

**ROLE OF SMALL CHRISTIAN COMMUNITIES IN EVANGELIZATION IN TABAKA
CATHOLIC PARISH, KISII DIOCESE, KENYA**

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BED ARTS (KISII UNIVERSITY)

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SOCIAL SCIENCES, DEPARTMENT OF PHILOSOPHY AND RELIGIOUS STUDIES**

KISII UNIVERSITY

2026

DECLARATION

This research project is my original work and has not been presented for a degree in any other university.



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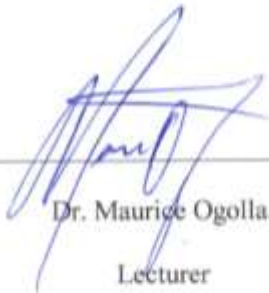


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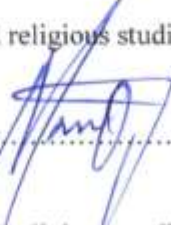
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DEDICATION

I dedicate this thesis to my loving parents Joshua Momanyi and Beatrice Gesare for their unwavering belief in my potential and their endless support throughout my academic journey. May God bless them.

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To my family, your encouragement and prayers has been a source of my strength.

ACRONYMS AND ABBREVIATION

AMECEA	Association of Member Episcopal Conference in Eastern Africa
BEPHA	Bamenda Ecclesiastical Province Health Association
DOK	Diocese of Kisii
NACOSTI	National Commission for Science, Technology and Innovation
RCIA	Rites of Christian Institution of Adults
SCC	Small Christian Community

ABSTRACT

The purpose of small Christian communities is engaged in the church mission, which is evangelization. They are able to reach others by visiting the sick, poor, helping the church financially and by spiritual nourishment. This work cannot be done by a few. It needs active participation so that they can help in evangelization. However, there is low attendance in weekly meetings and members seem not to take their evangelization role seriously. The aim of this thesis was to assess the role of small Christian communities in evangelization in Tabaka Parish, Kisii Diocese. The study was guided by the following study objectives: To examine the consistency of members to small Christian community meetings in evangelization, to evaluate the commitment to charitable activities by small Christian community members in evangelization and to analyze the dedication to church contribution in evangelization among members of small Christian communities. Participatory church theory and mission dei theory were used. The study used a descriptive research design to describe the role of small Christian communities in evangelization. The study targeted a population of 776 with the sample size of 237 respondents. This was according to Mugenda & Mugenda (2003) who said that a sample size of 30% is appropriate for a population of less than 1000. Simple random method, purposive method and censors was used to collect data. Prior to the main study, a pilot study was conducted. Data collection was done through questionnaires, interview schedules and participant observation was done in selected small Christian communities. Data was analyzed using thematic and narrative approach. Data was presented through tables, verbatim reports, graphs and pie charts. The study found out that active participation is needed more in small Christian communities. The results showed that members lag behind because of poverty 97(43.7%), lack of interest 91 (41%), lack of commitment 85 (38.3%), work 88 (39.7%), ignorance 83 (37.4), hard economic times 99 (41.9%) and lack of transparency in financial matters 81 (36.5). The study recommends that the church and SCC leaders should put a lot of emphasis on the importance of joining SCC and actively participating in the weekly meetings, activities and programmes. The study findings may be instrumental in the Catholic Church in Tabaka Parish on the importance of active participation of members in SCC.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Small Christian communities are a way of being church because in them, evangelization takes place. Small Christian communities are one of the most successful pastoral approaches in terms of the laity's involvement in evangelization (Healey, 2012). In Small Christian Communities, the lay people get a chance to participate in evangelization because they have the knowledge of the scriptures through engaging themselves in these groups and therefore become witnesses of the truth of these words. Through active participation in small Christian communities, members get to understand the scriptures more and this prepares them to reach out to those who lag behind. However, some members of small Christian communities are reluctant in that they do not actively participate in the activities of the church. This demoralizes the rest of the members who are committed to weekly meetings. Njoroge (2019) talked about how small Christians engage in evangelization, social justice and peace but the current study talked about active participation.

Some of the activities they engage in are; they visit the sick, bury the dead, comfort each other, preparing people for baptism, first Holy Communion, confirmation and matrimony (Njoroge, 2019). A study by Kimeli (2020) noted that members of small Christian communities do not participate actively and mostly, it is the men. This reality threatens the participation of small Christian communities. Small Christian communities are organized in such a way that members meet once a week (Sundays) to pray, reflect on the word of God and to get spiritual nourishment. In this way, they can be able to reach those who do not know God. In North America, there are approximately 37,000 small Christian communities in the United States and 7,500 in Canada.

They take part in the small Christian mission, they pray, read scriptures and all that the group does in order to strengthen their faith. Despite the good work of evangelization going on in the United States, a study by Kimeli (2020) noted that in the developed countries of the west like Canada and USA, small Christian communities are seen as welfare organizations that take care of the needy in the society. This shows that America is a materialistic society because it concentrates more on giving to the needy than on participating in the weekly meetings to listen to the scriptures more. There is need for people to be all round so that members in the society can grow spiritually. By doing this, members in small Christian communities become active in their obligation of evangelization and helping in church mission.

Small Christian communities in Brazil serve others by denouncing social injustice and oppression. These groups are put at the lowest level where people can be able to reach them. They share the joy and worries of life of the people and their families (Kramer & Vellguth, 2013). According to Kimeli (2020), small Christian communities in Brazil were formed because of the shortage of priests and the need of the church to rise up to the challenge of social injustice that faced them. Despite the good work they do, most participants of small Christian communities come from the lower class. It's also recorded that there is almost no small Christian communities' activity among the middle and upper class. This creates a gap between the rich and the poor therefore, affecting the growth of these communities. The creation of small Christian communities is a way of waking up the lazy and lapsed Christians so as the mission of the church can take place well with full participation (Fanwong, 2015). All members are important in evangelization and it is everyone's obligation to actively participate. Kimeli (2020) mentioned of the role of SCC in denouncing social injustice in Brazil. This study looked at active participation of members in evangelization in Tabaka Parish.

In Asia, Small Christian communities were started and later, these groups spread to other dioceses (Kramer & Vellguth, 2013). Efforts have been made since the 1970 to develop the small Christian communities in many parts of the continent. In 1990, the Asian bishops reported that the church was to be made a communion of communities where people are required to view each other as brothers and sisters. Through the small Christian communities, they pray and share together the gospel and support each other.

In South Korea, small Christian community members read the word and meditate on it. They read the gospel of the next Sunday and this makes them prepare for mass and also it helps them experience Christ in form of the word. They share with others their personal faith life. They prepare individual for baptism. Here, small Christian community is like a school where those individuals get ready for baptism by learning about the church beliefs. They pray and practice love for neighbours. They care for the old, visit the sick help the poor and also assist in events for example, weddings and funerals (Kim, 2011). Despite these functions, these small Christian communities in this country have a gap. The study by Joo-hyun (2012) indicated that there has been challenge in putting words into actions where the members of small Christian communities have found it difficult to respond to the needs of their neighbourhood. Most groups are not actively helping the needy. This clearly shows that Christians could be having small Christian communities in parishes but active participation is not seen. Evangelization is all round and Christians in South Korea concentrates more on spiritual development and leave out the social aspect of helping the vulnerable Christians around them.

Small Christian communities in Germany, Europe read the bible and reflect on it, they celebrate the Eucharist together. They donated their salary to the poor and also defend the weak in the society (Kramer & Vellguth, 2013). However, according to (Casanova, 2009), only quarter of Germany's

population believed in God. Many of the people in Germany are atheists. Healey (2015) also noted that small Christian communities in Europe are seen as a joke because they have never seen an example of one in the region. This means that small Christian communities in Germany have not been effective and that the weekly meetings are not attended therefore evangelization is not taking place.

In the African context, small Christian communities actively reach out to the poor and needy. They share and reflect on the Bible, celebrate sacraments like baptism, lead Sunday liturgies, and engage in promoting social justice (Healey, 2012). Despite the valuable work these communities do, there is a challenge involving men; they are often underrepresented compared to women. This imbalance can lead to a dominance of women in these groups, which may limit the diversity of opinions and talents essential for better serving the community. Additionally, tribal divisions often affect small Christian communities. Members tend to feel more comfortable associating with people from their own tribe. When someone from a different tribe joins the group, existing members may be inclined to disassociate from that individual, which undermines the sense of community and inclusivity.

A study by Joo-hyun (2012) noted that there has been a low attendance in small Christian community meetings. 5.1 percent of the members who attend the meetings are in their 30s. 79 percent of people who attend the weekly meetings are those who are in their 40s and 50s. These statistics clearly show that the youth are not participating in evangelization. Njoroge (2019) also noted that people who participate in small Christian communities are more of the elderly people than young people and this puts into question the future of small Christian communities because the young are not active. This affects the youth ministry of the church because they are not mentored. This can be done through joining a small Christian community and helping in evangelization and in church contribution. The youth are the future church and they should learn

from the old on how they should conduct small Christian community programmes. But nothing is done to help and encourage them. This necessitated this study.

In Nigeria, Olusola (2008) noted that small Christian communities are an expression of the church in its local form. According to Vatican II, the laity are called to be more active in the mission of the church. However, there is a challenge of embracing the mission of the church that they were given. Most of the small Christian communities have shown that active participation is not taking place. Olusola (2008) also said that only 13.6 percent of people are the only ones who attend the weekly meetings. This reality shows the need for this study.

According to Cardi (2007), there was poor attendance in some small Christian communities for example in bible service. Therefore, these members do not participate well and a lot of work is left for a few. Cardi (2007) work talked of the various works of small Christian communities but the issue of active participation in church contribution was left out.

In Cameroon, Fanwong (2015) noted that small Christian communities are a new way of being church. Through the group, members are able to listen to the word of God and after that, members put it into practice. Jenkins (2012) noted that all members are called to individually join groups to participate in the activities of the church. A study by Kimeli (2020) stated that 10 percent of the people between 15-25 years are the ones who attend. This is because when they attend, they shy and thus not able to give their ideas. This necessitated this study on participation of members of small Christian communities.

The study by (Healey, 2017) indicated that, in Kenya, there are approximately 45,000 small Christian communities and Machakos diocese has the highest small Christian communities. They reflect on the bible by using the seven steps, they animate the Sunday celebrations, sometimes they

sing with their own choir, they choose members who are going to read the readings and to say the prayers of the faithful. This makes the bereaved to feel loved. They visit the prisoners and also they are involved in justice and peace issues. They also encourage other people to join small Christian communities and visit those who have lapsed with the aim of sharing the word (Michael, 2009). They visit the sick and pray with them, they contribute money to buy drugs for those who cannot afford and also inform priest when a sick person needs the sacrament of the anointing of the sick (Njoroge et al., 2017). Njoroge et al., (2017) talked about charitable activities but omitted the issue of active participation in evangelization among members of small Christian communities.

In Leviticus 27:30, one tenth of all the produce of the land whether grain or fruit belong to the Lord. When the missionaries came to Africa, they helped in building of schools and hospitals. Since the missionaries are not here anymore, the church should be self-reliant in its projects and this can be possible through the financial contributions that come from the Christians. In Meru, the church has been instrumental in building schools (Muttai, 2016). It is our obligation to give some money to the church in form of one -tenth so that the church can do its programmes. In the contemporary world Christians do what is stated in Leviticus 27:30 in form of money from one's salary. Fanwong (2015) stated that small Christian communities serve as a tool for the growth of the church development in the work of God and whoever who takes part in it has fulfilled the obligation. The church collects its money through these small groups then forwards it to the priest. Njoroge (2019) stated that some members find it difficult to contribute money because of different reasons. This makes them opt to leave small Christian communities in order to avoid giving. The study did not look at why members find it difficult to give their contributions so as to help the church in its programmes.

A study by Njoroge (2019) noted that 61 percent of the majority are the women and this indicated that mostly the women dominate in small Christian communities. A study by Muttai (2016) said that there is absenteeism especially when it comes to men. The same writer also said that there is low participation in small Christian community activities. This calls for active participation of all members because this group is like a vehicle for evangelization. If the members are not active, they are disobeying the great command that was given thus affecting the mission of the church.

Acts of the apostles talk of the early church who were generous and took care of the needy. Those who owned fields would sell them and bring the money. This money would be distributed to each one according to their needs (Acts 4:35). Evangelization is one of the works of the church and this can be done through charitable activities for example visiting the sick in hospitals and also visiting the families that have social problems (Njoroge, 2019). Members of small Christian communities are in a good position to know who is need through the rotation visitations that they do every Sunday. Therefore, they are able to know who to help. However, Njoroge (2019) noted that only 9.5 percent of the members participate in visiting the sick and 13.5 percent visit the families that have social problems. This clearly shows that active participation of all members is needed for evangelization to take place well. Charitable activities are important in evangelization but in areas where charity activities are given less attention, the small Christian communities will not be active and this is not in line with the great command (Matthew 28:19).

According to Monywa & Oduke (2019), small Christian communities in Kisii Diocese were started in the 1980s by Father Richard Quinn who was a Mary Knoll priest. Monywa & Oduke (2019) on assessment of women leadership skills in the small Christian communities of the Catholic Diocese of Kisii noted that small Christian communities perform various activities such as visiting the sick, bible discussions, buying domestic items for parish priests to use in their house.

The study concentrated on women leadership and on the role of small Christian communities generally but it did not look at active participation of members in evangelization

Moywaywa & Oduke (2019) noted that members in Kisii diocese have financial problems. When it comes to contributions for example the diocesan funds, they are not able to pay and this makes them to stay back home. This makes members not to actively participate in evangelization. The difference between those who are able to contribute and those who are unable to can cause division among members. The gaps above necessitated this study on the role of small Christian communities in evangelization.

1.2 Statement of the Problem

Small Christian communities have become a new way of being church because in them, evangelization takes place. The main aim of small Christian communities' formation is to participate in evangelization where they have bible sharing meetings, help the sick, needy and console the bereaved. Small Christian communities play a great role in the evangelical mission of the church as commissioned by Christ to exercising the great command (Matthew 28:19). Through baptism, Christians can take part in evangelization activities and by doing this, the laity participate in the great mission. Small Christian communities draw their inspiration from the early church. The group of believers in Acts 4:32 shared all they had with one another and no one was in need. They sold their belongings and brought the money which would be distributed to each one according to his need. Church leaders especially Bishops and priests emphasize on the spreading the gospel through weekly meetings, visiting the sick and prisoners, burying the dead and comforting one another and also helping the church in its development.

Christians are reminded regularly by the church leaders of the importance of active participation. There are many demands by the church on attendance of SCC weekly meetings, assistance to the sick and needy. However, with the biblical teachings on evangelization there is low attendance of members and some do not attend small Christian community weekly meetings. In Tabaka Catholic Parish, small Christian communities seems not to take their evangelization role seriously. These gaps necessitated this study on the role of small Christian communities in evangelization in Tabaka catholic parish, Kisii diocese.

1.3 General objective of the study

The study intended to investigate the role of Small Christian communities in evangelization in Tabaka Catholic Parish, Kisii Diocese.

1.4 Objectives of the Study

This study was guided by the following objectives;

1. To examine the consistency of members to small Christian community meetings in evangelization in Tabaka Catholic Parish, Kisii Diocese, Kenya.
2. To evaluate the commitment to charitable activities by small Christian community members in evangelization in Tabaka Catholic Parish, Kisii Diocese, Kenya.
3. To analyze the dedication to church contributions in evangelization in Tabaka catholic Parish, Kisii Diocese.

1.5 Research Questions

1. How is the consistency of members to the small Christian community meetings in evangelization in Tabaka Catholic Parish, Kisii Diocese, Kenya?
2. What is the commitment to charitable activities by small Christian community member's to their evangelization in Tabaka Catholic Parish, Kisii Diocese, Kenya?
3. How does the dedication to church contributions contribute to evangelization among members of small Christian community in Tabaka Catholic Parish, Kisii Diocese, Kenya?

1.6 Justification of the Study

This study assessed the role of small Christian community in evangelization in Tabaka Catholic parish. The aim of small Christian communities is to involve itself in church evangelical mission which is; spreading the gospel, visit the sick, help the needy, to help those who have lost their loved ones find consolation through the word of God and to help in church projects. Prior to the Vatican II, the Catholic Church only relied on the clergy to perform this great mission. But the population in our churches is increasing and the clergy are not enough. A large number of Christians are passive. They attend Sunday service but do not engage in SCC. Following Vatican II, laypeople were entrusted with the mandate to evangelize, allowing small Christian communities to reach a larger number of Christians. When working together, these groups can effectively carry out their responsibilities.

In small Christian community weekly meetings, there is bible sharing, where the members read the word and expound on it. Discussions on church projects are done and contributions are given out to support the church. The poor and sick members are budgeted for so that visitations can be

done to support them in their daily life and to nourish them. The youth, elderly and all categories are encouraged to join small Christian communities. The intention of small Christian communities is to assist the clergy in evangelization and also in reaching more people at the local level but this is not seen on the ground. This study seeks to understand why certain members of small Christian communities tend to be inactive and seem not to take their evangelization role seriously.

1.7 Significance of the study

The aim of this study was to assess the role of small Christian communities in evangelization within the Tabaka Catholic Parish, Kisii diocese, Kenya. This research is significant for church leadership, including priests, catechists, members of small Christian communities, policymakers, and scholars of religion. It may provide valuable insights for policymakers when developing strategies related to the involvement of small Christian communities in enhancing participation in church activities. Additionally, this study will contribute literature that benefits scholars of religion in their academic pursuits. Moreover, it will help Catholic faithful to understand better how they can actively engage in church activities through small Christian communities.

1.8 Scope and Delimitation of the Study

The study focused on the role of small Christian communities in evangelization in Tabaka catholic parish, Kisii diocese, Kenya. This was done within the framework of the study objectives which were to; examine the consistency of members to small Christian community meetings in evangelization in Tabaka Catholic Parish, Kisii Diocese, to evaluate the commitment to charitable activities by small Christian community members in evangelization in Tabaka Catholic Parish, Kisii Diocese, to analyze the dedication to church contributions in evangelization among members of small Christian communities in Tabaka Catholic Parish, Kisii Diocese. The study was

intended to take place in the year 2024 among the catholic faithful in Tabaka Catholic Parish. The study was limited to small Christian communities in Tabaka Parish because no research has ever been done in that area. The study was limited to the use of questionnaires, interviews and observation.

1.9 Assumption of the study

It is assumed that in this study,

1. The respondents were open to provide the information that is required to do the study.
2. The sample population was the representative of the whole population.

1.10 Limitations of the Study

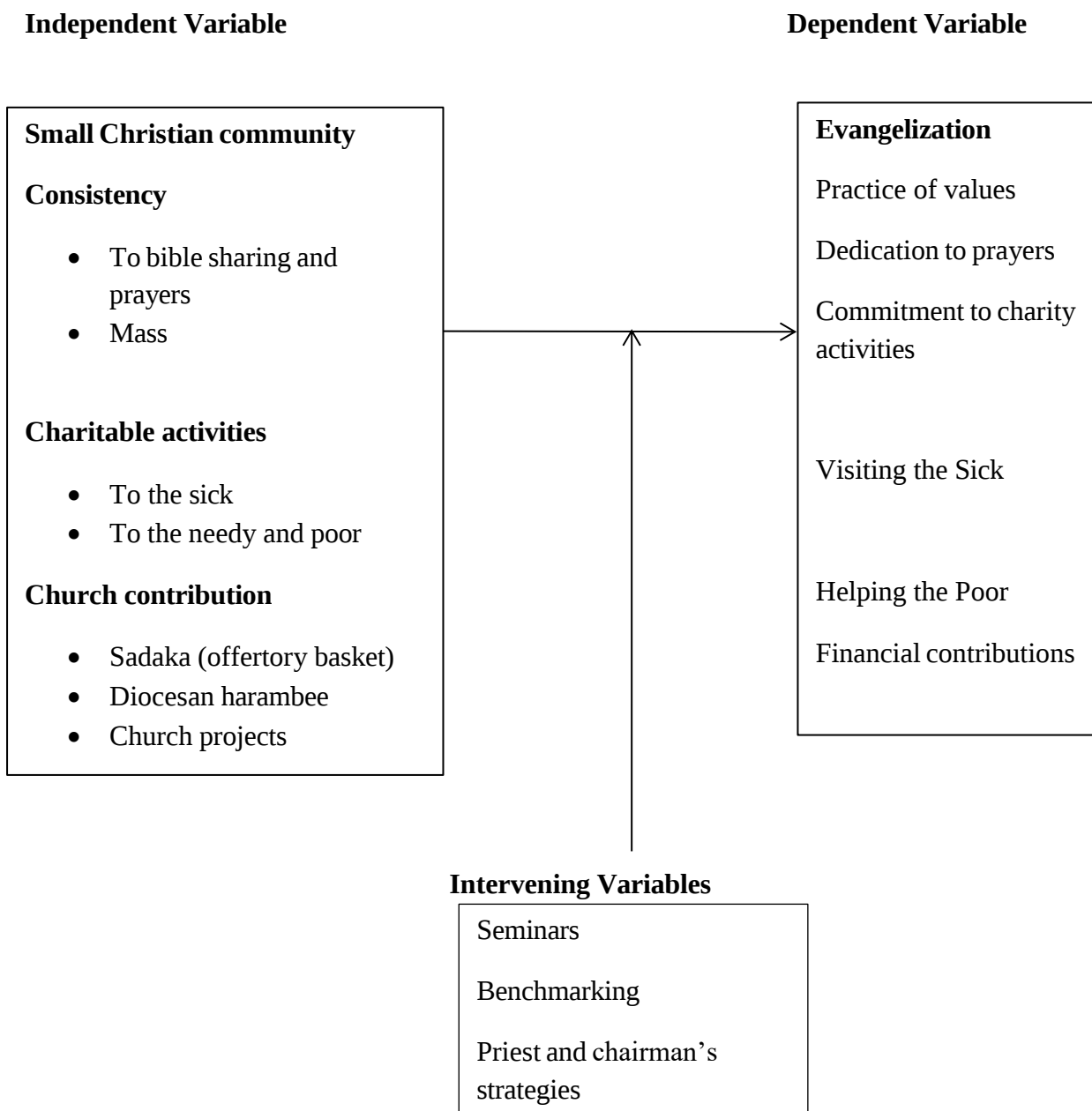
1. Some respondents were reluctant to provide information because of fear that the information they give would leak to the church leaders. The researcher assured respondents of confidentiality and that the research was for education purposes.
2. There was scanty local literature to address the issues of small Christian communities in the area. The researcher utilized empirical research on the study subject and other sources that were related to it.

1.11 Conceptual Framework

The conceptual framework showed the relationship between the independent variable, dependent variable and intervening variable.

Figure 1

Conceptual Framework



Source: Researcher (2023)

This is the study of the two variables. It is how the researcher understands how the variables relate with each other. It is like a map that guides the researcher in the study (Patrick, 2015). This study was made up of the independent variables which included the consistency, charitable activities and church contribution. These are the activities of SCC. To show that evangelization is taking place, members needed to be committed to charity activities, visit the sick, help the poor, give financial help and have values. The intervening variables that will help the Christians who lag behind in active participation are benchmarking, priests and chairman's strategies that will be put in place and the seminars that will be offered.

1.12 Operational Definition of Key Terms.

Active Participation:	It refers to the times a member attends the meetings, prays and gives in kind and how many times he/she attends the church.
Charitable activities:	Activities performed by people to provide assistance to the needy.
Church Contribution:	Contributions of members of SCC that supports the church.
Commitment:	Willingness of a person to do something that is required of you.
Consistency:	The aspect of behaving in the same way and doing things the same way.
Diocesan Harambee:	Money contributed for the purpose of running the programmes and projects in the diocese.
Mass:	A church service within the Catholic Church conducted by a priest.
Mission:	A religious task.
SCC (Jumuiya):	A pastoral model connected to the church involving Christians living in the same neighborhood. It consists of catholic faithful's that meet on weekly basis for prayers, serving the community and bible sharing.
Youth:	In this study, the youth are taken to be people between 18-25 years. These are people who are getting the maturity of their religious faith growing and understanding more on the doctrines of the church.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presented a review of related literature in order to fill the gaps. Literature related to the study used books, journals, articles and research reports. The literature here was presented based on themes from the objectives.

2.2 Theoretical Framework

The study was guided by two theories. Participatory church theory and Mission dei theory. These two complemented each other and helped bring out the importance of small Christian community participation in evangelization.

2.2.1 Participatory church Theory

Participatory church theory was founded by Leonardo Boff (1981-1986). According to him, Basic Ecclesial communities are small, localized self- governing groups where the laity actively interpret the scripture and drive social action. Boff proposed a shift from a top down to a bottom up community driven model and called it a new way of being church. Participatory church theory advocated for empowering lay leaders to interpret scriptures and govern their communal lives. It was developed by Michael Welker (1994-present) who argues that the church actions like preaching or leadership are collaborative events rather than individual performances. That a healthy church requires a multitude of distinct perspective to accurately bear witness to God.

A similar analogy was used by Saint Paul who stated that the human body has many parts each playing a unique role. Therefore, in participatory church theory, every individual is an active agent

possessing unique gifts and responsibilities where decision making and teaching are distributed across individuals. Every member is expected to actively contribute by offering a teaching or leading prayers. Here, local groups can respond to immediate needs and challenges of the community thus taking care of the members who are in need. By doing this, small Christian communities participate in evangelization

In this context, members participate in weekly meetings and discuss plans on how to evangelize for example visiting the sick, poor. Through active participation, members interact with those who have lagged behind. SCC can help foster high consistency and encourage face to face participation of members.

In participatory church theory, leadership in a community is decentralized. Members are able to govern themselves and take part in evangelization. This allows every member to have a chance to lead and it helps groups to improve since members have different ideas on how activities should be done. Participation church theory helped to address objective one on examining the consistency of members to SCC meetings in evangelization.

However, participatory church theory does not address areas concerning the commitment to charitable activities by SCC and dedication to church contribution in evangelization. This gap prompted the study to employ the mission dei theory to complement participatory church theory.

2.2.2 Mission Dei Theory

Mission dei theory was founded by a theologian called Karl Barth (1886-1968). According to him, he tied mission dei theory directly to the doctrine of the trinity, arguing that the mission is God's work and the church merely responds to it. The church is an instrument invited to participate in a

divine movement that God started, God sustains and God will finish. Jurgen Moltman (1926-2024) modified the theory saying that the church must align its mission with God.

Trinitarian foundation is one of its tenets, where the mission is rooted with the relationship of the trinity. God the father sends the son, the father and son sends the Holy Spirit. God sends the church into the world. In the context of this study, small Christian communities are instruments of God and members are sent to take part in charitable activities like visiting the sick, helping the poor and visiting the old in the community. This is because, its Gods mission and we have been sent to participate. When you feed the hungry and care for the needy, then you have participated in the divine movement.

Another tenet is, God is the author and human beings are merely participants. God's mission is a project to redeem and reconcile the entire creation. When SCC participate in feeding the hungry, visit the sick and support the needy, they have participated in the mission of God. When members understand that their resources belong to God and are meant to support God's work, their dedication changes from obligatory giving to active investment in the kingdom of God. Mission dei theory helped to address objectives two on evaluating the commitment to charitable activities by SCC in evangelization and to analyze the dedication to church contribution in evangelization among members of SCC.

2.3 Consistency of Members to Small Christian Community Meetings

Small Christian communities are important in the society because they are a place for evangelization (Fanwong, 2015). Members meet weekly to have a meeting on how to reach others through evangelization. When they meet, the first thing they do is bible sharing and later, members mediate on the word of God. The purpose of this is to assist members to put into practice what

they have learnt for example, it could be a sermon on forgiveness or sharing. It is from here that the members get educated on the mission of the church. This is important because after they are familiar with the scripture, they can help the clergy in evangelization (Fanwong, 2015). Fanwong's work outlined the relationship between small Christian communities and church development. It did not outline why members do not actively participate in small Christian communities' meetings.

Small Christian communities got their inspiration from the early Christians. It was in Antioch that the first believers were called Christians (Acts 11:26). Most of the communities were started by Paul and mostly they met in homes for example, in Antioch where his missionary journey started. These communities shared their meals and prayers, they spent their time in learning from the apostles, they broke the bread and shared their belongings with one another. They would sell their properties and distribute the money among all depending on the needs of one another (Acts 2:42-47). The early Christians together with Paul spread the gospel wherever they were and because of this, Lidya offered her house to be a meeting house church in Philippi (Acts 16:15) Priscilla and Aquila also gave their houses to be a prayer center (Romans 16:4-5) (Kramer & Vellguth, 2013). When the number of disciples increased, the apostles saw it wise to choose seven men to be in charge of the finances for example taking care of the neglected widows while the apostles concentrated on only preaching the gospel (Acts 6:1-6).

The early Christians also helped the sick by carrying them into the street so that Peter's shadow might fall on them that they may be healed (Acts 5:15-16). By doing this, they fulfilled the great command. At the second Vatican (1962-1965) the council wished the church to be a community as the trinity is and the best way to do this was through the small Christian communities. The small Christian communities then developed as a result of practicing what was said in the council (Healey, 2012). The council also allowed the baptized Christians to take part in evangelization.

Before Vatican II, the Catholic Church had a pyramidal structure where it was known that the pope was at the top and the lay were at the bottom (Fanwong, 2015). But after Vatican II, increased emphasis has been given to the lay people (Gakuna, 2019). The laity, comprised of men, women, and youth, are called to serve God through their baptism and confirmation, which empowers them to evangelize the faith. Since the laity make up the majority of the Church, it is their responsibility to understand the word of God and share it with others, especially as the number of Christians continues to grow (Gakuna, 2019). Members of small Christian communities are reluctant in that they do not actively participate in the activities of the Church for example the working class who say they have a busy schedule. According to the researcher, this demoralizes other member from participating. Gakuna (2019) talked of various activities of the lay in evangelization. The current study sought to know why members are reluctant in evangelization.

Small Christian communities are said to be vehicles for evangelization. Here, members get to hear the gospel. They first evangelize among themselves and after they have educated themselves, that's when they can share the good news with their neighbours (Njoroge, 2019). The bible forms the foundation for the faith and life of small Christian community members. They share from the gospel of that Sunday so that it to be read the following Sunday. By doing this, members equip themselves with enough skills and this helps them to share the word of God with other members.

Active participation is required and from Ecclesiastes 4:9-12, it says that two are better than one because together, they can work more effectively. If one of them falls down, the other one can help him up. But if someone is alone and falls, it is too bad, because there is no one to help him. Two people can resist an attack that would defeat one person alone. Matthew 18:20 notes that where two or three come together, in my name, I am with them. When small Christian communities

actively participate in the weekly meetings and learn from each other, then they can help in evangelization as one of the church activities.

However, as Njoroge puts it, 61 percent of the majority are women and this means that women dominate in small Christian communities. Kimeli (2020) noted that equal participation by all gender is important because it gives small Christian communities a family outlook where there is a father, mother and children each performing their responsibility. By participating weekly in meetings, members learn a lot and this helps in performing the church activities. This makes the members to be few thus participation is not done to the fullest (Fanwong, 2015). Njoroge talked of Christian involvement in evangelization and social justice. This study sought to find why men are passive in small Christian communities meetings.

Cardi (2007) noted that in Uganda, Africa, Small Christian community members share the gospel with one another and by discussing, they are able to know more about the word of God. This knowledge helps them to convince others to join the group. This shows that attendance of the weekly meetings a great impact and it helps in evangelization.

In Kenya, small Christian communities participate in weekly meetings on Sundays, where they reflect on the Bible. This process begins with inviting the Lord, during which they pray or sing. Next, they read the scripture, listen to the word, and then share its teachings with others. Finally, they conclude the sessions with prayer. According to Njoroge (2018), prayers are said both at the beginning and at the end of the Bible session. Sharing allows members to connect their faith with their daily lives. Furthermore, prayer provides hope, helping members find meaning and purpose in life.

Ihenacho (2013) noted that the word of God in the Bible is a source of nourishment for their religious life. It is source of inspiration. Small Christian community read the readings of the next Sunday and familiarize themselves with the readings so that they can grow spiritually and know God better. This also helps them to spread the gospel to other people. The participants in small Christian communities deepen their understanding of the word of God through the practice of gospel sharing and by doing this, they encounter God. Small Christian communities become places for active preparation of the lay faithful. Consistency in attendance enables the members to perform well in church activities. The more the lay faithful attend small Christian communities and meditate on and share the word in their situation, the more they participate actively in the parish Eucharist (Kim, 2011). Gakuna (2019) in his paper noted that the members of small Christian communities lack commitment from Christians and this makes members to be inactive. Because they avoid attending the weekly meetings, they are not able to learn and share the gospel and in return evangelize the word. This necessitated the study.

Small Christian communities discover the word of God in the Bible as a source of nourishment, for their religious development. The word of God serves as a source of inspiration for their lives. Having contact with the Bible is one way of evangelizing because when they read it, they familiarize themselves with the word of God (Ihenacho, 2013). These statements make it important for all Christians to participate actively in church activities. From Bible texts, God has chosen the youth to work for Him. God calls Samuel to be a prophet while he is still a young boy (1st Samuel 3:1-4). Saul and David were young when they were chosen by God to rule over Israel (1st Samuel 9:2, 1 Samuel 16:11-13). Jeremiah was chosen by God to be a prophet when he was young (Jeremiah 1:5-6).

In Exodus 24:13, Joshua becomes Moses' assistant at a young age and later when Moses dies, he takes over (Deuteronomy 34:9). Jesus starts His ministry when he is thirty years (Luke 3:23). All these young men of God accepted God's call and worked for him. Kauffman (2019) in his paper noted that mentorship is important for young leaders so that they can be shown various aspects on church activities. Moses calls Joshua to join him in the presence of God (Exodus 24:13, 33:11) before appointing him as his successor (Numbers 2:12-23). Kimeli (2020) noted that 10 percent of the people between 15-25 years are the ones who attend the weekly meetings. Joo-hyun (2012) also says that 5.1 percent of the people who attend the small Christian communities' weekly meetings are aged 30. This makes it difficult for evangelization to take place because the youth are not available to learn from the old. Joo-hyun's work reflected on small Christian communities in South Korea. The current thesis sought to look at youth participation in small Christian communities.

Small Christian communities in South Korea serve as a foundation for faith formation, especially for children, helping them develop their relationship with God. These communities encourage members to closely observe the daily lives and needs of one another, fostering a deeper understanding among them (Joo-hyun, 2012). Prayer plays a crucial role, offering consolation, healing, hope, and encouragement. The Word of God enables members to empathize with each other's struggles, allowing them to support one another in overcoming challenges. When members share the Word of God, they can open their hearts and share their lives more freely with one another (Joo-hyun, 2012).

Small Christian communities are made up of small units that live within the neighbourhood. It consists of lay faithful of different ages who share their experiences of faith in their lives. They meet in rotation. From here, they choose leaders who will represent them at the parish level

(Njoroge, 2018). Qualities of a small Christian community leader include leading others in the spirit of being equal with them, love for prayers, discreet with confidential information so that members can be free to talk about their issues, have integrity, champion for social justice, enjoy the success of other, cheer up those who have despaired and be ready to hand over when their term is over. However, there is a challenge where you find that small Christian community leaders are not patient with members and they lack dedication in their work (Healey, 2009). This affects the growth of small christian communities towards evangelization.

A study by Gakuna (2019) also noted that these leaders lack commitment and this can cause members to be inactive thus making the group to lag behind. It makes members not to perform their responsibilities. Njoroge (2018) added that some small Christian community leaders do not listen to their members' ideas and dictate them on what to do. This leads to division and members may opt not to participate in weekly meetings because they are of different views and cannot see each other eye to eye. Healey (2009) in his work talked of the roles of small Christian communities generally and its organization but did not look at the role of small Christian community leaders in active participation of members.

Small Christian community groups meet on Sundays every week to pray in homes of members of small Christian communities and this is in a rotational manner. When they meet, they pray, reflect on the word of God that they have heard. Members put prayers at the center of every activity. one of the ways in which God speaks to us is through prayers. Members are encouraged to use the events of their lives as occasions for prayers and this helps them to link prayers to what is happening in their lives (Pikiti, 2015). Pikiti discussed about members of small Christian community meetings and prayers but leaves out the aspect of active participation in small Christian community meetings.

On small membership, for one to be involved in small Christian community and actively participate in evangelization, a person should be a member of a church who attends mass. By doing that, members get to know the church doctrines and also, they get to know and see how small Christian communities participate in church activities. In Cameroon, many parishioners leave the church and go to new churches. This makes the members in small Christian communities to be few therefore participation is not there to the fullest (Fanwong, 2015). This current thesis looked at active participation of small Christian communities in Tabaka, Kisii diocese.

According to Fanwong (2015) one of the roles of small Christian community is to evangelize. That all the laity members have a role to play in the spreading of the gospel and they are not to leave everything in the hands of the priests. They visit the sick and prisoners to give them hope with the word of God. Small Christian communities act as a tool for the growth of the church. They convince other members to attend register so as they can join the group. Members also baptize their children and this helps in the growing of the small Christian community because as the children grow, they learn to work towards evangelization. This practice aligns with the command that was given by God to baptize (Matthew 28:19). These activities require active and committed Christians, as collective efforts enhance the effectiveness of evangelization. However, small Christian communities in Vihiga County face challenges due to the presence of many denominations, which exert considerable influence on the members and the entire Christian population in the area.

When they do their work of evangelization, there is a form of competition and this weakens some groups. Some members of small Christian community have decided to change their denomination and they have joined protestant churches. This is because they feel convinced that in those churches, there is better interpretation of the Bible (Njoroge, 2018). This has affected the progress

that has been taking place in small Christian communities because it shows that members in Vihiga are not firm in their religion and thus members are reducing in numbers. This current thesis sought to examine if the same problem is experienced in Tabaka Parish, Kisii Diocese.

Small Christian communities share the Gospel with one another, thus helping others to know more about the scripture. This improves participation among Christians. They visit the sick, contribute money to buy drugs for those who cannot afford (Njoroge et al., 2017). They encourage those who have lapsed and also visit them so as to share with them the word of God. However, other members have proven to be lazy and they don't want to help themselves (Njoroge, 2018). This hinders participation among Christians.

Small Christian communities have been seen as a way of being church. In these settings, the lay have the opportunity to engage in church activities because of the familiarity with the scriptures (Healey, 2012). Through small Christian communities, the lazy members are encouraged to evangelize and those Christians who have lapsed are also encouraged to come back to church (Fanwong, 2015). When priests come to meet Christians in small Christian communities, mass is organized and they are encouraged to attend. The current thesis sought to find out if indeed small Christian communities help the lazy Christians in Tabaka parish to be more active and work for the church.

In 1 Corinthians 12:12-27, Paul compares the mission of the church to the human body, emphasizing that, just as the body has various functions, each member of the church has a specific role to play. No part of the body can function independently. Small Christian communities are essential for pastoral work and play a significant role in evangelization. However, this mission cannot be achieved by just a few individuals; it requires the full participation of all members

(Njoroge, 2018). Within these small Christian communities, members engage in caring, sharing, praying, reflecting, and serving the broader community. This collaboration fosters ongoing Christian formation and supports pastoral outreach efforts (Njoroge, 2019).

One cause of conflict is that some members consider themselves more important than others due to their higher social class, which leads to a lack of respect for the rest of the group. This attitude makes other members feel inferior and reluctant to take active roles in small Christian communities. As a result, they often withdraw, allowing those from the higher social class to perform the majority of tasks during community activities.

Gossip is another reason that makes some members not to actively participate. When they hear words that are being said about them by other members of the group, they tend to pull back. Others decide not to attend the weekly meetings because they are annoyed by the gossip. This withdrawal can lead to a decline in membership in small Christian communities, ultimately impacting their evangelization efforts (Njoroge, 2018). The current thesis intended to examine if the same problem is in Tabaka parish, Kisii diocese.

2.4 Commitment to Charitable Activities in Evangelization

Charitable activities involve individuals providing assistance to those in need, whether financially, spiritually, or through other means. The roots of charity can be traced back to biblical teachings. For instance, Proverbs 28:27 states that "he who is kind to the poor lends to the Lord, and he will be rewarded." These activities are often carried out by small Christian communities that focus on specific groups, such as the sick, elderly, needy, and those who have lost loved ones. They offer support by providing essential items such as medication, food, and other basic necessities.

In South Korea, Asia, (Kim, 2011) noted that small Christian communities are important in performing charitable activities to the sick and poor in the society. They take care of the old by providing them with food and the basic needs that they may need, they visit the sick and pray for them. They even buy drugs for those who are not able to afford. By doing this, members of small Christian communities participate actively in church activities. (Kramer & Vellguth, 2013) noted that members in Germany, Europe help the poor by donating their salary to the poor. This helps the poor to live a decent life. In Uganda, Africa, small Christian communities take care of the sick and among them, they have volunteers who get trained to become birth attendants to help the mothers who give birth (Kim, 2011).

In Kenya, the poor are taken care of Small Christian communities have projects that are meant to uplift members economically for example, having tents for hire. They visit those who have lost their loved ones and also contribute money to help them in the burial rites. They inform the priest when a sick person needs the sacrament of the anointing of the sick (Njoroge et al., 2017). Evangelization is not just about spreading the Gospel; it also involves addressing the physical needs of people, similar to how Jesus did during His ministry on Earth. When Christians face various problems that affect their well-being, it becomes difficult for them to understand and accept the word of God. This is why small Christian communities focus on caring for the sick.

According to Njoroge (2018), small Christian communities engage in charitable activities as a way to demonstrate their active participation in the faith. They visit sick individuals both at home and in hospitals, providing support and companionship. Additionally, they help by purchasing medications for those who cannot afford them. They also pray for the sick, as many may lack the strength to pray for themselves. Often, individuals who are ill may lose hope in life. For those who are critically sick, such as those suffering from cancer, small Christian communities inform the

priest so that the patient can receive the sacrament of the anointing of the sick. This sacrament offers strength and prepares the sick person for a peaceful death. By engaging in these acts of kindness and support, the sick individual feels the love of the community, which helps instill a sense of hope. According to Cardi (2007), the small Christian community in Uganda visited the sick. He only mentioned the activity. He doesn't say exactly what is done to the sick when they are visited.

On visitation of the poor and needy, Small Christian communities are a group that takes care of the poor. The poor are considered to be special people in Jesus ministry since Jesus was so close to them. According to the Christian teachings, the rich should help the needy because all wealth comes from God (1Chronicles 29:12-14) and we are only stewards. They help them with food, burying their loved ones and also encourage them with the word of God.

Njoroge (2018) stated that small Christian communities in Vihiga County have a rehabilitation Centre in the parish that takes care of the street boys and also a girls' orphanage that provides a home for the orphaned girl child. The assistance given to the needy helps them to realize their sense of belonging. This shows clearly that these Christians actively participate in small Christian community activities. This current thesis sought to find out if small Christian communities have started such organizations to help the less fortunate. Apart from these activities of helping the Christians to participate, these activities help members to draw closer to God.

Small Christian communities in Cameroon play an important role in assisting the needy and the poor. The church actively combats poverty by constructing schools and providing employment opportunities (Fanwong, 2015). The most effective way to support those in need is not simply to provide everything for them; rather, it is through empowerment. This can be achieved by offering

employment, financial assistance, and guidance to help individuals save effectively (Thiongo, 2019). People can be educated about various business plans, and through training, they can learn to start their own businesses, enabling them to become self-sufficient. By doing this, members are able to receive their salaries thus doing away with poverty. By alleviating poverty, they also evangelize and bring more people to become participants in small Christian communities. The employed can help the less fortunate. This study looks at how Christians evangelize through charitable activities. The current thesis examined if members actively participated in charity activities.

Christ engaged deeply with the lives of others, especially reaching out to the sick and the unfortunate (Simut, 2016). In Kenya, small Christian communities embrace the concept of charity, addressing the needs of the elderly, sick, and poor. These communities actively care for the aged, visit prisoners, and participate in burial vigils (Michael, 2009). While the church has been active in praying for the needy, prayer alone is not sufficient (Thiongo, 2019). Jesus came to bring good news to the poor and to free the oppressed (Luke 4:18). Throughout His ministry, Jesus was often seen close to the poor and needy, healing the sick (Matthew 4:23-25; Mark 2:9-12) and feeding the hungry after preaching to them (Matthew 14:13-21).

The early church supported vulnerable individuals by sharing their resources with one another (Acts 4:32). The church is called to be generous, as failure to do so comes with consequences (Luke 16:19-23), illustrated by the rich man who refused to share with Lazarus and was ultimately punished by God. In Matthew 22:37-39, Christians are urged to love their neighbors as themselves. This love can be expressed within small Christian communities, where members support those in need. Thiongo (2019) noted that the church should assist the disadvantaged by providing medical support for the sick, such as obtaining necessary medications, and helping the jobless find manual

work to earn an income and support themselves. When people are not sick, hungry and are free, they are able to seek jobs and engage in different income generating jobs. This work talks of what the church can do to reduce poverty levels in Kenya. The current work looked at small Christian community participation in helping the needy.

The first community of a person is a family. Society is interdependent in that, people are responsible for each other's well-being. The common good is achieved when the poor share with others (Njoroge, 2020). The role of the church is not only to preach and spread evangelism but also be included in development. People who experience poverty need to be treated equally like others. Communities that are mostly in the rural area have been challenged by poverty, food deprivation and unemployment (Kariuki, 2018). That is why the church has been called to help those who are socially disadvantaged. A study by Kariuki (2018) noted that the church has helped in alleviating poverty by helping the orphans in paying their school fees. These children are left under the care of their relatives. This is done through organizing a fundraising so that Christians can help.

Regarding health matters, the church has made significant contributions by organizing seminars and providing counseling for affected groups to help them cope better. It also raises awareness about the dangers of HIV/AIDS, particularly since many individuals who are HIV positive come from impoverished backgrounds and cannot afford anti-retroviral drugs. In response, the church steps in to provide these medications. Additionally, the church distributes food and clothing to vulnerable communities. While the study discusses the church's role in supporting the sick, it overlooked the active participation of small Christian communities in this effort. This necessitated this study to ensure that church members are alert and participating actively.

In these small Christian communities, members gather to pray and hold seminars aimed at finding solutions to their challenges. Such gatherings foster unity, encouraging individuals to take responsibility for one another's well-being (Njoroge, 2020). Kariuki (2018) said that the church has helped in building better houses for the vulnerable in the community like the widows. This is done in partnership with other organization. By doing this, the orphans grow in a decent place. It has helped to tackle the water shortage problem by distributing tanks and they are able to store water. This water can be used to grow vegetable for consumption and the surplus can be sold. This study focused on the church and the social well-being of the community but did not talk of the role of small Christian communities in the community's well-being.

The social responsibility of the church today involves visiting prisoners, providing clothing for those in need, and feeding the hungry. Jesus was close to the poor and the vulnerable, and when individuals reach out to serve the impoverished, they embody the teachings of Jesus (Ayiemba & Theuri, 2015). In small Christian communities, members assist those in need by providing basic necessities, such as donating clothes and food, to help them feel a sense of belonging within the community (Njoroge, 2020). These small Christian communities act as local churches, supporting the elderly by cleaning their surroundings. Women often take on tasks like washing dishes and clothes, while children gather firewood. Meanwhile, men typically handle the clearing of overgrown areas (Muttai, 2016). Although Njoroge (2020) addressed the role of small Christian communities in promoting social justice, she overlooked the active participation of youth. This study focused on youth involvement in providing services to the poor and needy. The researcher noted that the youth are the future church therefore, if they do not learn from the old, then we don't have a church in future.

Poverty is understood as the inability of individuals to meet their basic needs. It particularly affects those who are landless, unemployed, or suffer from poor health (Ayiemba & Theuri, 2015). By assisting the poor, church members have contributed to eliminating hunger, reducing poverty, and enabling individuals to live free and fulfilling lives. The church bears the responsibility of caring for the poor both spiritually and physically. Those who aid the vulnerable are often regarded as virtuous (Everswick, 2010). Thiongo (2019) noted that the church should continue to proclaim the kingdom of God by responding to the sick, hungry and also those who are mourning so that they can encourage them to give them hope. When people receive help to live well, they tend to live longer and become more productive. All Christians are called to serve the poor, and those who are wealthy have an obligation to contribute to this cause (Aspholm, 2017). Aspholm and Thiongo (2017) discussed how the church supports the poor but overlooked the role of leaders in small Christian communities in guiding their members to assist the needy.

Small Christian communities play a significant role in the church's evangelical mission, as commissioned by Christ to fulfill the great commandment of making disciples by baptizing them (Matthew 28:19). The poor are often those who suffer, lacking basic needs and living amongst us. Christians witness their struggles daily, and one of the church's missions is to help the poor and needy. In Githigania, small Christian communities initiated a social-economic group. They informed their members and the parish priest about their plan, which aimed to assist those living in grass-thatched houses, particularly vulnerable during the rainy season and prone to fires.

The community proposed constructing iron-sheet-roofed houses that would provide safer living conditions for their members. Additionally, they recognized a shortage of water in the area, so they planned for these roofs to harvest rainwater, allowing members to store water for domestic use. This initiative demonstrates how small Christian communities in Kiombogo are helping the poor.

The current thesis sought to investigate whether small Christian communities in Tabaka Catholic Parish effectively address the problems faced by the poor (Ngigi, 2006).

The church has a responsibility to ensure that individuals develop both spiritually and physically. In addition to helping the poor and needy, small Christian communities also care for children who are part of minority groups. Unfortunately, individuals in our society often exploit those who cannot defend themselves, particularly children. Mahimbali (2022) noted that small Christian communities in Tanzania assist families in caring for their children and in protecting them from social or sexual violations. Children are taught how to interact positively with others and are encouraged to report any inappropriate behavior to their parents or elders. How is this accomplished? In small Christian communities, specific members are chosen for their friendliness toward children, creating a safe space for open communication (Mahimbali, 2022).

In addition to evangelization, small Christian communities support the poor. This outreach is a means of inviting more individuals to join the group and listen to the word of God. In Luke 9:13-17, we see that after preaching, Jesus addressed the physical needs of the people by providing them with food. Nkwarir (2015) reported that the church in Cameroon has played a role in alleviating poverty by introducing a health insurance program known as the Bamenda Ecclesiastical Province Health Assistance (BEPHA). This initiative covers 75% of hospital expenses for patients in that country, making medical services more affordable. The current thesis aimed to investigate whether small Christian communities in Tabaka Catholic Parish of Kisii Diocese have a program similar to this one that can help alleviate poverty in their area.

2.5 Dedication to Church Contributions in Evangelization

Money is crucial in today's society because, without it, we cannot contribute to anything effectively. When clergy move from one location to another, they require fuel, which can only be acquired through money. Additionally, they need funds for food and other necessities, as well as for church building projects. The early Christians demonstrated this by selling their properties and distributing the proceeds among those in need, as described in Acts 2:42-47. During the era of Christian missionaries, evangelists not only addressed the spiritual needs of the people but also their material needs by establishing schools and hospitals. Jesus Himself came to serve the poor, and as He ministered to bring people closer to the Kingdom of God, He also attended to their material needs, as noted in Luke 9:10-17.

It is essential for Christians today to understand that wealth is a gift from God and should be shared. In Cameroon, laity often accuse the clergy of not following the example set by missionaries. When financial support is requested from the laity, many contend that the clergy merely ask for money rather than addressing the underlying issues like the missionaries did (Fanwong, 2015). This thesis examined whether similar challenges exist in Tabaka Parish, Kisii Diocese, and sought to determine if the members truly recognize the importance of financial contributions toward church development. Fanwong (2015) observed that small Christian communities play a vital role in combating poverty. In Cameroon, with the support of these communities, the church has established schools and provided employment opportunities. This has helped many Christians attain financial stability, thereby reducing poverty levels. Consequently, Christians are better positioned to offer financial assistance to small Christian communities. This thesis aimed to explore whether the members of small Christian communities in Tabaka Parish contribute to fighting poverty.

Money plays a significant role in our discipleship, as believers are called to give to God in gratitude. God blesses us with resources so that we can multiply our giving and support the church's efforts to help others. All that we possess ultimately belongs to God, and Christians are merely stewards of these resources, which should be used for His purposes. Luke 6:38 states, "Give, and it will be given to you." To receive generously, one must also give generously. The practice of tithing is rooted in scripture. Deuteronomy 14:28-29 instructs: "Be grateful for the good things the Lord your God has given you and your family. Every third year, give a tithe, a tenth of your crops, to the Levites, foreigners, orphans, and widows so that every community will have enough to eat." Christians are expected to give according to their ability, with the understanding that those who receive more should give more. However, many Christians fail to contribute the standard 10 percent tithe, which makes it challenging for the parish to fund its projects (Wise, 2005). Fikizolo (2019) noted that the church cannot exist without the contributions made by its members. Malachi 3:10 emphasizes that all tithes should be brought to the temple to ensure sufficient provisions. These financial sacrifices made by Christians play a vital role in supporting the poor and needy.

Church donations are provided to support various church programs and to assist those who perform acts of kindness. Priests and other members of the clergy benefit from these donations, which are collected during weekly meetings in small Christian communities. However, many members of these communities are reluctant to attend and contribute, posing a challenge (Njoroge, 2019).

In addition to the charitable activities that small Christian communities engage in for the purpose of evangelization, monetary contributions are essential for carrying out their daily operations and supporting the church and the parish as a whole. Due to challenging economic conditions, many small Christian communities struggle to assist the needy because of limited financial resources (Njoroge, 2018). Most members have low incomes, making it difficult to give. While Njoroge

(2018) notes that members face financial limitations, this current thesis aimed at investigating the various reasons why members do not actively participate in small Christian communities regarding monetary contributions.

According to AMECEA (2016), small Christian communities have improved communication within the church structure, which helps Christians understand how they can provide financial support for church projects and the procedures involved. These communities have become self-reliant and offer support to the church at the grassroots level. However, some members feel that these groups have transformed into mere money-collecting centers for the parish. Given the high cost of living and the challenging economic situation, many Christians feel compelled to withdraw from small Christian communities because they cannot contribute financially. This issue prompted the need for this study to explore whether this is a significant reason for the inactivity of Christians in Tabaka regarding participation in small Christian community activities.

One avenue for church development is through the contributions of its members. Christians are encouraged to be self-reliant and to grow, especially since missionaries are no longer available to assist in endeavors like building churches. According to the Bible, wealth is temporary; we are merely stewards of what we have. Therefore, it is imperative to use our financial resources to support the church's mission. Currently, monetary contributions are primarily funneled through small Christian communities. However, with the numerous contributions requested every week, many Christians feel like the church is taxing them (Muttai, 2016).

Some of these contributions are for parish projects, clergy upkeep, and the diocesan harambee (self-reliance fund), which is collected annually. Contributions are gathered within small Christian communities and then distributed among individuals (Njoroge, 2019). In some areas, particularly

in Nairobi, it has been observed that individuals who struggle financially tend to avoid Sunday meetings because monetary contributions are collected afterward. This reluctance even extends to joining small Christian communities, as some fear the expectation to give money. This attitude has significantly hampered the growth of such communities (Muttai, 2016). This study was done in Nairobi. The current study intended to assess whether the same issue exists in Tabaka Parish, Kisii Diocese.

Church programs can help reduce dependency on priests (Nzisi, 2017). Contributions made by members of small Christian communities are vital for supporting the church. These contributions can take various forms, such as financial donations, assistance to the poor, and support for catechists, who are individuals that help teach the Christian faith and prepare members for sacraments like baptism, confirmation, and marriage. Catechists are regarded as "teachers of the word of God" within their parishes, yet they often go unrecognized and neglected in terms of their importance in the church.

Importantly, catechists are not paid for their work, despite their service to the church. Therefore, it's essential that they receive some form of financial support to care for themselves and their families. Small Christian communities often step in to provide appreciation funds for catechists. These communities play a crucial role in church development, especially since the church in Africa historically relied on financial support from developed countries. Nowadays, however, the church is beginning to support itself through funds collected from members of small Christian communities. This collected money can be used to assist members during difficult times, such as providing healthcare for critically ill individuals or supporting families during funeral services. Additionally, funds may be used to purchase prayer books (Muttai, 2016).

Today, many churches have constructed beautiful worship facilities, largely thanks to the financial contributions of parishioners. Members of small Christian communities provide their offerings to church leaders, which are then used for the development and construction of the church, particularly in Tanzania (Mahimbali, 2022). The current thesis sought to determine whether members of small Christian communities in Tabaka Parish cooperate in making contributions towards the development of the church.

It is widely understood that funds contributed towards church development are essential for growth, enabling the construction of church buildings and the purchase of necessary items like chairs. However, some small Christian communities in Tanzania feel that certain financial contributions imposed by parishes are unnecessary. For instance, communities may be required to contribute funds to purchase a vehicle for the priest to facilitate diocesan vacations. When money is collected, there is often a lack of transparency regarding its usage, leading to dissatisfaction among church members. This lack of feedback creates a burden for the congregation and may lead to discouragement and disengagement (Mahimbali, 2022). The researcher noted that this hinders active participation among members.

2.6 Conclusion

The chapter discussed the theories that aided the study which were participatory church theory and was complemented by mission dei theory. The study objectives which were, to examine the consistency of members to small Christian community meetings in evangelization, to evaluate the commitment to charitable activities by small Christian communities in evangelization and to analyze the dedication to church contributions in evangelization were studied in depth and gaps were identified that were discussed in this study.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter presented the research design, study area, target population, sampling techniques, data collection, validity and reliability, data collection procedures, data analysis, presentation and ethical consideration.

3.2 Research Design

The study adopted a descriptive research design that enabled the researcher to get the findings in the field of the study which is the role of small Christian communities in evangelization in Tabaka Catholic Parish. (Kothari, 2004) noted that a descriptive design is concerned with describing the characteristics of a group or individual. This descriptive design was appropriate because it described the consistency, charitable activities by small Christian communities and the Church contributions. This descriptive method helped the researcher when collecting information about people's attitude and opinions of a variety of social issues (Orodho, 2009). In this study, the researcher examined the role of small Christian communities in evangelization then later, analyzed and presented the study findings.

3.3 Study Area

The study was conducted in the small Christian communities in Tabaka catholic parish, Kisii Diocese. The parish borders Ogembo parish and Suneka parish. There are 20 centres and 70 small Christian communities that make up Tabaka catholic parish (Church records). The choice of this study area was necessitated by the fact that despite the parish having a large number of Christians

and small Christian communities, not all participate actively in church activities. Some Christians are not in any small Christian community group.

3.4. Target Population

The study targeted a balanced representation from all the small Christian communities in Tabaka catholic parish. The target population was 776 participants which included 2 priests, 280 leaders, 350 church members, 4 catechists and 140 youths as illustrated in table 3.1

Table 3. 1

Target Population

Category	Target Population	Percentage
Priests	2	0.25%
Church leaders	280	36.10%
Church members	350	45.10%
Catechist	4	0.51%
Youths	140	18.04%
Total	776	100%

Source: Church Records (Tabaka Parish)

The criteria for the choice of the target population was because for the church leaders, priests and catechist, they had the experience in leading the members. Church members were the recipient of the services of small Christian communities. The youth were selected to take part because they are growing and need more understanding on the doctrines of the church.

3.5 Sampling Technique

This study used a simple random method to select the youth and church members who were the units of analysis in the study. This is where the researcher administered simple random sampling by distributing papers on which yes and no was written to determine the participants. Simple random sampling was used to ensure equality among members. For the priests, censors method was used because they were only two. Purposive sampling was used for the church leaders and catechists because the researcher needed Christians who had experience in leadership. This was determined by the years of experience so that the researcher could get the data that is required on the role of small Christian communities in evangelization in Tabaka Catholic Church in Kisii Diocese, Kenya.

Table 3. 2

Sampling Technique

Category	Frequency	Sampling Technique
Priests	2	Censors
Leadership	280	purposive
Church membership	350	Simple random
Catechist	4	Purposive
Youths	140	Simple random
Total	776	

Source: Researcher (2023)

3.6 Sample Size

The information for the sample size was determined by Mugenda & Mugenda (2003) who said that a sample size of 10% is appropriate for a population exceeding 1000 while a sample of 30% is appropriate for a population of less than 1000. In this case the study used 30% to determine the sample size.

Table 3.3

Sample Size

Category	Target	Sampling Procedure	Sample Size	Percentage
Priests	2	Censors	2	1%
Church leaders	280	Purposive	84	35%
Church members	350	Simple random	105	44%
Catechist	4	Purposive	4	1%
Youths	140	Simple random	42	19%
Total	776		237	100%

Source: The Researcher 2023

3.7 Data Collection Tools

The data was gathered using questionnaires which were given to the church members, leaders and youths. Interviews were conducted on the catechists and priests. Observation was also used to collect data.

3.7.1 Questionnaire

A structured questionnaire was used to obtain data. Questionnaire was used to gather information from the youth, church leaders and members of the church. It was given to informants who were willing to fill the forms. The respondents had the freedom to answer it and it had both open and closed ended questions.

In the open-ended questions, the respondents were allowed to respond using their own words and they had time to answer questions on the role of small Christian communities in evangelization. This stimulated the thinking of the respondent. The close ended questions were easy to the respondents because they were straight to the point in that, they required them to say yes or no. The questionnaires guaranteed confidentiality and this enabled the respondents to feel at ease and they could speak their minds because no name was written on the questionnaire. The questionnaire was divided into section A and B. Section A had the background information of the participant while section B contained questions on the topic.

3.7.2 Interview guide

Interviews enabled the respondents to express themselves freely. Interviews are an appropriate method when there is need to collect in-depth information on people's opinion, experience and feelings (Easwaramoorthy & Zarinpoush, 2006). The researcher conducted face to face interviews with the priests and catechists so as to get the first-hand information directly from the respondent and at the same time share their opinions and experiences. This gave both parties an opportunity to clarify questions so that they are fully understood. The interview protocol enabled the researcher to save on time because the questions flew easily. The researcher visited the priest in the parish office for the interview. The questions were clear and direct. The researcher also visited the

catechists for the interview. This helped the researcher to get the answers that she needed on the role of small Christian communities in evangelization.

3.7.3 Observation guide

Observation is a research technique that is used to collect data by observing and documenting the behaviors that occur. Observation helped the researcher to learn how people in a certain setting interacted and how things were organized. For a researcher to be effective, she was known to the group, then take part in the activities that they were involved in. In observation, a researcher is able to learn more about some things that the respondents find it difficult to talk about (Kawulich, 2012). The researcher was able to verify the truth of the statements that were made by the respondents in the questionnaire and interview schedules. Observation was done on specific small Christian communities in Tabaka Catholic Church so as to observe the active participation in weekly meetings, how they participated actively in helping the sick and poor and also observed their monetary contribution in church projects. The researcher came up with an observation checklist that guided her to observe the behavior of the respondents.

3.8 Validity and Reliability

3.8.1 Validity

Validity is the quality of measurement indicating the degree to which the measure reflects the underlying construct. Kothari (2004) noted that validity is the degree to which a test measures what is supposed to measure. Validity is destined to determine how the results obtained in the study are correct and meaningful in order with the study objectives (Orodho, 2009). In this study, the content validity of the questionnaire, interviews and observation from the findings was

determined by seeking opinions from experts and supervisors from the field of religion. After the experts had highlighted the corrections, the researcher worked with the supervisors. The researcher worked with the suggestions of her supervisors and the advice given from other lectures in the department so as to obtain the objectivity of the study findings.

3.8.2 Reliability

Reliability is the degree to which a questionnaire, or any measurement techniques, generates similar outcomes on repeated experiments (Orodho, 2009). Reliability is also the level of internal consistency of the measuring device over time. To make sure that there was reliability of the research instrument, a pilot study was conducted in Ogembo catholic parish, Kisii diocese. Isaac and Michael (1995) recommended that 10-30 participants were okay for a pilot study. The researcher prepared questionnaires and interview guides and administered them to participants in the pilot study. The findings of the pilot study were not used to influence the results of the main study. The researcher ensured reliability by providing simple and clear instructions to the respondents of the study.

3.9 Data Collection Procedures

It means putting the design for collecting information into operation. With clearance from the supervisor, the researcher got the introductory letter from the research and extension department of Kisii University, to enable her to seek permission from the National commission for science, Technology and Innovation (NACOSTI) to carry out the research. The researcher obtained permission from the leadership of Tabaka Catholic Church to conduct the research. The researcher made necessary arrangements with the clusters prior to the visits. The research assistants were trained on how to approach the respondents. The researcher administered the questionnaires to the

youth, leaders and church members and later, interviews were done on a different date that had been scheduled.

3.10 Data Analysis and Presentation

Data analysis is examining the data obtained from the field which helps in the interpretation of the information. This research used content analysis, thematic analysis and narrative analysis to analyse data on the role of small Christian communities in evangelization. This was because it was a qualitative study. The data obtained from interviews and questionnaire was examined so that it can be relevant. The data was presented using charts, graphs and tables and percentages. Qualitative data obtained from interviews, questionnaire was presented using verbatim.

3.11 Ethical Consideration

In this study, ethical consideration was ensured. The respondents were informed about the purpose of the study. The respondents consented to the study and they were given the questionnaires to fill. The researcher ensured that this work was free of plagiarism and that all sources were documented. All respondents were treated with respect and the researcher created a good relationship with the respondents. The researcher assured all the respondents of confidentiality during the process of data collection. This was done by not collecting any personal information for example the participant's name, address. Participants were free to choose to participate in the research without any pressure and also, they were allowed to withdraw from the research anytime they felt like. The responses from the participants were written down using the respondents' words to avoid interference and adding of words from the researcher. The researcher acquired all the legal requirement from the university and NACOSTI before undertaking any procedure of data collection.

3.12 Conclusion

This chapter adopted the descriptive survey research design. The target population and sample size were discussed. Questionnaire, interview guide and observation guide were used to collect data. The validity and reliability of the study were measured through a pilot study that was done. Ethical considerations were considered before the researcher went to the field.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND DISCUSSION

4.1 Introduction

This chapter presented how data collected from the field was interpreted and analyzed. The researcher collected data on how consistency of members to small Christian community meetings influenced evangelization, how charitable activities by small Christian community members influenced active participation in evangelization and how the dedication to church contribution influenced evangelization.

4.2 Response Rate

The study collected data from five different groups of respondents and the response rate was indicated below in Table 4.1.

Table 4. 1

Response Rate

Respondent	Target	Response Rate	Percentage
Priests	2	2	100%
Leadership	84	72	86%
Church Membership	105	102	97%
Catechist	4	4	100%
Youths	42	42	100%

Source: Field data

From table 4.1 above, the response rate was 222 respondents from the sample size of 237 as shown in chapter three. The response rate included: 2 priests accounting for 100%, 72 leaders accounting for 86%. Church members were 102 with 97%, Catechists were 4 accounting to 100%. Finally,

the youth were 42 with 100%. This response rate according to the Researcher (2024) was adequate for the study. The participants who participated in the questionnaires were 216 and those that participated in interviews were 6.

4.3 Demographic Data of Respondents.

The study looked at the demographic data of the respondents that could help in the study findings. This was done in the following areas: Gender, level of education, SCC member's occupation and the age of respondents.

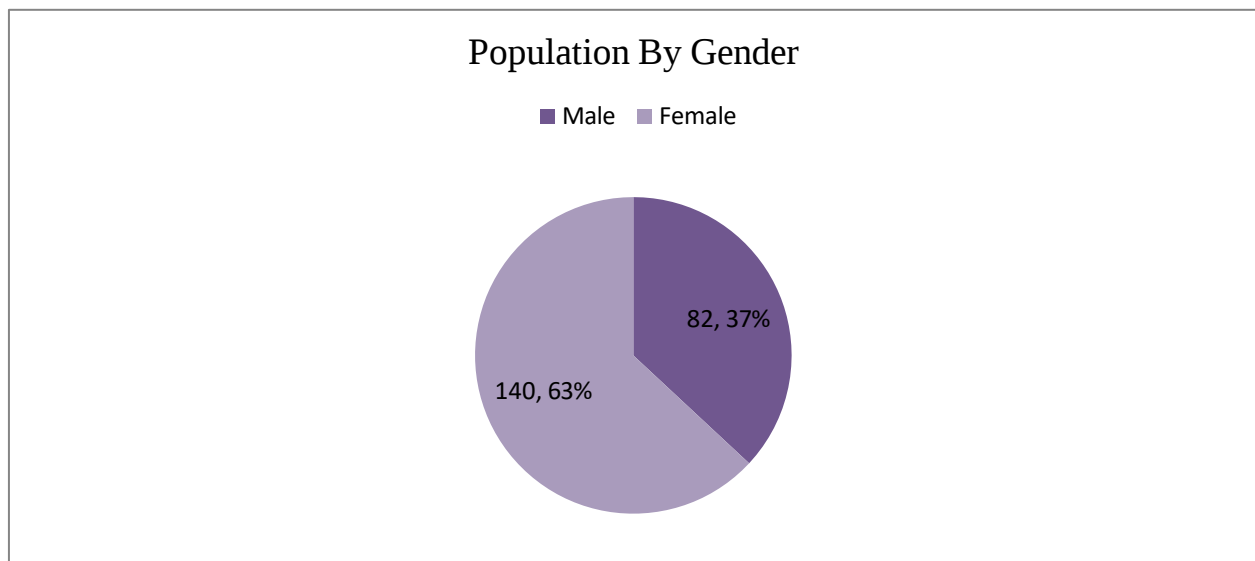
4.3.1 Gender

The study sought to establish the gender distribution of the respondents. The results are as follows.

Figure 2 shows the demographic information on gender representation consulted during this study

Figure 2

Gender Distribution of the study Respondents



Source: Field data

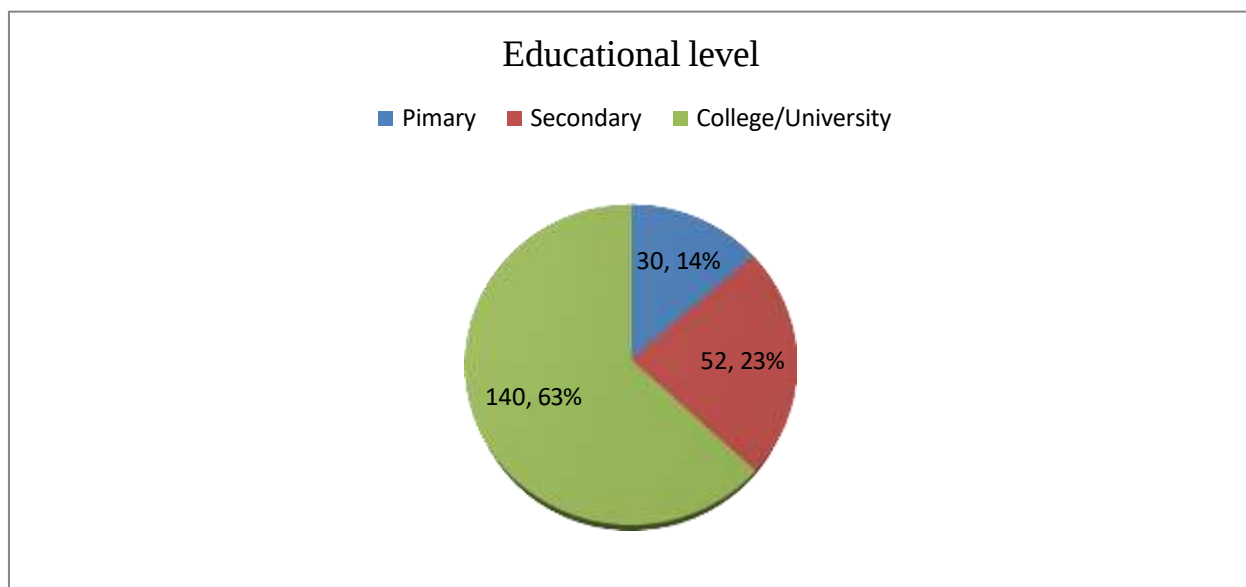
Majority 63% (130) of the respondents who took part in the study both in the questionnaire and interview were women, with males having 37% (82). This was done to ensure that both genders had the chance to participate in the study. It was also done to look at who were more involved in active participation because there is a misconception that small Christian communities are meant for women. This indicated clearly that the women in Tabaka Parish are active in the small Christian community activities than men.

4.3.2 Educational level

The respondents were asked to select from the provided list the educational level they had attained. It ranged between primary education and college/university education.

Figure 3

Educational level



Source: Field data

The respondents were asked to select from the provided list. Majority 63% (140) of the respondents had attained education up to the college/university level, 23% (52) had secondary education and

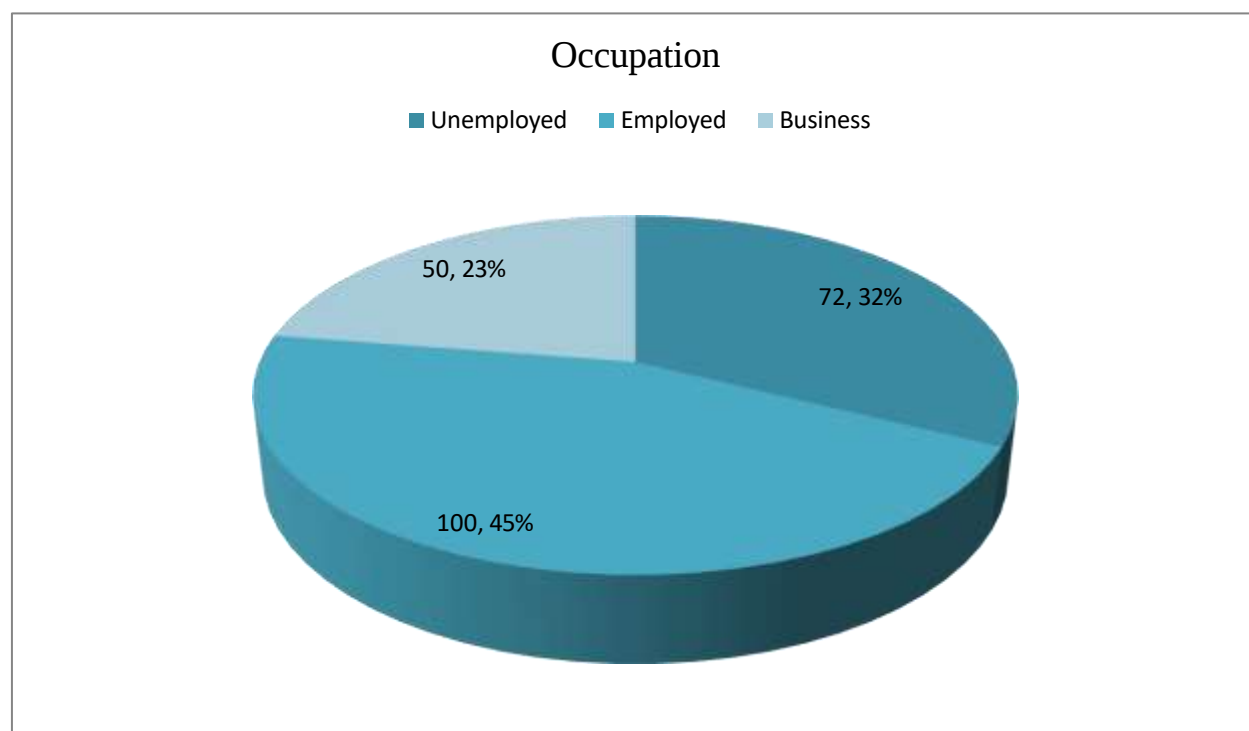
14% (30) had attained education up to primary level. This was done because the learned could give more verbatim information about how the organization of small Christian communities is done and the ability to give more information on what is going on in SCC weekly meetings like bible sharing and register taking.

4.3.3 SCC member's occupation

The study sought to establish the small Christian community member's occupation. The results were presented below in figure 4

Figure 4

SCC members occupation



Source: Field data

Here, Respondents were asked to state the occupation. Majority 45% (100) of the members who participated in the study were in the formal sector such as teachers and nurses. 32% (72) were in

the informal sector. This is where the youth fall. They engage in casual jobs. 23% (50) are business owners for example soap stone and farming. This data was taken to look at the commitment of a member towards helping in financial contributions to the church according to what one does.

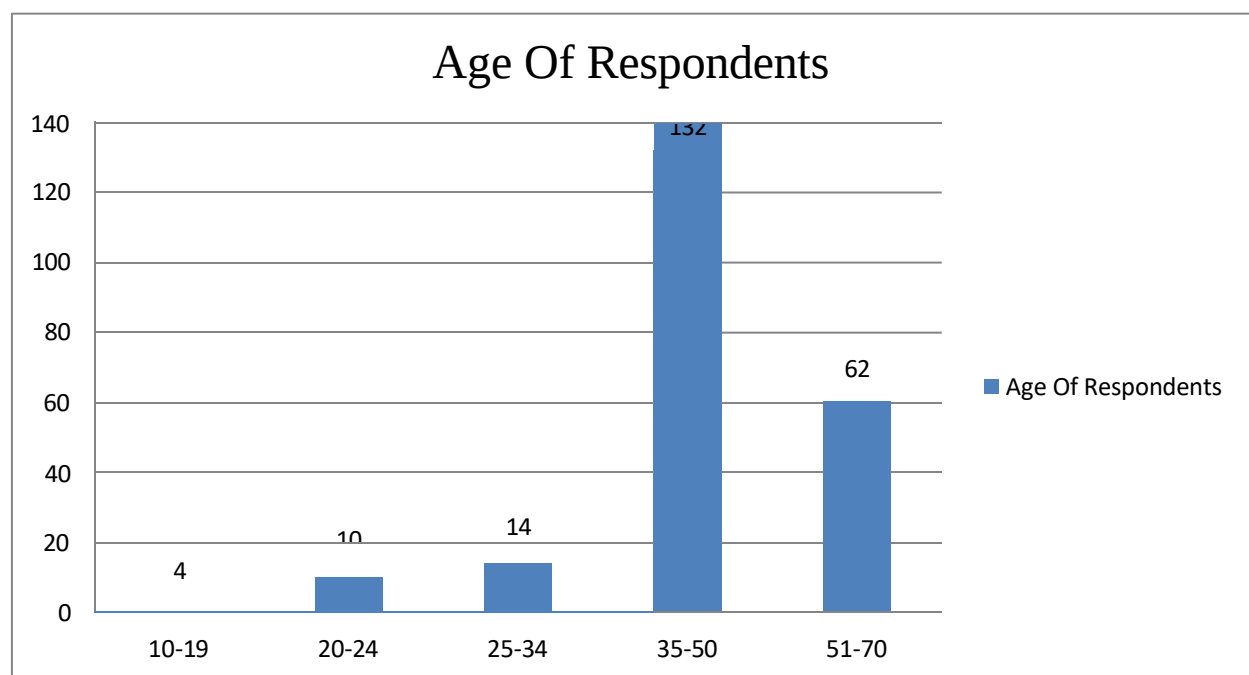
4.3.4 Age of respondents

The study determined the age of the respondents of the small Christian community members.

The findings were presented in figure 4.4 below.

Figure 5

Age of respondents



Source: Field data

This was done because there is a misconception that small Christian communities are for the old. It was also done so that the study could have a heterogeneous look. This clearly had an influence on small Christian community involvement in evangelization.

4.4 Consistency of Members to Small Christian Community Meetings

This section is organized in the following ways: Understanding of active participation of a SCC member, catholic teachings on active participation of a SCC member, factors that hinder members from not attending small Christian community and how the seven steps of bible sharing help members in church activities.

4.4.1 Understanding of active participation of a SCC member in evangelization

The first objective was to examine the consistency of members of SCC in active participation in evangelization. But first, the researcher asked the understanding of active participation in evangelization. From the interviews administered, respondents understood active participation in evangelization as follows:

It's when a member attends mass regularly, gives diocesan harambee, sadaka, offertory, ten percent, assisting in harambees of the church and assisting the vulnerable in the society.
(Interviewee 1)

Active participation is when one does all that is required in the SCC, more so attendance and financial contributions of the church. (Interviewee 3)

It's the commitment to serve God by teaching others the word of God and also participating in helping the needy in the society. (Interviewee 4)

It means participating fully in all aspects of the church for example in the liturgy, helping the sick, poor and giving financial support to the church for its development. (Interviewee 6)

Most respondents viewed active participation as serving God by supporting the church and its members. This support includes giving a ten percent tithe, preaching the word of God, assisting

those in need, and providing financial help to accomplish the church's projects. Consequently, active participation is a form of evangelization where members of Small Christian Communities (SCC) connect with those in need, starting with spiritual nourishment.

Active participation is essential, as illustrated in Ecclesiastes 4:9-12, which states that "two are better than one because they have a good return for their labor." If one falls, the other can help him up; however, if someone is alone and falls, there is no one to help. Moreover, two people can withstand an attack that could defeat one person alone. Matthew 18:20 reinforces this notion by stating that where two or three gather in His name, He is with them. When members of SCC actively participate in weekly meetings and learn from one another, they can contribute to evangelization as part of their church activities.

When SCC participants meet consistently, they deepen their understanding of the word of God through practicing gospel sharing, thereby encountering God. Small Christian communities serve as crucial spaces for the active preparation of lay faithful. Regular attendance allows members to perform better in church activities. The more the lay faithful engage in small Christian communities, meditating on and sharing the word as it applies to their lives, the more they participate actively in the parish Eucharist (Kim, 2011).

Active participation requires all members to engage in spreading the gospel rather than leaving everything to the priests. Small Christian communities function as vital tools for the church's growth, and this effort will be most effective when all are involved.

4.4.2 Catholic Church teachings on active participation in evangelization

The researcher asked the respondents on the Catholic Church teaching on active participation in evangelization. From the various interviews administered, respondents understood the Catholic Church teachings on active participation in evangelization as follows:

The Catholic Church teaches that a Christian should join and attend small Christian community weekly meetings. It also encourages the members to support the church through offertory, giving sadaka, Diocesan harambee and reaching out to the needy. (Interviewee 2)

It's a Christian's obligation to help the church in terms of help the needy, give 10% of their salary as tithe to the church and attend small Christian community weekly meetings. (Interviewee 4)

It's the obligation of all Christians to join and actively participate in small Christian communities. (Interviewee 5)

Small Christian communities should fellowship in homes, assist one another and participate in church development. (Interviewee 6)

From the interviews that were done to the respondents, it was reported that the Catholic Church teaches that it's a Christian obligation to join and actively participate in small Christian communities so that they can help the needy. It's a church doctrine to help the church where you can by giving 10 percent tithe, offertory, sadaka, give diocesan harambee, in church developments and also help in charitable activities. This is done in Christian's home mostly on Sundays. The Catholic Church uses small Christian communities because it is seen as a vehicle for

evangelization to reach out to its members who have lag behind and also improve the status of the church (Njoroge, 2019).

In small Christian communities, members engage in bible sharing through participation in weekly meetings and after that, they get educated on the scripture thus they are able to share the gospel to others. This helps the members to understand the church teachings and get to understand their role well from various verses in the Bible.

From Matthew 28:19, Christians have been given the mandate to go everywhere and make people Gods disciples by baptizing them in the name of the Father, son and Holy Spirit. This is done by convincing other members to attend register so as they can join the group. As a group, they are able to visit the sick and prisoners to give them hope with the word of God. This outreach assists priests in fulfilling the church's mission.

In 1 Corinthians 12:12-27, Paul compares the mission of the church to a human body, emphasizing that each member has a different function and cannot operate independently. Small Christian communities are important for pastoral work and this community helps in evangelization. This shows that from church teachings, active participation is taught and Christians are required to follow the teachings. Support is essential for the church's mission, and collaboration among all Christians leads to more effective outreach.

Therefore, the Catholic Church has consistently taught and encouraged active participation in fulfilling the church's mission by promoting involvement in small Christian communities. Within these groups, members can work together to support the church's goals.

4.4.3 Reasons that hinder members' attendance in SCC meetings

The study findings showed that small Christian communities in Tabaka parish had various reasons as to why members get challenges of attending and participating in their weekly meetings. For this study, participatory church theory was used to show the importance of active participation in evangelization through small Christian communities.

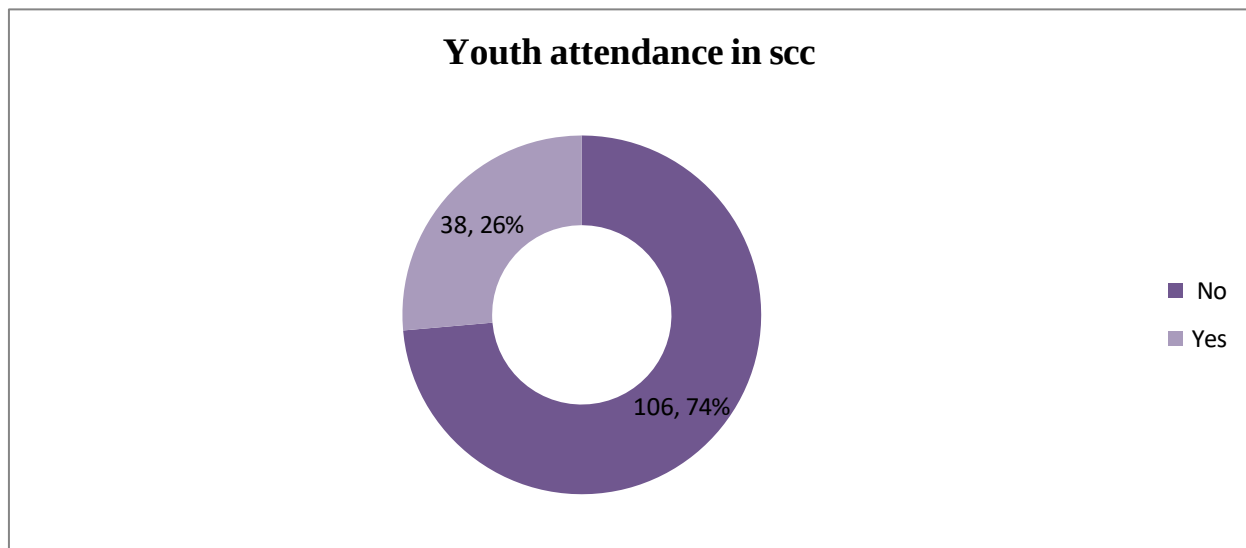
4.4.3.1 Youth Attendance

The respondents were issued with a questionnaire and asked on the youth attendance in small Christian communities.

Attendance of the youth in SCC

Figure 6

Youth attendance in SCC



Source: Field data

From the above, the respondents show that a larger percentage of 106 (74%) of the youth in small Christian communities in Tabaka do not participate in evangelization. Its only 38 (26%) of the

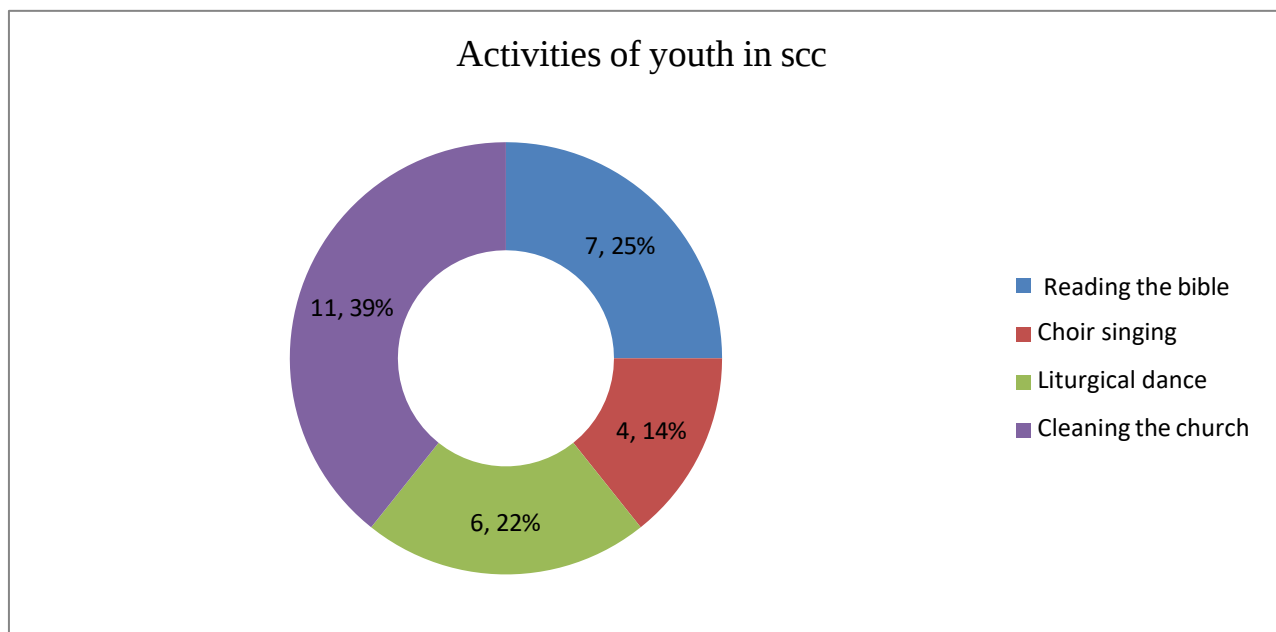
youth that participate. This clearly hindered active involvement in the mission of Christ because a few are involved and 74% are passive.

Activities of the Youth in SCC

The study established that the youth in small Christian community do not play their activities well as illustrated below.

Figure 7

Activities of youth in SCC



Source: Field data

Cleaning the church was the activity that is done the most with 11 (39%) of the youth participating in it. It was followed by reading the bible with 7 (25%). Participation in liturgical dance followed with 6 (22%) and lastly, choir singing with 4 (14%). This reality clearly showed that small

Christian communities have been left for the old since only a few youths are the ones who participate.

4.4.3.2 Reasons why the youth do not attend SCC

Respondents were asked to rate the reasons why the youth do not attend SCC meetings in the questionnaire. Here are some of the reasons they gave.

Table 4. 2

Why youth do not participate

Reasons	SA	%	A	%	N	%	D	%	SD	%
1. School calendar	80	55.6	37	25.7	15	10.4	5	3.5	7	4.8
2. Technology and Digital engagement	83	57.6	39	27.1	10	6.9	3	2.1	9	6.3
3. Lack of interest	81	56.3	35	24.3	15	10.4	6	4.2	7	4.8
4. Upbringing of Individual Youth	73	50.7	31	21.5	9	6.3	20	13.9	11	7.6
5. Peer Pressure	75	52.1	47	32.6	10	6.9	8	5.6	4	2.8
6. Job seeking	61	42.4	38	26.4	15	10.4	9	6.3	21	14.5

Source: Field Data

The figure above shows the reasons why the youth do not participate in SCC. From the data, school calendar was rated as one of the factors that affect youth participation in Tabaka Parish. Out of 144 questionnaires, 80 respondents (55.6%) strongly agreed and 37 respondents (25.7%) agreed that the school calendar is a factor contributing to the youth's lack of participation in School Community Council (SCC) meetings. In contrast, 5 respondents (3.5%) disagreed and 7 respondents (4.8%) strongly disagreed that the school calendar affects youth participation. The findings indicated that SCC faces challenges in engaging young individuals in their weekly meetings, primarily due to the school calendar. From the interviews, participants argued that:

The youth are mostly in school and have a tight schedule for studies. Others are in boarding schools therefore unable to meet with the outside world so as to attend to small christian communities. (Interviewee 1)

The youth concentrate more in school and exams. Others schools do have classes during weekends thus not able to attend to small Christian communities. (Interviewee 4)

Many youths, from primary school to university level, are occupied with their studies and unable to attend these meetings. This aligns with the observations of Massawe & Mhangwa (2024), who noted that most youths are preoccupied with schoolwork and therefore do not have time to participate in SCC weekly meetings.

The second factor considered was technology and digital engagement where, participants were asked if technology and digital engagement could be a cause for the youth not to attend SCC weekly meetings. 83 (57.6%) strongly agreed that technology and digital engagement could affect the youth negatively towards participation in SCC meetings. 39(27.1%) agreed. From the interviews, it was stated that:

Most youths love social media because they enjoy watching short videos that are exciting and they make them laugh. This takes a lot of their time. (Interviewee 3)

The young generation love connecting with their friends online and this gives them joy than to attend small Christian community groups. (Interviewee 5)

10(6.9%) were neutral, 3 (2.1%) disagreed and 9 (6.3%) strong disagreed on the matter. We are in a digitalized world where the youth from a very young age, own phone, tablet or a computer. Most of the time, they are on social media browsing and this takes more of their time than even studying.

They feel connected to the outside world and therefore do not feel like taking their time to serve God through SCC. The study was in agreement with other studies like that of Langat (2017) who pointed out that the youth spend approximately 15 hours on their phones either texting, chatting on WhatsApp and catching up with their online friends on Facebook. Massawe & Mhanga (2024) maintains that in Tanzania, the youth have access to the internet through smartphones, tablets and computers and can therefore can access social media easily and connect with friend. This becomes fun to them than attending SCC meetings because social media is fun. This affected the idea of the future church since the youth are disinterested.

Lack of interest had a percentage of 81 (56.3) on strongly agree, 35 (24.3) on agree, 6 (4.2%) and 7 (4.8%) on disagree and strongly disagree respectively. From the interview schedules, it was discussed that:

The youth of today lack interest in church matters. After church, all they can think of is how they are going to meet with their friends to play football and volleyball. (Interviewee 5)

The young generation love to go for walks and interact with friends during their free time. They are disinterested with evangelization and mostly, all they want to do during their free time is to relax. (Interviewee 6)

Similar to these findings, Kimeli (2020) notes that 10 percent of the people between 15-25 years are the ones who attend the weekly meetings. The youth lack interest in SCC activities where they feel it's a waste of time. Instead of attending SCC meetings, they can spend their leisure time playing soccer and other sporting activities. After a long day at school, they feel like they need to relax and not to attend a forum that resembles a classroom setting.

In regard to the upbringing of individual youth, majority of the respondents strongly agreed 73 (50.7%), 31 (21.5%) agreed that parents have taken part in discouraging their children from participating in SCC weekly meetings. From the interviews, it was noted that:

The young generation do a lot of things through copying from those who are around them. If parents or guardians attend and guide their children to attend small Christian communities' meetings, the youth can come with them. If parents do not bring their children from a young age, where will they learn from? (Interviewee 2)

Some respondents expressed their opinion that parents have failed in raising their children well. Most parents do not come with their children to SCC meetings so that they can learn. Other members don't attend the weekly meetings. If they themselves are not active in SCC, where will the children get the motivation from and who will encourage them to participate. Massawe & Mhangwa (2024) argue that it's the parents who have failed to emphasize the important role of SCC meetings to their children from a young age. He also maintains that in SCC weekly meetings, there are no youths at all, except some kids who are not up to 10 years old. 20 (13.9%) and 11 (7.6%) disagreed and strongly disagreed respectively. This means that the respondents disagreed with the study that parents are the reason why the youth are not participating in church activities. This feedback showed lack of seriousness on the side of parents because they are not involved in the spiritual life of their children.

The fifth point was peer pressure. 75 (52.1%) strongly agree and 47 (32.6%) agree that peer pressure is an issue among the youth and it has affected them negatively towards church activities. From the interviews, it was discussed that:

The youth listen more to their peers than their parents. If a friend tells them that small Christian communities are for the old, that what they will follow. They will shy off and get troubled on how the friend will view them if they attend. (Interviewee 4)

This has left much of the evangelization work to the old members and this has affected active participation in the church. They encourage each other to participate in sporting activities rather than attend SCC meetings. They feel like SCC is for analogue people like their parents thus youths in the church become shy and they are not able to participate in such groups because they feel small and thus do not have any input to add to the group. The study findings were in agreement with Massawe & Mhangwa (2024) who pointed out that most youths are driven by peer pressure. They want to do what their peers are doing for example chatting, drinking alcohol and other fun activities like swimming and going to entertainment joints. They view SCC meetings as places for the old and not fun thus find it difficult to be in the same groups as their parents who they think would limit their freedom. A few of the respondents disagreed 8 (5.6%) and strongly disagreed 4 (2.8%) that peer pressure can cause the youth not to participate in SCC weekly meetings.

Regarding the last factor, 61 participants (42.4%) strongly agreed and 38 participants (26.4%) agreed that job seeking can hinder youth participation in church activities. From the interviews, it was noted that:

After college or university, the youth start to look for job opportunities. This makes them to move to different towns to see employment thus unable to settle and join a small Christian community group. (Interviewee 1)

After school, most youths find it difficult to get jobs. This demoralizes them to even join a church group because they are down and do not have the financial capability to contribute in the small Christian communities. (Interviewee 3)

Many young people move from one region to another in search of employment, which can lead to delays in settling down. Additionally, some work away from home, making it difficult to attend Small Church Communities (SCC). Massawe & Mhangwa (2024) noted that 81 percent of youth are impacted by this issue, as their job searches require them to relocate frequently, posing a significant barrier to SCC participation. However, 15 participants (10.4%) were unsure of their stance on this matter, while 9 participants (6.3%) disagreed and 21 participants (14.5%) strongly disagreed, stating that youth can still join SCCs in their current locations.

It was observed from the selected small Christian communities that there were few youths who attended the meetings. The few who were there were mostly listeners of the biblical discussions. Joo-hyun (2012) also says that 5.1 percent of the people who attend the small Christian communities' weekly meetings are aged 30. Small Christian community gatherings become the basis of faith formation for all and especially the children to develop their faith in God. In Exodus 24:13, Joshua becomes Moses' assistant at a young age and later when Moses dies, he takes over (Deuteronomy 34:9). Jesus starts His ministry when he is thirty years (Luke 3:23). All these young men of God accepted God's call and worked for him. Kauffman (2019) in his paper notes that mentorship is important for young leaders so that they can be shown various aspects on church activities.

Moses calls Joshua to join him in the presence of God (Exodus 24:13, 33: 11), before appointing him as his successor (Numbers 2:12-23). The Bible in (Gen 25:23) notes that God chose Jacob to

be the leader of the people yet he was the young one. Joseph was the second youngest of Jacob's children but still he was chosen and later became a leader in the Egyptian Government at the age of thirty. (Gen 41:46). Jeremiah is also chosen by God when he was young (1Jer 1:5-6). Jesus himself started his ministry when he was thirty (Luke 3:23). All these verses from the bible portray how the youth are important in the church and they should work for God.

The literature review from Kimeli (2020) and Joo-hyun (2012) agree that the young people who attend SCC are few with 10 percent and 5.1 percent respectively. Therefore, it can be stated that there is a challenge of bringing the youth on board because of the various reasons above.

4.4.3.3 Factors that hinder members from participating actively in SCC weekly meetings

Active participation in small Christian communities is required because we are the church and it's the Christians who are supposed to support it. It requires the effort of everyone and not only a few. The study findings showed various reasons that hinder members from participating actively. Data was also collected from the questionnaire and this is what was captured.

Table 4. 3

What hinders members from active participation in SCC meetings

Factors	SA	%	A	%	N	%	D	%	SD	%
Lack of interest	91	41	88	39.6	30	13.5	5	2.3	8	3.6
Money contribution/Poverty	97	43.7	87	39.2	30	13.5	8	3.6	0	0
Leadership styles	94	42.3	80	36.0	25	11.3	11	5.0	12	5.4
Lack of commitment	85	38.3	89	40.1	30	13.5	8	3.6	10	4.5
Work/Business	88	39.7	93	41.9	28	12.6	8	3.6	5	2.2
Differences in socio-economic status	79	35.5	85	38.3	41	18.5	7	3.2	10	4.5

Source: Field data

From the data above, lack of interest was a factor that affects member participation. Majority of the respondents strongly agreed 91 (41%) and agreed 88 (40%) that lack of interest has greatly affected members of SCC. From the interviews, it was noted that:

Some members feel like small Christian communities are for those who are idle. They feel like they can do their personal businesses than sit and talk about the word of God (Interviewee 2)

Members in these groups opt to stay home relax. Others feel like such groups are for the old and are boring. They would rather meet with friends than share the word of God with church members. (Interviewee 5)

Christians have a misconception about SCC that they are for the unemployed because they have nothing to do. Others won't join such groups because there is no payment thus waste of time. That such groups are for the old and the poor. They would rather remain home on Sunday afternoon and do other activities. Some members lack interest to join and attend SCC regularly because they lack awareness of the spiritual benefits of being a member. 30 (14%) of the respondents were neutral. A few of the respondents disagreed 5 (2%) and strongly disagreed 8 (3%) that lack of interest affects active participation of members. The researcherS indicated that there is a problem with active participation of Christians in Tabaka Parish.

From the table above, 97 (43.7%) of the respondents strongly agreed that money contribution is a hindrance to active participation of SCC members. 87 (39.2%) agreed that money contribution limits active participation of members. Participants in the interview argued that:

There is the issue of SCC helping financially in the activities of the Catholic Church. The programme is called diocesan harambee. Every SCC is given a target of cash to collect.

Some members may opt to avoid SCC meetings because they will be asked for some cash and they do not have. This forces them to skip the weekly meetings so as to avoid the contribution. (Interviewee 2)

As members of SCC, we do have various activities in our groups. But these days, almost everything that we do needs financial contribution. Life today with this economy is difficult thus Christians may opt to avoid SCC meetings so that they may not give their contribution because they have little to sustain them. (Interviewee 5)

The study was in agreement with other studies like those of Moywaywa & Oduke (2019) who pointed out that members in Kisii Diocese have financial problems. When it comes to contributions for example the diocesan funds, they are not able to pay and this makes them to stay back home. This makes members not to actively participate in all church activities. The difference between those who are able to contribute and those who are unable to, can cause division among members. Njoroge (2018) also pointed out that most of the members earn little amount of money therefore giving becomes a problem because members have limited finances. Muttai (2016) also maintained that some members fear to join small Christian community because they are trying to avoid to give money and this has greatly affected the growth of small Christian communities. The members in Tabaka parish say that SCC have many monetary contributions thus members who earn less money fail to attend because they do not have money to contribute. 8 (3.6%) disagreed that money contribution can hinder active participation in SCC activities. This is because, giving is from the heart. Any contribution a Christian makes is accepted.

Leadership styles was cited as a factor hindering active participation in church activities. It was noted that 94 (42.3%) strongly agreed and 80 (36.3%) agreed that leadership styles is a factor

affecting active participation in SCC activities. From the interview schedules, the respondents noted the following:

Leadership can affect attendance of members in that when the leader himself is not active.

Members will look at a leader's routine. If he's not active, the members also lag behind. A leader should lead by example, not to say things and do the opposite. (Interviewee 1)

In terms of communication, when the leader does not communicate the meeting place of the next meeting, the attendance will be poor. When the conduct of the leaders is questionable, for example not accountable to the contributions that are collected, members get dissatisfied thus affect their participation. (Interviewee 4)

From the table above, 11 (5%) and 12 (5.4%) respondents disagreed and strongly disagreed that leadership styles cannot affect member participation in SCC activities. From the data that was collected from the field, it's said that leadership styles can affect member's participation. When the leadership is dictatorial and do not listen to the members' views and they make their own decision without consulting them. When confidentiality is not guaranteed from the leaders, members cannot be free to share their problems to their leaders thus they opt to leave the group. The study was in agreement with Healey (2009) who noted that there is a challenge where you find that small Christian community leaders are not patient with members and they lack dedication in their work. It makes members not to perform their responsibilities. This reality indicated that leadership can hinder participation in small Christian communities.

Njoroge (2018) and Olusola (2011) pointed out that some small Christian community leaders do not listen to their members' ideas and dictate them on what to do. The leaders insist on being obeyed without question on the understanding that they alone know what is best for others. A study

by Gakuna (2019) also noted that these leaders lack commitment and this can cause members to be inactive thus making the group to lag behind. Members of small Christian communities are reluctant in that they do not actively participate in the activities of the for example the working class who say they have a busy schedule. Members feel like engaging in business, soapstone carving and attending work is important than church meetings. This leads to division and members may opt not to participate in weekly meetings because they are of different views and cannot see each other eye to eye.

Lack of commitment was cited as a factor that hinders SCC member participation. 85 (38.3%) of the respondents strongly agreed and 89 (40.1%) agreed to that lack of commitment affects member participation in SCC activities. From the interviews, the following was noted:

As clergy, we encourage our Christians to participate well. But still, there is lack of commitment among members of SCC. Mostly from the men. If you look at SCC weekly meetings. The women are more than men. (Interviewee 3)

In SCC weekly meetings, the men claim to be busy looking for money to take care of their families. For others, they are into alcoholism. Others are not interested in spiritual matters but they love political groups. If a political leader calls for a meeting, the men can actually attend than to attend church meetings. (Interviewee 4)

From the interview schedules, members are not committed to SCC meetings because they feel like they have other important matters to deal with. 30 (13.5%) respondents were neutral. 8 (3.6%) disagreed and 10 (4.5%) strongly disagreed on the issue. Similar to the study findings, a study by Kimeli (2020) pointed out that members of small Christian communities do not participate actively and mostly, it is the men. Small Christian communities are organized in such a way that members

meet once a week (Sundays) to pray, reflect on the word of God and to get spiritual nourishment. In this way, they can be able to reach those who do not know God. From Kimeli (2020), 30 percent of the members attend the weekly meetings only twice a month and 20 percent of the members attend after a month. A study by Njoroge (2019) says that 61 percent of the majority are the women and this indicates that mostly the women dominate in small Christian communities. A study by Muttai (2016) pointed out that there is absenteeism especially when it comes to men. The same writer also says that there is low participation in small Christian communities' activities.

Majority of the respondents 88 (39.7%) strongly agreed and 93 (41.9%) agreed that work can affect member active participation in SCC activities. From the interviews, it was noted that:

In our SCC, most of the people feel like they would rather work to look for money than to come to church groups. They feel like instead of just sitting there, they can work to provide for their families. (Interviewee 3)

Most of our Christians would rather participate in carving soapstone or open their businesses to make money. Some are employed so they do not find time off duty. Work comes first. (Interviewee 6)

The study was in agreement with Kimeli (2020) who pointed out that 70 percent of the women are active in small Christian communities while 30 percent of the men are active. From the field, it was discovered that the men in Tabaka parish are inactive because they would prefer political issues to religious issues. They are more committed in terms of work to provide for their families where you find that some work far thus the distance makes it impossible for them to attend the weekly meetings. Some men feel superior and they feel that SCC are for women and children. 8

(3.6%) disagreed and 5 (2.2%) strongly disagreed that work can hinder member participation in SCC activities.

Respondents strongly agreed 79 (35.5%) and 85 (38.3%) agreed that differences in socio-economic status was a factor that negatively affected SCC. 41 (18.5%) were unsure of their answer. 7 (3.2%) disagreed and 10 (4.5%) strongly disagreed that differences in socio-economic status affected SCC member participation. Similar to the study, Njoroge (2018) argued that some members view themselves more important than the rest because they are from a high social class thus they do not respect the rest. This makes other members of the group to feel inferior thus fail to take active roles in small Christian communities. They pull back so that the high class people can perform all the task in the activities of small Christian communities.

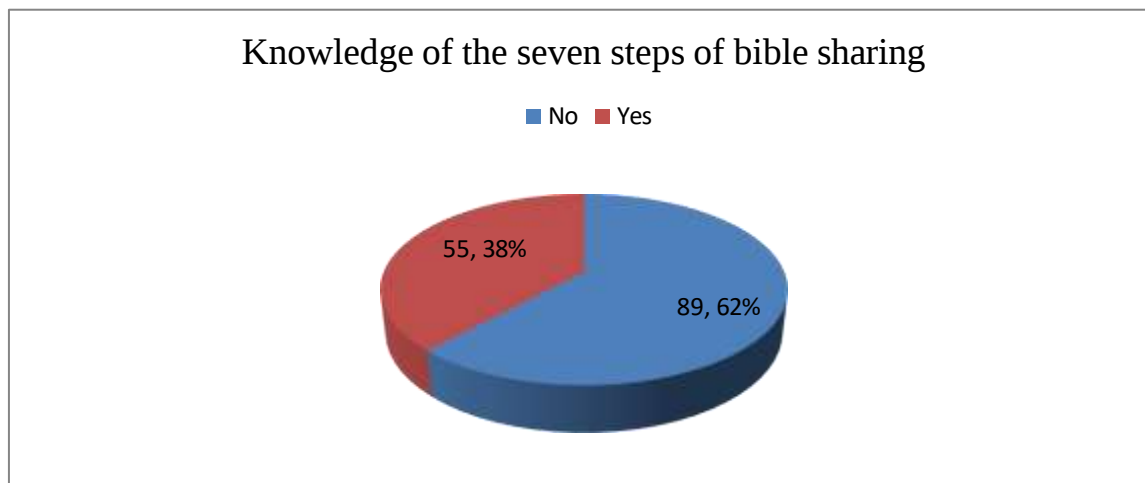
It was observed that from small Christian community meetings that the researcher visited, women were many that the men. Also, members who were in the Sunday meetings were fewer than what the SCC register indicated. Poor attendance affects and delays the success of the SCC programmes because the few who are participating are not able to help the church. Contributions will not be enough thus the activities lag behind. Also, poor attendance discourages and demotivates the few who are committed every week. In every meeting, there is sharing of the word of God. Those who are absent are not able to understand the importance of the biblical teachings thus hindering the spread of the gospel.

4.4.3.4 How the seven steps of bible sharing helps members in participating in church activities

The respondents were issued with a questionnaire to indicate if they have the knowledge of the seven steps used in bible sharing. The following was the response:

Figure 8

Knowledge of the seven steps of bible sharing



Source: Field Data

According to the data, 55 respondents (38%) are familiar with the seven steps of Bible sharing, while 89 respondents (62%) lack this knowledge. This discrepancy highlights the impact of not attending small Christian community meetings regularly.

In the selected small Christian communities, it was observed that members listen to Bible readings, followed by instructions from the Bible leader in their groups. However, only a few members actively participate in discussions and contribute to the topics the Bible leader has addressed. Most members tend to listen rather than engage in the conversation.

Members meet weekly to discuss how to reach out to others through evangelization. During these meetings, they begin with Bible sharing, where they educate one another and then reflect on the Word of God. The goal is to help members apply the teachings they have learned, such as lessons on forgiveness. Through this process, members become more informed about the mission of the Church. Understanding Scripture equips them to assist the clergy in evangelization efforts (Fanwong, 2015). The Bible serves as the foundation for the faith and life of small Christian community members. They share insights from the Gospel readings of the previous Sunday in preparation for the following Sunday. This practice helps members develop their skills, enabling them to effectively communicate the Word of God to others.

The method that is used in Bible sharing called the seven step method of Lumko. It was developed by the Lumko Institute and it was first used in South Africa (Kim, 2011). This is what small Christian communities use when they meet to pray. The first method is inviting the Lord where members assemble and they invite the lord through prayers or a hymn. Some sing songs of the Holy Spirit. Others sing Maria songs in praise of the mother of Jesus (Kim, 2011). This shows that they understand themselves as a group of believers who recognize the presence of God. The second step is on reading the scriptures. Here, one reads the passage and a moment of silence follows. This helps members to develop a culture of reading the bible.

The third step is listening to the words. Participants chose key words, which were important. They are allowed to repeat those words silently so as the words can sink with them. The fourth step is silence. Here, the verse is read again and few minutes are given for the participants to listen to God meditate the text. In doing this, they get empowered on what God expects of them from the scripture (Fanwong, 2015).

The fifth step is sharing. Members share what they have heard. They tell the group members why they chose the main words and their importance. They share how they associate themselves with the text. Sometimes they ask about the verse they felt they could not interpret the meaning. This helps other members to increase their faith in God. The sixth step is to converse. The facilitator discusses on the important texts that talk about their mission as members of small Christian community. Here, the group connects the Gospel to daily lives and experiences. Then they talk about other tasks which they should carry within the small Christian community or the parish.

The seventh step is where the Bible sharing process ends with a prayer from one of the members (Fanwong, 2015). Ihenacho (2013) noted that the word of God in the Bible is a source of nourishment for their religious life. It is source of inspiration. Small Christian community read the readings of the next Sunday and familiarize themselves with the readings so that they can grow spiritually and know God better. This also helps them to spread the gospel to other people who have lapsed.

Participants in small Christian communities enhance their understanding of the Word of God through the practice of Gospel sharing, which allows them to encounter God. These communities serve as important spaces for the active engagement of laypeople. Regular attendance helps members to excel in church activities. The more frequently laypeople participate in small Christian communities and reflect on and share the Word in relation to their experiences, the more they actively engage in the parish Eucharist (Kim, 2011).

4.5 Commitment to Charitable Activities by SCC in evangelization

This section is organized in the following ways: activities that help SCC in supporting the sick, programmes that help SCC in serving the old and needy.

4.5.1 Activities that help SCC in supporting the sick and poor

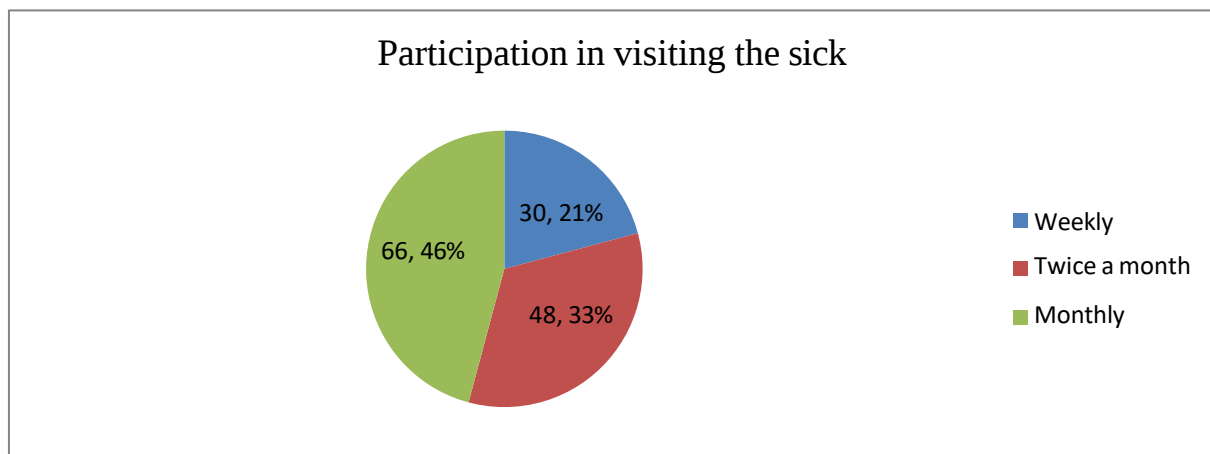
Evangelization involves not only spreading the gospel but also engaging in charitable activities that support the vulnerable members of our society. Active participation is essential for realizing the church's mission. The study examined how Small Christian Communities (SCC) assist the sick and poor in their communities. Mission dei theory was used to explain the activities that help SCC in supporting the sick and poor. Data was collected through questionnaires, interviews, and observations. The findings were discussed as follows;

Members' participation in visiting the sick

Responses from the questionnaire on how often the members visit the sick were represented on the pie chart below:

Figure 9

Participation in visiting the sick



Source: Field data

From the data above, 30 (21%) of the SCC members visit the sick weekly, 48 (33%) of the members visit the sick twice a month and 66 (46%) of the members visit the sick on a monthly

basis. This showed that only 21% of members were consistent in visitation of the sick. This showed a challenge on active participation.

Table 4. 4

Activities that help SCC in supporting the sick and needy

Factors	SA	%	A	%	N	%	D	%	SD	%
1. Pray for the sick	64	44	48	33	8	6	19	13	5	3
2. Visit the sick	15	10	31	22	11	8	34	24	53	37
3. Buying medication for the sick	13	9	25	17	18	13	31	22	57	40
4. Participating in burial programmes	49	34	38	26	13	9	28	19	19	13
5. Home visits for the aged	19	13	25	17	7	4	39	27	54	38
6. Social activities	10	7	29	20	9	6	40	28	56	39

Source: Field data

From the table above, it was discovered that, praying for the sick was a factor that helps members in supporting the sick. Majority of the respondents strongly agreed 64 (44%) and agreed 48 (33%) that members participated in praying for the sick. From the oral interviews that were administered, it was recorded that

We have members of small Christian communities who pray for the sick. If necessary, they call for the priest so that they can give them the anointing of the sick. (Interviewee 2)

In our small Christian community groups, we have our members who are so sick that they cannot join us in our weekly meetings. Because of this, members decide to visit them in their home to take prayers to where they are. (Interviewee 3)

The study was in agreement with Kim (2011) who stated that members of small Christian communities offer prayers to the sick in. On Sundays, after meetings, they do visit those in hospitals to give them hope with the word of God so as to strengthen them. 8 (6%) of the respondents were neutral. A few of the respondents disagreed 19 (13%) and strongly disagreed 5 (3%) that members pray for the sick.

From the table above, 15 (10%) of the respondents strongly agreed and 31 (22%) agreed that members do visit the sick. From the interviews that were done, participants argued that:

Members engage in visiting the sick .When we receive news that one of us is unwell, after the weekly meetings, we usually walk to the hospital to visit them and encourage them with the word of God. (Interviewee 1)

In our small Christian community groups, we do have sick members who are not able to attend to our weekly meetings. We do organize and have bible sharing sessions at their homes on Sundays. But the turnout is not as the members in the register because you find that those who attend are few. (Interviewee 6)

The study was in agreement with Njoroge (2019) who indicated that only 9.5 percent of the members participate in visiting the sick. This clearly shows that active participation of all members is not seen. Charitable activities are important in evangelization but in areas where they are given less attention, it threatens the great command (Matthew 28:19). 11 (8%) of the respondents were neutral. 34 (24%) disagreed and 53 (37%) strongly disagreed that members of small Christian communities participate in visiting the sick.

Buying medication for the sick was cited as factor that helped small christian communities in supporting the sick. It was noted that 13 (9%) strongly agreed and 25 (17%) agreed that buying medication for the sick is a factor that helped the sick. From the interview schedules, respondents noted the following:

On the issue of buying drugs to the sick, those who attend the weekly meetings are the one who buy drugs because that's when the small harambee is done. This means that mostly, those who attend the weekly meetings are the ones who participate in this. (Interviewee 5)

When it comes to financial contributions to help the sick in buying medication, members tend to lag behind saying that they do not have the money. Those who usually participate get demoralized because not all participate. (Interviewee 2)

The study was in agreement with Joo-hyun (2012) who pointed out that there has been a challenge of putting words into actions where members of small christian communities have found it difficult to respond to the needs of their members. From the table above, 18 (13%) of the respondents were neutral. 31 (22%) of the respondents disagreed and 57 (40%) strongly disagreed that members buy medication for the sick. The researcher noted that evangelization was left for a few and this threatened the work of small Christian communities.

Participating in burial programmes was cited as a factor that helped small Christian communities in supporting the needy.⁴⁹ (34%) of the respondents strongly agreed and 38 (26%) agreed that members support the needy by participating in burial programmes. From the interviews, the following was noted:

When one of us has lost their loved one, we organize to visit the family after our weekly meetings on Sundays to comfort them. (Interviewee 1)

Members do meet at the home of the member who has lost a loved one on a Sunday and participate in praying the rosary and bible sharing. Apart from that, members help in funeral burial by helping in domestic chores. They also prepare to participate in liturgy on the day of burial. (Interviewee 3)

The study was in agreement with Ilunga (2021) who stated that members of small Christian communities offer nightly prayers throughout the grieving period to the family that has lost a loved one. They also participate in cooking, cleaning and welcoming the visitors. 13 (9%) of the respondents were neutral. 28 (19%) of the respondents disagreed and 19 (13%) of the respondents strongly disagreed that members participate in burial programmes. This pointed out that not all of the members are active and this reality affects the mission of the church.

Respondents strongly agreed 19 (13%) and agreed 25 (17%) that home visit for the aged was a factor that helped members of small Christian communities to support the needy. From the interviews, it was noted that:

We as members of small Christian communities have the old in our midst who are unable to attend the weekly meetings. To support them, we do visit their homes on one of the Sundays and offer prayers in their homes. This gives them joy as they feel remembered and part of the group (Interviewee 6)

When we are in our weekly meetings, we organize to visit the aged in our groups on a specific date. We help in cleaning the homestead and other house chores to support them.

(Interviewee 4)

A study by Muttai (2016) was in agreement with the statements above and pointed out that small Christian communities act as a local church that assist the elderly ,for example by helping to clean their surroundings.³⁹ (27%) of the respondents disagreed and 54 (38%) strongly disagreed that members do home visits for the aged. From the interviews, it was pointed out that:

When we organize to visit one of our senior members in the group, some members do not join us because of work, others feel like this is the wok of women to do chores. Some feel like they are wasting their time and they would rather open their businesses than participate.

(Interviewee 3)

This showed that active participation was a problem and this hindered the church mission in Tabaka Parish. Few of the respondents strongly agreed 10 (7%) and agreed 29 (20%) that social activity was a factor that helped small Christian communities in supporting the needy. From the interviews, it was stated that:

It is our obligation as Christians to help the needy but members are not able to do so. A few help in paying school fees for the needy children saying that they are also struggling to put food on the table. (Interviewee 2)

When members of small Christian communities plan for these social activities, members agree to support. But when it comes to participating in giving, only a few do so. These activities are

done during weekly meetings and you find that few members attend the weekly meetings.

(Interviewee 5)

The study was in agreement with Njoroge (2020) who maintained that small Christian communities assist the needy by donating clothes and food. Although this is done, only 14.7% members participate. This shows that a lot of programmes are put in place but implementation is poorly done thus affecting the work of the church. 40 (28%) of the respondents disagreed and 56 (39%) strongly disagreed that members of small Christian communities participate in social activities.

It was observed that active members of SCC meet in their rotational venues at members' houses. After the weekly meeting on Sunday, members do visit the sick in hospitals to pray for them for healing. If the condition of the patient is critical, they do organize for a priest come and pray for the patient and also offer the anointing of the sick. Members consoled those who had lost their loved ones. Despite these efforts, participation remains low, indicating a lack of active involvement among members.

Evangelization is not only spreading the Gospel. It also entails taking care of the physical needs of the people just like Jesus did during His ministry on Earth. When Christians are not okay in terms of having various problems that affect them, they cannot be able to understand the word of God and take it in. That is why the small Christian communities try to take care of the sick. Related to visiting the sick, Njoroge (2018) notes that Small Christian communities participate in charitable activities and this is one of the ways to show that Christians actively participate. They visit the sick at home and in hospitals. They buy drugs for those who are unable to afford drugs. They pray for them because such sick people sometimes don't have the strength to talk to God.

Attendance significantly influenced the program aimed at helping those who are ill, with men and youth often less active. The Catholic Church emphasizes the importance of active participation in fulfilling its mission, yet many members continue to lag in involvement. Many members do not attend meetings due to financial constraints, limiting their ability to contribute.

Thiongo (2019) pointed out that the church should continue to proclaim the kingdom of God by responding to the hungry and also those who are mourning so that they can encourage them to give them hope. When individuals are supported to live better lives, they tend to live longer and become more productive. All Christians are called to serve the poor, and those who are wealthy have an obligation to contribute to support those in need (Aspholm, 2017).

4.6 Dedication to Church Contribution in evangelization

This section is organized in the following ways: Catholic Church teachings on monetary contribution and factors that affect members in assisting the church financially. Mission dei theory was used to discuss the importance of dedication to church contribution in evangelization.

4.6.1 Catholic Church teachings on Monetary Contribution to the Church

The third objective was to examine the dedication to church contribution in evangelization. But first, the researcher asked the Catholic Church teachings on monetary contribution. From the in-depth interviews, the Catholic Church teachings on monetary contribution were understood as follows:

We encourage the Christians to participate in giving financially towards the church mission. That it is us Christians who can build the church. Christians should not expect money from abroad. (Interviewee 2)

The Catholic Church teaches about giving in form of sadaka during mass, giving offertory, giving 10% of one's salary and diocesan harambee to the church so as church development can take place. We encourage the Christians to give generously according to your income. The hand that gives is the hand that receives. (Interviewee 5)

The Catholic Church teaches that all gifts and possessions belong to God. Therefore, it encourages Christians to give generously to the church. (Interviewee 6)

Many respondents understood the Catholic Church teachings on monetary contribution as the aspect of giving sadaka, offertory, giving ten percent and diocesan harambee for the development of the church. It's a Christian obligation to help the church and that help cannot come from outside but from us. In Leviticus 27:30, it is stated that one-tenth of all the produce of the land, whether grain or fruit, belongs to the Lord. As Christians, we have the obligation to contribute a portion of our income to the church to support its programs, reflecting the principle outlined in Leviticus 27:30 by giving a tenth of our salaries.

Our material possessions are intended to be used for God's purpose. In Luke 6:38, it says, "Give, and it will be given to you." If we wish to receive generously, we must also give generously. The practice of giving tithes originates from biblical teachings. In Deuteronomy 14:28-29, it is noted, "At the end of every third year, bring the full tithe of your harvest to the towns and store it there, so that the Levites, foreigners, orphans, and widows among you may come and eat and be satisfied." Christians are encouraged to give according to their ability, and if someone receives more, they should give more in return. The Catholic Church has consistently encouraged its members to actively participate in financial contributions to the church. By doing so, we support the mission of the church and its vital work in the community.

4.6.2 Factors hindering members in assisting the church financially

Active participation in church contributions is essential because we, as Christians, are the church and are responsible for its support. It requires the effort of everyone, not just a few individuals.

The study findings revealed several reasons that hinder members from contributing financially to the church. Data was collected through interviews and questionnaires. The following information was recorded from the completed questionnaires:

Table 4. 5

Factors that hinder church contribution

Factors	SA	%	A	%	N	%	D	%	SD	%
1. Poverty	89	40.1	74	33.3	30	13.5	11	5.0	18	8.10
2. Hard economic times	99	44.6	89	40.1	19	8.6	4	1.80	11	4.9
3. Many monetary contributions	93	41.9	86	38.7	10	4.5	21	9.5	12	5.4
4. Lack of transparency	81	36.5	72	32.4	30	13.5	27	12.2	12	5.4
5. Ignorance	83	37.4	79	35.6	33	14.9	21	9.4	6	2.70

Source: Field data

From the table above, poverty was rated as a factor that affects church contribution. 89 (94.1%) of the respondents strongly agreed and 74 (33.3%) agreed that poverty levels affect the members' contribution in SCC weekly meetings. From the in-depth interviews, respondents said the following:

Most members are not working class and therefore they do not have a source of income. This makes them to struggle to put food on the table by doing casual jobs. So they are not able to save money for tomorrow. (Interviewee 4)

The poverty level is high due to unemployment. Christians in Tabaka do not have a cash crop that can give them any income. They avoid SCC because they know they will be required to give money for diocesan harambee and they do not have the money. (Interviewee 5)

From the interviews, the respondents pointed out that poverty significantly impacts their ability to contribute to the church. If they constantly give, they will not have money left for their basic needs like food to eat therefore opting to skip the weekly meetings so as not to contribute. Similar to the study, Njoroge (2019) pointed out that church donations are given to the church so that all the church programmes can be carried out and for the purpose of supporting those who carry out the deeds of kindness. Priests and other members of the clergy get support from the donations. This is done in small Christian communities during the weekly meetings. However, members of small Christian communities are reluctant and they do not attend so as to donate. Most of the members earn little amount of money therefore giving becomes a problem (Njoroge, 2018). However, 30 (13.5%) of the respondents were uncertain about their views on this matter. Additionally, 11 (5%) disagreed and 18 (8.1%) strongly disagreed that poverty cannot affect member contribution towards church contribution arguing that if one wanted to give, they would contribute the little they had.

Majority of the respondents strongly agreed 99 (44.6%) and agreed 89 (40.1%) that hard economic times affected the church contributions in SCC. However, 4 (1.8%) and 11 (4.9%) disagreed and strongly disagreed that hard economic times was not a barrier towards church contributions. From the interviews that were conducted, respondents argued that:

As Christians, we know that our role is to help the church and the religious leaders but, there days, members struggle giving because of the hard economic status. Some members could be

working but they do not have money left for every contribution in the church. (Interviewee 3)

Members skip the weekly meetings because they do not have the contributions with them. It is better to skip the meetings instead of having to explain that you do not have the money to give. (Interviewee 5)

The study was in agreement with other studies of Monywaywa & Oduke (2019) and Muttai (2016) who maintained that when it comes to contributions for example the diocesan funds, they are not able to pay and this makes them to stay back home. Some even fear to join small Christian communities because they are trying to avoid giving money. This makes members not to actively participate in evangelization.

Many monetary contributions was cited as a factor hindering church contributions. 93 (41.9%) strongly agreed and 86 (38.7%) agreed that many monetary contributions affected their giving in SCC. From the interviews, it was noted that:

With the high poverty levels, members do not contribute to all the programmes of the church that need money. They contribute to a few and avoid the rest. (Interviewee 1)

During the period of diocesan harambee collection, some members stop attending SCC meetings and come back after the collections are finished and the contributions have been taken to the parish priest. This affects the programmes of the church. (Interviewee 6)

The study was in agreement with Muttai (2016) who pointed out that, some small Christian community members feel like there are a lot of many monetary contributions in the parish. The country's economy is not that friendly and everything is expensive to purchase and acquire. With

time, Christians walk away from small Christian communities because their finances are limited and they are not able to give money to small Christian communities. 10 (4.5%) were unsure about this matter. 21 (9.5%) disagreed and 12 (5.4%) strongly disagreed that many monetary contributions affect member participation.

Lack of transparency was rated as a factor affecting church contributions. While 81 (36.5%) strongly agreed and 72 (32.4%) agreed that lack of transparency affects church financial contributions, 27 (12.2%) disagreed and 12 (5.4%) strongly disagreed. The respondents were interviewed on this matter and this is what they said:

As much as some members avoid attending SCC meetings, some attend and give their contributions but there is no transparency. Some leaders use part of the money for their personal gain.
(Interviewee 2)

Members feel like there is lack morale in giving because other members do not give. This has made the church programmes to lag behind. (Interviewee 3)

Respondents felt that there is lack of transparency where they feel like the finances they give are misused by their leaders. The researcher pointed out that members get demoralized because of lack of trust of their leaders.

Ignorance was rated as factor that affects church contributions. 83 (37.4%) of the respondents strongly agreed and 79 (35.6%) agreed that ignorance affects church contributions. 21(9.4%) and 6(2.7%) disagreed and strongly disagreed respectively that ignorance did not affect church contribution. From the interviews, the following was noted:

Some members do not understand the need of giving. They feel like when they give to the church, they give to the clergy. They do not understand that they are giving to the Lord.
(Interviewee 2)

Some members wait for others to contribute first. If that does not take place, they will also not give. (Interviewee 5)

Some members were hesitant to make financial contributions because they felt that doing so would waste their resources. Instead, they preferred to participate in other activities that do not involve supporting the church's programs. This mindset negatively affected overall member participation. It was also observed that, among the selected small Christian communities, participation was low, and after meetings, only a few members contributed to the diocesan harambee and charitable activities.

The early Christians sold their property and distributed the proceeds according to each person's needs (Acts 2:42-47). During the era of Christian missionaries, they not only evangelized but also addressed material needs by building schools and hospitals. Jesus Himself, while on earth, focused on the poor and, as He advanced His ministry to bring people closer to the kingdom of God, He also provided for their material needs (Luke 9:10-17). One way the church can develop is through the contributions of its members. Christians are encouraged to be self-reliant and grow, especially since we now lack missionaries who can assist in tasks like building churches.

4.7 Conclusion

The youth who are perceived to be the future church were few leaving the work of evangelization to the old. The men who are seen as leaders of the family were also recorded to be few. Members could be registered in the small Christian communities but they do not show up because of work, lack of commitment, money contributions and leadership styles.

There were various programs within small Christian communities. However, many members do not actively participate in these initiatives, citing their busy schedules as an excuse. These activities require financial contributions, but many members struggled to contribute due to poverty. This lack of participation adversely affected the mission of the church; as vulnerable individuals are not receiving adequate assistance.

Despite Catholic teachings encouraging financial contributions to the church, many members remained passive in their giving for several reasons: low income, challenging economic conditions, a multitude of monetary demands from the church, a lack of transparency from leaders regarding the use of donated funds, and general ignorance. This situation demoralizes active participants, as they often feel overwhelmed by the responsibility to support the church.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter outlines the summary, conclusion and recommendations drawn from the findings based on the research objectives. The chapter also makes suggestions for future research based on the findings of the study.

5.2 Summary of the Study Findings.

The summary of the findings was guided by the objectives of the study. The first objective was to examine the role of consistency of members to small Christian community meetings in evangelization. The study found out that the youth and men were few in small Christian communities. The youth were few because of factors like the school calendar with 80 (55.6%), technology and digital engagement 83 (57.6%), lack of interest 81 (56.3%), upbringing of individual youth 73 (50.7%), peer pressure 75 (52.1%) and job seeking 61 (42.4%). The men were few because they claim to be busy, alcoholism, lack of interest in spiritual matters and some feel that SCC are for women and children. Other factors are money contribution 97 (43%), leadership styles 94(42%), lack of commitment 85 (38%), work or business 88 (39%) and differences in socio-economic status 79 (35%). In the objective, most of the respondents did not have the knowledge of the seven steps of bible sharing and this showed the impact of not attending small Christian community meetings.

The second objective of the study was to evaluate the role of commitment to charitable activities among members of small Christian communities in evangelization. The study revealed that members engaged in caring for the sick, the poor, and the needy by praying for them 64 (44%),

visiting them in hospitals and at home 15 (10%), purchasing medication for them 13 (9%), participating in burial programs 49 (34%), home visits for the aged 19 (13%) and participating in social activities like paying school fees for the poor children 10(7%). Despite these efforts, the majority of respondents indicated that active participation remained low, primarily because these activities required both time and financial resources. The activities are typically organized during weekly meetings, and those who do not attend these meetings often miss out, resulting in limited participation.

The third objective was to establish the impact of dedication to church contributions on evangelization among members of small Christian communities. The study identified several factors that hindered financial contributions from members of Tabaka Catholic Church. These include the high poverty levels among members 89 (40%), the challenging economic state in the country 99 (44%), the numerous monetary contributions expected by the church 93 (41%), a lack of transparency from the church leaders 81 (36%), and a general ignorance 83 (37%) among Christians who believe that their contributions go solely to the clergy.

5.3 Conclusions of the Study

The study drew the following conclusions

Small Christian communities are important in the mission of the church but active participation among members was a challenge. The youth who are perceived to be the future church were few leaving the work of evangelization to the old. The men who are seen as leaders of the family were also recorded to be few. They have other interests like politics and they are not able to attend the weekly meetings because they feel like these groups are meant for the women and children. Generally, members could be registered in the small Christian communities but they do not show

up because of work, lack of commitment, money contributions and leadership styles. When leadership skills are favourable, division among members come in. With poor leadership, members will opt not to attend because they feel that they are not heard by their leaders. This affects active participation of members.

There are various programs within small Christian communities, including visiting the sick in hospitals and homes, purchasing medications for them, participating in burial programs, home visits for the aged and social activities. However, many members did not actively participate in these initiatives, citing their busy schedules as an excuse. These activities required financial contributions, but many members struggle to contribute due to poverty. Additionally, some members did not attend weekly meetings, where these activities are planned and organized. This lack of participation adversely affected the mission of the church; as vulnerable individuals are not receiving adequate assistance.

Despite Catholic teachings encouraging financial contributions to the church, many members remain passive in their giving for several reasons: low income, challenging economic conditions, a multitude of monetary demands from the church, a lack of transparency from leaders regarding the use of donated funds, and general ignorance. This situation demoralizes active participants, as they often feel overwhelmed by the responsibility to support the church. Leaders may find it difficult to guide the community effectively, as the few engaged members may not be enough to sustain the programs. Consequently, the church's initiatives may be halted.

5.4 Recommendations

The research made the following recommendations based on the study findings:

The church and SCC leaders should put a lot of emphasis on the importance of joining SCC and actively participating in evangelization. That it is the work of the male, female and the youth to participate actively in the church. They should be made aware that bible sharing is important because it's one of the ways in which God speaks to us. For the youth, the church can organize sporting activities and seminars so that they bring them closer to talk to them. Parental guidance is highly needed. Parents should bring their children in SCC weekly meetings from a young age so that as they grow, they are able to understand that small Christian communities are not only for the adults but for everybody.

Weekly meetings should be enhanced, and their importance emphasized. When members attend these meetings, they can understand from the Bible how crucial it is to help the vulnerable in society; this is our duty as Christians, not just a task for a few individuals. Responsibilities should be assigned to each member of the Small Christian Communities (SCC) to encourage commitment to attendance and to assist the poor and the sick. The clergy should make an effort to visit these groups frequently to encourage members in their mission to do God's work. It is essential for members to realize that building the church is a collective responsibility of all Christians. Active participation and commitment are needed, and it is important for Christians to budget their finances, setting aside money for church purposes.

Unlike in the past, missionaries are no longer present to support various church activities. Leaders should cultivate transparency and accountability regarding the funds contributed by members. This will build trust and instill confidence in the leadership. Additionally, Small Christian Communities

should initiate income-generating activities to provide financial assistance to the church, such as renting out tents for events. The proceeds from these activities can be used to address the parish's needs. For those unable to attend meetings, such as working-class adults, efforts should be made to keep them informed about discussions and encourage them to contribute, boosting the morale of other members.

5.4 Suggestions for further research

The study suggests that a similar study to be done in other parishes to confirm whether the situation is similar. The study can be extended to other Christian churches other than the Catholic Church. Further studies could be done to assess how leadership styles can influence evangelization in small Christian communities.

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APPENDICES

Appendix I: Questionnaires

I am Momanyi Annamaria Kemunto, a student at Kisii University taking a masters of Arts Degree in Religious studies now carrying out a research on the role of small Christian community in promoting active participation in evangelization, Tabaka parish, Kisii diocese, Kenya. Kindly, your assistance given to me through filling in the questionnaire will help in achieving the goals of the study that are intended to help the catholic church. The information is for academic purposes only.

Do not include your name anywhere on the questionnaire.

Section A: Background Information

Tick as appropriate.

Gender Male () Female ()

Age

10-19 () 20-24 () 25-34 () 35-50 () 51-70 ()

70 and above ()

Academic level

Primary () Secondary () College/university ()

SCC

Occupation

Section B: Questionnaire

Involvement of Members of Small Christian Community in evangelization.

1. On which days do you go for small Christian community meeting?

.....

2. In regular days, how many members attend small Christian community meetings?

.....

3. In your opinion, what are the reasons that hinder some members from not attending regularly?

.....

.....

4. As pertains to the role of small Christian community in evangelization what will be your take on the following

5= Strongly Agree, 4= Agree, 3= Neutral 2= Disagree, 1= Strongly Disagree

Factors	5	4	3	2	1
a) Lack of interest					
b) Money contribution					
c) Leadership styles					
d) Lack of commitment					
e) Work/ Business					
f) Differences in socio-economic status					

5. According to you, which gender attends SCC meetings more?

a) Male ()

b) Female ()

If a) or b), why do you think they do not attend?

.....
.....

6. Do you know the seven steps of bible sharing?

Yes () No ()

.....

If yes, can that help the members in helping the church in evangelization?

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

7. Do the youth attend SCC?

Yes () No ()

If so, what are some of the activities that the youth participate in small Christian community?

Activities of the Youth	Yes	No
Cleaning the church		
Reading the Bible		
Liturgical dance		
Choir Singing		

8. What are the factors that affect the youth in attending SCC weekly meetings?

Factors	5	4	3	2	1
a) School calendar					
b) Technology and digital engagement					
c) Lack of interest					
d) Upbringing of individual youth					
e) Peer pressure					
f) Job seeking					

9. What are some of the activities that help small Christian communities in supporting the sick and needy?

Factors	5	4	3	2	1
a) Pray for the sick					
b) Visit the sick					
c) Buying medication for the sick					
d) participating in burial programmes					
e) Home visits for the aged					
f) social activity					

10. How often do small Christian communities visit the sick and poor?

Weekly () twice a Month () Monthly ()

.....

10. What does the Catholic Church teach about financial assistance to the church?

.....

11. What are the factors that affect the financial contribution of members?

Factors	5	4	3	2	1
a) Poverty					
b) Hard economic times					
c) Many economic times					
d) Lack of transparency					
e) Ignorance					

Appendix II: Interview Questions for Priests

I am Momanyi Annamaria Kemunto, a student at Kisii University taking a masters of Arts Degree in Religious studies now carrying out a research on the role of small Christian community in evangelization. Kindly, your assistance given to me through filling in the questionnaire will help in achieving the goals of the study that are intended to help the catholic church. The information is for academic purposes only.

Section A: Background Information of the Key Participants

Duration in Priesthood _____

Section B: Interview Questions for Priests

1. How long have you been in Tabaka Parish?
2. What is your understanding of active participation of a SCC member in evangelization?
3. What does the Catholic Church teach about active participation in SCC?
4. How can lack of commitment of SCC members affect active participation in evangelization?
5. How often do you interact with members of small Christian communities?
6. What are the factors that affect the youth participation in SCC?

7. In your opinion, what can affect the participation of members in small Christian community?
8. What are the factors that affect men in attending small Christian communities?
9. How does SCC help the sick and poor?
10. How does leadership affect member participation in SCC?
11. What does the Catholic Church teach about financial contribution to the church?
12. What are the factors that affect members in assisting the church financially?

Appendix III: Questionnaire for Leaders

I am Momanyi Annamaria Kemunto, a student at Kisi University taking a masters of Arts Degree in Religious studies now carrying out a research on the role of small Christian community in evangelization. Kindly, your assistance given to me through filling in the questionnaire will help in achieving the goals of the study that are intended to help the catholic church. The information is for academic purposes only.

3.1 Background Information of the Key Participants

Gender

Male () female ()

Years of leadership experience_____

Age

18-30 () 31-40 () 41-55 () 56-70 () 70 and above ()

SCC _____

Occupation _____

3.2 Questionnaire Questions for Leaders

Involvement of small Christian communities in evangelization

1. What is your understanding of active participation of a SCC member in evangelization?

.....

.....

2. In your opinion, what can affect the active participation of members in small Christian community?

.....

.....

.....

3. In your opinion, what does the Catholic Church teach about active participation in evangelization?

.....

.....

.....

4. What are the factors that affect the attendance of members of SCC?

.....

.....

.....

5. What are the factors that affect youth participation in SCC?

.....

.....

.....

6. What are the programmes that assist the sick and needy in your small Christian communities?

.....

.....

.....

7. In your opinion, how can leadership affect the attendance of members in SCC?

.....

.....

.....

8. What does the Catholic Church teach about monetary contribution to the church?

.....

.....

9. What are the factors that affect members in assisting the church financially?

.....

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Appendix IV: Observation Guide for Small Christian Communities

OBJECTIVE	ACTIVITIES	OBSERVATION
1.Consistency in meetings	-Members participate in bible sharing -Men's attendance and participation -Youth attendance and participation -SCC member attendance in weekly meetings	
2.charity activities	-Visitation of the sick\ -Visitation of the poor and needy -Participation in funerals and burial -donation of clothes and food to the vulnerable.	
3.Money contribution	Financial contribution to church projects (Diocesan harambee, money for charity activities)	

Appendix V: Map of the Catholic Diocese of Kisii



Appendix VI: Research Review and Approval Letter



KISII UNIVERSITY

Phone: 020 - 2610479
Email: iserc@kisiiuniversity.ac.ke

P. O. Box 408-40200
KISII, KENYA.

INSTITUTIONAL SCIENTIFIC AND ETHICS REVIEW COMMITTEE (ISERC)

REF: KSU/ISERC/0007/6/24
TO: Momanyi Annamaria Kemunto

Date: 27/06/2024

Dear Annamaria Kemunto,

Re: ROLE OF SMALL CHRISTIAN COMMUNITIES IN PROMOTING ACTIVE PARTICIPATION IN CHURCH ACTIVITIES, TABAKA CATHOLIC PARISH, KISII DIOCESE

This is to inform you that Kisii University (KSU) ISERC has reviewed and approved your above research proposal. Your application approval number is KSU ISERC PROTOCOL No. 0007/6/24. This study is approved for implementation effective this date 27th June 2024. Please note that authorization to conduct this study will automatically expire on 27th June 2025. If you plan to continue with data collection beyond this date, please apply for continuing approval from the KSU ISERC secretariat.

This approval is subject to compliance with the following requirements;

- i. Only approved documents including (informed consents, study instruments, MTA) will be used
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by KSU ISERC.
- iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to KSU ISERC within 72 hours of notification
- iv. Any changes, anticipated or otherwise that may increase the risks or affect the safety or welfare of study participants and others or affect the integrity of the research must be reported to KSU ISERC within 72 hours
- v. Clearance for export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval should be made at least 60 days before the expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days upon completion of the study to KSU ISERC.
- viii. You are required to submit any amendments to this protocol and other information pertinent to human participation in this study to KSU ISERC for review before initiation.

Before commencing your study, you will be expected to obtain a research license from the National Commission for Science, Technology and Innovation (NACOSTI) <https://research-portal.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely,

Prof. Samson Maobe
Chairman

Institutional Scientific and Ethics Review Committee
KISII UNIVERSITY



Appendix VII: NACOSTI Research Permit

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 401681	Date of Issue: 17/July/2024
RESEARCH LICENSE	
	
This is to Certify that Miss. Annamaria Kemunto Mwangi of Kisi University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kisi on the topic: <u>ROLE OF SMALL CHRISTIAN COMMUNITIES IN PROMOTING ACTIVE PARTICIPATION IN CHURCH ACTIVITIES, TABAKA CATHOLIC PARISH, KISI DIOCESE</u>, for the period ending : 17/July/2025.	
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401681 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
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Appendix VIII: Plagiarism Report



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