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ANALYSIS OF ROMAN CATHOLIC CHURCH PRACTICES ON GROWTH OF CHRISTIANITY IN KAKAMEGA COUNTY, KENYA

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ABSTRACT

This study was on the Analysis of Roman Catholic Church practices on the growth of Christianity in Kakamega County, Kenya. Despite the fact that the Roman Catholic Church has done much in relation to people's lives and spirituality in Kakamega County, people here have continued with cultural practices like marrying many wives, having a negative attitude towards giving birth to twins and bringing them up, and praying for the dead among other practices. The majority of the people feel comfortable with the church because they are accepted despite their immoral practices. The study adopted a descriptive survey research design. The target population was 400 respondents drawn from the Roman Catholic Church comprising School principals 145, catechists 40, seminarians 39, brothers 42, Chiefs 61, and church members 100. Simple random sampling and stratified sampling techniques were used to draw a sample size of 120 respondents, which is 30% of the total target population. The study used questionnaires and interview schedules as tools for data collection. The study sought to establish how the following aspects of the Roman Catholic Church had an influence on the growth of Christianity in Kakamega County: Home cell fellowship (Jumuia), Roman Catholic Church sponsorship programs, mentorship programs, and how the practices could be transformative to find strategies in mitigating in the lukewarmness of most church members. The study findings show that although the Catholic Church has done so well in its practical evangelism and in meeting the community's physical needs, it has shown less concern with the character displayed by most of its adherents. There is too much compromise of Christian values for by those claiming to be members. The church should check among its adherents that those who come do not merely come for support but have neither Christian values nor the desire to be transformed.

KEYWORDS

Acolyte, bishopric, canon law, catholicism, Christianity.



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Background to the Study

From the Christian point of view the Roman Catholic Church deals with the adherence to the forms of practice which are generally regarded as Catholic rather than protestant or Eastern orthodox. From some knowledge in church history, the Church was initially called the Roman church (Church of Rome). Catholic was added to mean a universal church. The Roman catholic has a rich background and traces its origin back ground to the Biblical facts concerning the calling of Peter by Jesus Christ in the gospels. This is the time Peter was renamed Peter instead of Simon and the promise was given that

“on this rock I will build my church and gates of hell shall not prevail against it”(Mathew 16:18-20).

According to the Roman catholic teaching, the promise Jesus gave to peter made the later to be traditionally counted as the first Bishop of Rome or pope and also by the Eastern Christians as the first patriarch of Antioch. Catholics have long held this view that this was the basis for Catholicism. In the late antiquity, Le Goff (2000) affirms that the Roman Catholic faith competed with Arianism for the conversion of the barbarian tribe. It is on the record that partially to distinguish themselves from Arians, Roman Catholic devotion to Mary became more prominent, this led to schisms (Macculloch 2010) Gregg (1987) believe that Aryanism was the main heresy denying the divinity of Christ originating with Arius Alexandrian. Such doctrinal fissures may help to explain the firm hand with the church affairs are run in the Roman Catholic church .Ryan(2016) states that, ' Even when Bishop Sulumeti appears to act tough and sometimes uncompromising, he only does so in keeping with the instruction of good news itself all for the sake of ' refuting error for guiding people's lives and tending upright' that kind of discourse of the Bishop of Kakamega Diocese generally is telling about the Roman Catholic and has helped the church to remain as one unit. In spite of the numerical growth. The church membership is still yearning for meaningful change in the practices and in the African cultural aspects. The Roman Catholic Church has played different roles in different scenarios, like in South America it faced colonial abuses from the Portuguese and Spanish governments, it is on record that the Jesuits protected native peoples from enslavement of semi settlements called reductions. (Duffy ,1997) .In the researcher's opinion the protection of the natives by the Jesuits explains the colonial government's negative reaction and setting up of semi-independent settlements for the locals in the south America that formed part of Roman Catholic church which can be attributed to for the solid foundation of the church in the area.

Blaincy (2011) states that Catholic missionaries followed colonial governments into Africa and built schools, hospitals monasteries and churches. It is recorded that the Church helped in fighting occults and spiritism in the continent as a way of laying foundation for education and modern medicine. The function the church has been credited for up to today.

In Uganda it is written that most of the followers of the Roman Catholic Church were murdered during the reign of KabakaMwanga. Probably this explains why the church is deeply rooted there for people may have found something to die for. Basing on the afore mentioned sentiments, it is imperative that in analyzing Roman Catholic church practices on growth of Christianity in Kakamega county, Kenya for the researcher to take note of the roles of home fellowships (Jumuia), sponsoring and mentorship programmes in the expansion of Christianity in Kakamega County, Kenya and also appreciate the need of how these practices could be transformative to find strategies in mitigating the lukewarmness of the majority of the flock. What the research is to do is to try and provide answers and solutions to this scenario. It is an established fact that the Roman Catholic Church is superior numerically and in physical resources but still lacking in character and total transformative change.

Generally Kakamega County has a number of denominations proclaiming Christianity even though some can be viewed as being cultic. Some of the main stream churches found in Kakamega county besides Catholic Church are: The church of God, Pentecostal Assemblies of God, Salvation Army, seventh day Adventists and Quakers. Others of independent character are seen to be cultic since they integrate African cultural values in Christianity. The examples of such churches are; African Divine church, Israel Nineveh and the church of light.

Statement of the Problem

The Christian approach has it that man is made in God's image and has to live comfortably. The Christian church is meant to permeate and influence the society in a positive way, the way, the early church impacted the whole of Roman empire despite persecutions and problems that they faced. The present church is supposed to be the salt, that is to be the salt of the world by affecting the moral behavior of the people. The true church should change a person from within not without a lone.

It is a known fact that the Catholic Church possesses a network of agencies that is the most highly developed in the world. No public or private organization has such a worldwide network of universities, schools, youth movements and Catholic Action, charismatic movements, family movements, charitable institutions, hospitals, means of communication, etc. Impressive directories exist. No organization possesses such a large body of members ready to freely commit themselves to projects of solidarity. No organization has such an impressive number of saints who, each according to his fashion, are builders of solidarity (Shooyans, 2006).

However, despite the church's great work in such marvelous work in institutions, its spiritual impact to the society is very low. The lives of majority of the church's adherents in Kakamega County do bear the testimony of Christ followers to the community. So many Catholic Christians (those who confess to be members) are in involved in syncretism. They do some cultural practices some of which are contradicted to biblical teachings and Christian values. Syncretism is defined as the "The union of different systems of thought or belief especially in religion or philosophy. Most of the church members live largely in perpetuation of the negative traditional practices such as taboos related to twins, albinos and many others. Some vices in the community like drunkardness continue in the church's neighborhood.

The problem of maintaining this Status quo is that if this continues, then we are raising a generation of Christians who have no fear of God and who have a total misconception of God. The researcher has to delve into the idea of the church's inability to withstand standard social pressure. Seemingly the church has been focusing on its numerical growth rather than the spirituality of the faithful. It is against the foregoing back drop that the project work was tenable.

Literature Review

Roman Catholic practices can be said to be unique in a way and such kind of uniqueness is said to be an attraction to ordinary characters that are not said to be immersed in things of God. It is in this perspective that this study will analyze Roman Catholic Church practices on growth of Christianity in Kakamega County, Kenya. The analysis will take form of Jumuia (Home cell fellowships), Sponsorship programmes, mentorship programmes, transformative measures in mitigating the lukewarmness of the Christians in implementing the church practices. The chapter will also consider

theoretical and conceptual framework as well as the knowledge gap. Those areas are very important to the research because they form the backbone of the study and are said to be the way of life in the Roman Catholic Church. In my opinion they help to form practability of the faith. Relevant literature review was reviewed in a way that led to issues relating to the topic, the review was intended to give a competent knowledge of the subject so that the study can be understood efficiently and effectively as being the basis of the research objectives.

The word "catholic" means "universal," in the sense of "according to the totality" or "in keeping with the whole." the Church is catholic in a double sense: First, the Church is catholic because Christ is present in her. "Where there is Christ Jesus, there is the Catholic Church." In her subsists the fullness of Christ's body united with its head; this implies that she receives from him "the fullness of the means of salvation" which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession. The Church was, in this fundamental sense, catholic on the day of Pentecost and will always be so until the day of the Parousia (Catechism of the Catholic Church).

Secondly, the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race: All men are called to belong to the new People of God. This People, therefore, while remaining one and only one, is to be spread throughout the whole world and to all ages in order that the design of God's will may be fulfilled: he made human nature one in the beginning and has decreed that all his children who were scattered should be finally gathered together as one the character of universality which adorns the People of God is a gift from the Lord himself whereby the Catholic Church ceaselessly and efficaciously seeks for the return of all humanity and all its goods, under Christ the Head in the unity of his Spirit (Ibid).

The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist. At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'

In keeping with the social nature of man, the good of each individual is necessarily related to the common good, which in turn can be defined only in reference to the human person: Do not live entirely isolated, having retreated into you, as if you were already justified, but gather instead to seek the common good together. The common good is to be understood as "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority. It consists of three essential elements:

First, the common good presupposes respect for the person as the self. In the name of the common good, public authorities are bound to respect the fundamental and inalienable rights of the human person. Society should permit each of its members to fulfill his vocation. In particular, the common good resides in the conditions for the exercise of the natural freedoms indispensable for the

development of the human vocation, such as "the right to act according to a sound norm of conscience and to safeguard . . . privacy, and rightful freedom also in matters of religion."

Second, the common good requires the social well-being and development of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on.

Finally, the common good requires peace, that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the security of society and its members. It is the basis of the right to legitimate personal and collective defense. Each human community possesses a common good which permits it to be recognized as such; it is in the political community that its most complete realization is found. It is the role of the state to defend and promote the common good of civil society, its citizens, and intermediate bodies (Catechism of the Catholic Church).

They are believed to be home fellowships where believers gather at the place where someone lives in order to learn about God and worship him. Our modern society is accustomed to believers of any faith gathering in unique buildings. Seemingly churches synagogues and other buildings constructed for the express purpose of worship exist throughout the world. After the death of Jesus, the early church met mostly in small groups where someone lived. These gatherings show us it is perfectly acceptable to meet in this fashion for the express purpose of learning what the Bible teaches and for worshipping God.

When Paul wrote his first epistle to the Corinthians in 56 AD he mentioned a group of believers coming together each Sabbath at the place where fellow laborers Priscilla and Aquila lived (1 Corinthians 16:19) His greeting to Philemon makes it clear that there were Christians meeting in his home (Philemon 1-2) in the areas around Laodicea there appears to be have been two groups of Christians meeting in a home. Paul's epistle to believers in Colossae makes a direct reference to a church meeting at someone's residence (Colossians 4:15). He then mentions "the church of the Laodicea's" (verse 16) which might have been another of several groups meeting in the area. Members in the Jerusalem church seem have initially used their homes for food and to commune with one another (Acts 2:46).

Later church leaders would visit where people lived near the temple, to help spread the gospel and encourage Christians in the way of God (Acts 5:42). Before his conversion, Saul (before he became Paul) persecuted believers. Luke tells us that Saul was zealous that he would enter a person's home looking for those to arrest and throw in Jail (Acts 8:3). He did this because such dwellings were places where fellowships met and where he was likely to find several people he could send to prison. When another wave of persecutions hit more than ten years later, people were still meeting in someone's home for services. We know this because Acts tell us that one of them in Jerusalem got together, when Peter was arrested to pray for him (Acts 12:1-5).

Paul toward the end of his third missionary journey, meets in Miletus with other elders from the Ephesus church (Acts 20:17). Reminding them of his integrity as a preacher, he states he never withheld anything helpful when he taught in their fellowships which were conducted in a person's home (verse 20). The apostle preached in these places balances that are where Christians met. Many

false teachers and prophets, by the time Paul wrote his letter to Titus in 63 AD had begun visiting fellowships held in a home as a way to spread their deceitful doctrine.

Paul warns Titus: For these are many who rebel and deceive others with their nonsense. It is necessary to stop their talk, because they are upsetting whole families” (Titus 1:10-11). Timothy also received a similar warning from him (2 Timothy 3: 5-6) in spite of its risks home fellowships for the purpose of worshipping God and studying the Bible was acceptable practice in the first century. It is acceptable today.

Jumuias (home cell fellowships) in Roman Catholic Church draw their inspiration from such early meetings. It is important to note that in such, meetings the researcher will want to establish whether in such fellowships Christians run affairs on the model of the early church. The things to be established are as follows the way they are in the New Testament.

- Publicly reading scriptures (1 Timothy 4:12, Colossians 4: 15, 16). listening to preaching and teaching (Acts 2:42, 1 Timothy 4:13)
- Sharing the Lord’s supper and celebrating Baptism (Acts 2:42, 1 Corinthians 11)
- Encouraging each other and praising God in song (Ephesians 5:19)
- Praying together (Acts 2:42)
- Publicly confessing their faith together (1 Timothy 6:12)

The study was interested in knowing how such acts had helped Christianity in Kakamega County.

Sponsorship programs involve a more long-lasting commitment than other types of charitable donations. Child sponsorship programs encourage an individual to sponsor a child until the child becomes self-sufficient or self-supporting. The sponsors provide monetary support intended to improve the cognitive, physical health, security and social emotional well-being of the sponsored children over a period of years or decades. A donor typically selects an individual child to be sponsored based on background information assembled by the charity. The charitable organization often delivers the benefits to the sponsored children and manages direct communication between the sponsors and their sponsored children, largely through translating, forwarding (and potentially censoring) letters. Apart from providing food, water, clothing, accommodation, medicine and education to the needy children directly, some charities also use donations to help communities through building a school or hospital (Peltier et al., 2002).

To the Catholics, child sponsorship offers: ongoing training through a local Church , Educational opportunities to defeat illiteracy, key life skills training and vocational programs to provide a brighter future, healthcare to prevent and fight disease and sickness as well as supplementing to protect against Malnutrition. From what is noted down, one can say that child sponsorship program as part of the Roman Catholic Church sponsorship programs is the most cost-effective way to end child poverty. It not only addresses a child’s immediate physical needs, it also builds self-esteem and self-respect. Generally in the church, the children are said to attend church based child development centres where they receive life changing opportunities that would otherwise be out of their reach, and which build on , add to an extend their school lessons.

Some people seem to choose a child based on the country the child lives in or because the child has the same birthday as a family member. According to compassion international child sponsorship works their child sponsorship program is implemented by the local church. There are many local church partners tailoring their holistic child development model to the context needs of the children

they serve – The children in their communities. The urgent need is in the homeless, Emergency surgery, Natural disaster, sponsoring a child in the developing world is a popular form of charitable giving.

But what do the children themselves make of the system. When Priscilla was a child a donor many thousands of miles from her Ghanaian village helped pay for her schooling. For years she exchanged letters with her British benefactor. Now she is 20 years old the child has stopped the sponsorship and the relationship. “Last year I wrote to them saying good bye and thanked them for taking care of me up to this day” says Priscilla an accountancy student” when I was writing I was full of tears . Tears were coming from my eyes” Priscilla’s sponsorship was arranged through world vision. The charity seem to have boosted the future of Dangme west which used to be one of the most deprived areas in greater Accra the capital of Ghana. Youngsters such as Priscilla are sponsored upto 15 year. They often receive letters and gifts, so many feel a close bond with their sponsors.

Augustine 14, who hopes to become a doctor, says her sponsor has sent her many things- bags, shoes, crayons, books. She hopes her sponsor loves her, wants to visit her in England. Some even want their sponsor e-mail addresses, so they can carry on their correspondence into adulthood. But Charity does not encourage this for fear of depending. Currently in Kakamega County, The Roman Catholic Church’s role as a sponsor is to uphold religious traditions, Financial and physical development of the schools and involvement in appointment of the teaching and administering discipline. The Roman Catholic Church is known to do sponsoring through their field officers and Canonical visits to their schools whereby they critically investigate how the programs operate.

According to a study conducted by Plan International (2008) on the Development Impact of Child Sponsorship, there exist anecdotal examples of positive effects of the sponsorship relationship on sponsored children, motivating them in their education, school attendance and personal development. Children were identified who showed greater awareness of other countries and cultures, and heightened writing and communication skills. In particular, those children who had regular correspondence with their sponsor(s) over a period of time, who attended school, and who had stable and supportive home environments, appeared most able to reap these benefits from sponsorship. In the Philippines, for example, sponsored children were identified who have been motivated to learn and attend school, and who have been inspired by having someone from another country who cares about them. Some parents also reported positive emotional effects from their relationships with sponsors.

The Catholics have reports to the effect that in order to encourage the students to be active participants in the daily religious life of school, they organize masses ,Bible studies, seminars, Retreats and Re collections Catechism support of religious movements such as young Christian students (YCS) legion of Mary Catholic action among others . To make sure that the church has a Roman Catholic Church face, the sponsor encourages symbols and pictures everywhere as a constant reminder of Catholic article of faith.

The purpose being that all these activities enrich student’s way of life and they are likely to have a lasting impact on their religious way of life even after leaving school. A high percentage of schools in Kakamega County are said to be assisted by the Roman Catholic Church through mobilization of the community, in the researcher’s opinion this kind of sponsorship helps to lay a foundation for the thriving of Christianity.

Methodology

The study adopted a descriptive survey research design. The target population was 400 respondents drawn from the Roman Catholic Church comprising of School principals 145, catechists 40, seminarians 39, brothers 42, Chiefs 61 and church members 100. Simple random sampling and stratified sampling techniques were used to draw a sample size of 120 respondents, which is 30% of the total target population. The study used questionnaires and interview schedule as tools of data collection. The data collected was cleared, coded and analyzed using statistical package for social sciences (SPSS) version 20; whereas qualitative data was presented in the descriptive form. The result from the exercise was then converted and calculated using Pearson's product moment method. The instruments were validated by the supervisors, while the test retest method was used to test the reliability of the instruments.

Findings

Influence of Jumua (Home cell) Fellowships

The respondents were asked to respond to the items in the questionnaire on effect of Jumua (Home cell fellowship) on growth of Christianity. The results are presented in table 1.

Table 1: The Influence of Jumua (Home cell Fellowships)

N/S	Statements	Strongly disagree		Disagree		Not sure		Agree		Strongly Agree	
		F	%	F	%	F	%	F	%	F	%
1	Jumua (Home cell) Fellowships are attended by majority of members	0	-	0	0	0	0	19	30.16	43	68.25
2	Home cells have helped in the expansion of the church in the society	0	-	0	0	0	0	45	71.43	17	26.98
3	Jumua fellowships are attended by non-members	54	85.71	0	0	0	0	6	9.52	2	3.17
4	Jumua fellowships have had an impact on the spiritual lives of the members	0	-	0	0	0	0	40	63.49	22	34.92

Source: Field Data (2023)

On whether the Jumua (home cell fellowship) are attended by majority of the church members, the responses were as follows: 30.16% of the respondents Agreed while 68.25% strongly agreed. This shows that majority of the respondents believe that home cell fellowships are attended by most members. This implies that home cells fellowship plays a major role in the life of a church member.

Home cells have helped in the expansion of the church in the society, the responses were as follows: 71.4% said they Agree while 26.98% strongly agree. This shows that home fellowships are an important avenue for the growth of the church.

On whether the Jumua fellowships are attended by non-members, the results were as follows: 85.71% strongly disagreed, only 9.25% of the respondents agreed and 2% strongly agreed. This shows that majority of the respondents believe that home cell fellowships are not attended by non-members.

On whether Jumuaia fellowships have had an impact on the spiritual lives of the members, the results were as follows: 63.49% agreed that they made an impact on members, while 34.92% strongly agree that the jumuaia fellowship have an impact on members. This shows that majority of the members believe the fellowship have an impact on the spiritual life of members.

We can therefore conclude that Jumuaia (home cell fellowship) help contribute to the growth of Christianity.

Influence of church sponsorship programs on growth of Christianity

The respondents were asked to respond to the item in the questionnaire on effect of Church sponsorship programs on the growth of Christianity. The results are presented in table 2

Table 2: Influence of church sponsorship programs on Church growth

Statements	Strongly disagree		Disagree		Not sure		Agree		Strongly Agree	
	F	%	F	%	F	%	F	%	F	%
1 There exist some Church's sponsorship programmes in Kakamega County	0	-	0	0	0	0	5	7.94	58	92.06
2 The sponsorship programmes have positively impacted the lives of people in the community	0	-	0	0	0	0	44	69.84	19	30.16
3 The sponsorship programmes have helped in the spiritual transformation of the followers	1	1.59	0	0	0	0	47	74.60	15	23.81
4 The sponsorship programmes have helped to draw more people to the Christian faith	0	-	0	0	0	0	45	71.43	18	28.57

Source: Field Data (2023)

On whether there exist some Church's sponsorship programs by the Catholic Church in Kakamega County, the results were as follows: 7.94% agreed while 92.06% strongly agreed. This shows that indeed there should be some form of church sponsorship programs by the Catholic Church in Kakamega County. On whether the sponsorship programs have positively impacted the lives of people in the community, the results were as follows: 69.84% Agreed, this while 30.16% strongly agreed. This shows that the sponsorship programs have a positive effect on the lives of people in the community.

On whether the sponsorship programs have helped in the spiritual transformation of the followers the results were as follows: 1.59% strongly disagreed, 74.60% Agreed, 23.81% strongly agreed. The study findings suggested that a majority 98.41% of the respondents believed that sponsorship programs helped in spiritual transformation of its members. Only a mere 1.59% strongly disagreed. This implies that there exist a small number of people who still hold to the view that sponsorship programs does not help in spiritual transformation of the followers. On whether the sponsorship programs have helped to draw more people to the Christian faith, 71.43% agreed while 28.57% strongly agreed. The study findings suggested that majority of the respondents believed that sponsorship programs have helped to draw more people to the Christian faith. This can be reasonably accepted since most people have come to the church as a result of either their children or a family who has received church support or sponsorship since they feel the church is caring.

According to a publication by UNICEF (2012), Religious actors have deep and trusted relationships with their communities and often have strong linkages with the most disadvantaged and vulnerable members.

Further UNICEF acknowledges that the moral influence and extensive networks of religious institutions give them access to the most disenfranchised and deprived groups, those that international organizations and governments are sometimes less able to reach effectively. They are also grounded in philosophical frameworks that shape their call to community service into long-term commitments to achieving peace, justice and social equality. With this in mind, the researcher sought to establish the level of participation of the respondents in the church activities. The research showed that out of those who said they were members of a local church, 81.6% indicated they were very active, moderately active or active in their respective local churches.

Influence of Mentorship Programmes on Growth of Christianity

The respondents were asked to respond to the item in the questionnaire on effect of Spiritual Mentorship/ empowerment programs by the Catholic Church in Kakamega County, Kenya on growth of Christianity.

Table 9: Influence of Mentorship Programs on Growth of Christianity

N/S	Statements	Strongly disagree		Disagree		Not sure		Agree		Strongly agree	
		F	%	F	%	F	%	F	%	F	%
1	The church has in place the mentorship/ empowerment programmes for its members	0	-	0	-	0	0	0	0	62	98.41
2	The mentorship programmes are followed by members	0	-	0	-	0	0	46	73.01587	16	25.40
3	Many mentorship programmes have changed lives of leaders to become better.	0	-	0	-	0	0	47	74.60317	15	23.81
4	The mentorship programmes have helped in turning around the lives of the Youth in the Society	0	-	0	-	0	0	42	66.66667	20	31.75

Source: Field Data (2023)

On whether the church has in place the mentorship/ empowerment programmes for its members the results were as follows: 98.4% of the respondents strongly agreed. This finding of the study imply that almost every respondent positively by strongly agreeing that the church has a mentorship program in place which help develop its followers.

On whether the mentorship programmes are followed by members: 73.0158% agreed, 25.40% strongly agreed, while the remaining 1.58% were not sure. The study findings suggested that majority of the respondents believed that Mentorship programs are followed by members.

On whether Mentorship programmes have changed lives of leaders to become better, 74.60% agree while 23.81 strongly agree. This study therefore shows that majority of the respondents believe that mentorship programs do change the lives of people for better.

On whether the mentorship programmes have helped in turning around the lives of the Youth in the Society, 66.666% agreed while 31.75% strongly agreed. This therefore shows that majority of the respondents believe that mentorship programs are helping to change the lives of youths in the society.

Conclusion

From the findings, the study concluded that; the church teachings/doctrine has significantly impacted the lives of most members of the Catholic Church and hence led to the change in behavior which has a significant impact on the growth of church internally in Kakamega County. Furthermore, Jumuia (home cell fellowship) do have an impact on the spiritual life of most members, however they lack the vision for evangelism and outreach to non-members as no outsider is invited in their fellowships. Although Catholic Church sponsorship programs have helped to draw more people to the Christian faith, there is a feeling that sponsorship programs do not help in spiritual transformation of the followers as many may be attracted because they want support rather than for spiritual benefit. Finally, mentorship programs play a significant role in changing the lives of the young people, hence a very important tool for the growth of Christianity in Kakamega County, Kenya. This study's findings imply that mentorship appears to be an effective tool that congregations can use to support their young adult populations in building community, forging stronger intergenerational connections, and developing leadership skills. Church leaders shared the benefits of mentorship in their congregation (it is "life changing" according to one pastor; mentoring "provides opportunities for leadership," says another), and young adults shared how they have grown by being mentored over the years ("empowered" "taught on responsibility", "challenged their faith,") as explained by focus group participants.

These results are backed up by existing research, such as Roberto's (2012) work on intentionally intergenerational faith communities that "affirm each person's value in the total community regardless of age," and "provide 'up close and personal' formation in faith". The following discussion expands on the themes of the findings section above, focusing on the broad scope of mentoring in congregations, desires from young adults, pastoral observations around vocational discernment and relationship-building, challenges to consider for successful mentoring.

Recommendations

Church leaders should also look at these recommendations as a jumping off point for their own engagement with young adults in their congregations and in the broader community. Our current religious landscape requires innovation and trust to chart a new course for thriving ministry, and I believe a focus on mentoring through relationship-building and connection can help churches envision new ways of young adult engagement.

Church leaders should strive to thoroughly understand the needs and desires of their young adult populations, whether through individual conversations or a broader survey, before taking any concrete actions. Recognizing upfront any barriers that might exist, such as the time people can dedicate to participating, the staff/financial resources available, and the willingness of the broader congregation to engage can also lead to the higher likelihood of success. Regardless of the congregation, successfully incorporating mentoring into a church's strategy should not just focus on establishing new programs to highlight in a ministry booklet, but should be an intentional step towards engaging young adults in the life of the congregation as they discern their life path.

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