization. They are expected to financially support Church activities but due to unemployment they are pushed into outlawed groups as well as being lured into other vices in order to meet this responsibility. According to them, illegal groups they join have their hierarchy and chain of command. It is hard to know who the leaders are but they are expected to strictly obey and carry out orders communicated to them. The study was informed that such outlawed groups call for total loyalty even to the point of death. The study discovered that some members of the outlawed groups are Church youth members but who have been alienated by their loyalty to the illegal groups and peer friends.

Provision of security during Church functions especially Sunday Masses assures faithful of their safety while they concentrate and follow the Church programme. A quick walk around the St. Lwanga Church offices and the Church Primary school by the researcher revealed that though there is security man posted at the school gate. However, the researcher was able to walk through the gate, look around the school and get out through the same gate without anybody questioning his intentions. This is as much, a security issue even to all outstations during the Sunday Mass.

A visit to the Church (Parish) where the researcher spent a considerable amount of time, revealed the surrounding area as a busy business centre. The Church is located along a busy road with an active vehicle terminus. Christians coming for Mass or even those visiting the Church go through hell trying to cross over to get to the Church because of the threat of being knocked down by the menacing and fast moving vehicles. Noise pollution is a big challenge. Though the public address system in the Church helps during the Eucharistic celebrations, noise from the surrounding precincts remain a terrible nuisance to the people in general.

Another challenge seen by the youth as exploitation on them is the SCCs. The study established that many youth do not attend the SCCs weekly meetings because they consider them as fora for old people and as such irrelevant to them. The characteristic of monetary exploitation in the SCCs which the youth witness openly repel them too. The youth term the SCC meetings as unnecessary burden. Their financial inability is ignored when it comes to contributions that are made by the Church through the SCCs. The study found out that during the SCCs meetings, plans are made for the next Sunday mass where every SCCs is allocated time at the given mass to participate in activities like doing the readings, singing, *matega* (special offerings) and even making announcements. Finances needed by the Church towards particular projects or functions are communicated through the SCCs who bear the responsibility of raising that money through their members. The youths interviewed argued that the Church should lessen the tight/strict rules that one must be a member of SCC to access the priest or other Church led services.

Furthermore, the study noted that some SCCs are very big in terms of geographical distribution. The division of the groups has to be revisited so that the arrangement can truly be of a real SCCs in order to yield the objective of SCCs. This means that members cannot effectively benefit from Church services like attending the SCC Meetings. The SCCs in the parish have leaders who lack motivation, commitment and training as such pausing a major challenge to evangelization.. Lack of leadership training and formation makes the members of SCCs fail to carry out their responsibilities. The leaders only visit their members when they are collecting contributions required by the parish. A respondent informed the researcher that the only time the leaders of SCCs are active is during the feast of the SCCs and the month of October for the joint praying of the rosary.

Another challenge was that of politicking. Most of the members of SCCs are manipulated by politicians that makes the community simple cell for attaining their political ambitions. In most cases this brings division among the members and in the long run it tears the communities apart. Lack of commitment is the fourth observation that has made the SCCs communities to remain inactive because everyone claims to be busy. The priest should encourage their parishioners and inform them about the importance of belonging to certain SCC. Most of the activities are done according to the SCC and this is one of the things that make the SCCs active.

Furthermore, the gap between the poor and the rich poses another challenge to evangelization. The SCCs meetings are mostly attended by those who are poor. The rich people only come in when contributions are required. Sometimes they prefer sending their contribution to the group than attending the meetings and so defeat the whole purpose of the SCC.

Age difference the study has revealed is another obstacle for the SCCs. Based on the cultural traditions, when the elders are speaking you are not supposed to intervene. Many youth fail to join SCCs simply because when the elders see them every message will be directed to them. How do you expect them to contribute when they have been silenced? The youths argued that it is better for the SCCs to be arranged according to age groups in order to attract different generations.

Marital status was raised as a challenge to evangelization. These days single mothers are mushrooming and some communities are not willing to welcome them. Some SCC leaders also become an obstacle when they go on judging and selecting those to attend the SCC meetings. Many single mothers have been sidelined. I think it is the role of the priest to direct and guide the SCCs. Otherwise if they are not directed the SCCs will die a natural death.

Dominance by the presence of ex-priests/seminarians/nuns/brothers, charismatic members, learned people, etc was indicated as a challenge in the SCC especially in cases where who would turn SCC activities into a spiritual and intellectual debate. This makes some members feel uncomfortable especially those who may lack the required intellectual ability to participate in the debate.

Hospitality is a virtue but sometimes it can be an obstacle and that becomes the ninth challenge observed in SCCs in Njoro since SCCs meetings are rotated from house to house. The study observed that if you go to a well- to- do family where you are fed well this can turn to be a competition among those who have and have nots. Those who have not may fail to reach the standards that have been raised high thus making the poor to run away from these communities.

Insecurity is another challenge that was cited. Some people fear to welcome the members of the SCCs to their homes due to the fact that not all who go to Church/SCCs go to pray but have different motives. Through their personal experience some members in Njoro shared with the researcher how some people who claimed to be part of their SCCs were found to be informers to some gangs who turned around and stole their property. Monthly contributions that are supposed to be paid by every member have become a stumbling block to many people especially those who are financially challenged. Members have run away from Church because they find it demanding a lot and they cannot pay the required dues.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary, conclusion and recommendations which are drawn from the study. The recommendations offered are meant to motivate the priests, the Church council leaders and the laity to seek ways of encouraging collaborative ministry of evangelization in the Parish and other Catholic Church Parishes in the country..

5.2 Conclusion

The first objective was to establish the extent to which the laity in Njoro parish participate in evangelization. The study found out that cultural traditional beliefs and practices, the hierarchy in the Church management and illiteracy have contributed to a passive attitude among the laity. They are, therefore, the main stumbling blocks to the laity in evangelization.

In the objective, the three categories of respondents in the study indicated that collaborative ministry is the answer to passivity of the laity. When the laity is part and parcel of the team, they work better and feel that they have something to contribute towards the growth of their Church. However, only a few members covered admitted having taken part in evangelization. Whereas, the majority argued that they are too busy and had no time to visit the sick, orphans and the aged as part of evangelization process..

The priests find it hard to delegate work to the laity because the laity rarely volunteer in performing any duties at the Parish. This is despite various seminars and workshops being organized to train them on how they can effectively participate in evangelization. The study confirmed that though the Parish provides means of training, no motivation is given to those who participate in these educative sessions. As a result some members of the laity are invited for such trainings but they decline to attend.

The second objective was to establish the various activities of the laity in evangelization. The laity forms the very core and essential membership of the Church. Through their social life, the laity are able to evangelize to those they interact, work and live with. While some do visitations to the needy, others do not because of personal commitments. This study shows that the priests need to be on the front line to encourage their laity to be active Christians.

They should also encourage the laity to move out and evangelize as the Church expects them to participate in the enterprise. The study notes that the laity forms the very core of the church and for any meaningful expansion or development to take place in the Parish, their participation must be encouraged and supported fully by the church. Participation of the laity in the mission of the church has a noble ancestry.

The third objective was to establish challenges facing the laity from active participation in evangelization. The study established that there are several challenges affecting the laities participation in various activities of the Njoro Parish of the Catholic Church. Some of these challenges include: mixed religious beliefs, consultation in decision making on activities and project at the Church, provision of security during the Sunday masses with the ongoing threat to terrorism, the gap between the rich and the poor, the laity claiming to be busy and not attending the SCC, the age difference create a gap in reason and division of activities and marital status for not welcoming the single mother to the church leadership.

5.3 Recommendations

The first objective of the study was to analyze the extent to which the laity in Njoro Parish take part in evangelization. The study established that the laity are very passive and rarely participate in evangelization process because of various reasons, which have been stated in the study findings. The study, therefore, wishes to recommend the following actions to be taken by the parish for effective participation of the laity:

- i. The church leadership/Parish Council should change their attitude towards the laity in the church. For instance, the laity should be treated with great respect and dignity because they play an important role in the Church. Each of them should be assigned particular duties in the Church/parish. The dignity of the lay people is not to be detracted; rather it has to be elevated, honoured and respected in the Church. The Parish is required to have confidence and trust on the laity. The lay persons should be granted the opportunity to collaborate with the clergy in the mission of the Church in every Parish and diocese. The Catholic Church in Kenya and elsewhere in the world should recognize and encourage the importance of the evangelization. This is relevant now more than ever before, because the survival of the contemporary Church depends on a participatory approach between the laity and the clergy.

- ii. The laity should be incorporated in the programs of the Parish or the diocese to enable them exploits their skills and talents. When they are kept at the periphery this can be interpreted to mean they are immature in faith and therefore become inactive. In today's Church, both the laity and the clergy must work as a team because each requires each other to achieve the objective of the parish and the mission of evangelization. The laity could become very inactive in matters of evangelization because they interpret to mean they are immature in that and there services. The study argues that the ordained ministry is central to the life of the Church, but it also notes that the laity is the backbone of the church. This vocation to priesthood is not meant to keep others as spectators, but it is a gift given to a few leaders/people which they should use to encourage the involvement of others to enhance and preserve the spirituality of the Christian church.

- iii. A Church without the laity is like a body without flesh. They are the roots of the Church. Many lay people do not know that they are the roots of the Church. The word root is the symbol of growth and fruit bearing. The concept of laity can be viewed from the visible growth of the Church. The degree of growth of the Church is measured by the growth of laity. In terms of missions, the laity is the engine of the growth of the Church as a family of God in Njoro Parish. The study recommends that there are various ways in which the lay people could contribute to the growth of the Church as a family of God through participation and co-responsibility in the mission of Christ and the Church. In order that the growth may be felt, it requires to be built on a new consciousness. As a starting point, the lay faithful themselves must be inbuilt with a vision of humankind in order that their programmes, prospects and prospective for the mission earn effect salvation to human society. A lay faithful in the society is like a soul in the body. The laity is better placed in the temporal order and their mission cannot be separated from the values of the society. The lay faithful are the parts of the society into the Church, the family of God and this implies that they have the co-responsibility to discern temporal reality and the nights and obligations to transfigure the results of the discernment to essential community.

The second objective was to establish the various activities of the laity in evangelization. The study, however, discovered that despite well spelt out activities of the laity in evangelization as contained in the Church policy, participation of the laity is minimal or not felt at all because of various reason cited by the respondents in the study. The study thus wishes to recommend the following to enhance laity participation:

- i. The Parish should aim at equipping the laity with skills of evangelization for their different ministries. This may be done through seminars and workshops. The effect of skills acquired in the training will increase the zeal among the laity to participate in evangelization. It will help also the laity to see the need of adequately supporting the Church materially, socially, spiritually and to freely offer services to the Parish. This will enable the Parish to win more converts to the faith thus leading to its expansion.
- ii. The clergy of Njoro Parish should encourage direct involvement of laity in pastoral activities, for instance, in preparing couples for marriage, preaching, conducting pastoral programs of instruction in schools and the facilitation of youth activities. In addition, the clergy should inspire the laity to organize and supervise workshops and seminars that equips them with required skills of evangelization. Special attention should be given to professionals in the parish because the various skills they have may contribute to the growth of the Church. During the workshops and seminars, various responsibilities should be assigned to the laity to make them feel that they are part and parcel of the evangelization process. Topics for discussion could include leadership skills, conflict management, youth guidance and marriage.

The third objective of the study set out to asses challenges facing the laity in evangelization. The study revealed that the laity could do more if the challenges facing them are addressed. The study wishes to recommend the following actions to be taken by the parish to address the challenges:

- i. The Parish Priest should establish a committee to attend to special concerns of the laity which hinders their participation in evangelization. For instance, passive participation in evangelization due to mixed religious beliefs in families and distribution of Church activities among the laity. This shall enhance harmonious religious between families with mixed religious beliefs and the parish as well as among the families themselves. It will also reduce conflicts and enhance a general

understanding of other religious faith and beliefs. This mutual understanding shall bring unity and appreciation of other family member's beliefs and practices. The parish with the help of experts on ecumenism could organize fora for the Christians to discuss the problems which they encounter from other denominations. These fora can be organized to bring representatives from different outstations with the purpose of empowering the laity to participate in different activities in the Parish. Such interventions in the laity's special concerns will help them to participate in evangelization with courage and commitment.

- ii. The parish should cater for the welfare of the catechists, especially for those with young families to take care of. Besides the many demands of the Parish the catechists have families to take care of so as to live a decent life. Family demands reduces their participation in the church activities because most of the times they are toiling to provide maintenance for their families. Any assistance to them from the parish in terms of financial gain will boost their participation in evangelization. When the laity is guided, they can give generously for the needs of the catechists as a matter of justice. The catechist should receive assistance from the community they serve. The Parish council should establish income generating projects which will take care of parish needs, for example, catechist salaries, medical insurance cover, training programme and other arising needs.
- iii. The Parish Council, in addition, should facilitate the training of the catechist. This will narrow the knowledge gap between the catechists, catechumen and the priests. This will empower them with the requisite knowledge in dealing with the rest of the laity at whatever level. This may be done through sponsoring them for the two years at the catechetical school or organising for them in-house trainings in the relevant doctrinal issues.

5.4 Suggestions for Further Research

The study wishes to suggest the following areas for further research:

- i. A similar study could be carried in other parishes of Catholic Church.
- ii. The study could also be extended to other Christian Churches other than the Catholic Church.
- iii. Further study could be carried out on the impact of charismatic movement on evangelization in the Catholic Church.

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APPENDICES

Appendix I: Questionnaire for Laity

Dear Respondent,

I am a student at Egerton University Njoro Kenya. I am carrying out a study on Factors Influencing the Catholic Laity in the Evangelization process in Njoro Parish, Nakuru County-Kenya. I kindly request you to help me in the study by completing the set of questions below. The information you give shall be treated with utmost confidentiality and shall only be used for the purpose of the research.

Thank you in advance for your co-operation.

INSTRUCTIONS

Please put a tick [] where applicable and where explanations are required use the space provided.

SECTION A: PERSONAL INFORMATION

1. Sex: (a) male [] (b) female []

2. Age: 20 -29 [] 30 - 39 [] 40 - 49 [] 50 – 59 [] 60 – 69 [] 70 and above []

3. Highest academic qualification

Primary []

Secondary []

College []

University []

None of the above []

4. Occupation_____

5. Marital status: Married [] Single []

6. If married please indicate the type of marriage

Christian []

Customary []

Other specify _____

7. Residential place: Urban [] Rural []

SECTION B: PARTICIPATION OF THE LAITY IN THE EVANGELIZATION

8. What role do you participate in the Church? Please, you may tick applicable activities.

Activity	Yes
Participate in choir	
Clean the Church	
Teach catechumens	
Prepare Sunday school lessons	
Participate in Liturgy	
Seminars for pre-adolescents and adolescents	
Support groups for newlyweds and for couples experiencing difficulties in their marriage.	

9. How many times a month do you visit the:

	Once	Twice	Three times	Daily	Other	Never
Sick						
Prisoners						
Orphans						
Aged						
Disabled						
Street children						

10. Do you participate in home to home visits especially of the lapsed Christians?

Yes [] No []

11. Who plans for pastoral activities in the Church?

Priest []

Parish council []

Chairman of the parish []

Other Specify _____

SECTION C: ATTITUDES OF THE LAITY TOWARDS EVANGELIZATION

KEY: SA-strongly agree U-undecided SD-strongly disagree A-agree D-disagree

	SA	A	U	D	SD
12. Language is a barrier to my participation in evangelization					
13. Given another chance I would not take up the responsibilities that I have now in Church.					
14. The parish administration does not facilitate the participation of the laity in evangelization.					
15. Mixed religions affect the participation of the laity.					
16. The parish priest delegate’s responsibilities to others and support them.					
17. The parish administration consults with the laity before making decisions concerning them.					
18. The parish does not consider the laity in decision making.					
19. Gender as a barrier.					
20. Education as a barrier.					

21. Please, what do you think could be done to motivate the laity in the work of evangelization?

22. How many children do you have in your family? _____

23. How many of them are catholic? _____

24. How many of them are not Catholics and why _____

SECTION D: CHALLENGES FACING THE LAITY IN THE PARTICIPATION OF EVANGELIZATION

25. To what extent do the following factors influence laity in your out station or small Christians community in evangelization?

In the scale of 1-4 below

1= not important 2= least important 3= important 4= very important.

Item	1	2	3	4
Lack of commitments Church activities				
laziness and shyness				
Lack of knowledge on Faith, SCC and bible.				
Lack of understanding of their role as laity				
Poor leadership in the Church				
Poor delegation in Christians				
Lack of involvement of the laity in the responsibility.				
Mixed religions				
Cultural traditions				

26. What suggestions do you have that would promote lay participation in evangelization?

Thank you.

Appendix II: Questionnaire for Priests

Dear Respondent,

I am a student at Egerton University Njoro Kenya. I wish to carry out a research on Factors Influencing the Catholic Laity in the Evangelization process in Njoro Parish, Nakuru County-Kenya. Please answer the questions either by ticking or filling the gaps. The information you will give shall be confidential and shall only be used for the purpose of the research. I kindly request you to help me in the study by completing the set of questions below.

Thanks you in advance.

INSTRUCTIONS

Please put a tick [] where applicable and where explanations are required use the space provide.

SECTION A: PERSONAL INFORMATION

1. Missionary [] Diocesan []
2. Age: 20 -29 [] 30 - 39 [] 40 - 49 [] 50 – 59 [] 60 – 69 [] 70 and above []
3. Status in the parish _____

SECTION B: PARTICIPATION OF LAITY IN EVANGELIZATION

4. In your opinion as a priest do you think the laity know their role in the area of evangelization?

Yes [] (b) No []

5. List the programs you have in your parish that help the laity to participate more effectively in evangelization.

(i) _____

(ii) _____

(iii) _____

6. Are your Christians able to initiate programs for the parish without your help?

Yes [] (b) No []

If yes in six above what programs have the laity initiated in your parish?

If no in six above what do you think is the reason above?

7. Can you say that the laity helps you in running the parish?

(a) Yes [] (b) No []

If yes how _____

If no why _____

8. List some traditional practices among the laity in Njoro parish that negatively influence their participation in Church activities.

(i) _____

(ii) _____

9. As a priest, are there some ways which you have laid down to encourage the laity's participation in the parish? Yes [] No []

If yes, please list them down.

(i) _____

(ii) _____

(iii) _____

SECTION C: PRIEST'S ATTITUDES TOWARDS LAITY'S PARTICIPATION IN EVANGELIZATION

KEY: SA-strongly agree U-undecided SD-strongly disagree A-agree D-disagree

	SA	A	U	D	SD
10. The priest fear to involve the laity in evangelization					
11. As a priest I delegate some of the work to the laity.					
12. Christian do not support me in the work of evangelization.					
13. I find language as a barrier in the work of evangelization.					
14. Some traditional practices are a barrier to evangelization.					

15. Please give suggestion(s) on how to improve the participation of the laity in evangelization.

16. What do you consider to be the main factors that influence laity in your out station or small Christians community in evangelization?

1= not important 2= least important 3= important 4= very important.

Influencing factors	1	2	3	4
Culture				
Level of Education				
Hierarchy				
Gender				
Age				
Clan				
Social economic status				

17. What suggestion(s) do you have that would promote lay participation in evangelization?

Thank you.

Appendix III: Questionnaire for Catechists

Dear Respondent,

I am a student at Egerton University Njoro Kenya. I wish to carry out a research on Factors Influencing the Catholic Laity in the Evangelization process in Njoro Parish, Nakuru County-Kenya. The information you give shall be confidential and shall only be used for the purpose of the research. I kindly request you to help me in the study by completing the set of questions below.

Thank you in advance for your co-operation.

INSTRUCTIONS

Please put a tick [] where applicable and where explanations are required use the space provide.

Section A: Personal information

1. Sex: (a) male [] (b) female []
2. Age: 20 -29 [] 30 - 39 [] 40 - 49 [] 50 – 59 [] 60 – 69 [] 70 and above []
3. Highest academic qualification
Primary []
Secondary []
College []
University []
Occupation_____
4. Marital status: married [] single []
5. If married please indicate the type of marriage
Christian []
Customary []
Other specify _____
6. Outstation _____
7. Residential place: Urban [] Slum [] Village []

SECTION B; LEVELS OF PARTICIPATION IN EVANGELIZATION

8. Do you think you have adequate knowledge in handling all the duties of a catechist?

(a) Yes [] No []

9. Can you say you have competence in teaching catechism to all levels of people that come to you? (a) Yes [] (b) No []

If no please explain in brief.

10. Are you happy with the support you get from the parish council?

(a) Yes [] (b) No []

11. Please list some support that you receive from the parish council.

(i) _____

(ii) _____

(iii) _____

(iv) _____

12. Do you get any support regarding your work from the Christians?

(a) Yes [] (b) No []

13. Do you love your work as a catechist? (a) Yes [] (b) No []

SECTION C: ATTITUDES OF THE CATECHIST TOWARDS EVANGELIZATION

KEY: SA-strongly agree U-undecided SD-strongly disagree A-agree D-disagree

	SA	A	U	D	SD
14. Given another chance rather than the vocation of a catechist I would quit.					
15. I am competent in teaching all levels of people come to me.					
16. I am happy with the co-operation that is there between me and the parish priest					
17. I am not committed to evangelization because Christians do not support me with my needs.					

18. Please give suggestions on how to improve the participation of the laity in your outstation if any?

- (i) _____
- (ii) _____
- (iii) _____

19. In your own view why you think Christians in your outstation are not fully active?

Please give reasons.

- (i) _____
- (ii) _____
- (iii) _____
- (iv) _____
- (v) _____

20. Are there some factors that influence laity in your out station or small Christians community in evangelization?

1= not important 2= least important 3= important 4= very important.

Item	1	2	3	4
Lack of commitments in Church activities				
Laziness and shyness				
Lack of knowledge on Faith, SCC and bible.				
Lack of understanding of their role as a laity				
Poor leadership in the Church				
Poor delegation in Christians				
Lack of involvement of the laity in the responsibility.				
Mixed religions				
Cultural traditions				

21. Do you have suggestions that would promote lay participation in evangelization?

Thank you.

Appendix IV: Interview Guide for Respondents

1. What are your views on laity's participation in evangelization at Njoro Parish?
2. Give your view on the laity participation on the management of pastoral programs at Njoro Parish?
3. What do you think are the factors that influence the laity in the evangelization at Njoro Parish?
4. Are the laity satisfied with the channels of communications in Njoro Parish?
5. What social activities do you engage in and how do they influence evangelization?
6. What are the problems that may have arisen in Njoro Parish due to lack of laity participation in evangelization?
7. What do you think may have made the laity to be passive in evangelization at Njoro Parish?

Appendix V: Data on Outstations of Njoro Parish.

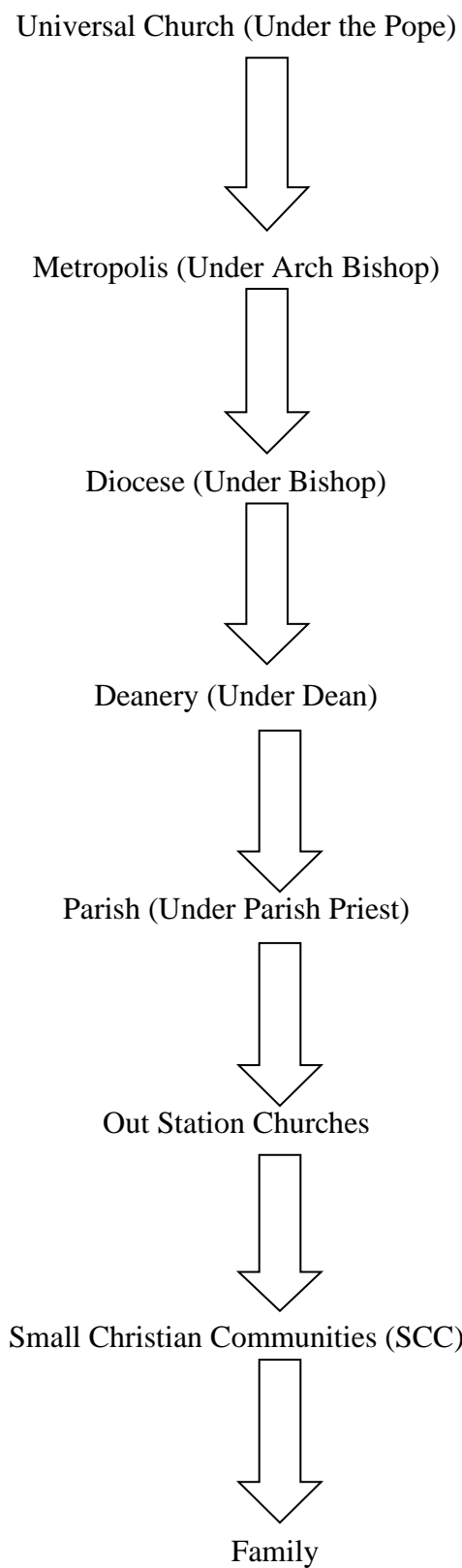
Name of outstation	No. of SCCs	No. of catechist
St. Lwanga	11	2
St. Denis	6	2
St. Joseph	6	2
St. Mary	3	1
St. John	4	1
St. Kizito	4	1
St. Anthony	1	1
St. Paul	4	1
St. Veronica	2	1
St. Simon Jude.	2	1
TOTAL	43	13

Appendix VI: Baptismal Data in Njoro Parish 1969-2018

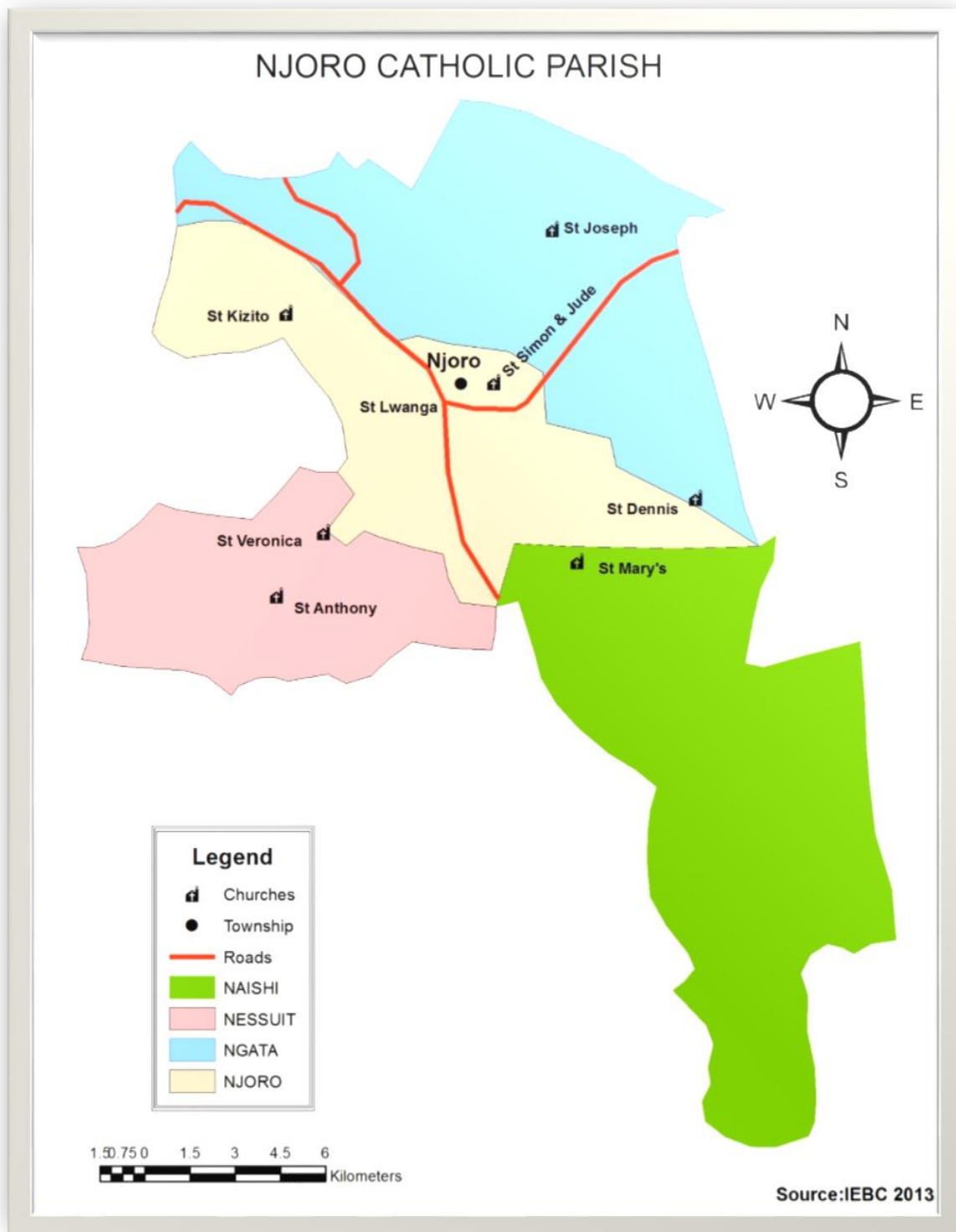
Year	Infants	Adults	Total
1969	271	328	599
1970	115	48	163
1971	119	244	363
1972	315	335	650
1973	366	346	712
1974	414	386	800
1975	461	325	786
1976	396	387	783
1977	324	341	665
1978	238	24	262
1979	447	460	907
1980	450	475	925
1981	511	344	855
1982	487	536	1023
1983	115	113	228
1984	84	91	175
1985	126	76	202
1986	324	146	470
1987	129	43	172
1988	116	96	212
1989	76	77	153
1990	116	128	244
1991	76	80	156
1992	116	125	241
1993	87	118	205
1994	135	185	320

Year	Infants	Adults	Total
1995	132	105	237
1996	63	90	153
1997	89	41	130
1998	40	70	110
1999	23	131	154
2000	31	10	41
2001	20	201	221
2002	36	184	220
2003	6	106	112
2004	7	17	24
2005	9	137	146
2006	30	5	35
2007	49	12	61
2008	12	125	137
2009	33	83	116
2010	10	76	86
2011	29	39	68
2012	45	93	138
2013	24	65	89
2014	25	89	114
2015	46	52	98
2016	110	101	211
2017	32	64	96
2018	55	30	80
TOTAL	7370	7783	14972

Appendix VII: Organizational Structure of the Roman Catholic Church



Appendix VIII: Map of Study Area



Map of Njoro Parish (source: IEBC 2013)

Appendix IX: Letter of Authorization from National Commission for Science, Technology and Innovation

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RESEARCH CLEARANCE
PERMIT

Serial No.A 18782

CONDITIONS: see back page

THIS IS TO CERTIFY THAT:

**MR. GAKUNA KANGETHE PAUL
of EGERTON UNIVERSITY, 0-20115
EGERTON, has been permitted to
conduct research in Nakuru County**

**on the topic: FACTORS INFLUENCING
THE CATHOLIC LAITY IN THE
EVANGELIZATION PROCESS IN NJORO
PARISH OF NAKURU COUNTY, KENYA**

**for the period ending:
25th May, 2019**

Applicant's
Signature

Permit No : NACOSTI/P/18/92792/22742
Date Of Issue : 25th May, 2018
Fee Received :Ksh 1000



Director General
National Commission for Science,
Technology & Innovation

**Appendix X: Letter of Authorization from National Commission for Science,
Technology and Innovation**



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/18/92792/22742**

Date: **25th May, 2018**

Gakuna Kangethe Paul
Egerton University
P.O. Box 536-20115
NJORO

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*Factors influencing the catholic laity in the evangelization process in Njoro parish of Nakuru county, Kenya,*" I am pleased to inform you that you have been authorized to undertake research in **Nakuru County** for the period ending **25th May, 2019**.

You are advised to report to **the County Commissioner and the County Director of Education, Nakuru County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

**GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Nakuru County.

The County Director of Education
Nakuru County.

Appendix XI: Pictorial



St. Lwanga Church building-Njoro



St. Lwanga Primary school