

**RELEVANCE OF ANGLICAN LITURGY TO THE YOUTH IN MOMBASA MEMORIAL
CATHEDRAL, DIOCESE OF MOMBASA IN THE ANGLICAN CHURCH OF KENYA**

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DECLARATION

I, JOSEPH SALIM RAMADHAN, I hereby declare that this is my original work and it has never been submitted for academic purpose in any other University.

Signature: 

Date: 

APPROVAL

This is to certify that this Research Proposal entitled 'Relevance of Anglican liturgy to the youth, Diocese of Mombasa especially in Mombasa Memorial Cathedral' has been submitted and has been recommended with my approval as university as part of the requirement for the award of Bachelor of Divinity of Uganda Christian University.

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ABSTRACT

The research report is a scrutiny of how relevance is the liturgy influence youth and church growth in the Mombasa Memorial Cathedral, Diocese of Mombasa. Contrary to the normally held view that there is no liturgy form of worship in the church that can influence youth to come to church. The different forms of worship in the service meet different needs and bring satisfaction to the different categories in the church through liturgy. When needs of people who is the congregant is met, then there is a high probability of that member to bring or reach-out to another member and enhance the church growth.

In this study, literature was reviewed as written from other contexts other than the geographical scope of study. This includes what is liturgy, what form liturgy, what is church etc. in addition, the literature review focuses on how liturgy meets felt needs and also how liturgy bring impact to the church growth.

After this study it is recommended that al pastors should deliberately plan for growth, having studied the target-community needs; and so designing their liturgy service to meet them.

DEFINITION OF THE KEYTERMS

A.C.K Anglican Church of Kenya

MMC Mombasa Memorial Cathedral

Church growth Numerical increase of the called out ones

Background of Mombasa Memorial Cathedral

Mombasa Memorial Cathedral, Saint John's Baptize is one of the parishes which are under the Diocese of Mombasa. The church has one thousand, four hundred [1400] members for now who are registered with the church. Majority of the residents of Mombasa Country are of the Muslim religion and most of the Christians come from rural areas not in Mombasa.

The diocese of Mombasa is the oldest diocese in Kenya with the oldest cathedral with it. Mombasa was a predominantly Muslim town long before the arrival of Vasco-da-Gama in 1498. During the next two hundred or so years the Portuguese Christians occupied this part of the sea-route from Europe to India, there were churches in Mombasa and elsewhere, but none has endured.

Later in 1844, when Ludwig Krapt, a German Lutheran, who was employed by the church missionary society [CMC] based in London, arrived in Mombasa, he brought with him modern Christianity in this town which was hitherto wholly Mohammedan.

Krapt had difficulty in making any converts on the Island and had therefore to move into the Coastal hinterland, among the Nyika, where Islam was less evident and was therefore more hopeful of success. With remarkable perspicacity, he wrote "Christianity and civilization ever go hand-in-hand... A black Bishop and black clergy [of protestant church] may, here long become a necessity in the civilization of Africa"

The diary of one, Emery, who had lived in Mombasa for almost two years in the early 1820's gives the first eye witness account of Mombasa since the Portuguese- Christian occupation. The CMC was born out of Evangelical Revival and founded in 1799 as an independent society within the church of England.

In England, with the attention drawn to the African slave trade, a settlement of liberated slaves was established on the mainland north of Mombasa Island in 1875, and a church, Emmanuel church- Frere Town, was built on the first parcel of land in central Swahili land to be owned by the European Christians. There was still no church in the Island.

This being the zenith of the British Imperial power, in the capital of almost every major British overseas possession, it was the policy of the secretariat and the club to have a church of England Cathedral.

In 1878, Mombasa was in the Episcopal care of the Bishop of Mauritius, the Bishop P. S. Royston. In September 1878, the Bishop went from Frere Town to Mombasa Island to call on the Liwali, the Governor of Mombasa [i.e. the representative of the Busa'idi Sultan resident in Zanzibar] who was Ali Bin Nasir.

The Vast Diocese of Eastern Equatorial Africa, which included Mombasa, was constituted in 1884 under the aegis of the Protestant- including CMC, in friendly competition, as it were, with the Diocese of Zanzibar to the South, which was under the aegis of the Anglo-Catholic Universities Mission to Central Africa [UMCA]

This was part of a worldwide expansion of the Anglican Communion, which, until the early 19th Century, had been confined to the British Isles and latter to parts of the Eastern Sea Board of North America.

James Hannington sailed from England on 5th November as the first Bishop of the Diocese. Hannington held an ordination in Frere Town Church [Emmanuel] on 31st May 1885, but later that year he was killed while passing through Busoga. He remains were later transferred to Namirembe in Buganda.

On May 24th 1887, Sayyid Bargash Bin Said all Busa'idi, the ruler of the Busa'idi Sultanate domiciled in Zanzibar town and having Mombasa within its dominions, conceded to the newly established Imperial British East Africa Company [IBEAC] all the powers and authority to which he is entitled – the mainland in the in the Mrima, and in all his territories and dependencies from, Wanga to Kipini inclusive, also the Island embraced in such territories including the Island of Mombasa; the whole administration of which he concedes to and places in their hands to be contained in his Highness, name and under his flag.

Sayyid Bargash died in Zanzibar on 27th March, 1888. Mr. Reverend William Salter Price [1825 to 1911] was employed by the CMC and served three terms of duty in Mombasa between 1875 and 1876, 1881 to 1882 and...

In 1861, Charles Frederick Mackenzi had consecrated Bishop of the Mission to the tribes dwelling in the neighborhood of the Lake Nyasa and the River Shire. Mrima: The East African Coast from Vanga [Wanga] to the mouth of River Ruvuma, by then it was not the Union flag but the red flag of the Busa'idi Sultans resident in Zanzibar which flew over Mombasa Island [and the rest of the protectorate] until the early 1960's.

The British, taking no chances, obtained confirmation of the concession from the new Busa'idi, Sayyid Khalifa. Bishop Alfred Tucker, not long after his arrival in Mombasa in 1888, gave thought to the provision of a Church for the English members of his community. He wrote: "the mention of Mombasa reminds me that before very long a question will arise as to ministry to the English there. This community is of course rapidly increasing. We cannot expect them to come over to Frere town to our Mission services for any length of time."

I understand very well that it's not part of the work of CMC to provide such a Ministry as we long be called for in Mombasa for this England community. Still I feel the committee would like to know from one on the spot all the facts of the case so that they may be better able to decide wisely in this matter in which they are directly concerned. The question has suggested itself to me as to whether it might not after all be better to build our church [the Memorial church] at Mombasa rather than Frere town.

He also wrote: " it is said that there is no congregation in Mombasa. In answer let me say that we hope within a short time, Dr. and Mrs. Edwards with their serving boys will take up residence on the Island. Then I hope we shall have four or five ladies at work in Mombasa. They of course will have their serving boys and girls [Christians] then I hope further that Mr. and Mrs. Gordon and Mr. and Mrs. Taylor will also take up the residence in town. They will have their boys and girls. Where are all these people to worship? It is impossible to ask them to cross the harbor under the burning sun at the hottest part of the day to attend the Frere town church.

Some two years a later, the following notice appeared in the Gazette for Zanzibar and East Africa: "To meet the convenience of the European population, the church Missionary Society has arranged that English service be conducted every Sunday evening in Mombasa". The first of these services was held in the offices of the IBEAC on Sunday 27 November. [The] Rev. Mr. W. E. Taylor who now resides on the Island is in charge of the service. This implied that Taylor was selected to perform this duty on grounds of his availability.

The IBEAC was wound up in 1895 and in its state as an East Africa Protectorate was proclaimed in Mombasa on 1 July 1895. In his speech marking the occasion [delivered in Arabic, English and Swahili], Sir Arthur Harding said that, **"the Mohammedan religion will remain the public and established creed in the Sultan's territory... although the Mohammedan remains the State religion, we intend that there shall be the fullest liberties for all other religions."** Soon after the proclamation, the self-appointed Protectorate Government, perhaps due to ignorance of Swahili customs relation to land tenure, the British took over "land not occupied by natives"

In July 1897, Harding wrote to the CMC in Frere Town: **"I have received your letter of 22nd instant applying for a site near the Fort at Mombasa for an English Church. I in reply, beg to inform you that I am recommending to the secretary of State that the Church Missionary Society should be permitted to purchase the site mentioned by you at the rate of thirty pounds an acre, this reduced price being asked on the understanding that the plan of any building to be constructed Divine Service will be celebrated [unless special circumstances should prevent it] at least once on Sunday and on Christmas Day in English, for the benefit of the sailors of Her Majesty's ship at Mombasa, and of members of the Protectorate administration and their families belonging to the church England.**

On 21 March 1898 Bishop Alfred Tucker purchased from Sir Arthur at a reduced rate of rupees 1,549 and annas 11 $\frac{3}{4}$; all that piece or parcel of land or ground situate along or being near the railway line leading from Mombasa to Kilindini on the Island of Mombasa.

Arthur Harding [1859-1933] was His Majesty's Commissioner and Consul General of the East African Protectorate from 1896 to 1900. Without the benefit of foresight, the Swahili of

Mombasa [the wamiji] could not know that Harding's proclamation of protection also sounded their death-knell.

Shortly after the sale of land to the English and French missions, Harding wrote that **"at Mombasa. Two neat churches on the main road to Kilindini, one Anglican and the other Catholic, have been built to meet the needs of the growing European and Goanese population."** From a certain amount of contemporary evidence, it is clear that 'at the coast the CMC... existed on cordial terms with the administration.

The Mombasa Memorial Cathedral was then established and consecrated on 31st May 1905 by the Rt. Rev Dr. William George Peel, the first Bishop of Mombasa. The vision of the Founding Bishop was that the Cathedral would become 'the heartbeat of the Diocese and its anchor in times of challenge.' It was presented to the diocese by the church Missionary society, and gratefully accepted by the Diocesan Synod in 1931. The patronal festival of the Cathedral is observed each year on June 24th, St. John Baptist Day. On this day 1964 Bishop Peter, was consecrated. He was enthroned in the Cathedral on the following Sunday.

The Mombasa Memorial Cathedral of St. John's Baptism was built and dedicated in memory of the following for their service.

The Rt. Rev. James Hannington: the dome was erected to the glory of God and in loving memory of the Rt. Rev. James Hannington. He was consecrated on June 24th 1884 as the First Bishop of Eastern Equatorial Africa. He was murdered in Busoga October 31st 1885.

The Rt. Rev Henry Parker: The Chancel was erected to the glory of God and in his loving memory. He was consecrated October 18th 1886 as second Bishop of Eastern Equatorial Africa. He died at Usambiro on March 26th 1888.

The Reverend Henry Wright, who was the honorary secretary of CMC, 1872-1880. He was a chief promoter of mission to Uganda in 1875. He was drowned in Coniston Lake August 13th 1880.

The Rt. Rev. Dr. William George Peel who was consecrated on June 29th 1889 as the First Bishop and Father in God of the Diocese of Mombasa. He died on April 15th 1916. The cathedral was built under his care and dedicated by him on May 31st 1905.

In origin the Cathedral is the church of the Bishop. It is his Cathedra or seat that gives its name. Around it lies the diocese- that area of the church over which he personally rules. It is the Bishop's own church, his seat of authority [power of governance, pastoral, teaching and guiding], and the mother church of his diocese. It is indeed the visible counterpart of the episcopacy. The cathedral is his great family house of God of which he is the Father in God. It gives expression to the life of the diocese in its threefold: seat of the Bishop, center of worship and center of mission.

As the seat of the Bishop, it is the center of diocesan life. It emphasizes the bishop's ministry as focus of unity of the diocese, many Diocesan functions are normally held in the cathedral. As the Mother church of the diocese, it is the visible sign and gathering point of its adoring prayer, where its interest, needs and activities are remembered before God, and the daily celebration of the Eucharist and the divine office not only maintains the traditional worship, but also inculcates contemporary liturgies to meet contextual needs.

As the center of worship, it becomes a powerhouse of prayer through observance of the daily office. This comprises morning prayer, Eucharist, evening prayer, and compline in addition to observance in its first institution was the temple of the diocese. From ancient times, Cathedrals have been soaked in prayer for generations, and there is a continuing focus on prayerful and sacramental ministry. A Cathedral's priority for prayer and worship is fundamental to its purpose. It gathers around a praying community which is distinctive and easily overlooked. This is the beating heart of a cathedral, a rhythm of prayer, a cycle of worship, the 'opus dei' from which all other work flows.

The Cathedral is the focus of mission or center of mission. It has mission to the city in which it is established, celebrate the civic life of city and the nation. As such the cathedral plays a huge symbolic role in the city. The cathedral and its surrounding environs are at the heart of the city center and focus of its mission. Most of the congregants are people who work in the government, own their own business in town, own home estates, hotel industries, working in port [clearing in port], sales people, lawyers, doctors, working in county government etc.

Mombasa Memorial Cathedral parish has one sub-parish [daughter church], across the Ferry in a place known as Tiwi in Digo Land. The church has 30 members. Most of the people in that area are Muslim.

The economic activities of this area [Tiwi] are mainly mixed farming; crops and animals (cattle, goats, chicken), and small-scale businesses. Crops mainly grown there are; maize, sweet potatoes and cassava.

The managerial structure of the parish comprises of the Bishop, Dean, Canon Precentor, Cathedral Missioner, Chief Operations Officer and Chapter Clerk, Youth Pastor, Attached clergy, Evangelists, Lay Readers, and Church Elders [Chapter]. The current Bishop is Rt. Rev Alphonse M. Baya who took over from Bishop Julius R.K Kalu in 2018.

CHAPTER ONE

THE PROBLEM AND IT'S SETTING

Introduction

This research attempts to discuss the factors affecting the growth of youth in using the liturgical in urban churches of the Diocese of Mombasa especially in Mombasa Memorial cathedral. This chapter will try and discuss the following parts; the background of the study; statement problem purpose of the study; the objectives of the study [geographical, content, timeline]; research questions; the scope of the study; the significance of the study; limitations; delimitations and concluding with a chapter summary.

The Background of the study

The Mombasa Memorial Cathedral was established and consecrated on 31st May 1905 by the Rt. Rev. Dr. William George Peel, the first Bishop of Mombasa. The vision of the founding Bishop was that the Cathedral would become the heartbeat of the diocese and its anchor in times of challenges. It was presented to the diocese by the church Missionary Society, and gratefully accepted by the Diocesan Synod in 1931. The patronal Festival of the Cathedral is observed each year on June 24th St. John Baptist Day. On this day in 1964 bishop Peter was consecrated. He was enthroned in the Cathedral on the following Sunday.

Cathedral emphasizes the Bishop' ministry as focus on unity of the diocese, many diocesan functions are normally held in the Cathedral. As the mother church of the Diocese, it is the visible sign and gathering point of its adoring prayer, where its interests, needs, and activities are remembered before God, and the daily celebration of the Eucharist and the Divine office not only maintains the traditional worship, but also inculcate contemporary liturgies to meet contextual needs.

As center of worship, it becomes a powerhouse of prayer through observance of the daily office. This comprises morning prayer, Eucharist, evening prayer, and compline in addition to observance of the liturgical year cycle: seasons, santoral cycle and occasional forms of liturgy. Every Cathedral in its first institution was the temple of the Diocese. From ancient times, Cathedral has been soaked in prayer for generations, and there is a continuing focus on prayerful and sacramental ministry. A Cathedral's priority for prayer and worship is fundamental to its purpose. It gathers around a praying community which is distinctive and easily overlooked. This is the beating heart of a Cathedral, a rhythm of prayer, a cycle of worship, the 'opus dei' from which all other work flows.

The Cathedral is a focus of Mission or Center of Mission. It has mission to the City in which it established, celebrate the Civic life of the City and the Nation. As such the cathedral plays a huge

symbolic role in the city. The cathedral and its surrounding environment are at the heart of the city center. As the focus of Mission, the Diocese and cathedral are part of one body, working together for the proclamation of the Kingdom, hence supplement each other in out-reach across the diocese. Further, as the focus/ center of mission it is the place where the Bishop baptizes, confirms, ordains and hears the renewal of ordination vows, commissions and teach to send out laborers into harvest i.e. from the Cathedral mission proceed to the diocese. Cathedrals are mission outposts on the frontiers of society. In that sense, it is a fount of mission. The cathedral relates to the general mission and ministry of the wider church in the Diocese.

Purpose of the study.

The main purpose of this study is to create knowledge on why, there is decrease of number in the young people in Mombasa Memorial Cathedral, in the Diocese of Mombasa. It is also meant to understand and expose the factors affecting the church growth, their challenges which youth ministry in Mombasa Memorial Cathedral are facing, reminding them and advice the entire leadership the best way to do mission, and capture the youth and maintain them in the church while using liturgy. The study will focus on how to encourage the church members to participate in doing mission to reach those young people in the city of Mombasa. Mission to the young people is the heartbeat of the Cathedral, because we save both generation of now and the future. These will involve both the leaders and congregation, for us to grow both spiritually and physically using our liturgical.

This will be through sharing data information from the results facts finding from the stakeholders, the both leadership of the youth and from the main church. This will involve public gathering, church service, discussions, one on one, filling forms etc.

Statement of the Problem

The Mombasa Memorial Cathedral, is facing a decrease of youths in terms of numbers. The idea is to know and understand why youth are not growing in terms of numbers in the cathedral. Therefore, this study or research is to find out the reasons why Mombasa Memorial Cathedral youth are not coming or attending church services and why the number is not growing, but decreasing each and every time comparing with other churches within the environment or area. This will help to provide information and offer solution from the collection of data and information from the people through this research.

The Objectives of the study

- a. To find out different forms of worship employed in the Mombasa Memorial Cathedral.
- b. To establish whether these forms of worship in the church, addresses the felt needs of the young people.
- c. To examine the forms of worship in other churches that influence the young people to leave the Anglican church in the Diocese of Mombasa especially the Mombasa Memorial Cathedral.

Research Questions

This research plans to answer the following question:

1. What are the causes of the growth of the youth in the church?
2. What are the characteristics of the growth of the youth in the church?
3. What are the factors affecting the growth of the youth in the church?

The Scope of the study

The research will be carried out in Mombasa Memorial church, in the Diocese of Mombasa, in Anglican Church of Kenya. The church has one daughter church in Likoni constituency, county of Mombasa. Which geographically covers an area of approximately 2500 square kilometers.

The significance of the study

The fundamental aspect of doing this research, is first to affirm the researcher with the solid knowledge of knowing and understand the factors affecting the way young people are not eager of following the liturgy of the Anglican in their service. Then at the end, I provide the solution which the church of Cathedral can undertake to solve the problem which they are facing in the church.

To help the church with similar challenges on how to solve the problem there are facing in the church.

- ❖ To help the leadership and minister in the ministry on how they can be creative in the service during the time of worship.
- ❖ To use the liturgical instrument in a contextualize ways to fit their congregation.
- ❖ To solve some of the problem which are there in the youth ministry in our churches.

The limitations

- Time to get information from the responders may be limited to them
- Some may demand cash or money for us to get the information from them.
- Returning the questionnaire from the responders may become a challenge for me because of time.
- Face to face questionnaire may take more time and leads other people to become impatience to wait for their time.
- Illiterate people may end up giving the wrong information to the questionnaire.

Delimitations

In order for me to get solid and Key information from the people or responder, then I will do the following;

- I will try my best to make appointment with the responders on their due time.
- Make questionnaire using very simple language for them to understand easily, so that I may get the key information from them.
- To find a day and time which is possible for them, preferable from their busy schedule.

- Create conducive environment and be patient with them during the time.
- To organize for the needed stationery and other small things during collection of the data.
- Create time frame work for the feedback from the responders due to their tight schedule.

The summary of the chapter.

From this chapter, we have discussed the background of the study; statement of the problem; purpose of the study; the objectives of the study; research question; the scope of the study; the significance of the study; limitations and delimitations. In our next chapter, we will find out what on how other authors, books, articles and journals have approached the issue and solved the problem in their churches.

CHAPTER TWO

LITERATURE REVIEW

Introduction

On matter to do with the factor affecting the growth of youth in the church using the liturgy, it is in this chapter now we will find out from other sources in the books. We will approach this issue with the concept of knowing why the church is not growing in terms of number with the use of Anglican liturgy in the worship.

The Concept of the Church Growth

This chapter explores the foundational question of ecclesiology that of the nature of the church. We set forth our understanding by appeal to three concepts which describe its fundamental nature: covenant, kingdom sign, and community. The church, we assert, is a people understanding in covenant, who are a sign of the divine reign and constitute a special community. In short, the church is the eschatological covenant community.

Fundamentally, the church of Jesus Christ is neither a building nor an organization. Rather, it is a people, a special people who see themselves standing in a relationship with the God who saves them and to each other as those who share in this salvation. As the early church father Hippolytus declared 'it is not a place that is called church, not a house made of stones and earth...it is the holy assembly of those who live in righteousness.'¹ Stated theologically, the church is a people in covenant.

One fountainhead for the conclusion that the church is a covenant people lies with the Greek word, *ekklesia*, which the New Testament writes commonly used to designated the church. This term arises from the verb *kaleo* [to call] plus the preposition *ek* [out of]. On this etymological basis, many theologians conclude that the idea of 'the called out ones' inheres in the resulting noun *ekklesia*.²

God's relationship with his people is the central theme of the Old Testament, expressed in the repeated declaration 'I will be your God, and you will be my people' [Ex.6:7; 19:5; Lv. 26:12, Jer. 30:22 Ho. 2:23]. The relationship began in the covenant made with Noah [Gn 6:18] and then with Abraham and his descendants [Gn. 12:1, 15:1-19, 17:3-14]. This latter was reaffirmed at a nation level in the time of Moses [EX. 6:6;19-24] and of David [Ps. 89:3, 2 Sa. 7:12-17]. Israel was guaranteed God's presence and blessing in the context of her obedience to God. And the notion of the people continues in the New Testament.³

The New Testament employment of *ekklesia* provides an important link between the church of Jesus Christ and the Old Testament nation of Israel. The Jewish scholars who translated the

¹ The secular use of church buildings, by J.G. Davies, 1968, page 4

² Theology for the community of God, by Stanley J. Grenz, 1994, page 605

³ Know the Truth, by Bruce Milne, 1998, page 260

Hebrew scriptures into Greek [the Septuagint] chose *ekklesia* to render the Hebrew word *qahal* [assembly] which the historical writers⁴ used to refer to Israel as the 'congregation' or 'assembly of the Lord' Deut 23:1; 1 Chron. 28:8.

These Old Testament references may have formed the back ground for Jesus' promise that he would build his congregation Matt 16:18; 18:17. Regardless of the genesis of the dominical declaration, the early Christians clearly believed that our Lord himself had instituted the church. Their fellowship, therefore, was the continuation of the movement Jesus began when he called the recipients of his message to be his disciples.

Therefore, the choice of *ekklesia* as self-designation suggests that the early Christians linked themselves as the followers of Jesus to what God had begun in the wilderness with the nation of Israel. In Jesus, the call, of God which constituted God's people in the pass run out again. After his ascension, it continues to be heard in the call of the gospel. It is in responding to God's call through the gospel that we enter the church, the covenant people of God.

The choice of *ekklesia* as the designation of the Christian community suggest that the New Testament believers viewed the church as neither an edifice nor an organization. They were a people – a people brought together by Holy Spirit- a people bound to each other through Christ-hence, a people standing in covenant with God.

This biblical background implies that the 'church' is essentially the living community of those who have responded to the call of God, and therefore not the formal ecclesiastical structure immediately brought to mind today by the word 'church'⁵. Above all, they were God's people [2 Cor. 6:16].

2:1 Marks or Characteristics of the True Church

For us to understand the marks or characteristics of the true church, then we need to ask ourselves this question; Where can the true church be found today and what are its essential features? We have already distinguished the meaning of the church, now we need to know its marks or character.

We have four marks of the true church; one, holy catholic and apostolic.

One: the unity of the church derives from its being grounded in the one God [Eph. 4:1-6]. All who truly belong to the church are one people and hence the true church will be distinguished by its unity. This unity, however, need not imply to show uniformity. In the NT church there was a variety of ministries and of viewpoint on matters of secondary importance. While there was uniformity in basic theological convictions, the common faith was given different emphasis according to the differing needs the apostles addressed.⁶

⁴ Theology for the community of God, by Stanley J. Grenz, 1994, page 605

⁵ Know the Truth, by Bruce Milne, 1998, page 261

⁶ Systematic theology by Wayne Grudem, 2000, page 876

The true unity in the Holy Spirit of all regenerate people is fact, irrespective of outward denominational disunity. The call for unity the NT is there a summon to 'keep' the fundamental oneness of life which the spirit has imparted through regeneration. The unity of the invisible church is an accomplished fact, given with salvation.

While scripture encourage the fullest possible expression of unity among God's people, it also makes clear that division is fully in accord with God's will when the essentials of apostolic Christianity are at stake. such as Paul's disagreement with the Judaizes [Gal 1:6-12] and Jesus' difference with the Pharisees [Mk 7:1-31]. Unity is based on conscious commitment to the revealed truths of apostolic Christianity.

Holy: The people of God are a 'holy people' [1 Pet. 2:9]. In the deepest sense the church is holy, in the same way that every individual Christian is holy by virtue of being united to Christ, separated to him and credited with his perfect righteousness. As the church stands before God 'in Christ' it is spotless and without moral blemish. The distinction between visible and invisible church applies here, since this 'imputed holiness' does not belong to those in a congregation who have no personal trust in Christ as savior.

Union with Christ involves also a certain visible holiness of life. Hence a church's relationship with Christ the church's head will be expressed in the moral character and tone of their common life and relationships. A church which is a stranger to holiness is a stranger to Christ.

Catholic: Catholic literally means 'referring to the whole'. In its earliest usage the term simply denoted the universal church distinction from the local church; later it meant the church which confessed the orthodox faith in distinction from the heretics.

Reformer sought to recover the earlier meaning of catholicity as the acknowledging of the orthodox faith; in that sense, they argued, they are not Roman Catholicism. The key aspect of the early church's catholicity was its openness to all. The church is local and universal.

In the NT the word 'church' may be applied to a group of believers at any level, ranging from a very small group meeting in a private home all the way to the group of all true believers in the universal church.⁷ Church at home, region, city and elsewhere, are called church.

Apostolic: The apostle is a witness to the ministry and resurrection of Jesus, and hence an authorized bearer of the gospel [Lk. 6:12; Acts1:21, 1 Cor. 15:8-10]. The apostles stand between Jesus Christ and all subsequent generation of Christian faith; will reach him only by way of the apostles and their testimony to him incorporated in the NT. In fundamental sense the whole church is 'built on the foundation of the apostles [Eph 2:30, Mt.16:18]. The apostolicity of the church therefore lies in its conformity to the apostolic faith 'once entrusted to the saints' [Jude 3, Acts 2:42].

⁷ Systematic theology by Wayne Grudem, 2000, page 857

Since ‘apostle literally means ‘sent one’. In this general sense, all who today are sent by the Lord as teachers, pastors etc. are in NT Greek terms apostoloi, ‘sent one’. This in no way implies, of course, that they have special status or authority rivalling that of the original company whose rule continues through the apostolic scriptures, to claim apostolic office today is a serious challenge to the authority and finality of the divine revelation of the NT. ⁸

Apostolic succession is properly the succession of the apostolic gospel, when the original deposit of apostolic truth is passed from one generation to another: faithful men... to teach others’ [2Tim. 2:2]. A church is apostolic as it recognizes in practice the supreme authority of the apostolic scriptures.

2.2 The Characteristics of the church growth

A healthy youth ministry is a purpose-driven youth ministry. But having a purpose driven youth ministry does not simply mean that you have a purpose behind everything you do. It means that you pursue and reflect the purpose that were commanded by Jesus Christ and manifested in the early church: the great commandment and the great commission. You’ll recognize the five purposes as ⁹

Liturgy or worship

More widely employed in theological history to provide the foundation for ecclesiology than the distinction between the invisible and the visible church has been the delineation of the marks or characteristics of the church.

The post Reformation discussion of the vera ecclesia formed the historical context for the emergence of the covenant idea as the focal understanding of the nature of the church.

Building from the wording of the Apostles’ Creed, theologians of a variety of tradition have denoted the essence of the church in terms of its four marks; apostolicity, catholicity, unity and holiness. ¹⁰

When you attend worship at an Anglican church, you will recognize a liturgy that uses common words and symbols such as the Lord’s prayer, confession of sin, Scripture readings, and the Lord’s supper which are key fundamental foundations in the church. Anglican liturgy unites us in worship and helps in shaping our faith. Liturgy helps us to participate in worship and not a one-man show. A leader must be creative or open minded during the time he or she is leading the service. Because, the liturgy helps us to know we are in the presence of God, where to start and to end and it still leads us to worship.

⁸ Know the Truth, by Bruce Milne, 1998, page 270

⁹ Purpose driven youth ministry, by Rick Warren, 1998, page 17

¹⁰ Theology for the community of God, by Stanley J. Grenz, 1994, page 610

The mandate Christ has given to the church includes worship. Although we may worship God privately in many ways, worship is also to be a dimension of the church's corporate life. Hence, the author of Hebrews admonished the community not to give up meeting together [Heb 10:25]. And Paul issued instruction to guide Christians when they 'come together' [1 Cor. 14:26]. We are to be a worshipping community, offering to God the glory due to His name. For this reason, we may appropriately speak of the church as being a 'gathering to worship.'

Basically, worship means attributing worth to the one who is worthy. The worship dimension lifts the attention of the believing community to the God who constitutes us as his people. Ralph Martin defines worship as 'the dramatic celebration of God in his supreme worth in such a manner that his worthiness becomes the norm and inspiration of human living.'¹¹ The Biblical writers instructed their readers about the focus of such worship. They encouraged the worshipping community to ascribe worth to God who he is, for what he does and not to people. We define worship as celebrating God's presence and honoring him with our lifestyle. It is our reason for existence.¹²

The scripture offer insight as to what activities can serve as vehicles for our worship. The Bible provides precedence for the use of a variety of means to facilitate the worship experience. Especially useful are music, declaration, prayer and symbolic acts which are found in the Anglican liturgy.¹³

All this can be seen through edification. The dimension of edification means that as the corporate people of God we take seriously our calling to be a fellowship of mutuality. Mutuality means that we sense a fundamental oneness with each other. This oneness includes being bound together by shared values and by our participation in a common mission.¹⁴ And this can be seen through the leader of the service.

Nurture the Believer

If theology is 'thoughtful conversation about God' and the Bible is a key constituent of Christian thinking, then it stands to reason that the budding Christian must engage with this source intelligently, and to do so it may be helpful to consider its 'divine and human' designation.

According to scripture, the church has an obligation to nurture those who are already believers and build them up to initial saving faith but to 'present every man mature in Christ' [Col. 1:28]. And he told the church at Ephesus that God gave the church gifted persons 'to equip the saints

¹¹ Ralph Martin, *The Worship of God*, 1982, page 4

¹² *Purpose Driven youth ministry*, by Rick Warren, 1998, page 48

¹³ *Theology for the community of God*, by Stanley J. Grenz, 1994, page 640

¹⁴ *Theology for the community of God*, Stanley J. Grenz, 1994, page 645

for the work of ministry, until we all attain to the unity of the faith, knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ' [Eph 4:12-13].¹⁵

The preacher's task is to speak as a personal witness to God's revelation, explaining and applying it to the people's needs. Phillips Brooks state that; 'preaching is the communication of truth through personality', while Bishop Manning gives a theological definition when he calls preaching 'the manifestation of the incarnate Word from the written word through the spoken word.'

Berkhof state that 'the true preaching of the word is the great means for maintaining the church and for enabling her to be the mother of the faithful.' Jesus' ministry attracted enormous crowds. Why? Because the gospel is good news! It has an attractive power when clearly presented¹⁶.

So, preaching means interpreting life today with light from the scripture so as to meet the needs of the hearer now, and guide the hearer in during God's will tomorrow. The truth gospel helps to maintain and grows members in the church.

Prayer

Theology or church that is biblical and evangelical will always be nurtured by prayer. In the book of Acts of Apostle chapter 4:24-31, we learn how the first church got boldness, courage and growth through prayers. Theology is not only with the Logos but also with the Spirit, who reveals and applies Christ's wisdom to our heart. John Calvin referred to prayers as 'soul of faith.' And indeed faith without prayer soon becomes lifeless. By prayer we make contract with God, and likewise God communicates with us. Prayer is both a gift and a task.

Prayer's goal is not absorption into God's being but rather the world's transformation for God's glory. We yearn for the blessed vision of God. But even more we seek to bring our wills and the will of all people into conformity with God's purpose. We pray not simply for personal blessing but for the extension of God's kingdom.¹⁷

Prayer helps us to stay united and it is a weapon for spiritual warfare in Christian life. Acts of Apostles chapter 12:5-11, when peter was sent to prison, the church stood in prayers. Therefore, prayer is a weapon which church was given by Jesus Christ himself [Luke 11:1-13, Luke 18:1, Matthew 21:21-22].

Sacrament

¹⁵ Systematic theology, by Wayne Grudeme, 2000, page 867

¹⁶ The purpose driven church, by Rick Warren, 1995, page 53

¹⁷ Evangelical theology, by Daniel J. `Treier &Walter A. Elwell, page 691

In the New Testament does not make use of the specific term sacrament. Instead, we find the Greek word 'mysterion' which is naturally translated as 'mystery', used to refer to the saving work of God in general. However, it is clear from what we know of history of the early church that connection was made at an early stage between the 'mystery' of God's saving work in Christ and 'sacrament' of Baptism and the Eucharist which form a part of worship in Anglican liturgy.

Theologically, sacraments are rituals which continue the sanctifying work of Christ through his mystical body, the church. ¹⁸ Baptism connotes the believer's identification with Christ's death and resurrection: the old self or old man [positioned in Adam] was crucified with Christ, and Christians have risen with him in 'newness of life' [Rom. 6:3-11]¹⁹. Lord's supper evokes new-creational imagery.

So, in Anglican communion we define Sacrament as 'the outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself.' The sacrament of Baptism and Eucharist are grounded in scripture and are essential to the Christian and especially believers. The sacrament helps to make people holy and build-up the body of Christ. They are a way to relate to God throughout life's transition and help us to give praise and worship to God. They help us nourish, strengthen, and express our faith in God.

Evangelism

Jesus told his disciples that they should 'make disciples of all nations' [Mat. 28:19]. This evangelistic work of declaring the Gospel is the primary ministry that the church has toward the world²⁰. Proclamation of the good news of salvation in Jesus Christ to bring about reconciliation of sinners with God the Father through the Holy Spirit's regenerating power. Because God acted, believers have a message to share with others. God expects his people to share in his quest to save the lost. In order to believe the gospel, people must first hear and understand it. In order to be biblical, evangelism must convey good news. It should address sin and the sinner's plight. It should stress God's loving willingness to be reconciled to the lost. So, the church exists to minister to people.

The Evangelistic word must also contain the promise of forgiveness and the regenerating gift of the Holy Spirit to all who repent and trust in Jesus Christ. The good news can be told in various ways. Scripture does not designate single method. ²¹ evangelism is demonstrating God's love to others by meeting their needs and healing their hurts in the name of Jesus Christ.

Rick Warren said, 'Unbelievers can observe the joy that we feel and what we do. They can see how we value God's word, how we respond to it, and how the Bible answers the problems and questions of life.'²² Proclaiming salvation without demonstrating its transformation power in the

¹⁸ An introduction to Christian theology, by Anthony Towey, 2013, page 260

¹⁹ A new testament biblical theology, by G. K. Beale 2011, page 803

²⁰ Systematic theology, by Wayne Grudem, 2000, page 868

²¹ Evangelical theology, by Daniel J. Treier & Walter A. Elwell, page 292

²² The purpose driven church, by Rick Warren, page 16

fruit of the Spirit is as inadequate as showing the effects of new life in Christ without explaining their source. Announcing the good news without showing Christ's love in personal and social concern is not the NT way of evangelism.²³

Basically, evangelism seeks to bring people into a new relationship with God through Jesus Christ, awakening repentance and faith through the Holy Spirit's power. It helps to show the health and the maturity of the church together with the growth of the number. Evangelism is more than responsibility; it is our great privilege. We are invited to be a part of bringing people into God's eternal family.²⁴

Adult leadership must model the purpose of evangelism if we want students to see the importance of this commission. As students grow in their faith, they must learn that evangelism is not only their responsibility as believers but also their privilege. When this purpose is evident in a youth ministry, substantial growth will take place. This growth won't depend on an evangelistic program but will happen because of evangelistic students [young people].²⁵

Discipleship

'Our process for implementation the purpose of God involves for step: we bring people in, build them up, train them and send them out. We bring them in as members, we build them up to maturity, we train them for ministry and we send them out on mission, magnifying the Lord in the process.'²⁶

It is clearly contrary to the New Testament pattern to think that our only goal with people is to bring them to initial saving faith. Our goal as a church must be to present to God every Christian 'mature in Christ'²⁷ Rick Warren describe as 'building up or strengthening of believers in their quest to be like Christ. The scriptures are filled with commands to mature and grow up in faith. Discipleship is a lifelong process that God uses to bring us to maturity in Christ.

Church, healthy discipleship flourishes under spiritual leaders who are willing to do the possible. They consistently plant seeds and water students' faith. All this is done with faith that God will do the impossible and bring growth. The apostle Paul reminds us of this process in 1 Cor. 3:6-7. So neither he who plants nor he who waters is anything, but only God, who makes things grow.²⁸

2:1 Factors affecting the liturgy or worship and growth in youth ministry.

Lack of love to the young people: A healthy youth ministry is committed to becoming a relational youth ministry. The adult members make building relationships with youth a high priority, and

²³ Evangelism theology, by Daniel J. Treier & Walter A. Elwell, page 293

²⁴ The Purpose Driven Church, by Rick Warren, page 104

²⁵ Purpose Driven youth ministry, by Rick Warren, 1998, page 47

²⁶ The purpose driven church, by Rick warren, page 108

²⁷ Systematic theology by Wayne Grudem, 2000, page 868

²⁸ Purpose Driven youth ministry, by Rick Warren, 1998, page 49

these relationships quicken the ministry's effectiveness and enhance youth spiritual maturity. This style of youth ministry becomes a ministry with youth rather than a program-centered ministry to the youth. All this can happen through love by building relationship with the youth. If there is no love or relationship, then the ministry becomes a burden.

Regardless of their level of commitment to Christ, all youth need to connect with caring adult who will take an interest in them and form a mentoring friendship. Personalized care can't be fulfilled by any program, regardless of quality, because programs don't develop relationship; people do. While a program may capture a youth attention, a relationship helps reinforce and strengthen commitments. Programs are important but only after relationship have been developed.

Therefore, what we lack in the youth ministry is love which is built in relationship with the youth. Lack of love in the ministry affects the youth ministry or worship in the ministry. Youth ministry is built in doghouse let me say that. Because, many of our leaders or members in the church, are too busy to relationally invest to our youth.

Support from the church: church is one of the organization that when there are planning for the resources on how it will be spent, youths are never included in the plan.

Poor leadership in the church: a good leader is the one who shares the information with others for the purpose of mentorships. As a leader, once you know your church's direction, teach others in youth ministry about why your church exists and we do other things in church like liturgy. You will have a better succession in future. You can decide to involve some young people if not all, in the process of mentoring them to know things. It is okay to select and involve them in the leadership and invest on them in the ministry and other duties in the church

As adult leader we need to realize that during our relational time with students we are role models for Christianity, living representations of Christ. Students watch and listen to everything we say and do. They take notes on how we drive our cars and remember the flippant comments we make about people, life, and situations.

But nowadays, most of our leaders have micromanagement syndrome in the church. They don't want to involve other people in the leadership and even to invest on them. This has total destroyed the church and its governance. Young people have run away from churches and others have become backbenchers in their churches.²⁹

Sin: Sin is the name used to describe the state of the broken relationship, at its most fundamental, between God humanity. Therefore, while sin left unchecked can lead to deep and radical evil, it is primarily a reality born in tragedy³⁰. Adam and Eve were created to have relationship with God, but they ended up destroying that relationship between them and God, together with one another. This means that we can see the reality of sin most clearly in broken

³⁰ The Theological turn in youth ministry, by Andrew Root & Kenda Creasy Dean, 2011, page 147

community; we can taste death most fully and painfully in estrangement. Sinning breaks down community, thwarts freedom, and sets people in opposition or estrangement, neglecting their responsibility; it makes death operational and therefore denies that we are accountable to the God of life and to others who live with us.

Sin has destroyed our relationship with God and to one other. Church cannot have true worship and growth in it when we know we have sinned. Most of the members commit sin in the church and especially young people, and destroy that relationship with each other as a community. Fornication, adultery, mistrust, matter to do with accountability and transparency in the church is not there. And this affects the church.

Therefore, when discussing the doctrine of sin with adolescents we must point them not to their subjective inner state to show them reality of sinning, for this can be manipulated. Rather we must point them to the objective social reality of dehumanization and broken community that they feel and in which they participate: the state of sin and death. We know we are truly sinners in the moments when we confront a deep fear and find ourselves acting on death's behalf.

Contextualize the liturgy to fit the youth: it is good for the leadership to use the liturgy in a way to make the youth to love it. Most of the time you will find that the leader of the service does not contextualize the liturgy, and this makes most of the youth to be left out of the service. Our liturgy, we both participate in worship and not a one-man show. So, this affects our liturgy and growth of youth in the church.

Conflict in the church: division in church affects the growth of both spirit mature and physically [numbers] in the church. Love in the church is fundamental. Apostle Paul addresses this issue in his letter to first Corinthians 1:10-, he knew that conflict or division in church affects the church of Christ.

Politics in the church: nowadays, people have brought politics inside the church. The late President of Kenya, president Moi, said that 'bad leadership brings bad politics in the church, and this will destroy the church of Christ'. And it is true, nowadays people especially in Kenya, have brought politics inside the church. And this is bringing discrimination, division, undermining accountability and transparency in the church, tribalism etc. And this affects a lot the church of God.

No attractive programs: in my continual search for new ideas, the ultimate catch becomes the program that would please young people and parents, bring students out in droves, and help students grow spiritually. Most of the churches in the community miss events and programs for the young people. And this affects the growth and worship in the church. We will miss the next generation in the future because we have not invested in them.

Summary of the chapter

According to this chapter, the various scholars have described the factors that youth ministry is facing challenges in reverence to liturgy and church growth and how they have solved those problems in the ministry.

Therefore, every author or scholar confirmed and emphasized the challenges and solution which they have faced in youth ministry above; the concept of the church, marks or characteristic of the true church and factor affecting the liturgy and growth in youth ministry.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

In this chapter, we will describe the research methodology which shall show the research design, population of the study, sample procedures, sample size, data collection methods and instrument, authentication of research instruments, data collection procedure, analysis techniques, validation of research instruments and summary of the chapter.

3:1 Research design

Research design is the framework that has been created for researcher's questions to seek answers. It is an arrangement of collection and analyzing data in relevance to research economy in procedure. In this study the researcher will use qualitative and quantitative material which show in detail the description of interviewing people and finding the information.

This design has planned to explain the relevance of liturgy to the youth that contribute a lot to the church in MMC and it needs to have written information that why the researcher will plan to use also the qualitative method collection and analyzing data.

The case for quantitative investigation is entrenched in the numerical nature of church growth; which in this case is the dependent variable. Under this method, the research employed questionnaire aimed at collecting statistical data on the churches' numerical growth over the last five years.

The combination of both methods helped reduce any chances of bias, so as to give a more comprehensive understanding of the subject under investigation.

3:2 Population and Area of the study

We will gather the information from various people in the community who are believers from Mombasa county 001, Mvita constituency, which covers Mji wa Kale, Mwembe Tayari, King'orani, Shimanzi, Tudor, Tononoka and Majengo. This place is in the middle or center of the Mombasa county or island. It is occupied by 154,171 people according to the 2019 distribution of population census. Most of the people in this area are business people. The location is consisting of Muslims, Christians, Hindus. Our research and interview will concentrate only to the Christians who are from Anglican church and live in those areas.

3:3 Sampling Methods/Technique

Sampling refers to the process of selecting a number of individual from a population in such a way that these individual are representative of the population they have been chosen from. Given the qualitative component of this research, purposeful sampling was employed. Because of the large population in Mvita constituency, scattered in different geographical places, many cannot be studied; we will use purposive sampling which will reflect a group of sampling

techniques that rely on the judgment of the researcher when it comes to selecting the units and so, the researcher will select the sample for the purpose of saving time and getting what is intended.

Therefore, using maximum variation sampling, different quotas were chosen from three main categories of people namely, the pastors of the churches, young people and finally the old members of the church who have been around for some time.

3:4 Sample size

The number of respondents was targeted to be sixty people. That includes ten [10] clergy, five [5] evangelists, five [5] lay readers and fourth [40] laities members.

3:5 Data collection instruments

Appended here with are the interview guides and the questionnaires for individual pastors. Given the nature of the research design, the questionnaires with both closed and open ended questions were administered. Open ended question targeted to unearth information of qualitative nature. While close ended ones were for quantitative.

primary Data

primary data is the information which will be collected through direct contact with the respondents [one on one], that is personal interview and through questionnaire on the matter to do with relevance of liturgy and growth to the church with youth.

Secondary Data

Secondary data sources are the information which will be used for us to get other information from other sources which are available with us. This kind of secondary information are books, journals, newspapers, social media, statistics which are available from organization, etc.

3:6 Authentication of research instruments

It is possible that during data collection and analysis, there might be distortions care. Therefore, has to be taken to ensure quality and minimize errors. These could accrue from deviation from the proposed sampling procedures, biased observation or measurements and changing criteria for measurement or categorizing answers.

To prevail over the above danger, the researcher prepared a field work manual to guide the research team. This covered guidelines for sampling procedure and what to do with informers who do not co-operate. Additionally, each interview had to be introduced with the purpose and procedure of the study. Also an interview guide with alternate or rephrased questions was formulated.

The research team was also be selected carefully so that they are of the same education level, knowledgeable, concerning the topic of study as well as the local area of study. The research team was checked on periodically for progress in the data collection process.

1.1.1 Questionnaires

For us to get clear, credible correct and relevant data from the respondent, we will use unstructured questions which can allow the respondent to answer the question with his/her own words. Because it is easy and faster to get any information from the respondent.

1.1.2 Interview guide

In this case, the researcher will use the one on one interview from the respondent for us to get clear, credible and correct data. This kind of interview will take place through asking questions to the individual.

3:7 Procedures for Data Collection

Planning is paramount to research so much so that failing to plan is, in a way, planning to fail. A planned procedure and schedule for data collection gives a clear picture of the task ahead, helps in organizing for the required human and material resources, and also helps in minimizing errors and delays. There are three ways to considered in the data collection process. These included:

- a) Seeking permission to proceed: the investigator in the first place acquired an introduction letter from the University to the informants. This hopefully would have eliminated any skepticism and suspicion by the sample populace. Following this, I contacted the identified information for interview before the slated time of interview to make an appointment. Using the network of youth pastor in MMC, I introduced my intentions for research as I recruited them to help in the data collection process.
- b) Data collection then followed: this included issuance of questionnaires to informants through the youth pastor. Then within 20 days the questionnaires were collected from the different churches' youth pastor. Within these days I also conduct the interview with the pastors of these churches.
- c) The final phase here is data handling: there had to be special coding of the questionnaires and interview guides to match the informants with their particular area.

3:8 Validity and Reliability

Validity is the degree of correctness of results depending on the instrument, the instrumentation process and the characteristic of the population under study.

Good quality data ensures reliability and validity. To ensure these qualities in this research, I had to first pretest my instruments of research in Uganda Christian University, which is a different context from my area of study. First, were given to some people assess whether or not the questions asked are clear. Only when the average ratio of the clear question to the overall number of questions is between 0.5 and 1 would I proceed to employ them. At the recommendation of the research supervisor, these instruments were then launched out.

3:9 Data processing and analysis

Using both qualitative and quantitative methods, collected data will be analyzed hereafter. At issuance, questionnaires had to be coded to help categorize the finding in terms of denominations and categories of informers. Then the result is tabulated as shown in the next section. The decoded information will be stored both in soft and hard copies, while the returned questionnaires will be stored as they are without any alteration; in case there is a need to revisit the study tools and findings.

3:10 Summary of the chapter

throughout this chapter, the researcher has shown or described the way research methodology through research design, population of the study, sample procedures, sample size, data collection, authentication of research instrument, procedures of data collection, validity and reliability, and data processing and analysis. The next chapter our focus will be on the Bible reflection.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

This chapter relays the findings of the study in a more simplified manner. The quantitative results are given in numerical terms while the qualitative ones are simply categorized and all are analyzed accordingly.

Retrieval of data collection tools from local Christians

Table1: distribution and retrieval of data collection tools

	ANGLICANS	percentage
Given out forms	60	
Returned forms	60	
Percentage of retrieval		
Age group		
15-20	10	17%
21-30	30	50%
31-40	15	25%
41-50	5	8%

While 60 questionnaires were given all were returned; representing a total percentage of 100% of the intended sample population that in the end responded.

The respondent was of varied ages so as to get a balance view. Most of the however were young adults of between 21-35.

Figure 1: graphical representation of retrieval

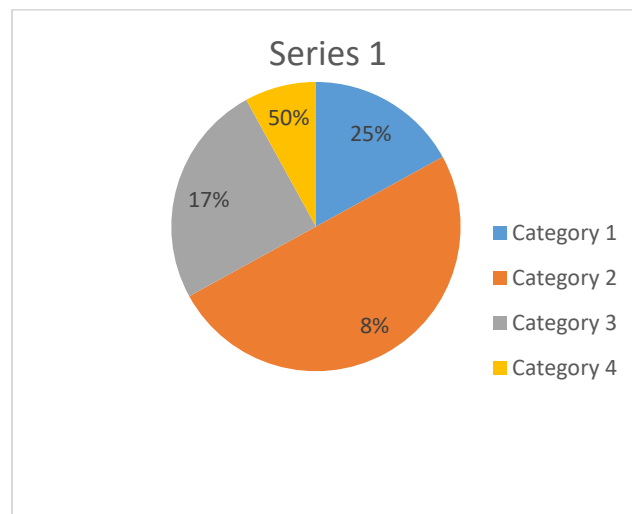


Table 2: Relevance of liturgy to the youth and church growth

Mombasa Memorial Cathedral	I strongly agree	I agree	I strongly disagree	I disagree	Yes	No		
1. We use hymn books in our divine service								
We are led by worship team in the divine service and not hymn books								
In our service we strictly follow an order or liturgy of the service								
Is our liturgy important in our divine service								
Does the leader of the service bring impact in our service when he/she use the liturgy books								
What kind of the activities take place in the service								

Table 3: indicators of God’s touch during the divine service

Indicators of God’s touch in the divine service
Burdens lifted with assuring faith
Free self-expression
Drawing closer to God when given time
Answer to prayer: financial breakthrough, healing and deliverance, transformation
Evidence of personal change
Encouragement from the word of God
Renewal of life
Worship focuses on the person of God, not his performance and it is personal
Encountering God who then meets needs of his people

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The indicators of God’s touch during the divine service as well as what the church can do to be more relevant were all deemed to be universal.

Table 4: suggestions of what the church can do to meet the needs of the people.

What church can do to be more relevant to his people
Support the need people in the community
Do pastor visits
Follow up the new members
Balance between the old and young people needs during the service
Team work between worship team, ministry team, and congregation
God’s word appealing to the heart
Contextual sermon
Be flexible to the liturgy and give room to the Holy Spirit
Spice up the service by giving room for special ministering team or individual
Be creative in the service
Remove micromanage syndrome in the service
Use simple language for people to understand not theological terms in the service
Do outreach to the community
Have mentorship programs
Have time for deliverance
Don’t break the flow of the Holy Spirit suddenly
Have fellowship
Embrace technology
Project song for everyone to sing along
Improve the quality of the music
Encourage mission and evangelism
Empowering and create awareness to the congregation

Interview with the pastor

This interview was carried out for purpose of triangulation of some data given by the local church Christians. It was found out that there is agreement in information about how visitors are handled and about the form of liturgy.

Name of the pastor	Rev James Safari
Church	Mombasa Memorial Cathedral
Size now	60
Five year ago	100
Decrease	40

Do you use liturgy in your service?	yes
Is there any impact when you use liturgy in the service	yes
Is the liturgy important in your church during the service	I balance

The church is experienced a drop in number due to the leadership in the church.

The rate of growth among other churches is higher that the growth in the Mombasa Memorial Cathedral.

The testimonies of people’s needs being met, changed lives, visitors coming back to the service and people involvement in evangelism and mission is the evidence that the Christians are missing.

The pastor agreed that there is need to design a special liturgy for the and other service for the church to meet the need of the young people. Most of the young people are energetic and have that zeal to worship, but the problem is our liturgy and not our people.

Pastor say that their congregation are not satisfied with the kind of liturgy we are having in the church. They realize that there is a need for improvement for the liturgy to satisfied the people. The special areas that need to be improved are quality of music and instruments, to be more creative during the service when leading the service, contextualize the word of God during the preaching, addressing the people needs and prayer for them during corporate prayer, have time in fellowship, and embrace technology during the service.

CHAPTER FIVE

DISCUSSION OF FINDING

In this chapter there now follow a critical look at the results of the study. There's also going to be a triangulation of these findings in respect to the literature review and the research objectives. It is therefore, important to revisit the set objective of this research and examine the extent to which each has been achieved; without forgetting literature in review in the same respect.

Liturgy

The literature review demonstrated that there were two form of liturgy, non-liturgy and liturgy. The word liturgy simply means the works of the people. All worship service in the sampled churches have specific activities that are necessities. These works of God's people in worship therefore deem their worship as liturgical! For a long time, it has been though that is only the mainline churches that have liturgical worship, but if the definition of the word liturgy is to remain unaltered, then as long as God's people have specific work toward Him, then their worship is liturgical.

The worship that has not been deemed liturgical originally is that which allows for spontaneity and freedom of expression and flexibility in relation to the leading of the Holy Spirit. this research revealed that even in the so called liturgical form of worship, there is a substantial degree of freedom to respond to God.

It must be noted at this point that reference should rather be made to traditional and contemporary form of worship instead of non-liturgical. there is a sense of orderliness in the traditionally inclined churches that in the contemporary.

Liturgy that meet the felt of the need

As worship leaders, when the congregation gathers, we must take into account those believers who will be present. We need to ask ourselves, what are their background? What are their life experiences? And yes, to some degree, what are the ages that might be present during the divine service? The answer to those questions will help you as a leader to be creative and know your congregation.

When you consider all this in your divine service you as a leader, then expect God to meet the need of his people during the time of true worship in the service. Worship itself is not sufficient supplier of needs but a mean to do so; only God does. When asked what components characterize their worship services, respondents showed at varied degree, the prominence of

praying for people's needs, the preaching of God's word, Eucharist and the relevance singing to God.

People burdens are lifted with assuring faith. They will feel drawn closer to God and transformation is done. The congregation reckon that more can be done to improve the divine service when we use liturgy. We should let God be the center of the worship and people live exemplary lives. Musical instrument, and God's word should be key in our worship.

Influence of liturgy in the church growth

Rick Warren does advocate for a seeker sensitive worship service where the divergent needs of new people are met. Making service comfortable for the people does not mean you change your theology. It means changing your environment. It is important to note that what really attracts a large number of people to the church are change lives and love of the people from the leader to the congregation. Most of the people who have the church is because of love, fellowship, ministry of the word of God, prayers and meet the needed people.

Prayer, ministry of word of God and people participating in the great commission are some of the key elements which Christians get in the divine service for them to become witnesses. The apex is when worship becomes a lifestyle and not just experience.

The pastor feels that there is still need for improvement for our liturgy to be more effective to the congregation. The specific areas to be improved are the quality of the music together with the instruments, being creative during leading the service, have that to prayer, let the congregation participate in the divine service and not micromanage the service.

CHAPTER SIX

THEOLOGICAL LITURGY REFLECTION

Introduction

Anglicans value the past. They recognize they have a common story with common beginning in history, shared roots which make them what they are today³¹. 'For some that is keeping the heritage of the past, for others it is fitting into new cultures, for others again it is absorbing new ways of thinking.'³²

There are several reasons why I believe that liturgy is an important and vital part of our Anglican faith and heritage.

The word 'church' comes from the Greek word 'Ecclesia' which means an assembly or called out ones. The root meaning of the church is not the building but of people. The aim of people to meet is to worship Yahweh. Worship is the giving of glory, honor and thanks to God. Rev 4:9, and in our worship of the Lord we acknowledge that He alone is worthy to receive such praises. Rev 4:11

"The church is a house built for God, is a place where God present and where his people could gather to worship him" (Baxter. 1987. P 15). This means that anyone could understand the church as the building of God which people need to go for the worship.

In the Anglican Church, we have a way of worship to God in terms of using the liturgical while following the Anglican traditions. During the divine service, you will learn that we both participate in the service through responding after the leader not spectators. 'Anglicans tend to be proud of their own tradition, but they value their fellowship in Christ withal other Christians.

³¹ Thomas Cranmmer A Life, by Diarmaid Macculloch, 1996, page 1, paragraph 1.

³² Something in Common, by Adrian Chatfield, 1998, Page 3, paragraph 3.

They build bridges towards those of other traditions, and recognize that Anglicanism is only a part of the Body of Christ. Without other Christians, they know that they are incomplete.’³³

Liturgy comes from the Greek word ‘leitourgia’ which means ‘the work of people’ is central to Christianity family’s relationship with God. Today, the word liturgy generally means a set form of words, action, and rituals done in worship as opposes to more informal free-form worship. The earliest simple liturgy can be traced back to the day of Jesus’ disciple- the apostles and the unbroken chain of their followers. The richness, depth and authenticity of their early worship are what we seek to emulate today in our rich liturgy. Liturgy seeks to ensure that the act of worship is never passive or something to be taken for granted. Christian worship should not be administered by the few and observed by the many. There are no spectators in Anglican liturgy; all are invited to be active participants in worship. ‘At the reformation much changed, but the idea that there should be one pattern of worship remained.’ Act of uniformity in Elizabeth’s reign insisted on the use of the Book of common Prayer [BCP] only. ³⁴

Anglican liturgy is communal and is meant to involve everyone in worship service. Liturgy keeps us from being spectators and consumers by helping engage in the worship of God with others. The Book of Common Prayer was originally designed to unite the people in worship through a common prayer where both the minister and the people prayed together. Former Archbishop of Canterbury George Carey said, ‘the fundamental purpose of celebrating common prayer is this: to help the church as a whole to pray together daily in a reflective and structured way.’ This stands in contrast to our radically individualistic world.

The liturgy used at the time of Holy Communion takes the worshiper back to the words of Jesus Christ as He ate with His disciples and gave us the last supper. Jesus tells us to ‘do this often’ and we do. Holy Communion is offered in most of our primary worship service.

The Gospel is called the Good News. It is good news indeed as it tells the story of Jesus Christ, God’s son, who became human like us to save us from our selfish nature. This good news is

³³ Something in common, by Adrian Chatfield, 1998, paragraph 3, Page 5.

³⁴ Something in common, by Adrian Chatfield, 1998, Paragraph 4, page 28.

woven through our liturgy bringing the message that Jesus became the means of our salvation by dying on the cross for our sins.

Anglican liturgy sanctifies time and space. The liturgy follows the Christian calendar, which calls us out of our own time and reminds us that we belong to eternity. The Anglican liturgy revolves around the seasons of the church year. The early church began to remember the various themes of the gospel of Jesus Christ by celebrating different seasons of the Christian year. The church year involves an annual cycle of seasons including Advent, Epiphany, Lent, Easter, Pentecost and ordinary. Each season has its own unique set of prayers and themes which center on the gospel of Jesus Christ and prepare us for our journey of faith.

Anglicans tend to think of the Christian life as a journey, not as a goal they have already reached by coming to faith. The spiritual journey does not often involve moving from place to place, but a geographical move sometimes opens us to the Spirit of God. One of the most famous of 18th century 'journey' is that of Olaudah Equiano, baptized as Gustavus Vassa, an Ibo who was taken to the Americas as a slave. He eventually earned his freedom and became a key voice in the struggle for abolition of the slave trade in Great Britain. He was a major influence on the work of Granville Sharp, and his role needs to be acknowledged as a seminal one. His story is one of the three journeys- one from Africa via the New World to England; one from freedom to slavery to freedom; and one from spiritual death to life.

Conclusion

To be true to the spirit of Anglicanism requires an investment in staying together, and refusal to let certain strong individuals to have it their own way. The nature of God is to draw people to himself and not to attract people to things of this world. Anglicanism doctrine provides a structure that helps people draw closer to God.

CHAPTER SEVEN

CONCLUSION AND RECOMMENDATIONS

Recapitulation of the research question in relation to the findings now follows. It is at this point that the purpose of the research will be examined to ascertain if the objectives were achieved. This chapter will also spell out, basing on the findings herein, the researcher's opinions and recommendations to the intended recipients of the study's findings.

7:1 Liturgy

The form of liturgy can now be categorized as a way of worship as the earlier scholars said. Since liturgy refers to the work of the people towards God, there is no single worshipping community that does not have specific acts of worship towards God. Therefore, I recommend that liturgy should now be considered as traditional, contemporary or a combination of both during the divine service.

So during the divine service, the leader should be more creative in a way of making sure that he or she create an environment where by the congregation can have time to pray to God and listen to the word of God which is key to the congregation. In the design of worship, creativity is paramount. Let the Holy Spirit lead you and do not forget the people or congregation behind during the divine service. Other components in the divine service can come in during the service, which are celebrating birthdays, poems, skits etc. you need to make sure you as a leader you enhance the sense of community that God intended to his church during the divine service.

7:2 The objectives of the divine service are met

God's word encourages leaders in proverbs 27:23 thus: 'be sure you know the condition of your flocks, give careful attention to your herds...

It is the work of the minister to make sure that the flock are fed, encouraged and been taken care of in wholesome without anything hindering them from encountering with God. This can only happen when there is a deliberate preparation of the service before the divine service started. And

please, during the divine service incorporate more components at the appropriate time to break that monotony as well as to meet specific needs of the people. These includes using local music, poem and dance during the service.

7:3 Liturgy form that influence the church growth

To be substantial extend, the kind of liturgy during the divine service will determines the church growth in terms of numerically. Being an African, we are there within our culture. We cannot throughway our tradition. So, a good leader is the one who understand his environment and the culture of his people for him or her to be able to balance the two during the service. You as a minister you need to consider your congregation during divine service. Try your best to designed and meet the spiritual, social-emotion, and physical need of your congregation during the service. This will guarantee you numerical growth in the church.

There are even some of the factors which we need to consider for the church growth. These includes location of the church, the administration of the funds, fellowship or the way people interact, matter to do with integrity in the church, how you respond to the needed in the church etc. therefore, you need to create a good atmosphere for your congregation, don't be quick to judge, discriminating, undermining minister.

7:4Recommendation for further research

There is need for further research to be carried out in the same geographical area to investigate which other factors, apart from the liturgy to the youth can influence church growth.

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