

CHAPTER ONE: CHRISTIANITY

THE CHRISTIAN RELIGIOUS FAITH

- Christianity is a religious faith that believes in Jesus Christ as the lord, God Messiah and Savior to mankind, died for the sins of man.
- In the beginning, all believers of Christianity were Jews, particularly the outcasts, the poor, the marginalized elements of society.
- This group of people faced violent persecution by the Roman authorities for their alignment with Jesus Christ
- Later, Christianity started winning the allegiance of the cultured, the rich, and powerful, when it eventually became an established religion of the Roman Empire.
- In the course of four centuries, Christianity had become a dominant fact of Hellenistic culture of the Roman Emperors; more importantly identified with Alexander the Great.
- Today, Christianity is found in all corners of the globe and has many denominations the three major ones being the Protestants, the Catholics and the Orthodox Church.
- The **Christ Event**, (the death and resurrection of Jesus Christ) mark the foundation and basis of Christianity
- Jesus Christ was born of woman, in around BCE-04. According to the gospels of c and Mathew, he was born in Bethlehem, grew up in Nazareth in Galilee and was a carpenter by trade.
- Nothing much is known about Jesus beyond this until he emerged to the full light of his ministry at the age of thirty. The first move in this direction was his Baptism by John the Baptist.
- John Baptist was a leader of the Apocalyptic Messianic Movement, who was thought of by the early Christians as the forerunner of the Messiah. (Mt 3:1-11).
- Jesus was baptized, he came up from the waters and the heavens were opened. He saw the holy spirit of God descend like a dove and a lightening on him
- Jesus heard a voice from heaven say "This is my beloved son, with whom am well pleased" (Mk-1: 9-11). This was a very crucial turning point in Jesus life.

- After this, Jesus withdrew to a solitary place in the wilderness, where he fasted for 40-days and nights. For him, this was a time for meditation, preparation for the ministry ahead.
- It was after this wilderness experience that he began preaching the message of the coming of the kingdom of God.
- He chose for himself a band of 12-disciples and went with them teaching, preaching and healing. These were chosen from different social backgrounds, the poor, illiterate, fishermen, and tax collectors among others.
- Jesus popularity spread throughout the Jewish people, on the other hand earning him hostility and opposition,
- His divine powers directed Jesus to celebrate the Passover. He instituted the holy Eucharist using bread and wine, the symbols for his body and blood, signifying his upcoming death.
- Jesus in his last days visited the temple, disrupted money changers and sellers of animals for sacrifice
- Jesus had his last supper and off he went to pray in the garden of Gethsemane, where he was arrested.

CRUCIFICATION OF JESUS CHRIST

- He was taken to the high Priest and the council of elders, condemned to death; he was crucified by Roman soldiers to death.
- Given a rich burial, on the third day, Jesus was found resurrected by three women who had gone to the tomb to mourn and emblem his body. They found the tomb empty.
- Christ later started appearing to his disciples in disbelief. He conferred authority upon them to act in his name and assured them of his presence with them, hence the Kerygma.
- Today, Christians do celebrate Jesus resurrection on Easter day. It was this that marked the Christ Event. He stands out as a representative of true humanity and Christianity, particularly from his divine nature and perfection.

EARLY CHRISTIANITY

- On the Pentecost day, the apostles received the Holy Spirit inspiring them with gifts like speaking in tongues and healing
- They started moving spreading Christianity. Many got converted including one Saul (Paul) who had for long persecuted the church at around AD40.
- By AD200, the church had become firmly established and Rome had become the center of Christianity. When Constantine became Emperor of the Romans, he supported and defended Christianity in a way contributing to its rapid spread.
- Christianity became a state religion from persecution to favor. It widely spread across the world, Europe, America, Asia and Africa.
- At around AD320, (dark ages) some Christians started raising different questions to their own faith, resulting into the first ever-ecumenical council of 300 Bishops held at Nicea in AD321, called by the Roman Emperor.

- The council came up with the Nicene Creed which teaches that Jesus was begotten not made, was true God from true God, and only became man for our salvation.
- The dark ages were times when the Christian church became completely corrupt, competed with politics, and had internal competition for the Papacy with Popes making illegitimate children Bishops.
- Fundraising for the construction of St. Peters Basilica was abused through the sale of indulgences to the poor devoted people hence a divide in the Catholic Church and the reformation.
- One major figure to the reformation was a Professor of Theology at the Wittenberg University in Germany, a devoted monk, Martin Luther.
- He believed that man is saved by the grace of God and not fellow man, that the just shall live by faith, the Bible being the only guide to salvation and instituted the belief in brotherhood of all believers
- He printed 95 theses, pinned them on the door open Wittenberg University and called for a debate hence an open conflict between him and some Christians.
- Supported by some German princess, he became a spokesman of the Germany resentment against Rome and was considered a rebel to Rome.
- He called for the church reformation from within, that the Romans resented to and instead requested Luther to withdraw his controversial statements.
- Luther's insistence on his belief resulted into the break off between Roman Catholics and Protestantism. Under Luther and a colleague Calvin, Protestantism spread.
- It gave rise to the English reform which later gave rise to the Anglican Church
- It also gave rise to the Catholic reform out of the threat posed by the Protestants. Catholic leaders aimed at strengthening the catholic stand and correcting the abuses and challenges growing from Protestantism.
- Today, Christianity has many denominations, the Roman Catholic Church, Anglican Church, Protestant Church, Presbyterians, Baptists, Congregational Friends, Quakers, Methodists, Moonists and the Pentecostals.
- There is also an ecumenical movement aimed at uniting all Christians since they all use the same Bible in their teachings and beliefs, have the same creed and all have their faith in Christ.
- Success in the ecumenical drive is seen among the catholic, protestant and orthodox churches.

- **BASIC CHRISTIAN BELIEFS, TEACHINGS AND PRACTICES**

- The basic Christian beliefs, teachings and practices are in the Bible. The entire Bible canon has 66-books, 39-in the OT and 27-in the NT.
- Christians believe in the trinity, three natures of God's revelation, God the father, the son and the Holy Spirit.
- As father, God is the creator, as son, he saved mankind from sin and as spirit, God sustains the world and continues to be active in human life.
- Faith in Christ is valued. Christians are called upon to have faith in Christ and that they will be saved by faith.
- Have special ordained church leaders such as catechists and priests, who preside over church activities such as worship.
- Christians do consider sacraments as outward and visible signs of the inward and invisible grace. They are Baptism, confirmation, Holy Eucharist, Penance, extreme Unction, Ordination, Marriage and foot washing.
- There is emphasis on the golden rule, the love for God and fellowman.
- A true Christian believer is expected to be monotheistic, the belief and worship of one God, the supreme God, the creator.
- Christians perceive God's character as very holy, very good, the creator, sustainer and protector of mankind, invisible, omnipresent, omnipotent and omniscience.
- Christians are expected to marry monogamously for love and companionship and procreation.
- Christians are expected to honor the Sabbath and keep it Holy. On the Sabbath, Christians are expected to serve their lord God through preaching and worship.
- Work is highly respected by Christian. The teaching is, Christ himself was a worker and Christians are also advised to work.
- The concept of sin and punishment for sin is emphasized and Christians are called upon to follow God's Ten Commandments to avoid any sinful doing.
- Christians believe in life after death. Sinners shall go to hell after death a place of suffering, while the upright shall go to heaven, a place for God's grace
- Believe in judgment, a day when the dead will be raised to life to answer for their actions together with the living.
- Do practice prayer to the divine beings through Jesus Christ, Christians pray for the self and others.
- Laying of hands
- Do give offertory and the tithe as an appreciation of the good God has done for them. This helps to facilitate the building of the church.
- Christians have special Christian names acquired through baptism, such as Richard. These are a basis of identity in the church.
- Have special celebrations such as Christmas and Easter, when they celebrate the birth and death of Jesus Christ respectively.

- Christianity emphasizes high moral conduct among the followers. They are called upon to be models to the rest of society.
- Other virtues of Christianity are repentance, fasting during the lent period and the practice of mutual love as brothers in Christ.

CHRISTIANITY INTO EAST AFRICA

- The earliest Christian impact into East Africa was during the C16th period, being brought by the Portuguese.
- Francisco d'Almeida (1505) came and left behind 02-Franciscan Christians to say mass in Kilwa, and by 1624, 04-worshipping centers are reported to have existed in Mombasa.
- The end of Portuguese rule however came with Arab Muslim subjugation of Christianity till the C19th period when missionaries started coming into EA
- The first Christian missionary was Ludwig Krapf of the Church Missionary Society, who arrived In Zanzibar and Mombasa in 1844, settling at Rabai-Mpya.
- The period thereafter was of missionary influx into the region, the Protestants competing with the Catholics over converts.
- Different mission organizations in Europe sent representatives, the Holy Ghost Fathers, the CMS, the London Missionary society, the Mill-Hill Fathers, the Scottish Mission, the African Inland Mission and the University Mission to Central Africa.
- The earliest missionary activities were centered at the coast of East Africa, penetrating the interior from the second half of the C19th

REASONS FOR MISSIONARY INTEREST IN EAST AFRICA

- The need to spread Christianity among Africans, whom they considered pagans with their souls bound to perish in hell
- Competition for African converts among Christian denominations the Catholics, Protestants, Methodists, attracted more missionaries into East Africa
- Wanted to influence the abolition of slave trade that was causing misery and suffering among Africans, and restore human dignity, peace and stability
- They wanted to offer medical services to the Africans against tropical diseases, jiggers, malaria, and small pox.
- Some had been unemployed in Europe and came to East Africa having secured assignment and work in evangelism
- Missionaries wanted to provide western education to Africans and train reading and writing
- Wanted to bring the torch of a civilized culture among Africans, detached from the backward traditional practices
- They wanted to develop legitimate trade in the region that would replace the evil slave trade and so was their role in the development of commercial farming.

- Others came out of the appeal made by some African leaders like Kabaka Mutesa-I of Buganda, who invited Christian teachers through Stanley.
- Some missionaries were adventures and explorers. Dr. David Livingston was interested in exploration and the discovery of new places and physical features.
- Some were inspired by the desire to contain the surge for Islam in East Africa, which had already dominated North Africa,
- Some missionaries were influenced by the evangelical awakening of the C19th in Europe, the inspiration to move out and spread the gospel in other parts of the globe.
- Some were agents of European imperialism, came into East Africa to represent the colonial-political interests of their mother nations
- Some missionaries wanted to secure economic interests as regards market for European produced finished goods
- Wanted cheap raw materials from Africa, to feed manufacturing industries in their mother nations
- Some were inspired by the desire to accomplish the great works of Dr. Livingston David whom they claimed died before accomplishing his mission.
- Some came because of the social disorder that existed in Europe, the 1848- revolutions. They wanted to be in secure areas for the safety of their lives.

COASTAL CHRISTIANITY

- The first missionary arrived at the coast of East Africa in 1844, He was Ludwig Johann Krapf a German but member of the English Church Missionary Society.
- Introduced to Sultan Seyyid Said by captain Hamerton, he was given a letter of protection by the Sultan before proceeding to Mombasa, Rabai-Mpya.
- In 1846, another German Johann Rebmann joined him, with whom he moved from Mombasa to settle at Rabai-Mpya some 30km from Mombasa.
- Between 1848 and 1849, he paid three visits to Chagga country, carrying out missionary journeys.
- In 1849, the two Germans were joined by J.J Erhardt and Johann Wagner at Rabai-Mpya. Unfortunately, Wagner died of malaria fever shortly after his arrival.
- These missionaries took to adventure among different coastal African communities such as the Galla, Akamba, Chagga and Usambara people.
- Five major mission organizations rank pioneers in establishing missionary service at the East African coast.
- First were missionaries of the Church Missionary Society, one that laid the foundation for a line of missionary stations, a chain of Christian forts
- Second was the University Mission to Central Africa. By 1865, they were already well established at Zanzibar, starting the first center for freed slaves at Mbweni.
- Third was the society of the Holy Ghost Fathers together with the Sacred Heartsisters. First landing in Zanzibar around 1863, established their headquarters at Bagamoyo by 1868.

- The other two mission groups were the United Methodists who established themselves at Ribe in 1876
- The London Missionary Society, which served the coastal people quite briefly to move to Northern Rhodesia

THE C19TH MISSIONARY SERVICE AT THE COAST

- The CMS were at Rabai-Mpya, the UMCA at Zanzibar, Tanga and Ruvuma River, the United Methodists at Ribe and the LMS Lake Tanganyika, The White Fathers and the Holy Ghost Fathers were at Zanzibar, and Bagamoyo.
- They introduced high value goods and services. Digging sticks were replaced by iron hoes, houses became more permanent and comfortable, clothing plentiful.
- They developed African commercial agriculture in cotton, coffee, which equipped coastal Africans with a source of income for a better life.
- Helped in the development of legitimate trade, partly through the development of commercial agriculture, whose produce was primarily for sale
- Helped in abolishing slave trade and slavery/, through the establishment of slaves' settlement camps such as the Bagamoyo settlement
- Contributed to linguistic study with Krapf publishing the first Swahili dictionary together with a translation of part of the Bible
- Spread Christianity among coastal communities the Galla, Chagga, Akamba, converting some and as such helping "save their souls from perishing in hell".
- They developed formal education establishing schools. Krapf started a School at Rabai-mpya in 1862 and Minor Seminary was started at Bagamoyo in 1869.
- Developed health centers with two major hospitals established by the Catholics at Bagamoyo, in a way saving Africans from the deadly tropical diseases.
- Contributed to coastal urbanization, transforming the areas where they settled as educational health and even administrative centers.
- Provided employment to Africans as catechists and priests, which earned them some income for an improved welfare
- Contributed to the civilization of coastal people who gradually abandoned backward African cultural practices
- Promoted the dignity of women through preaching equality and providing women with education and employment
- **CHALLENGES FACED BY CHRISTIAN MISSIONARIES IN EAST AFRICA**
- Inadequate finances to facilitate their work of evangelism, the offer of education and health services
- Missionaries faced hostility from some African communities like the Akamba and Nandi. The Yao chased missionaries from their country
- The unhealthy competition and rivalry between themselves, the Catholics and the Protestants especially over converts

- Hostility and raids mounted by the Arab slave dealers on the missionary settlements, such as RabaiMpya
- The hostile tropical! climatic conditions of East Africa, heavy rains and sometimes very hot temperatures were a threat to missionary health and lives
- Threat of tropical diseases like malaria that claimed the lives of many such as wife to Ludwig Krapf
- Threat of wild animals especially lions and leopards in the thick interior, and the Tsavo area
- The un-penetrable interior due to the very poor transport and communication means, hindered missionary evangelical movements
- Missionaries were too few in number to easily cause impact on the vast East African region,
- They suffered a language barrier problem since they did not know African languages. This limited communication between Africans and missionaries
- Islam had spread especially at the coast of East Africa and missionaries found it difficult to convert Muslims to Christianity
- Rivalry and conflict between the missionaries themselves in East Africa such as the wafransa - wangleza wars in Buganda
- Theft by robbers and their potters who could steal their property, leavingmissionaries without facilities for use
- Accommodation challenges especially in areas new to them
- Were sometimes mistaken for slave dealers by Africans in a way rejected and limbed in their work
- Delayed supplies from home in terms of food and medicine made work and life difficult for missionaries in East Africa
- The strong deep rooted African culture was quite difficult weakening for the spread of the church

- **PROBLEMS FACED BY THE CHURCH/CHURCH LEADERS TODAY**

- Poverty among church members which limits contributions to the church undermining church growth and development
- Political instability and insecurity such as the Lord's Resistance Army rebel activities in northern Uganda which disrupted church work
- Political interference and limitation of church work. President Museveni instructed church leaders to stop comments on the politics of Uganda
- Diseases such as HIV and AIDS, which have claimed church members and some leaders disrupting church services
- Natural disasters such as landslides in Bududa-Elgon areas which destroyed homesteads, churches and led to loss of lives of Christians
- Embezzlement and misuse of church funds by church leaders common among the Pentecostal churches, which limits church developments

- Conflicts and rivalry among churches, common among the Pentecostal churches which taints the image of the church
- Misunderstandings among church leaders over leadership positions and other issues, which disrupts church work, the case of Anglican Kigezi diocese
- Divisions among church members undermines harmony and team work for the development of the church
- Inadequate church funds which limits the ability of the church to provide certain vital services to the masses
- Weak faith and backsliding among church members which undermines growth of church congregation
- Some people have remained attached to the traditional cultural beliefs and practices such as polygamy which they bring into the church

• **METHODS EMPLOYED BY MISSIONARIES TO SPREAD THE CHURCH**

- Engaged in the preaching and teaching Christianity to Africans
- Carried out missionary journeys into the interior of East Africa
- Employed some African converts to spread the church to fellow Africans, deployed Bombay Africans to spread the church
- Built churches that served as worship and evangelical centers
- Established mission stations that served as homes for missionaries and evangelical centers
- Established ex-slaves settlement centers where ex-slaves were converted to Christianity
- Preached against slave trading activities in East Africa winning over the faith of Africans into the church
- Condemned some African cultural practices paving way for the spread of the church
- Preached against Islam clearing way for the spread of Christianity
- Provided employment opportunities to some Africans which attracted many into the church
- Provided western education to African converts attracting others into the church
- Provided western health services to Africans which attracted some to the church
- Translated the scriptures into local languages for easy Bible study
- Leant some local languages for the easy spread of the church among Africans
- Befriended some African leaders easing their activities in such areas
- Built roads in some areas enabling them reach out to more Africans with the Christian gospel
- Engaged in religious wars in Buganda to have their faith spread among Africans
- Developed cash crop agriculture among Africans winning over some into the church
- Developed legitimate trade among Africans winning their faith into Christianity

HOW IS THE CHURCH SPREAD TODAY

- Through church members conducting missionary journeys spreading the gospel, common in the Pentecostal churches

- Conducting church worship especially on the Sabbath when Christians are taught and reminded of their obligations
- Conducting bible study lessons among Christians common among the Pentecostal churches
- Building of churches and other worship centers, which serve as places of evangelization
- Organizing evangelical crusades and seminars through which the gospel is spread, faith renewed and strengthened
- Performing miracles of healing, strong among the Pentecostal and charismatic churches, which attract huge following
- Extending charity to the needy such as orphans who are taken care of, winning them to the church
- Offer of education by churches including scholarships to the needy, where religious education and training is conducted
- Offer of health services by the church including specialized care in eyes and sight, gynecology, which win Christians into the church
- Through Sunday schools where young ones are taught about Christianity and converted into the church
- Through Christian music and drama, such as songs of Judith Babirye, which teach Christianity and strengthen faith
- Honoring and celebrating Christian festive days of Christmas and Easter, when Christians renew faith and the gospel is spread further
- Organizing and conducting national prayers such as New Year prayers at Nambole when faith for Christians is strengthened and the gospel spread
- Honoring and celebrating the Uganda Martyrs day, 3rd of June, when the gospel is spread, Christians unite and faith is renewed
- Conducting holy sacraments such as Baptism and Confirmation, which affirm new members into the church as followers of Christ

DR. JOHANN LUDWIG KRAPF

- **Johann Ludwig Krapf**(1810 - 1881) was a German missionary in East Africa, as well as an explorer, linguist, and traveler.
- Krapf played an important role in exploring East Africa with Johannes Rebmann.
- They were the first Europeans to see Mount Kenya and Kilimanjaro. Krapf also played a key role in exploring the East African coastline.
- **EARLY LIFE**
- Krapf was born into a Lutheran family of farmers in southwest Germany. From his school days onward he developed his gift for languages. He initially studied Latin, Greek, French and Italian. More languages were to follow throughout his life.
- After finishing school he joined the Base! Mission Seminary at age 17 but discontinued his studies as he had doubts about his missionary vocation.

- He read theology and graduated in 1834. While working as an assistant village pastor, he met a Basel missionary who encouraged him to resume his missionary vocation.
- In 1836 he was invited by the Anglican Church Missionary Society (CMS) to join their work in Ethiopia. Basel Mission seconded him to the Anglicans and from 1837-1842 he worked in this ancient Christian land.
- Krapf later left Ethiopia and centered his interest on the Oromo - the Galla, people of southern Ethiopia who then were largely traditional believers. He learned their language and started translating parts of the New Testament into it.
- While 1842 saw Krapf receive a doctorate from Tübingen University for his research into the Ethiopian languages, it also witnessed the expulsion of all Western missionaries from Ethiopia, which ended his work there.
- Krapf spent some time in Alexandria, Egypt, where he married. From there he set off for East Africa hoping to reach the Oromo from what is now the Kenyan coast.
- Most of the East African coastline was then part of the Zanzibar sultanate. Sultan Seyyid Said gave him a permit to start a missionary station at the coastal city of Mombasa.
- Krapf started again by learning the languages of the local Mijikenda people and also Swahili.
- Soon after arrival in Mombasa his wife and young daughter died from malaria. Krapf moved to the higher grounds of Rabai on the coastal hills and started his station New Rabai.
- Here he wrote the first dictionary and grammar of the Swahili language. He also started studying other African languages, drafting dictionaries and
- Translating sections of the Bible, he went on to translate the New Testament, as well as the Book of Common Prayer.
- However, most of this was unpublished, though it was later used in revising a translation in a more southern version of Swahili.
- In 1846 he was joined by Johannes Rebmann, another southwest German Lutheran who was in the service of the CMS.
- Krapf and Rebmann set off to explore the interior of East Africa and they were the first Europeans to see the snowcapped mountains of Kilimanjaro and Mount Kenya.
- They sent reports about them to Europe which were ridiculed by the experts.
- Krapf's deteriorating health forced him to return to Germany in 1853.
- The Anglican Church of Kenya counts him as its founding father.
- Linguists have been drawing on his works as he studied languages as diverse as Oromo (Galla), Swahili, Kamba, Mijikenda and Massai.
- His house at New Rabai is now part of Museums of Kenya. The building of the German Embassy at Nairobi is called "Ludwig-Krapf-House".
- **KRAPF AND THE SPREAD OF THE CHURCH IN EAST AFRICA**
- He was the first European Christian missionary to volunteer service into East Africa,
- He aroused missionary business in East African, Representing the CMS, there were at least five mission societies at the coast by the end of the century.

- Krapf established friendship ties with the coastal Muslim Arabs such as Sultan Seyyid Said in a way laying foundation for the spread of the gospel.
- He established friendly relations with some African communities such as the Galla people in a way opening up East Africa to European missionary enterprise.
- Krapf opened the first mission station in East Africa at Rabai-Mpya in 1846 with Johann Rebmann, which served as the earliest center for missionary enterprise.
- He eased tension between the British and Germans in East Africa by working with the British founded missionary organization when he was a German
- He built the first school at the coast, Rabai-Mpya where Africans were trained in literacy and civilization as well as Bible study. This was a conversion center.
- Krapf translated the dictionary and part of the New Testament into Kiswahili. This made the spread of the church easier since it overcame language barrier.
- He preached and converted followers into the church, at Rabai-Mpya, among the Galla and the Chagga.
- At Rabai-Mpya, Krapf trained some Africans in Bible interpretation as catechists and priests, who were later employed in the further spread of the church
- Krapf preached against slave trade and slavery, discouraging it and attracting Africans into the church.
- Krapf was an explorer who visited the Chagga, Usambara, and Galla countries, reporting of their value and attracting other missionary groups into East African.
- Activities of Krapf contributed to the transformation of some coastal areas such as Rabai-Mpya and Ribe, serving as centers of evangelism.
- Krapf offered service, well responding to Christ's command, "Go into all the world and preach the gospel to every creature"-mark 16:15. God bless Krapf.
- **CHALLENGES TO KRAPFS' MINISTRY**
- In 1853, he was hit by ill health caused by the poor climatic conditions that made him abandon work for some time back to Europe for treatment.
- He faced resentment by some African communities such as the Akamba people who even plotted to have him killed, only to learn of the move that he escaped.
- Unscrupulous people could rob him of his belongings like food and medicine, as was the case when he was in Akamba land leaving him on trouble.
- Krapf was weak at winning followers largely because of his ascetic gospel and life of self-denial and indifference to all worldly enjoyments.
- Rabai-Mpya, Krapf was puzzled by the untimely death of his wife an issue that put him into worries and fear.
- He also kept losing his beloved colleagues in service such as Johann Wagner who died at Rabai-Mpya. This reduced on the manpower, slowing progress.
- Krapf arrived in East Africa when slave trading was rampant. This denied him security and ample time for missionary service.

- Experienced language barrier and had to spare time first studying some African languages a factor that delayed his service
- Krapf feared conflicting with Arab Muslims in his service, and presented the Christian church with reservations and compromise, causing slow progress.
- Penetrating the interior of East Africa was threatening to Krapf, because of the wild animals like lions in Akamba country, letting him confined to a few areas.
- There was poorly developed means of transport and communications at the time, a factor that hindered his movements and adventures into the interior.
- Krapf faced the challenge of implanting Christianity on the strong African traditional cultural beliefs and practices.
- According to one British council visiting Rabai in 1864, found only 06-Baptised converts and another 06-under instruction.
- **JOHANNES REBMANN**
- Johannes Rebmann (January 16, 1820-October 4, 1876) was a German missionary and explorer
- Was among the first Europeans, along with Johann Ludwig Krapf, to enter Africa from the Indian Ocean coast
- His work had effects on future expeditions by Europeans, including Sir Richard Burton, John Speke, and David Livingstone.
- After losing most of his eyesight and entering into a brief marriage, he died of pneumonia.
- **EARLY LIFE**
- Rebmann was born on January 16, 1820 in Germany. From his early age, he aspired to be a "preacher and canvasser of the gospel".
- Later, when Rebmann became a young man, he chose to devote himself to being a missionary, and was trained in Basel.
- Rebmann traveled to East Africa in 1846 where he worked in areas around Kenya.
- In addition, he is also credited for being the first European to find Kilimanjaro in 1848.
- His work was hard, and had much trouble convincing tribal chiefs to let him speak to the people.
- An extract from Rebmann,s diary as taken from the Bible (Psalm: 51, 12) reflects his faith: "Restore to me joy of your salvation and grant me a willing spirit, to sustain me."
- Rebmann stayed in Africa for almost thirty consecutive years. He kept to a policy that, in order to truly have an impact on the African people, much patience was needed.
- As well as visiting Kilimanjaro, Rebmann visited other areas of Africa, including the African Great Lakes and Mount Meru.
- During his time in Africa, after his expeditions to Kilimanjaro and around the Great lakes, he learned to speak several native languages
- He as well wrote a dictionary in the Swahili language, contributing to linguistic study.

- Having almost lost his eyesight for unknown reasons, Rebmann went back to Europe in September 1875. He returned to Germany for the first time in 29 years
- On October 4, 1876, Rebmann died of pneumonia. Encrypted on Rebmann's tombstone in the cemetery are the words "Saved in Jesus' Arms".
- The legacy that he left behind is preserved by the Johannes Rebmann Foundation, a religious society devoted to Rebmann and his memory.
- Rebmann's work in Africa, both as a missionary and as an explorer, allowed other Europeans to follow in his footsteps.

• **REBMANN AND THE SPREAD OF THE CHURCH**

- He was a Christian teacher and preacher, who taught Christianity to Africans converting them into the church
- Conducted missionary journeys to Kilimanjaro areas and the Meru, teaching Christianity
- Was an explorer who exposed the interior of East Africa attracting other missionaries such as Sir Richard Burton and David Livingstone
- Worked and supported Krapf in the evangelical business at RabaiMpya. The two were the first missionaries to the coast of East Africa
- Senzed in Bible translation into Kiswahili, enabling coastal Africans red and understand the word of God
- Wrote a Swahili dictionary aiding linguistic study for easy communication and spread of the gospel
- Was a friendly missionary who easily related with Africans, whom he taught Christianity
- Condemned slave trading and slavery in East Africa in a way attracting Africans into the church
- Preached against some backward African cultures, softening Africans into the church
- Helped in ex-slaves rehabilitation at RabaiMpya and Frere town, who were converted into Christianity
- Worked with Bombay Africans in the spread of the church at RabaiMpya and Frere town
- Learnt some African languages that enabled him reach out to some Africans with the Christian gospel
- Like Krapf, Rebman experienced challenges of language barrier, being overworked, tropical diseases, hostile African communities, strong African culture and the works of Arabs and slave trade dealers at the coast among others

• **MISSIONARIES AND SLAVE TRADE IN EAST AFRICA**

- Slave trade was one that involved the buying and selling of human beings as commodities, largely dominant during the C19th period when African labor was needed to serve in European plantations, mines and homes.
- The coming of missionaries in East Africa coincided with this un-Godly and evil booming trade in the region

- Missionaries criticized and condemned, putting pressure on their mother Nations to bring it to an end
- **PROBLEMS FACED BY AFRICANS DURING SLAVE RAIDING AND**
- **SLAVERY**
- There was loss of lives especially for those with health problems, those burnt in their houses and out of fatigue.
- There was destruction of property through the burning of houses and surrounding bush and gardens to provide light and get those hiding.
- The burning of people's gardens, abandonment of shambas and the sell of able bodied young ones into slavery caused famine and starvation.
- The captured went through hard life of weeping on their way to the coast, at times chained to move whether healthy or not.
- They were loaded with other trade items on their heads on their way to the coast a factor that served to weaken them the more.
- The African natural family setting was destabilized with husbands fleeing their homes and mothers abandoning their children for safety of their lives.
- The trade caused emergence of orphans who suffered as they lacked elders to cater for their well-being.
- Family and clan instability caused a decline in the African cultural beliefs and practices and must have resulted into wrongful intermarriages.
- It exposed the enslaved Africans to unfair labor exploitation, very poorly paid and even at times not. They were hardly treated as human beings.
- **PROBLEMS FACED BY EX- SLAVES**
- Ex-slaves were Africans who had come out of slavery. Some had escaped from their masters; others had been chased away while some had been bought from slave markets by the missionaries
- African ex-slaves were faced with challenges. Slave raiding had destroyed their homesteads and as such lacked where to go and begin a new life.
- Lacked what to feed on due to food shortage at the coast and in the interior, continued starving
- The continued slave raiding in the interior of East Africa denied them room to return back into their native places for fear of being recaptured.
- Some freed slaves were still too young to establish independent homes in the natural family setting and African social life.
- Psychologically, freed slaves did not consider themselves free, since they were still vulnerable to recapture by the slave raiders.
- They usually considered themselves as social misfits in society, given the humiliation they had gone through such as being stripped naked.

- They had lost hope and any positive spirit in life. Though living, many of them had retired from normal personal socio-economic development.
- Loss of contacts with their own fellow family members, friends and relatives, a factor that kept them in psychological torture
- Could hardly acquire land for settlement and begin a new life altogether. In any case, they feared retreating back to their native lands for fear of being recaptured.
- Some had developed un-usual health problems yet it was not easy to come by any meaningful treatment. Such survived at God's mercy.
- Many could not tress the interior, particularly as regards their native homes while at the coast.
- Some ended up dying due to the hard life passed through, a factor that frustrated those still alive.
- Suffered from sex starvation and the lack of intimate heterosexual partners
- There was dire need for help to these poor suffering Africans. Thanks to missionaries for their effort towards this necessity.
- **THE RESETTLEMENT AND REHABILITATION OF EX-SLAVES**
- The activity of resettling ex-slaves from slavery was first started by the C.M.S. As early as 1855, they started an ex-slaves rehabilitation center at Sharanpur - Bombay in India.
- Later similar work was started by the Church Missionary Society in Mauritius, ad by the Holy Ghost fathers, on the island of Reunion.
- These were largely for ex-slaves rescued by British Naval cruisers patrolling the Indian Ocean. Some rescued ex-slaves were landed at Bombay, other Mauritius and a few in Reunion.
- In East Africa, work started in the early years of 1860's when different missions started settling in the area.
- The French - Catholics in 1868, opened up the earliest major slaves' rehabilitation center at Bagamoyo
- In 1863, the Holy Ghost fathers took over the building work, setting up a hospital for Europeans, a clinic for Africans, a pharmacy and workshops, with a school for children bought in the slave-market.
- By 1866, 110 - orphans were being educated by missionaries in the camp and all had been bought from the market with a young boy costing 25-franks and a young girl forty.
- The UMCA started work in 1864 in Zanzibar under Bishop Tozer. He trained ex-slaves in catechism and clergymen, and taught a trade for independent life.
- The C.M.S, who had for long operated from Sharampur - Bombay and Mauritius, started service in East Africa in 1875, at Free-town.
- **THE UNIVERSITIES MISSION TO CENTRAL AFRICA (UMCA)**
- It started work in Zanzibar in 1864, under the leadership of Bishop Tozer.

- From Zanzibar, they spread out of the town and took up a new responsibility at **Mbweni**, South of Zanzibar. This became their first major center for freed slaves.
- In 1867, they started their first station on mainland Tanzania at **Magila**, near Tanga. Here they opened up mission stations, with schools and hospitals.
- In 1875, they went further a field and explored the areas around the Ruvuma River at **Masasi**. Dr-Steere led a number of freed slaves from Mbweni and settled them in this place, Yao land.
- **THE SOCIETY OF THE HOLY GHOST (BAGAMOYO CAMP)**
- Starting work in 1862 in Zanzibar, Catholics only intended to use Zanzibar as a depot. They preferred settling outside Zanzibar, a more free area.
- They established their Headquarters and ex-slaves rehabilitation center at Bagamoyo in 1868.
- Ex-slaves in Zanzibar were moved to this, a land that was given to the Catholics by Sultan-Bargash to facilitate Agricultural training for the Orphans.
- The land consisted of 80 acres, managed by 04 - priests, 08 - lay brothers and 12 - sisters.
- On the settlement were workshops, elementary schools, a junior college a training Seminary training priests, and a "Novitiate", a training African Sisters
- By 1868, the freed slaves numbered 324, of whom 251- were children. They were grouped into three according to intellectual ability.
- One group received academic education, the second was taught a skilled trade and the third did manual work only.
- Life was severely disciplined; each one did his share of work on the Mission farm and everyone an hour each day in prayer and study of catechism.
- When the Young people reached marriage age, they were married off and settled in Christian villages, under the charge of a missionary.
- Each family had an individual plot to produce for self-reliance, but also worked on the farm.
- Sir Bartle Frere regarded the system as highly commendable and recommended it to the CMS in any attempt to civilize and evangelize Africa.
- Catholics welcomed as many slaves as the British could send. With the subsidy paid by the British and the supporting nature of the orphanages, they could do quite well.
- Looking at the orphans as prospective Christians and the backbone of the future church new settlements flourished.
- From Bagamoyo Christian villages were established at Mhonda - 1877, Mandera - 1880, Morogoro - 1883, Tumuguo - 1884, and Kondoia - 1885.
- The former orphans had now spread out some 150km from their original home in Bagamoyo.
- **THE REHABILITATION OF EX-SLAVES AT THE BAGAMOYO SETTLEMENT**
- At the settlement, ex-slaves were resettled at the camp founding new homes under the whites.
- They were provided with food, and this saved them from hunger, starvation and possible death.

- Were provided for with accommodation at the settlement, saving them the danger of sleeping in bush and being recaptured
- Were counseled and their minds refigured with hope and spirit in life. This helped them accept themselves, and begin new hopeful life.
- The provision of dressing was the other charitable way the Catholics brought back ex-slaves to human dignity. Such brought joy and happiness to Africans.
- They were provided for with western medicine to combat the tropical diseases, Malaria and dysentery, which were a threat at the camp.
- Were taught Christianity with Christian villages established to act as Christian centers. Each day, one had to spend an hour in prayer, Bible and catechism study.
- Preparing them for the future, people were trained to work on the mission farm, which gave freed slaves the chance to live a successful agricultural life.
- Some were given Academic' education in literacy, also well prepared for the future. These became catechists, priests, and evangelists.
- Some were trained a practical skill such as carpentry, Brick making, Building, done in workshops. These were enabled cater for themselves in life.
- They were trained civilization; abandon the African superstition's, entering the fold of the church, Christianity that actually set them free.
- Orphans acquired new parents, the white Catholics, who tendered for them in a more natural way
- They were allowed to interact for an hour every day. This enabled them share their heritage and experiences, love, accept each other, and live as comrades.
- Adults were married off in the Christian monogamous marriage practice, and settled in Christian villages, to stay in love and companionship.
- The settlement offered land to the growing mature people. This assurance for land set them free of any worries enabling them live a happy life.
- Bagamoyo settlement was a model slave's rehabilitation center that set precedent for the rise of other centers like Frere town settlement by the CMS.
- **CHALLENGES AT BAGAMOYO SETTLEMENT**
- Catholics suffered a land raw with the local people who claimed the area. The church had to compensate them as a way of resolving the conflict.
- It was expensive to maintain ex-slaves, 05- pounds was needed to pay for the training that would make a man self-supporting.
- In the 1870's the mission faced severe financial problems which made work difficult for the missionaries
- Disease threat especially Malaria and Dysentery greatly incapacitated the settlement. By 1877, 12 missionaries had died out of disease.
- Then was manpower gap, since whites disliked working in Africa. At the start, only 04 priests 08 - lay brothers and 12 sisters worked at the settlement.

- Insecurity was a menace caused by Arab raids and activities at the cost. This resulted into fear among whites to work at the camp
- Language barrier was a challenge, largely caused by the indiscriminate settlement of ex-slave who lacked knowledge of the Swahili language.
- Work at the settlement with time became too bound up with material things, limiting individual attention and commitment to Christ.
- It should however be noted that amidst challenges, great service was rendered at the settlement in the rehabilitation of Africans, the Freed slaves.
- **THE CHURCH MISSIONARY SOCIETY fC.M.SJ**
- The CMS service against slave trade started in Bombay as early as 1855 rehabilitating African ex-slaves from East Africa
- When the UMCA and the Holy Ghost societies took up the burden in East Africa at the coast, the Protestants were henceforth challenged to do the same.
- According to Sir Bartle Frere; *I can recommend no change in the arrangement; I would recommend it to be followed in any attempt to civilize and evangelize Africa.* He wrote about the service at Bagamoyo while challenging the CMS to establish one.
- Out of Sir Bartle Frere's pressure, the CMS established a slave's rehabilitation camp in 1875, named after the initiator, hence Frere- town at Kasauni.
- The C.M.S worked with the Bombay Africans from Bombay Sharampur at this station, including David George, Ismael Semler and William Jones
- By the end of 1875, there were around 300 ex-slaves at Frere town a figure that tremendously rose.
- At Frere town, similar services as those rendered at the Bagamayo settlement were offered
- Frere-town became the largest settlement and from there, foundations were laid for future missionary work among the Giriama, Nyika, and Taita.
- Major challenges however included conflict between missionaries and Arabs, rule by decree, denial of the actual food ration, imprisoning of ex-slaves, poor relationship between missions the Bombay Africans, language barrier, diseases among others.
- **WHY MISSIONARIES ESTABLISHED SLAVES REHABILITATION CAMPS**
- **IN EAST AFRICA**
- Philanthropic, economic and political factors have been raised to explain the above mission enterprise in East Africa. They include:
- The need to join Britain in the struggle against slave trade and slavery in East Africa, with all the misery and suffering it caused on Africans.
- The need to resettle ex-slaves, since they lacked a clear destination after being freed, and moving back inland would only expose them to recapture.
- The need to rehabilitate ex-slaves in such camps, where ex-slaves would be counseled, guided, fed, nursed, and generally prepared for the future

- The need by missionaries to develop legitimate trade, one of the reasons for cash crop agricultural development in these camps; in cotton and coffee
- The need to facilitate the spread Christianity through the camps/settlements, where it was easier and cheaper to convert the settled ex-slaves
- There was need to bring Converted Africans in a Christian lifestyle. They were watched to pray, study the bible, catechism, and live as God fearing people.
- The need to hide their imperial designs and present themselves as humanitarians to remain acceptable to majority Africans
- Activities of the Catholics in Zanzibar and Bagamoyo inspired other societies to establish ex-slaves camps and so were the UMCA at Mbweni and at Kisauni.
- Competition over converts among different denominations partly explains the trend; a move to out compete each other in the African Christian following.
- Missionary desire to out compete Islam in east Africa, partly through stopping slave trade and slavery, but also through the spread of Christianity
- These camps were designed to overcome manpower gap, the transport problems inland etc. In these settlements many people could be attended to at a time.
- Economic motives included the need to exploit the Africans labor on the farms established in the settlements, particularly those producing cash crops for export.
- The need to have cheaply produced raw materials, cotton and coffee grown on the settlement that was needed in Europe to feed manufacturing industries
- The need to secure ready market for goods produced in Europe. Ex-slaves used the little income got from the sale of cash crops to buy western goods.
- The need to easily spread western civilization through the offer of western education to the settled ex-slaves and break African cultures
- The political imperial motive to colonize African minds to accept anything European including colonialism,

EX-SLAVES CENTERS AND THE EVANGELIZATION OF EAST AFRICA

- In the settlements, everything possible was done to ensure people turned to Christianity
- The centers were religiously founded, on either Catholic or protestant foundation, and therefore ex-slaves lived a Christian lifestyle.
- Christian believers of the respective denomination administered the camps and often ensured their religious viewpoint was put across
- Worship centers, churches were erected in these centers, where inmates were required to go and attend church services.
- The Freed-slaves were to access missionary educational, health and other charity services only when one had accepted Jesus Christ
- Every inmate was by law required to be baptized to Christianity as a qualification to fit in the camps.

- People were required to go for prayer every day. This was important in committing them to Christ.
- Religious schools, seminaries and Novitiates were built to train African Catechists, Priest and sisters out of the freed slaves.
- Bible study lessons were conducted and encouraged among Africans to enrich them with Bible knowledge.
- Some freed Africans were made Leaders in the church, challenged to reach out Christ's gospel to fellow Africans in the camps.
- Inmates were challenged to adopt Christian marriage practices of monogamy based on love and companionship
- Christians were provided with land and houses built at the camps for independent living to encourage more into the Christian faith.
- Once at the camp, then one was supposed to stay in the Christian villages created, and thus live a Christian life. Christianity in that way was unavoidable.

CHRISTIAN SUCCESS IN THE CAMPS

- Catholics were at the Bagamoyo settlement and Anglicans at Frere-town settlement
- There was the emergence of Christian villages, Morogoro, Mhonda and Kondoa, areas for Christians only
- People lived a life of prayer - everyday. At Bagamoyo, one hour of prayer everyday was compulsory.
- Christian worship was developed among the ex-slaves, with love for Christian Music, dance and drama.
- The belief in Jesus Christ as the Lord, God, Messiah and Savior, with the belief in resurrection of Christ
- They adopted Christian Baptism for both the adults and the young ones they produced at the camp
- Africans abandoned the African Initiation rites of circumcision, clitoridectomy by some people who culturally practiced this.
- Adopted Christian marriage systems of monogamy, based on Love Company and for procreation
- Africans often visited churches for prayers, thanksgiving to God and fellowship among others
- They took up Monotheism abandoning polytheism. They turned to the one supreme creator, God.
- Some Africans became church leaders after undergoing seminary education hence African Priests, Reverends.
- Some developed a life of Bible study and interpretation to live a real Christian holy life required of them.

- Some developed a life of self-sacrifice and the denouncing of materialism which breeds, jealousy and hatred. They offered themselves to God for everything.
- **HOW MORALS WERE IMPARTED INTO EX-SLAVES**
- Ex-slaves were converted into the Christian faith and called upon to live according to Christian norms
- They underwent Bible study lessons to equip them with the virtues of Christian moral life
- Ex-slaves were subjected to moral lessons and instructions in the camps that constantly reminded them of their moral obligations
- Adults were required to enter marriage relations to avoid temptations of sexual immorality
- Missionaries administered punishments to those who went against the Christian moral values in a way discouraging such vices
- They encouraged daily prayers, ones that constantly renewed the faith of the ex- slaves for moral living
- Missionaries could ex-communicate those ex-slaves whose conduct was unbearable, teaching others a lesson to lead morally acceptable lives
- Ex-slaves were kept busy in the gardens and technical schools in a way avoiding the life at the camps
- Some ex-slaves were provided with employment opportunities that earned them income for survival, reducing the temptation for theft
- Ex-slaves were encouraged to lead repentant lives through which their faith was always renewed for moral uprightness
- Counseling services were extended to the ex-slaves at the camps to help those with psycho-social challenges adjust to acceptable moral standards
- The young were given foster parents who were charged with their moral upbringing
- Ex-slaves were allowed establish own homes at the camps that reduced on the congestion in the dormitories for easy discipline management
- Local leaders were appointed amongst the ex-slaves and charged with the moral conduct of the others at the camps
- **Qn. How are moral values imparted among Christians today?**
- **WEAKNESS OF EX-SLAVES SETTLEMENTS IN THE REHABILITATION OF**
- **THE AFRICANS**
- They were institutions of divisionism on the African race, the ex slaves and other Africans.
- Were centers of cultural imperialism, eroding Africans cultures in favor of Europeanism styles
- Africans were at times mistreated basing on race, thinly fed with small food rations
- Simple misconduct was rewarded with heavy punishments of imprisonment and whipping, a factor that disappointed ex-slaves to imagine they were still slaves.
- Their labor was directly and indirectly exploited, especially on the mission farms that produced among others cash crops for export.

- Ex-slaves were overworked on the farms and camps which weakened them and caused them conflict with the missionaries
- Africans in the camps were markets for the European produced goods and services, the medicine, educational scholastics, among others, exploiting their low-income earnings. .
- They were used produce raw materials for European industries, the cash crops grown and produced by Africans were for export
- They were used to fulfill the European imperial designs of colonial rule to colonize African minds to accept anything European and so was the flag following the cross.
- Congestion at the camps resulted into poor hygiene and outbreak of diseases such as dysentery that caused loss of lives
- Life at the camps was too strict and bound that ex-slaves sometimes found themselves in another form and state of slavery under the missionaries
- **SLAVE-TRADE AND THE SPREAD OF CHRISTIANITY**
- Slave trade attracted different and many missionary societies into East Africa, to de-campaign the evil and un-Godly trade, hence the HGF, CMS, UMCA, and LMS
- The trade provided room for missionaries to buy slaves from the slave markets who were obliged to conversion into Christianity.
- It made missions establish slaves' settlement and rehabilitation centers for the [£]-reed slaves where conversion was mandatory, and so was a life of Christianity.
- Missionaries condemned the trade as evil and un-Godly, in a way becoming acceptable by majority Africans, who easily accepted their gospel too.
- The trade made Africans especially at the coast, run into mission stations for protection; who easily accepted conversion into Christianity.
- The trade produced hopeless, frustrated Africans, who easily converted to Christianity where they hoped their misery and suffering would come to an end.
- The trade led to the development of trade routes leading into the interior, later used by missionaries to penetrate the Interior and spread the gospel.
- The trade cleared the interior of some dangerous wild life like elephants, providing security to missionaries moving into the interior.
- It produced African church leaders, the Bombay Africans, who presented Christianity as a liberating institution to Africans, winning many followers.
- The trade enabled missions win financial support from their mother nations to help in their activities against slave trade, but also in the spread of the church.
- Enabled missions win home protection in East Africa against slave raiders, providing them with Arms that eased their endeavors in the spread of the church
- The trade made Britain sign anti-slave trade treaties with Sultan Seyyid Said and Bargash, which protected missions against Arab raiders, providing a fairly conducive environment for the spread of Christianity.

- The slave trade abolition campaign involved the development of legitimate trade to missions, which attracted African followers for cash crops production and income earning.
- The abolition campaign involved development of transport and communications, the railways and roads, which were used by missions in the spread of the church.
- The anti-slavery campaign ended with European colonialism on East African, which provided safety and freedom for the spread of the gospel.
- It deflected Arabs from the propagation of their Islamic faith to dealing in the profitable trade an opportunity that missionaries exploited. By the time Muslims woke up, Christianity had already been widely spread.
- **HOW SLAVE TRADE LIMITED SPREAD OF THE CHURCH**
- The trade caused insecurity to missions over their lives slave dealers a factor that limited missionary effort in spreading the church.
- Slave raiders often raided and robbed missions also threatening them in their noble evangelical cause.
- Missionary activities caused them conflict with Arab and African slave dealers, hence some poor working relations.
- The trade made missionary work very expensive, requiring lots of finances and protection, a factor that limited missionary activities.
- It delayed missionary work among African communities, whose leaders enjoyed the trade, delaying the spread of the gospel in areas of the Masai and Yao.
- It caused some unsettled African life especially in the Interior of East Africa, making it hard for missionaries to preach free persons.
- The trade caused a materialistic lifestyle among the traders, who could not easily denounce it in favour of Christianity in which life was of self-denial and sacrifice.
- The trade developed with the spread of Islam at the coast and in the interior. Muslim converts were not easy to convert to Christianity.
- Missionaries were mistaken for slave dealers by Africans hence being rejected and sometimes treated with hostility
- Some Africans kept in hiding from slave dealers and could not be got by the Christian missionaries for conversion
- Slave trade caused famine and food shortage a challenge missionaries shared with Africans limiting their work
- Some missionaries feared to come to East Africa due to the insecurity caused by slave trading
- **THE RISE OF BOMBAY AFRICANS**
- Bombay is one of the most respected urban centers in India
- India is an Asian sub continent that was colonized by Britain getting its independence in 1947.

- Bombay Africans were African ex-slaves who had been rescued by British patrol ships on the Indian Ocean and landed to Sharanpur -Bombay for rehabilitation.
- Here, C.M.S had established a slave's rehabilitation and settlement center in 1855, and some African freed slaves benefited from this facility.
- African freed slaves in this camp were converted to Protestantism, and trained in different skills, trade and theology.
- Prominent Bombay Africans who returned to East Africa from Bombay around 1564 included William Jones, David George, Ismael Semler.
- They worked among the freed slaves at Freretown established in 1875. Those who came early, worked with Rebman at Rabai-mpya.
- The rise of this community of African Christians was one great blessing to the church expansion in East Africa.
- **PROMINENT BOMBAY AFRICANS**
- **DAVID GEORGE**
- A pronounced Bombay African was recruited by Rebmann as a catechist to work at Rabai-mpya in 1864.
- He spent most of his time at Rabai, conducting catechism lessons to the few recruits at Rabai, therefore serving as teacher.
- His services were highly appreciated by Sir Bartle Frere, when he visited Rabai in 1873.
- David George suggested to Frere the need for missionaries to concentrate more on industrial training, as this would help Africans become self reliant.
- George died in 1884, after 20 years of service without being ordained.
- The most pronounced Bombay African, worked at Rabai with Rebmann, for some time.
- In 1880, he was sent to Taita, to help with missionary work among fellow Africans.
- In 1885, Bishop Hannington at Rabai -Mpya ordained William Jones a Deacon.
- Thereafter, he was commissioned to accompany Bishop Hannington to Uganda the same year.
- Unfortunately Bishop Hannington was imprisoned in Busoga for six days and then killed before arriving in Buganda.
- William Jones escaped and returned to Rabai with the story of the Bishop's murder in Busoga.
- He thereafter became pastor at Rabai and ministered fellow Africans.
- He is credited for his accommodating spirit of the Watoro (refugee slaves) who were fleeing to Rabai from their Arab masters.
- By 1888, Jones had resettled nearly 1000 ex-slaves only at Rabai.
- In 1896, he was ordained Archdeacon at Rabai.
- The other important Bombay African was Israel Semler. Ordained in 1885, worked with Rebmann at Rabai

ROLE PLAYED BY BOMBAY AFRICANS IN THE SPREAD OF THE CHURCH

- In many ways Bombay African activities and influence in East Africa contributed to the expansion of the church
- Being African converts to Christianity, Bombay Africans encouraged other Africans to take up Christianity and indeed attracted followers.
- They were easily acceptable by the coastal African communities, together with their gospel. William Jones was accepted among the Taita, who had rejected the whites under the CMS in the area.
- Bombay Africans presented the church as a liberating Institution that had settled and rehabilitated them, and therefore an Institution worth joining
- They carried out missionary journeys to the coastal and some interior communities. William Jones, spread the gospel in Taita area.
- Did the mediation service between Africans and missionaries, William Jones, acted as a bridge between William prince of the CMS among the Taita people
- Served as teachers, David George recruited from Bombay as a catechist closely worked with Rebmann at Rabai - Mpya.
- Bombay Africans knew some areas in the interior of East Africa, a factor that enabled them easily traverse the interior and spread the gospel.
- They knew some of the African languages, which enabled them easily, communicate and pass on the gospel to the Africans
- Worked among the freed slaves at Frere town to whom, they preached hope and salvation in Jesus Christ.
- Served as church leaders administering church activities, David George was a catechist at Rabai, William Jones a pastor and Deacon.
- Opened up church stations in the East African interior, such as the Sagula- mission and the Stevesta mission; which served as evangelical centers
- Were fore runners of St. Paul's theological college - Limuru, which attracted Africans into the Christian faith
- Helped missionaries adventure into the interior of East Africa for gospel transmission, William Jones accompanied Bishop Hannington to Uganda.
- Bombay Africans filled and reduced on the manpower gap keeping the mission coal and aims in implementation.
- Condemned and opposed missionary harsh approach to Africans, standing for African welfare, attracting more Africans into the camp.
- Bombay Africans also had respect for some African cultures such as circumcision among the Kikuyu. This provided Africans the confidence of joining the church.
- Served as translators of the missionaries to Africans in way facilitating gospel transmission and spread

- Trained fellow Africans evangelical work, who spread the gospel into different areas of the interior.
- Condemned slave trading and slavery, developing friendly ties with fellow Africans whom they converted to Christianity
- William prince of the CMS wrote of Bombay church workers as spiritually minded, possessing many gifts and qualifications, speaking English and Swahili besides the mother tongue, faithful, with confidence and respect for native Christians and congregations.

CHALLENGES FACED BY BOMBAY AFRICANS

- Those who volunteered to serve with missionaries were few in number, and were therefore overworked.
- Bombay Africans faced hostility from the coastal African and Arab slave raiders, who opposed their activities in the region.
- Muslims had dominated the towns of Mombasa and Zanzibar, and were not easy penetrating with the Christian gospel.
- Bombay Africans service was retarded by the limited and scarce financial resources to facilitate their activities at Rabai and Frere town.
- They suffered racial prejudice from the European missionaries, who still regarded them as inferior since they were ex-slaves and Africans, demoralizing them.
- They were denied important responsibility in the church, a behavior condemned by William prince of the CMS after realizing that David George had served as a Catechist for over 15-years at Rabai-Mpya.
- Bombay Africans were unhappy with the Missionary harsh treatment of Africans at Frere town, causing dissatisfaction to the two races, one doubling the other.
- Missionaries did not trust Bombay Africans, and those in responsibility remained under tight supervision, a fact that reduced the spirit to service among Bombay Africans.
- The Missionaries were against African cultures, yet valued by the Bombay Africans. Such affected the church negative.
- Some African communities did not welcome the Bombay Africans Missionary work in their countries, such as the Nandi people.
- Bombay Africans were frustrated by the poor remuneration given to them amidst great service.
- Were affected by the poor transport and communication network in East Africa, which limited evangelical movements
- Suffered from language barrier since they did not know all the languages in East Africa, limiting communication and evangelism
- Tropical diseases such as malaria were a threat to the lives and health of Bombay Africans interfering with their evangelical work

RELATIONS BETWEEN MISSIONARIES AND BOMBAY AFRICANS

- The repatriation of Bombay Africans to East Africa was a move taken with the main aim of reinforcing missionaries at Rabai- Mpya, East Africa.
- Bombay Africans were valued as people who were trained, skilled and with the experience to rehabilitate their fellow African ex-slaves in East Africa
- To this, relations between the two were good in the early years of repatriation and settlement in East Africa.
- Bombay Africans very well bore in mind the significance of the CMS missionaries r their rehabilitation, settlement and preparation for the future.
- Unfortunately as time passed, relations between the two started deteriorating such that by the end of the 1870's the two were overtly in poor relations.

REASONS FOR THE POOR RELATIONS

- Africans were treated as inferior by the missionaries, treating them like children who had to be guided and patronized in every way.
- Missionaries denied Bombay Africans important leadership opportunities in the church and even at Frere town
- Bombay Africans were entrusted with too much work by the missionaries, that caused them tire, fatigue and consequently, resentment.
- Missionary mistrust of Bombay Africans, subjecting them to tight supervision, displeased these Africans.
- Bombay Africans were frustrated by the poor remuneration amidst much work, which to them was a sign of little appreciation and recognition of their services.
- Bombay Africans were unhappy with the missionary harsh approach on Africans at Frere town, involving caning, imprisonment and provision of small food rations.
- They conflicted over a stand on African cultures such as circumcision among the Masai and Kikuyu, which missionaries opposed, yet tolerated by the Bombay Africans.
- Missionary discrimination of Africans featured of neglect of the non-converts made Bombay Africans uncomfortable with such behavior.
- The limited missionary support, financial and material to those Bombay Africans sent out on missionary journeys also explains the poor relations.
- The departure of Sir Bartle Frere, the only European who respected the services of Bombay Africans left Bombay Africans neglected by the existing Missionaries.
- The untimely death of Bishop Hannington in 1885 in Busoga accompanied by a Bombay African William Jones, who was not killed, raised suspicion and mistrust for the Bombay Africans.
- Missionaries at Frere town over worked the African ex-slaves which they interpreted as racial segregation.
- Bombay Africans felt cheated by the Missionary dislike to leave coastal mission posts for interior adventure, instead delegating Bombay Africans such hard tasks.

- The development of such poor relations became a big cost to the church's growth and expansion such that by the end of the century missionaries had already started working out ways of harmonizing these relations.

EFFORTS TO RECONCILE BOMBAY AFRICANS AND MISSIONARIES

- Sir Bartle Frere, a British official called on the CMS missionaries to respect the plight of Bombay Africans.
- William prince of the C.M.S called on fellow missionaries to put Bombay Africans in responsible positions in the church and at Frere – town
- William prince condemned racial discrimination as practiced by the white missionaries, who under-looked Africans as inferior.
- Africans were given important places in church with William Jones made a pastor at Rabai, and later Archdeacon.
- There was respected treatment of African ex-slaves by the missionaries, giving them good food rations, and human response to misconduct
- Missionaries took to indigenizing the church, tolerating some African cultures such as African names and even circumcision later.
- Africans trained as catechists and priests were allowed to establish churches, and run them on mission principles hence Sagula and Stevesta missions.
- Missionaries offered literacy and practical education to Africans in the settlements, preparing them for life, a practice that pleased Bombay Africans.
- There was increased African access to medical services that pleased Bombay Africans
- Missions also increased charity to Africans, providing them with food, housing, clothes, medicine, especially those at Frere - town.
- Missionaries put pressure on colonial authorities to value African interests, a credit to the services of Dr. Arthur, the Africans representative to the legislative assembly from 1923.
- They also encouraged peasant farming to boost African incomes. K. Borup distributed seedlings and fertilizers to Africans
- The C.M.S appealed for more missionaries into East Africa to work with the Bombay Africans, a step that relieved them of workload, raising their hopes.
- With these measures in place, they set a precedent for the rapid penetration of the church into the interior, especially into Kenya, with Kenya becoming a 'Haven of Mission churches'
- **STUDY QUESTIONS**
- Critically analyze the success and failures of the missionaries on the East African coast in the 19th Century?
- Examine the achievements and failures of the missionaries who worked on the East African coast from 1844 to 1882?

- Assess the impact of Christianity on the communities of freed slaves in East African between 1844 - 1890?
- (a) Comment on the problems that the freed slaves in East Africa experienced?
- (b) Examine the efforts at Bagamayo settlement to rehabilitate them?
- In what ways did the CMS in the 19th Century, help ex-slaves to be self reliant at the East African coast?
- Discuss the role played by the Bombay Africans in expanding the church on the coast.
- Discuss the role played by the freed slaves in the evangelization of East Africa?
- (a) Account for the fact that relations between Bombay Africans and missionaries deteriorated from 1879 onwards?
- (b) Comment on the steps, which were taken to improve the situation of the Bombay Africans.
- (a) Why did several missionary societies set freed slaves settlements in East African in the 19th Century?
- (b) How successful were these settlements in the evangelization of
- East Africa?
- (a) Explain the ways in which slave trade contributed to the spread of Christianity in Uganda?
- (b) How is the church in Uganda trying to reach the masses with the gospel today?
- **CHRISTIANITY AND THE ESTABLISHMENT OF COLONIALISM ON EAST AFRICA**
- The establishment of European colonialism on East Africa was a business of the last two decades of the 19th Century, and the early years of the 20th C - period.
- Before this period, different European groups had operated in the region, with no direct quest for control over the Africans.
- The Portuguese had operated on the East African coast from around 1500, to around 1700, and concentrated on trade and commerce
- Explorers such as Speke, Stanley Morton, had operated in the region and all they did was to report of the region's economic potential, without direct involvement in the politics of colonialism.

- Early traders were attracted to secure economic opportunities and so were the activities of the imperial British East African company and the IGEACO.
- These companies were later to administer East Africa after the declaration of protectorates on the region. The IBEAC's administrative services ended in 1892, while those of the GEA-CE ended in the early 1890's.
- When missionaries came, they argued their activities were primarily humanitarian, meant to save mankind from the social evils in society, such as the tropical diseases, slave trading and slavery, and cultural backwardness.
- Scholars have on the other hand presented missionaries to have been imperial in motive,
- **MISSIONARIES AS AGENTS OF EUROPEAN - IMPERIALISM**
- Missionaries brainwashed and softened the minds of Africans through their education and Christian teachings, to accept anything European including colonialism.
- They discovered East African's wealth, gave wonderful reports, a factor that motivated European governments to colonize the region.
- Directly involved themselves in wars of colonialism in Buganda, 1888 - 1892 when Buganda lost her independence forcefully to the whites of the C.M.S.
- Engaged in colonial treaty signing in Buganda, in 1892, when the CMS reached a truce with KabakaMwanga, which confirmed European control over Buganda.
- Missionaries mediated colonial treaty signing between Africans and the whites. In the 1900-Buganda Agreement, members of the CMS acted as interpreters.
- They financed activities of chartered Companies. In 1891, when the IBEAC ran bankrupt, it was financed by missionaries of the CMS to continue with work in Uganda, till 1892.
- Missionary education produced African elite collaborators such as Apollo Kagwa and SemeiKakungulu, who spread European imperialism across Uganda.
- They were instruments of the 1884/85 Berlin conference- "Doctrine of effective occupation" as they occupied East African areas, building Christian communities, which were consequently passed on to their mother nations.
- They built roads that eased the transportation of European troops and administrators into East Africa, for the establishment of European imperialism.
- They improved on the health services, reducing on the disease threat that had scared away European Imperialists.
- Missionaries civilized Africans, a factor that made Africans admire anything Europeans, and so was their acceptance of imperialism.
- Missionaries introduced cash crop agriculture among Africans, who earned income and supported colonial activities
- Missionaries developed legitimate trade that earned Africans income attracting them to European activities and colonialism
- Decampaigned slave trading and slavery which brought joy to Africans to love and accept European activities and control

- Resettled and rehabilitated ex-slaves in camps like Frere-town winning the support and interest of Africans to accept European control
- Called upon home countries to come and declare colonial control over Africans. The CMS called upon Britain into Buganda after the religious wars
- Reported about hostile and collaborating African communities, information that guided colonialists as they advanced to control
- Divided Africans along religious denominations, the Catholics against Protestants undermining African unity to resist colonialism
- Hence, "the flag followed the cross". Missionaries threatened colonial wars in Africa, resulting into the 1884-1885 - Berlin conference and the declaration of "protection" on East Africa by 1895.

- **ANTI COLONIAL END OF MISSIONARIES**

- Not necessarily all European Christian Missionaries and missionary activities were designed to erode the independence of Africans,
- European colonial interests was realized after some forty years of missionary adventure in East Africa,
- Missions with time tolerated and condoned some African cultural ways of life, such as circumcision among the Kikuyu and Maasai.
- Some missionaries were adventures, whose mission was to make names in Europe as ones who had discovered certain features in Africa, the likes of Dr. David Livingstone.
- Some missionaries in East Africa were victims of the 18th and 19th century evangelical awakening in Europe
- Some were victims of the surge for Islam at the East Coast of Africa, a faith they naturally weakened in the region.
- Some missionaries were victims of the 19th century unemployment problem in Europe and therefore needed to earn a living through service in the church.
- The 19th century wars and revolutions made some missionaries rush into East Africa for peaceful secure areas.
- Some were challenged by the teachings of St. Mark 16:15, "Go into all the world, and preach the gospel to every creature".
- Some missionary societies were influenced by the desire to abolish slave trading activities, which were evil, un-Godly, abusing man's special place on earth.
- Others were influenced by the social problems of disease in Africa, hence the need to curb the problem on Africans through giving western medicine to the sick - ill- poor Africans.
- To Europeans, East Africa was a dark continent and there was need to bring light on the continent through civilizing the illiterate Africans
- The Christian obligation to spread the Christian faith to Africans and save the souls of Africans from perishing in Hell

COLONIALISM AND MISSIONARY WORK ON EAST AFRICA

- Colonialism was established in the last decade of the 19th century, with Zanzibar, Kenya and Uganda under the British while Tanganyika was under the Germany
- Colonial authorities in different ways chose to facilitate missionary enterprise on the region a factor that led to its wide spread such that by the mid 1930's the entire East African region had been covered.
- Terms and conditions of the 1884 - 1885 Berlin conference; called upon colonial powers to support missionary work
- The conference legalized colonialism on Africa, giving missionaries the confidence to spread the church
- It provided for missionary freedom of movement, without colonial interference a factor that saw evangelists across East Africa regardless of the colonial power
- The doctrine made European nations fund expansion of mission work and enable them have claim over those areas.
- The conference provided for non-interference among mission bodies in their work, enhancing on missionary cooperation, which boosted missionary work
- The doctrine encouraged missionaries to continue with work wherever they were increasing missionary activities in the region.
- It guaranteed colonialism on African communities, which also guaranteed missionary business on East Africa.
- Missionaries enjoyed educational financial support from the colonial authorities, which service attracted many African followers into the church.
- Missionaries enjoyed colonial Health services financial support, a service that attracted very many Africans into the Christian church.
- Colonial authorities linked missionaries to local political and cultural leaders, paving way to effective gospel spreading.
- Colonialism guaranteed missionary security particularly in those areas which had more negativity about the whites. This boosted missionary enterprise.
- Colonialism legalized the church in its affairs to ease its spread. In Uganda, Protestantism operated as a state religion, enjoying full colonial incentives
- The establishment of colonialism involved the development of communications such as railways, which were vital for missionary evangelical movements
- British colonialism complemented missionary effort against slave trade and slavery and therefore attracting a big following to the church.
- Colonialism complemented mission effort towards cash crop peasant production particularly in Uganda, whose success benefited the church in congregation.
- Colonial complementary role in the development of legitimate trade as agitated for by missionaries won more followers to the church

COLONIAL DISRUPTION OF MISSIONARY WORK

- In some areas, colonial capitalistic interests conflicted with the missionary humanitarian services, limiting cooperation among the two.
- Colonial authorities in Uganda favored Protestants against French Catholics which the Catholic Church did not like
- Colonialists in some instances openly criticized missionary service, as was the case with the 1924 -25-phelpstoke - commission education report negatively affecting the church.
- Colonial offer of educational services to Africans, similar to mission education, caused a run - away of some converts from the mission schools and churches
- Colonial offer of health services to Africans also destructed some Africans from pinning the church since they could still access the same services outside church.
- Colonial wars of conquest such as the Hehe's 1891 - 1899, Nandi 1894 - 1905, Majimaji, disrupted missionary work due to insecurity and instability.
- European colonial interests in Uganda caused instability and insecurity within the church. The Wafranza - Wangleza wars disrupted missionary work.
- Colonialists neglected the opening up of unproductive areas such as Turkana and Karamoja lands, delaying missionary activity in such areas.
- The colonial imperial designs partly explain the 1885 - murder of Bishop Hannington a factor that threatened the Christian enterprise in the interior.
- Colonial land grabbing in Kenya caused tension between Africans and the whites limiting missionary work
- Colonial exploitation of African labour caused conflict between Africans and whites interfering with missionary work

THE PENETRATION OF CHRISTIANITY INTO THE EAST AFRICAN INTERIOR

- **CHRISTIANITY INTO UGANDA**
- As compared to the other areas of East Africa, Christianity came into Uganda a bit late; virtually a century after the missionary impetus in Europe had begun.
- This was following Stanley's famous letter to London, which painted Kabaka Muteesa-1 as eager to hear the gospel and propagate it throughout the kingdom.
- The Anglican Church missionary society assembled teachers with the first two representatives of the group arriving in June 1877 at Kabaka Muteesa-1 as court. Two years later, the French Catholic White Fathers arrived in 1879.
- Unfortunately, the years that followed were of Christian missionary harassment out of Buganda as well as open conflict between the four religious groups.
- In 1892, this environment came to an end when Kabaka Mwanga reached a truce with the whites. Protestants seized power in Buganda
- Since then, the British supported the spread of Christianity with the church dominating the region by the end of the century as compared to Islam.

- A census carried out in the protectorate in 1911 showed that 40% Baganda were already Christians with 60% Catholics and 40% Protestants.
- Christianity spread to the other regions of Uganda beginning with the western region, which by 1900 had adjusted to a situation of accepting the new faith.
- In Toro, both the CMS and the White Fathers arrived in 1894. Omukama Kasagama favored Protestantism with the Catholics allying with the local people.
- In Ankole, evangelization was first done by the CMS who won the favors of the Omugabe as early as 1899. They were in 1901 joined by the Catholics who won the alliance of the Bairu people.
- In Bunyoro, the earliest evangelists were Protestants of the CMS who started mission in 1896 to be joined by the Catholics in 1900.
- In the Eastern region, except for Busoga, Christianity was first felt in the aftermath of Semei Kakungulu's conquest and was associated with Kiganda culture.
- In Teso and Bukedi, Catholicism that arrived late dominated scoring great success among the peasants. The Protestants who arrived earlier before 1904 remained with few followers.
- In Busoga and Bugishu, Protestants of the CMS dominated the area with the Mill-Hill Fathers who propagated the catholic doctrine winning over few followers.
- In the north, Acholi and Lango areas, British Protestantism largely influenced them from 1908. In 1910, Catholics of the Verona White Fathers joined them.
- Up to 1910, some three parts of Uganda, West Nile, Kigezi and Karamoja were practically still untouched by missionary work.
- In West Nile, Christianity arrived late but made great impact. Catholics of the Verona White Fathers and the African Inland Mission were the pioneer missions.
- Kigezi land was first pioneered by the Catholic white fathers in 1910, joined by Protestants of the CMS from 1915. The Christian enterprise in the area was later roosted by the revival movement from Rwanda in the 1930s.
- It was until 1925 that Missionary work spread to Karamoja, when the Anglican Bible church started work in the area. They were later joined by the Verona others who through effective school work won over converts.
- The spread of Christianity in Uganda was so rapid than expected. By 1914, the White Fathers had 26-stations in the country, Mill hill Fathers 15 and the Church Missionary Society a good number.

CHRISTIANITY INTO KENYA

- In modern Kenya, Christianity came earlier than the 19th century missionary impetus in Europe, being introduced by the Portuguese during the 16th century.

- Francisco D'Almeida (1505) came and left two Christian Portuguese to say mass, developing four worshiping centers in Mombasa, St. Augustine Church, Fort Jesus, Mother Church and the Mesocodia Church.
- Unfortunately, the end of Portuguese rule at the East African coast was equally a blow to the church.
- Arab Muslims established themselves and Christianity got relegated until the 19th century period when missionary journeys into East Africa started.
- Krapf was the first missionary of the Church Missionary Society into East Africa in 1844, joined by Rebmann in 1846, with whom a mission station at Rabai-Mpya was established.
- The Methodists, who for long operated around river Tana, joined them and moved southwards to Meru-land where they established a mission station.
- The Holy Ghost Fathers from Zanzibar who had their first station near river Tana implanted Catholicism. They established themselves in Mombasa and Voi.
- The Scottish Missionaries followed thereafter, moving further inland to Kikuyu- land where they established a mission station at Thogoto.
- They spread service to the west of mountain Kenya, into Nyeri and southern to Meru-land.
- From Rabai-Mpya, the CMS moved inland to Teveta, and spread their activities east of Mountain Kenya to Embu-land.
- The Society of Friends from England established a mission station in western Kenya with a school, a teacher training college, Bible institute and a hospital.
- The African Inland mission started work in Ukambani in 1895, opening a mission station in Nairobi in 1907.
- Immediately the railway line reached Nairobi, the Holy Ghost Fathers moved establishing St. Austin's mission.
- They later opened up outposts at Ukambani, Muranga and Kiambu, all in central Kenya.
- The consolata mission arrived in 1902 and started ministering in kiambu area from where they spread service to limuru, Nairobi.
- When the railay

• **CHRISTIANITY INTO TANGANYIKA**

- The first group came from Britain, with the inspirational architect of missionary endeavor being Dr. David Livingston.
- Compared to Uganda and Kenya, missionary activity in Tanganyika spread rather faster with different societies struggling to impact more than others
- The University Mission to Central Africa was the first into rural Tanganyika, Shire areas, Yao-land. They setup two mission stations near Lake Nyasa
- Following the death of Livingston, missionaries were inspired into Tanganyika with the argument of accomplishing his works.

- The University Mission to Central Africa moved further to Mbweni and Magila behind Tanga.
- They also established stations at Masasi, Lindi, and Newala among the Yao and Makua people
- The Church Missionary Society followed suit, with stations in Meru and Chagga countries where the spread of Protestantism was very successful.
- The White Fathers had started work at Zanzibar as early as 1862. In 1868, the Holy Ghost Fathers setup a station at Bagamoyo for freed slaves.
- This came with the emergence of several Christian villages such as Mhonda, Manderu, Morogoro, Tumuguo and Kondoa.
- The White Fathers also served inland areas of Karema, Ngoni-land, Kibanga, Uvira and Mpala, all along Lake Tanganyika.
- A station at Tabora was opened by the White Fathers in early 1890s with a church and school.
- The London missionary society started work in the late 1870s where it served shortly and then closed service.
- The Lutheran Missionary Society made a much greater impact. It opened stations in Ujiji, Mtwara, and Njamukolo all in the west and Urambo.
- Other mission societies in the area included the Benedictine missions that setup its first station in Dar-es-salaam before moving inland.
- The Berlin-Missionary society, a Germany missionary foundation started work around 1885. It largely concentrated work in Hehe-land.

FACTORS FOR THE RAPID SPREAD OF CHRISTIANITY IN THE INTERIOR

- The early works of some Europeans like David Livingstone which exposed the interior to the missionaries
- The 19th century evangelical awakening in Europe produced teachers determined to spread the Christian faith as fast as possible
- Christianity had primarily commissioned persons meant to spread the faith, the missionaries worked tirelessly to spread the faith
- Competition among Christian converts among different denominations, the Catholics and Protestants caused much commitment in the spread of the religion
- The inner competition against Islam in East Africa inspired missionaries into high investment in the rapid spread of their faith
- The Christian wide spread offer of social services, educational and health attracted many Africans to the faith
- The weaknesses exposed in African traditional religion made Africans undermine their own religion in favour of Christianity

- The 19th century social evils in society like famine, social disorder, and diseases made many **Africans run to the church for charity and survival**
- Missionary slaves' resettlement and rehabilitation services, together with the general negativity towards slave trade attracted Africans to the religion.
- Financial and material support missionaries got from their mother nations, served to boost activity in the region.
- Translation of the Bible scriptures into local languages, Kiswahili by Krapf and Luganda by Alexander Mackey made scriptures easy to understand and adopt by Africans.
- The church use of African converts as catechists, priests and pastors helped overcome the missionary manpower and language challenges, easing activity.
- The influence of the early 19th century revival movement in the church won the souls of many Africans into the church.
- The rise of the independent church movement in which Africans openly took up the role of spreading Christianity, made it easily acceptable by Africans.
- Indigenization of the church accommodating some aspects of the African cultural beliefs and practices made Africans confident enough to join the religion.
- African magical testimonies on their achievements, miracles and happiness in Christ attracted Africans into the new faith expecting the same,
- Colonial authorities support to the church especially in terms of security and link to African leaders enabled them successfully do work.
- Missionary work coincided with the development of communications, the railways and various roads. These eased penetration into the interior by the missionaries.
- The 1884-1885 Berlin treaty provisions on the freedom of missionary enterprise gave missionaries chance to move wide and compete for followers.
- The 19th century African interest in mission service as was the case in Buganda too served to facilitate the easy expansion of the church.
- Role played by the Bombay Africans in which they offered to provide missionary service and expand the church.
- Influence of the 20th century ecumenical movement in East Africa in which all Christian churches accommodated and cooperated in the spread of the church
- **Qn. Why did Christianity take long to spread among pastoral communities of Karamoja, Turkana and Maasai?**

CHRISTIANITY INTO BUGANDA

- Into Uganda, the earliest missionaries staged their activities in Buganda region, then a kingdom under Kabaka Muteesa-I.
- British explorer Speke was the first to conceive the idea of making Buganda kingdom the base of missionary enterprise in the region in 1862.
- In early 1875, there arrived at the court of Kabaka Muteesa-I Henry Morton Stanley.

- On Muteesa's request, he appealed for Christian missionaries to come to Buganda, a letter that was published in the Daily Telegram in November 1875.
- The CMS assembled a band of eight teachers into Buganda. Two of these Lieut. S. Smith and Rev. C.T Wilson arrived in June 1877 at the capital then in Rubaga
- The rest of the group members had been hit by disease and death. Mackey arrived in 1878. They started teaching the pages in the Kabaka's court, some Baganda chiefs, ministers and the Kabaka.
- In 1879, the CMS missionaries were joined by the Roman Catholics, father Lourdel and brother Amans.
- In the palace, they started their teachings, which attracted the King from the Protestant teachings.
- Mackey with a few Baganda helpers began work on a Luganda translation of the Bible, hymns, prayers and baptismal service for adults.
- In 1881, Muteesa-I allowed the CMS into Natete, giving them two houses. In March 1882, five boys were baptized here, Mackey's learners.
- Christian community at the court also grew rapidly as more people presented themselves to baptism.
- By 1884, the CMS had baptized about 88-people and the Catholics somewhat a bigger number.
- The period 1885-86 was of Christian martyrdom under the hands of Kabaka Mwanga, a factor that limited the rapid spread of the church.
- Christians scattered all over Buganda, preaching to the people outside the capital and thus a rather accidental and haphazardly unsystematic evangelization.
- The period 1888-89, Muslims tried to Islamize Buganda and were driven away by the Christians in 1890, who again embarked on the spread of Christianity.
- The Protestants started building a church at Namirembe that by then had more than 1000-people.
- The period 1890-92 were the Wafransa-Wangeleza wars. In 1892 war ended in favour of the Protestants.
- Buganda counties were divided along religious lines, with all chiefs becoming Christians and playing a leading role in the spread of the church.
- Four categories of church leaders emerged and assisting in the spread of the church. They were European missionaries, ordained local Baganda, Baganda Christian chiefs and lay people.
- By 1905 there were about 17-stations in Buganda. In almost every county was either a missionary European or Baganda teacher at work.
- Schools and health centers became institutions of spreading Christianity, Buddo- 1905, Mengo-1905, Gayaza-1905, a dispensary at Mengo-1895 and later hospital-1897.
- By 1910, all parts of Buganda had practically been touched by Christianity. Only that, the spiritual life of these converts has remained questionable

REASONS FOR THE RAPID SPREAD OF CHRISTIANITY IN BUGANDA

- The early interest in Christian teachers by Kabaka Muteesa-1 around 1875-1890 when he allowed them into his country
- Influence of Buganda kingships favor for the Christians when he allowed his chiefs to attend the Christian lessons in the palace.
- The services offered by Kabaka Muteesa-1 as a translator to the missionaries. This to the rest of the Baganda was a symbol of acceptance of the church.
- Alexander Mackey's effort to translate part of the New Testament, prayer books and hymns into Luganda that made Christianity easily adaptable
- Kabaka Muteesa's allocation of the teachers outside his capital in Natete enabled them easily reach out to other areas and peoples with the gospel.
- The 1885-1886 massacres of the Uganda martyrs inspired many other Baganda with courage and brevity to join the Christian church.
- The 1888-1892 religious conflicts in Buganda led to the relegation of Islam out of Buganda leaving Christianity as the major foreign religion in the country.
- Buganda's centralized system of administration made conversion of majority people easy once the leadership was converted.
- The Baganda lived a sedentary way of life a factor that made it easy for the missionaries, chiefs and commissioned evangelists to reach them.
- Baganda are hospitable people with the culture of adapting to change into their area. The rapid spread of Christianity was partly a consequence of this reality.
- Buganda was blessed with many Christian missionary societies that competed for more converts and so was the rapid spread of the church.
- Competition for converts after 1892, between the Catholics and Protestants, influenced commitment on evangelists to rapidly spread their respective faith.
- Buganda had excellent transport and communications network developed by chiefs to the palace that made missionary movements easy and cheaper.
- Missionaries in Buganda relied on the use of local evangelists, the Baganda Themselves. These were easily acceptable by fellow Baganda.
- The revival experience of Nsibambi-1931 compelled many Christians into the spread of the gospel, attracting many.
- The independent church movement in Buganda, the African Greek Orthodox Church, and The Church of the One Almighty God converted many.
- Stationing of church headquarters in Buganda, Namirembe for the Protestants and Rubaga for the Catholics made Buganda a center for Christian enterprise.
- The building of many church schools in Buganda, Kings College Budo, Mengo Medical School, attracted converts
- Health services offered at Mengo Hospital, Rubaga Hospital, served to attract many followers to the Christian faith.

- There was high competition for converts between Christianity, African religion and Islam that also coerced missions into service delivery.

WHY KABAKA MUTEESA-1 INVITED MISSIONARIES INTO BUGANDA

- The king expected to acquire more sophisticated guns from the Europeans to defend Buganda against her enemies
- Wanted teachers to teach Buganda literacy, reading and writing through formal education
- Wanted to expand trade links with Europeans for the rapid development of Buganda kingdom
- Was inspired by the friendly conduct of Henry Morton Stanley when he visited Buganda in 1875
- Kabaka Muteesa-1 was a hospitable king who welcomed and accommodated foreigners into Buganda
- The king wanted to make foreign European alliances and friends with Buganda kingdom hence the invitation
- Wanted to distinguish Buganda above the rest of the traditional states by exposing it internationally
- Wanted Europeans to help Buganda out of slave trade and slavery for the stability and development of the Baganda
- Wanted Europeans to develop cash crop agriculture among the Baganda for increased household incomes
- The king expected financial support from the Europeans that he would use to develop Buganda kingdom
- Expected charity from the Europeans to Buganda for the betterment of his people in terms of clothing, medicine
- The king could have been advised by palace officials to ally and develop strong ties with the whites for the benefit of Buganda

WHY MUTEESA-1 SENT AWAY MISSIONARIES FROM BUGANDA IN

1882

- 1882, Kabaka Muteesa-1 ordered Catholics and Protestants to quit Buganda. They left for the coast, though some stayed on an island on Lake Victoria. Muslims were not chased away
- Missionaries failed to supply Buganda with guns as expected, which annoyed the Kabaka
- Missionaries did not extend any financial support to Buganda as expected which disappointed the king
- Arab Muslims in Buganda advised the king against missionaries as imperialists, hence the decision to chase them
- The king feared losing Buganda's independence to the whites and decided to send them away
- Missionary teachings against Buganda culture and religion disturbed the king and chased them away

- The king failed to understand and feared the conflicts that continued to exist between the Catholics and Protestants in the palace and chose to get rid of all
- Each of the Christian denomination was struggling for the favors and conversion of the king which Muteesa-1 feared and chased them away
- Christian teachings of equality for all people were against the culture and position of the king hence the resolve to chase them away
- Alexander Mackey of the CMS rejected the royal army to protect him which made the king suspicious of the whites
- Disobedience of the first Christian converts, the pages, by refusing to take orders of the King made him suspicious of the missionaries
- Traditionalists and palace officials advised the king to get rid of the missionaries since all their activities were suspicious of Buganda's interests
- Missionaries were dividing the Buganda along denominations of Catholicism and Protestantism, threatening Buganda's unity

WHY KABAKA MUTEESA-1 DIED NEITHER A CHRISTIAN NOR A MUSLIM

- Kabaka Muteesa-1 was tactical; he worked with both the Christians and the Muslims but could not join any. He died 1884.
- The king was interested in guns from the foreigners to defend Buganda against her enemies, and not necessarily religion
- The king was interested in formal education to his subjects and not religious education. He invited teachers and not religious leaders
- The king was eager to develop Buganda through trade relations with the foreigners, Arabs and Europeans and not interested in their religious faith
- The king could not betray his own traditional religion and culture for foreign religions of Islam and Christianity
- Buganda palace officials like the traditional Prime Minister Mukasa could not let/advice the king join any of the foreign religions
- The king feared entering a strong alliance with any of the foreign religions as this would arouse rivalry and conflict among these religions in Buganda
- Wanted to protect Buganda's independence against foreign colonialism hence the failure to convert to any of the foreign religions
- Open conflict and rivalry between the Catholics and Protestants in the palace threatened the Kabaka against converting to any
- Muslims who had stayed in the palace for long advised the king against joining Christianity describing the Christians as imperialists
- Disobedience of the first Christian converts, the pages, by refusing to take orders of the King threatened him against conversion

- Christianity advocated for equality which was against the position of the King, and could not convert to compromise his special position in the kingdom
- Joining Islam meant circumcision at an advanced age, one the king could not take on
- Arab Muslims stayed in Buganda focused on trade and not converting local people into Islam
- Islamic culture of praying five times a day, food prohibitions could not attract the king into conversion

WHY KABAKA MWANGA RE-INVITED MISSIONARIES TO BUGANDA

- In 1884, KabakaMwanga rose to kingship following death of the father, Kabaka Muteesa-1
- He invited missionaries to come back to Buganda and immediately, they packed bags back.
- Mwanga could have not consulted palace officials and took it upon himself to invite the teachers back
- Being young, about 18 years of age, he could have acted irrationally and invited the missionaries back
- Mwanga was a dictator and could have prevailed against all other people to invite the Christians back to Buganda
- He expected military/weaponry support to strengthen Buganda's defense against her enemies
- Expected financial support to Buganda that he would use to build and develop the kingdom
- Expected material support / charity to the people of Buganda that would improve on their welfare
- Mwanga expected social service support in terms of education and health services to Buganda
- Mwanga underrated circumstances under which his father had chased the teachers out of Buganda, hence inviting them back
- Being younger, he believed he was strong enough to handle and manage the teachers hence inviting them back
- Upon death of Kabaka Muteesa-1, the teachers appealed to come back to Buganda and Mwanga gave them a second chance
- Missionaries had earlier been friendly to the young people in Buganda, who could have influenced the king to re-invite them

BISHOP JAMES HANNINGTON(3 SEPTEMBER 1847 - 29 OCTOBER 1885)

- **James Hannington** was an Anglican missionary, saint and martyr.
- Hannington was born in Sussex, England. He left school at fifteen to work in his father's Brighton counting house.
- At twenty-one, Hannington decided to pursue a clerical career, and entered university at St. Mary's Hall, Oxford
- In 1872, he was awarded his B.A., and on 1 March 1874 was ordained a deacon, and took charge of the small parish in Devon.

- Around 1882, Hannington heard of the murder of two missionaries on the shores of the Victoria Nyanza.
- This led him offering to the Church Missionary Society, left England setting sail for Zanzibar as the head of a party of six missionaries.
- Crippled by fever and dysentery, Hannington was forced to return to England in 1883.
- In June 1884, having recovered, he was ordained bishop of Eastern Equatorial Africa, and in January 1885, Hannington again departed for Africa.
- After arriving at Freretown, near Mombasa, Kenya, he decided to focus on opening a new route to Uganda.
- Together with his team, he safely reached a spot near Victoria Nyanza on 21 October, but his arrival had not gone unnoticed
- Under the orders of King Mwanga II of Buganda, the missionaries were imprisoned in Busoga by Basoga chiefs.
- After eight days, by order of King Mwanga II, Hannington's men were killed, and on 29 October 1885, Hannington himself was stabbed to death.
- His last words to the soldiers who killed him were: "Go, tell Mwanga I have purchased the road to Uganda with my blood."
- Joseph Mukasa Balikudembe, a Roman Catholic priest and an official at Mwanga's court, rebuked the king for the deed, and was beheaded.
- Hannington and his companions were among the first Martyrs of Uganda, Hannington's feast day in the Church of England is October 29.
- A dedication stone, erected in his memory along with the Bishop Hannington Memorial Church in 1938, bears the inscription "Thou hast turned my heaviness into joy".
- **REASONS FOR HIS DEATH**
- He was only a victim of having approached Buganda by the politically sensitive backdoor of Busoga.
- The traditional belief that Buganda's independence would be eroded by a foreigner from the East, of which Hannington was.
- It is also possible that he was a victim of the already precarious position of the Christian community in Buganda.
- Buganda suspected the CMS- Protestants were collaborating with General Gordon, who threatened Buganda's independence.
- Hannington's ignorance or choice to ignore the already delicate Christian life in Buganda could also explain his death.
- The fear of a European invasion of Buganda from the coast at the time given the fact that German imperialism was by then already at the coast from 1885
- Mwanga certainly acted on the advice of his great chiefs including the normally friendly Kalungi and Prime Minister Mukasa.

- Mwanga's desire to identify himself with Catholics whom he accorded a great welcome back into Buganda could explain the death of the Protestant Bishop.
- The fact that Mwanga was young; a youth could have lacked rationality over his own intended action and proceeded to implement it
- The autocracy of Buganda Kingdom in which killing of people was as simple as sacrificing to gods.
- The disobedience of Mackey to Mwanga in January 1885 when he rejected services of the customary royal legate on his travel to the south of the lake
- Mwanga's own religious alliance, which was more of catholic than protestant amidst the rivalry between the two denominations.

EFFECTS ON THE CHURCH

- Positively, the death of the Bishop popularized the church in Africa with more Africans converting to Christianity
- Indeed, the death purchased the road to Uganda with the blood of the Bishop, missionaries used the same route to Buganda
- The blood of Bishop James Hannington was a cornerstone for the spread of the church to date
- The death was a confirmation that Christianity had taken root in Buganda and thus an optional religious faith to take-up
- Led to increased determination by the missionaries in East Africa to spread Christianity
- Inspired other missionaries into East Africa to provide support and courage to their colleagues and spread the church
- Led to increased British protection of the missionaries in East Africa that enabled them spread the church
- Led to increased funding of missionary work in East Africa that facilitated the spread of the church
- Was a basis for the death of the Uganda Martyrs, whose blood was a basis for the spread of the church
- Partly explains the religious wars in Buganda that scattered Christians within Uganda with the Christian gospel
- The death earmarked Buganda as a contentious place, eventually becoming the centre of Christianization of the rest of Uganda
- Was a confirmation that the spread of Christ's gospel was a challenging task that required faith and endurance. Missionaries withstood to spread Christianity.
- The death became a basis of the Christian preaching and teachings in east Africa that earned the church sympathy and followers
- **Negatively**, the death of the Bishop was a reduction on the church clergy in East Africa
- It scared other missionaries from coming to East Africa for the safety of their dear lives

- Led to death of other Christians such as Joseph MukasaBalikudembe and the other Uganda Martyrs, reducing on the church congregation
- Scared some Baganda from joining the church for fear of being killed by the king, since Bishop's death pointed to the king's dislike for Christianity
- The death was partly a basis for the religious wars in Buganda that caused insecurity interfering with missionary work
- Led to poor working relations between the missionaries and KabakaMwanga in a way disrupting the easy spread of the church in Buganda
- The death of the Bishop was negative publicity to the church and missionary work in Buganda

THE UGANDA MARTYRS

The martyrs are those Baganda who were killed because of their strong faith in Christ in and witness to Christ In particular.

These killings occurred the period 1885-86 under the orders of KabakaMwanga

Mwanga came to office following the death of his father Kabaka Muteesa-1 in 1884.

In 1885, he ordered for the death of the first Uganda martyr Joseph MukasaBalikudembe

In 1886 June, up to 37-christians were killed and burnt at Namugongo

This was Buganda's traditional sacrifice center for the "Kiwendo".

It is these whom Ugandans joined by foreigners do remember every year on the 3rd of June as the Uganda Martyrs

CAUSES OF THE KILLINGS

- This can be understood in terms of the traditions of Buganda kingdom on one hand and the influence of the foreign teachers and Arabs on the other
- The questioning of the death of Bishop Hannington by Joseph MukasaBalikudembe led to his death as the first Martyr.
- The unquestionable authority of the king as enshrined in their customs, where the orders of the king had to be respected at all times.
- These killings could have been part of the annual traditional norm of sacrificing to the ancestors and gods locally known as "Kiwendo".
- The martyrs could have been victims of the kingdoms fight against the spreading European cultural imperialism into Buganda, a threat to Buganda's culture.
- The death of Kabaka Muteesa-1 who had peacefully handled his disagreements with the teachers left behind a power vacuum that resulted into the killings.

JOSEPH MUKASA BALIKUDEMBE AND THE UGANDA MARTYRS

The rise to power of the young Kabaka Mwanga, young and inexperienced in leadership, mishandled the Kingdom's affairs as he turned to brutal rule.

Mwanga's unethical behaviors, reported to have been a homosexual, threw him into conflict with the pages when they refused to heed to his sex demands.

Advice given to Mwanga against the pages by his old traditional Katikiro Mukasa for reasons best known to himself

Influence of foreign religious teachings that made the pages denounce orders of serving and worshipping in the shrines, conflicting with the king.

Mwanga's desire to assert authority over all elements of people in the kingdom made him take irrational orders against those who attempted to oppose him

Missionaries were becoming a focus of political power on Buganda; and so was his determination to get rid of these foreigners partly through the killings.

Suspicion within Buganda that the CMS had links with General Gordon who acted as an agent for the Egyptians in the Sudan, a threat to Buganda's autonomy

Some of the martyrs are believed to have been victims of simple grudges with their seniors, being feared of taking over their offices when left to survive.

Christian teachings of equality made converts lose respect for the king and so was the questioning of the Kabaka by Joseph Mukasa Balikudembe.

Influence of Arab Muslims at the court of the king, who increasingly denounced Christians as agents of European imperialism to Buganda's kingdom

The strong spiritual belief in life after death, the hope for resurrection immediately after death among the pages

Desire to die just like Jesus by the devoted pages made them endure Mwanga's wrath and death

Strong faith in Christ Jesus by the pages made them accept death for their Christian faith

IMPORTANCE OF THE KILLINGS ON THE CHURCH

- It was a confirmation that Christianity had taken root in Buganda amidst the existence of other religions.
- The martyrdom served to popularize Christianity within and outside Buganda and many people increasingly sought to know what the religion was.
- Onlookers and those receiving the news of the martyrdom were influenced by the Heroic examples of the martyrs and joined Christianity.
- Christians who remained defended the death on grounds that the dead had actually not died but joined Christ in haven, attracting converts.
- The death convinced Mwanga he could not stop the spread of Christianity by persecution. He stopped creating an atmosphere of spreading the church.
- The martyrs aroused inspiration among some Baganda such as Yohana Kitagata and Apolo Kivebulaya to undertake missionary work within and outside Buganda
- Mwanga apologetically befriended Christians, appointing them into important posts like Apolo Kagwa, thus putting Christianity in a better position to spread.
- The massacres scared Christians scattering into the various parts of Uganda, some of whom went with the Christian gospel.
- Aroused unity among Catholics and Protestants, which cooperation was vital for the spread of the church
- The killings won the church sympathizers, the friends and relatives of the deceased who easily joined the church.
- Led to the annual celebrations of the Uganda martyrs on every 3rd of June, through which the church is spread
- The bloodshed became a seed for the continued spread and growth of the church
- The martyrs became a basis of continued Christian teachings and preaching, for the spread of the church
- Gave birth to churches like Namugongo shrine and church, a center of Christian worship and spread of the church
- Educational institutions like Uganda martyrs Namugongo primary and secondary schools remind Christians of the need to commit to Christ Jesus
- Led to increased missionary protection and security in Uganda which helped them spread the church
- Led to increased missionary funding to support and comfort them continue with work in Uganda
- Missionaries established educational and health services for Africans as a way of winning them back to the church
- **Negatively**, the killing of Christians reduced on the church congregation since up to two hundred people are reported to have died in the massacres.
- Some Africans were threatened from joining the church for fear of being victims of the massacres.

- Those Africans who patiently waited for the resurrection of the martyrs in vain lost confidence and hope in Christianity
- Some sections of the Baganda preferred Islam that had little conflict with Buganda kingdom. This worked against the spread of Christianity.
- The killings laid the foundation for future religious rivalry in Buganda the period 1888-1892 that in a way disrupted the peaceful spread of the gospel.
- Baganda traditionalists defended the killings on grounds of the negative motives of the Christians to Buganda's kingship and culture, a negative publicity of the church.
- Scared some mission groups from coming into Buganda and Uganda to spread the church
- Diverted missionary attention into settling the conflicts other than concentrating on the spread of the church

HOW THE UGANDA MARTYRS ARE REMEMBERED TODAY

- Through annual celebration of the Uganda martyrs on every 3rd of June at the Uganda martyrs shrine Namugongo
- Names of the Uganda Martyrs are given to young Christians such as Balikudembe, KizitoLwanga
- The Martyrs have been named after institutions such as churches and schools, markets such as saint Balikudembe
- On the death spot at Namugongo, a church, shrine, schools have been established for memorial purposes
- The Martyrs were consecrated Saints in the Catholic Church by Pope John Paul - II, through whom Christians make prayers
- Christians continue to pray for the souls of the Martyrs to rest in peace, through regular prayers and Sunday worship
- Christians pray and make petitions through the Uganda Martyrs in the Catholic Church
- The Uganda martyrs shrine is a pilgrimage centre that attracts Christians from all over the world in honor of the Martyrs
- Portraits of the martyrs are put in Christian homes and churches in honor and memory of the faith of the Martyrs
- Christian literature has been developed about the Martyrs and Christians continue to read and appreciate the faith of the Martyrs
- Christians walk long distances to Namugongo to experience pain that the Martyrs went through as they prepare to celebrate 3rd of June
- Christian songs have been composed about the Uganda Martyrs in remembrance of the pain they went through
- Drama and videos have been played in imitation of the pain the Martyrs went through for Christ Jesus

IMPORTANCE OF THE UGANDA MARTYRS CELEBRATIONS 3RD-JUNE

- Christians remember and honor the life of the martyrs who died because of faith in Jesus Christ
- Demonstrates Christianity as a reality and the church as deep rooted, strong and with a future in our lives
- Christians accept to suffer just like Christ and the Martyrs suffered with faith. They walk many kilometers to Namugongo
- Celebrations promote regular interaction and unity among Christians of all denominations and from different places, as brothers in Christ Jesus
- Reminds political leaders of their role to protect and preserve human life, to avoid brutal rule and leadership
- Provides for worship and prayer among Christians through which faith in Christ Jesus is renewed and strengthened
- It is a means through which the church is spread and the gospel preached to both believers and non-believers
- Reminds Christians of the role of offer themselves and sacrifice for the church just as the Martyrs did
- Reminds Christians of the suffering Jesus Christ went through for the sake of man and the need to believe in him
- Comforts relatives, friends and all brethren of the Martyrs to accept death as a reality of life and for all Christians
- Strengthens faith of Christians to believe in life after death and work for it just as the Martyrs shall live to be honored and remembered
- Promotes forgiveness and reconciliation among Christians just like the church forgave all those who participated in the killing of the Martyrs

THE RELIGIO-POLITICAL WARS IN BUGANDA

1888-1892

They took the form of suspicion, rivalry and war between the Catholics, Protestants, Muslims and traditionalists, being centered on Buganda kingdom,

CAUSES OF THE CONFLICTS

- The 1884-death of Kabaka Mutesa-I of Buganda, a mature, experienced and tactful leader in his dealings with foreign religions, left a vacuum in the kingship.
- The rise to office of the young 18-years old Kabaka Mwanga, inexperienced in leadership, failed to effectively handle the religious matters in the kingdom
- Mwanga's desire to assert authority over all sections of people in the kingdom including the disobedient Christian converts provoked him into killing some, sparking off conflict.

- Buganda's autocracy in which the king had unquestionable powers partly, explains the killing of Christians and the eventual Christian rivalry to Mwanga.
- Mwanga's unethical character as a homosexual that was denounced by the young Christians for their faith in Christ, arousing conflict with the king
- III advice to Mwanga by Buganda's Prime Minister Mukasa against Christianity provoked Mwanga's mistreatment of Christians hence the conflict.
- Buganda's traditional belief that a foreigner from the East would erode their independence, led to the death of Bishop Hannington hence the conflict.
- Buganda's desire to preserve their cultural heritage against Christian missionary erosion threw the teachers into conflict with traditionalists in Buganda.
- Disobedience among the pages by objecting calls to serve in the palace shrines and eat meat slaughtered there in, threw them into conflict with the king.
- Imperialistic designs of the foreign religions that represented the political interests of their home countries provoked fear within Buganda circles.
- Early differences between foreign religions, Protestants, Catholics and Muslims that naturally competed over converts resulted into war
- The unhealthy teachings of the religions against one another as unreal, unholy and un-Godly caused suspicion, mistrust and war,
- Struggle for more converts by each religion against the other yet in one region caused the conflict.
- Struggle for political favors from Buganda kingdom by each religion explains the implanting by each religious group of its own king and the wars
- There were Christian disagreements over the distribution of political offices in Buganda the period 1890, which led to the Wafransa-Wangeleza wars.
- Buganda's desire to protect her independence against European imperialism led to disagreements with the teachers and the wars.
- The undefined religious position of Kabaka Mwanga who presented himself as both a catholic and protestant keeping the two religious faiths in conflict
- The influence of Arab Muslims who continuously denounced Christianity as imperial throwing it into conflict with Buganda kingdom
- The 1889-90 islamization strategy on Buganda caused Islam conflict and fighting with the Christians.
- Influence of Captain Lugard who in 1890 allied with the Protestants to fight the Catholics

BACKGROUND TO THE CONFLICTS

- Christianity came late to Uganda, with the first missionaries arriving at the court of Kabaka Muteesa-1 in 1877.
- In 1879, catholic teachers at the court in Rubaga joined the protestant band. The two were however naturally unsatisfied by their presence in the same region.

- 1879-80, un-usual relations were noticed with rivalry embodied in two individuals Alexander Mackey of the Protestants and Father Lourdel Simeon of the Catholics.
- In 1882, the white fathers withdrew from Buganda settling south of Lake Victoria . /here they established a mission station at Kamoga
- On the 9th .of October 1884, Muteesa-1 died and was succeeded by his 18-years old son Mwanga.
- It is reported that Mwanga re-invited the Catholics back into Buganda welcoming them enthusiastically.
- Meanwhile, Bishop Hannington left the coast in 1885 June for Buganda using the un-usual eastern route that sparked off an argent session of the Lukiiko and Mwanga dispatched an assassin to kill him.
- When Joseph MukasaBalikudembe, the leading catholic in the kings household protested at the Bishops murder, he was also sentenced to death and killed in November 1885.
- In May and June 1886, a large massacre of Christians took place at Namugongo, the traditional execution site also used for the Muslim martyrs of 1876.
- The martyrs died believing in Christ as the savior. They sang hymns on the way to their death, preached to the persecutors strongly believing in life after death.

THE RELIGIO-POLITICAL TURMOIL OF 1888-1892

- These traumatic events convinced missionaries that military intervention would be the only solution to safeguard the future of Christianity in Buganda.
- In 1887, the three foreign religions imported arms organizing themselves into military regiments, the "Bapere".
- By 1888, Mwanga had got scared by their growing might and planned to get rid of all. This provoked a coup against him in April 1888
- Mwanga fled to the catholic post south of the lake in Sukuma land. The new leaders also mistrusted themselves and split.
- Muslims as the most powerful in number and arms ousted the Christians who fled to Kabula on the border with Ankole.
- Meanwhile, Kiwewa the new king refused circumcision and is reported to have been killed replacing him with Kalema who embraced Islam.
- Muslims took up an Islamization strategy in which people were forced to join Islam, Christians killed and imprisoned as bibles and churches were burnt.
- This was enough to unite the Catholics and Protestants against the Muslims. They fought **and defeated Islam restoring Mwanga in 1890.**
- The fragile unity to the Christian factions soon gave way to bitter quarrels over the division of political offices that had favored the Catholics.
- Protestants clang on Lugard to fight the Catholics resulting into the Wafransa- Wangeleza wars.

- The climax came on 24th of January 1892, at the battle of Mengo, when the two parties clashed. The Protestants won the Catholics.
- A month later, a truce was reached at and the supremacy of the Imperial British East African Company recognized.
- The CMS persuaded Britain to quickly declare protection over Buganda, and in 1894 the British Government setup the Uganda protectorate.
- In 1897, KabakaMwanga attempted to regain his independence a revolt that was defeated the same year and Mwanga deposed and exiled to the Seychelles.
- There he was baptized Daniel, a protestant, a recognition that the forces of Christianity and imperialism had triumphed.
- In 1900, the Buganda agreement consolidated the British takeover of Buganda now under KabakaDaudiChwa. It consolidated the dominant position of the protestant under ApoloKaggwa the prime minister.

EFFECTS OF THE CONFLICTS

- Many people especially Africans died during the chaos of fighting, spying and mistrust, with records putting the figure to over 200-people.
- Destruction of property featured of the burning of churches, bibles, and Christian homes among others, by the so-called believers.
- The religious wars were featured of detention of persons without trial as one religious group sought for artificial dominance over the other.
- They caused instability of people who preferred leaving Buganda region for the safety of their lives.
- There was also the exilement of some people for safety of their lives and upholding of their faith.
- The conflicts caused family and clan disintegration and disagreements based on religious affiliation of persons as people fell in different religious groups.
- The spreading foreign religions went with cultural imperialism into Buganda against polygamy, gods "Balubale", shrines-'Masabo".
- Buganda was divided on religious lines, the counties were shared, one- for the Muslims, eight- for the Catholics and eleven- for the protestant church.
- Arab Muslims used the conflicts to exploit Buganda's resources. They fuelled the conflicts to secure more market for their guns with Buganda kingdom.
- The conflicts interfered with the rapid peaceful spread of the Christian faith in Buganda delaying the spread of the church.
- They destabilized Buganda's traditional political order of Monarchism to the installation of kings by the different religions.
- Laid the basis for the erosion of Buganda's independence as the Protestants hurried to ensure a British takeover of Buganda for their own safety.

- Led to British declaration of a protectorate over the rest of Uganda the year 1894, after being pushed by the same missionaries for their own safety.
- Laid the basis for the signing of the 1900 Buganda agreement meant to check on the powers of the king, who traditionally held absolute authority.
- **Positively**, the conflicts laid a basis for the end to absolute rule in Buganda since they culminated into constitutional leadership by the king.
- They were recognition of the existence of Christianity in Buganda and so was its rapid spread in the region.
- They inspired competition for converts among foreign religions a factor that pushed them into the abundant provision of health and educational services.
- From the conflicts, the earliest cooperation between the Christians was built, the ecumenical beginnings in Uganda.

EFFECTS OF THE CONFLICTS ON THE CHURCH

- To the growth and expansion of the church, the conflicts were a recognition of the presence of Christianity in Buganda.
- They served to popularize the church in Buganda and Uganda, diverting public attention towards the Christian cause.
- They scattered many believers into the different parts of Buganda and Uganda, who continued spreading the church wherever they went.
- They aroused religious competition among the different groups a factor that. Leased them to spread the church at all costs and times.
- Produced aggressively committed Christian converts inspired by the mistreatment to mission in the spread the of the gospel, the likes of ApoloKlvebulaya.
- T' y produced the Christian martyrs who out of their heroic actions attracted a t», allowing to the church.
- Resulted into the division of Buganda counties on religious lines for harmony, providing a peaceful and favorable environment for the spread of the church.
- They ended the king's persecution of Christians with himself Mwanga envisaging the church, a very positive factor in the spread of the church.
- They caused some fragile unity and cooperation within Christianity around 1888- 90 conducive for the spread of the church.
- They caused defeat of Islam out of Buganda a factor that left Christianity the only dominant foreign religion in the region.
- Attracted more missionaries into Buganda to support their colleagues which boosted manpower for the spread of the church.
- Led to increased missionary protection providing them with security that facilitated evangelization.

- Led to increased missionary funding to support them in the conflicts, which helped them spread the church.
- Missionaries established numerous social institutions, schools and health centers attract Africans into the church.
- Effected British control over Buganda, recognizing the church as a state institution. This favored its spread.
- Finally was the eventual British takeover of Uganda that guaranteed security for the Christian teachers in the country vital for their propagation of the faith.
- **Unfortunately**, on the other hand, they were featured of the loss of lives of some Christians reducing on the congregation.
- The brutal times of 1885-86 served to scare away some potential Christians for fear of losing their own lives.
- They caused social instability of people in safety of their lives, a poor environment for the spread of the church.
- Some Christian followers were imprisoned by the Muslims 1888-89 also threatening away potential followers.
- The conflicts were featured of insecurity- throwing many people into exile and causing a poor environment for the spread of the church.
- They revealed the imperial motives of the Christian teachers too scaring away some Africans from joining.
- They aroused the spread of Islam to out compete Christianity cut of Buganda e factor that also somewhat hindered the rapid spread of Christianity.
- They revealed the imperial mission of the teachers hence conflict with the traditionalists in Buganda, which interfered with the spread of the church.

CONFLICT BETWEEN THE CHURCH AND THE STATE TODAY

- When political leaders ban religious leaders from commenting on political issues the way president Museveni told church leaders in Uganda.
- Where political leaders support immoral conduct among the citizens, they will conflict with religious leaders.
- Where the state fails to provide basic necessities such as education and health to the citizens, conflict would arise with the church.
- In case the state abuses people's freedom of worship and belonging to a certain faith of choice.
- When the state abuse people's rights and freedoms such as freedom of association, expression, would conflict with the church.
- Where the government in power is dictatorial and is practicing rule by decree, it would conflict with the church.
- Corruption and embezzlement of public funds with impunity by government officials would cause conflict between the state and church.

- Existence of political instability and insecurity with the related effects on the citizens would cause conflict between state and the church.
- Existence of abject poverty and high levels unemployment among the citizens would provoke conflict between the church and the state.
- Existence of state masterminded murder of innocent citizens the way Archbishop Luwum was killed would cause conflict.
- Unfair imprisonment and detention without trial of innocent citizens by the state, would cause conflict.
- When church leaders over-concentrate on criticizing political issues in their preaching, they conflict with political leaders.
- When church leaders exploit the followers using their position, such as asking for money to perform miracles, they ought to conflict with the state.
- When church leader fake miracles to make money from the congregation, they ought to conflict with the state.
- Where the church discourage followers from working but keeping in prayers and worship all the time, they will conflict with the state.
- Where church leaders discourage the congregation from taking on government programs such as education and immunization of children.
- When church leaders become immoral, taking on and supporting sexual immorality like homosexuality, they ought to conflict with the state.
- Incase church leaders call upon their followers to denounce a particular government in power, conflict would arise.
- Where church supports armed rebellion against a democratically elected government, conflict would arise.

CONFLICT IN THE CHURCH TODAY

- Conflicts have been among churches, church leaders, church leaders with the followers and the congregation itself.
- Churches have conflicted over struggle for converts especially the Pentecostal churches.
- Have conflicted over ownership of certain pieces of land, with churches fighting for the same pieces of land.
- Conflict over doctrinal interpretation on the meaning of being born again among the Pentecostals and mother churches.
- Catholics have objected to condom use while the Anglicans support the idea as a safety measure against HIV and AIDS.
- Pentecostal churches have described mother churches (Catholics) as idol worshipers
- Pentecostal churches have condemned worship in mother churches as dull and boring as mother churches also condemn noise in the Pentecostal churches.

- Church leaders do conflict over struggle for leadership positions in the church, common among the Pentecostal and Anglican churches.
- Church leaders conflict over performance of miracles even criticizing each other on miracle performance.
- Conflict over usage, and sharing of church funds common among Pentecostal churches, as some pastors embezzle and misuse the funds.
- Conflicted on marriage issues with some priests in the Catholic Church agitating for marriage, they usually lose out on priesthood.
- Some leaders support gay marriages conflicting with those against, common in the Pentecostal and Anglican churches.
- Reverends and catechists conflict with their leaders over transfers to serve in certain areas which they do not want.
- Church leaders conflict with the congregation over immoral conduct of any of the two, or supporting immoral habits.
- They conflict over personal differences caused by personal issues like land conflicts, conflicts over women and over money.
- When church leaders extort money from the congregation using their position such as asking for money to pray for blessings.
- When Christians do other personal things on the Sabbath instead of going for prayers, they conflict with church leaders.
- When Christians fail to honor their obligations of cleaning the church, paying tithe, and managing worship time.

AFRICAN LEADERSHIP THE CHURCH

- The first African Anglican clergyman was Philip Quaque of Ghana ordained in England in 1765. He returned and worked in Ghana till his death in 1816.
- The other 19th century African church leader of great importance was Samuel Ajayi Crowther 1806-1891.
- Born in Yoruba land northern Nigeria, he was educated by the church missionary society. In 1843, he was ordained Deacon and sent to serve among the Ibo.
- In East Africa, the first African ordinations were of two Bombay Africans Ishmael Semler and William Jones, made deacon in 1885.
- The first Kenyan Anglican Bishops were Obadiah Kariuki and Festo Olang; all consecrated Assistant Bishops in 1955.
- Tanzania candidate John Swedi and Cecil Majaliwa. In 1879, Swedi was made the first African Anglican Deacon.
- He was a freed slave trained by the University Mission to Central Africa (UMCA)- mission at Mtwara near Zanzibar. Majaliwa was made an Anglican priest in 1890.

OUTSTANDING UGANDAN CHRISTIAN LEADERS

CANON APOLLO KIVEBULAYA-1864-1933

- A Muganda, he spent much of his early years at the court of Kabaka Mutesa-I and Mwanga, where one brother served as a page.
- Up to the age of thirteen, he grew up under Muslim influence that was at the court.
- From 1878, he developed interest in Alexander Mackey's reading classes at Mengo.
- Apollo plunked up courage and joined the class, learning to read the gospel and was very touched.
- From 1887, he was in Kabaka Mwanga's army and in 1888 was forced to join the revolt against Mwanga.
- During the wars, Apollo joined the exiled Christians in Ankole and when they returned to Kampala, he resumed Bible study with the protestant church.
- The Protestants incorporated him into the police and worked as a soldier until he was baptized in 1895 at the age of thirty-one.
- The same year, he asked to be sent as an evangelist to Toro where he was indeed permitted to go and serve as a missionary of the CMS.
- He is reported to have walked over 300-kms through 75-papyrus swamps and a lion infested country.
- He is credited for having been the first person to take Christianity in Toro though his service in Toro was minimal.
- In 1896, he was in Mboga beyond river Semiliki in Zaire where he spent most of his time
- When the Belgians occupied Mboga in 1899, he first returned to Toro, where he worked as rural dean up to 1915, for 15-years.
- In 1915, he returned to Mboga where he remained until his death in 1933. He served at Mboga and among the Satwa of the Ituri rain forest.
- Canon Apollo Kivebulaya emerged the most famous African evangelist among the Protestants just like Dr. Adrian Atman of Tanganyika is among the Catholics.

IMPORTANCE OF APOLLO KIVEBULAYA TO THE CHURCH

- He offered his life and future to serve the church, abandoning all other services for missionary work in such rural areas Toro and Mboga.
- He was a devoted convert to the church, whose way of life attracted followers into Christianity.
- Apollo Kivebulaya was an African, easily acceptable by fellow Africans together with the Christian gospel.
- Apollo endured suffering which involved whipping and flogging to serve the church. Such experience and testimony inspired people into the church.

- Apollo was a friend, loving and welcomed everyone into the church irrespective of sex, background and age. His first convert in Toro was a woman. i
- He was a forgiving and reconciling church leader. He forgave the chief who flogged him at Mboga and later won him into the Christian faith.
- He condemned the drunken, lustful and quarrelsome ways of the people, impacting a Christian culture on his followers.
- Kivebulaya educated and produced fellow teachers like Sedulaka who assisted him in service to accomplish his ministry.
- He learnt the pygmy's language becoming a comrade a factor that made him and his message easily acceptable.
- Apollo reduced his teachings into writing, translating St. Mark's gospel into the pygmy's language, making it easy reading, interpreting and understanding.
- Taught the pygmies how to read and write contributing to the easy and rapid spread of the gospel.
- Apollo could pray for his ministry to succeed. Every morning, he would pray for one to two hours to spend the day un-interrupted with his flock.
- He did charity to the church. After death, in his diary was a will "I have two cows and the money for selling them, I give to the church at Mboga".
- Apollo's missionary service inspired other African evangelists into evangelism. Rachael Sebulimba evangelized some of the islands on Lake Victoria in 1903.
- Apollo created a Christian community among the pygmies. In appreciation of his great ministry, they sang songs praising his service. They sang;
- *Let us all think,*
- *About him who warned us,*
- *Apollo Kivebulaya;*
- *Who loved the forest*
- *Who befriended the Abambutu?*
- *Who loved them greatly?*
- *It is Apolio Kivebulaya,*
- *A great love*

• **CHALLENGES TO APOLLO'S MINISTRY**

- His early Christian interest was disrupted by Mwanga's persecution of Christians
- 1885-1886, when he feared for his life
- In his early days of service, Apollo lacked experience. He took up missionary work while only eight months a baptized Christian.
- The distance to Toro and Mboga was too long. Apollo traveled over 300km and started service while too tired to serve for long.
- Apollo walked through poor roads and path, crossed 75-papyrus swamps to Mboga. Such delayed his service in the area but also weakened him.

- The local leaders initially rejected him. In Toro, he was arrested and advised to move back to Buganda, while in Mboga, he was seized, flogged and whipped.
- Apollo was short of resources. He set out to ministry with very few belongings wrapped in his sleeping mat and the bundle balanced on his head.
- He initially lacked knowledge of the language in Toro and Mboga and had to spend some time studying the local languages, which delayed evangelism.
- Wild animals were threat to his service. He ministered in a region infested by lions, leopards and hyenas.
- Apollo was overworked since he had very few evangelists to assist him, only four, at first untrained and lacked knowledge of what to offer spiritually.
- He suffered from ill health, partly caused by the flogging and whipping to terrible bleeding he experienced at Mboga;
- His service in Mboga was at first disrupted by the 1899 Belgian occupation of the area and only returned to the place later when calm had been restored.
- Some people could not abandon their traditional beliefs and practices for the church, a challenge to Apollo.
- Apollo reached out to a few people in Ituri forest due to the thick nature of the forest, quite difficult to penetrate.
- Apollo was challenged by age. As he grew older, he could not walk any far anymore to evangelize.
- He eventually died at Mboga in 1933 largely of age and fatigue caused by too much work in his early times.

YOHANA KITAGATA; 1858-1938

He was a local chief who accepted the Catholic faith and got baptized in 1896, giving up his five wives and one slave concubine,

In 1901, he became a Roman Catholic catechist and evangelist.

He took up missionary work and pioneered the preaching of the gospel in Bunyoro and Ankole

He later proceeded to Kigezi land where he preached till he died.

In his life-ministry, he lived very simply, caring for the poor and orphans.

APCHIBISHOP JOSEPH KIWANUKA; 1899-1966

- This was one outstanding and un-usual African Christian Catholic, born near Kampala of a Christian family.
- He was born when four of his relatives had just been victims of the 1886- Namugongo killings, the Uganda martyrs.

- He attended catechism education and was ordained priest in 1929.
- In 1932, he gained the Doctorate of Canon law in Rome in the highest grade. He then trained with the white fathers in Algiers returning to Uganda in 1933.
- In 1939, he was consecrated Bishop of Masaka by the Pope.
- He endeavored to give advanced education to his priests and to involve more laity in the life and ministry of the church.
- His services influenced rapid growth of the diocese in numbers.
- In 1960, he was appointed Arch-Bishop of Rubaga where he influenced a rapid growth of the church congregation.
- He attended the second Vatican Council of 1962-1965 and died soon afterwards in 1966.

OUTSTANDING KENYAN CHRISTIAN LEADERS

BISHOP OBADIAH KARIUKI 1902-1978

- Born in 1902, his father died soon after he was born and his upbringing became the responsibility of his uncle-Joseph.
- Joseph arranged for Kariuki to attend Kabete primary school where he also worked in the house of Canon Dr, Leakey.
- He later attended Alliance High School, thereafter becoming a school teacher.
- In 1940, he established himself a Christian family with daughter of chief Koinange.
- He then continued for studies at St. Paul's theological college Limuru, and was ordained priest thereafter.
- In 1938, he was blessed with the message of the East African revival and became one of its main leaders in Kenya.
- In 1955, he was consecrated Assistant Bishop of Mombasa, becoming the first Bishop of the diocese of mountain Kenya in 1961.
- In his service, he stressed the need for self-help both in building up the diocese and in opening up Harambe schools.
- He retired in 1976 and died two years later, 1978.

CANON EZEKIEL APINDI; 1885-1959

- Born in 1885, he ran away from home in 1905 and found work in Nairobi, Kijabe where he gained his primary education certificate.
- He thereafter proceeded to Mombasa where he trained as teacher.
- He worked as an interpreter for the missionaries from 1910 to 1913, and thereafter returned home with his Kiswahili bible.
- He embarked on evangelizing his home area and challenged witchcraft by eating eggs used in charms against him.
- He built a school at Ngiya where he served his people as a teacher of an independent school.

- In 1919, he was invited to join the staff of Maseno School from where he established a Christian family in 1920.
- In 1922, he became the first African head teacher at Maseno.
- In 1930, he left Maseno to evangelize south Kavirondo, carrying out evangelistic journeys to Kisii district and some parts of Tanzania.
- In 1931, he was sent to London as member of a three man Kenyan team to give evidence before the House of Commons Select Committee concerning the future government of Kenya.
- Back in Kenya, he refused to compromise over the Luo custom of polygamy.
- In 1938, Archdeacon Owen recommended for his ordination. He was offered a course at Limuru in 1941 and ordained in 1942 at All Saints Cathedral-Nairobi, the first African to be ordained from the church.
- He experienced a time of depression following the death of his first wife in 1940. In 1942, he married another woman.
- His house was burnt in 1943 causing him more depression but the message of the revival helped him recover his faith and testimony.
- He then moved to Kisumu as rural dean in 1949 and retired in 1954.
- Shortly after, he was recalled and made Canon with the main mission being healing the divisions that existed in Kisumu church.
- He retired again in 1957 and died in 1959.

OUTSTANDING TANZANIAN CHRISTIAN LEADERS

BISHOP YOHANA OMARI

- He was born of Muslim parents but got converted to Christianity while still a boy, mainly because of his reading of the New Testament.
- In 1929, he began work as an Anglican evangelist.
- In 1939, he was ordained when a year later he was blessed with the revival message at Katoke.
- In 1947, he moved from Uha western Tanzania to Mpwapwa, 200-miles from Dar-es-salaam for an evangelical mission.
- In 1955, together with Festo Olang and Obadiah Kariuki, was consecrated assistant Bishop to work in the Diocese of Central Tanganyika, dying in 1963.
- **ADRIEN ATIMAN**
- He is as famous among the Roman Catholics as Apollo Kivebulaya is among the Protestants.
- As a child, he was kidnapped when playing by the river Niger, Timbuktu. He was sold into slavery but was ransomed by a white father from his slave trade owner.
- The white fathers in Algiers and in Malta, from where he studied some medicine, educated him.
- He was examined for baptism by Cardinal Lavignerie in 1882 and in 1886, took him to Rome.
- In 1888, he arrived in East Africa as a medical evangelist when he began to learn some Kiswahili.

- He worked at Karema on Lake Tanganyika for nearly seventy years. This had been a home for freed slaves and orphans. He died in 1956 at a very great age

CHRISTIANITY- IMPACT AND SERVICE

- Education is a process of imparting or transmitting knowledge, skills and attitudes into a given generation. It can be either formal or informal or both.
- Informal education is the traditional African education system that was imparted to the young by elders
- Formal education on the other hand is the western European education system that is done in classroom.
- It was spread in East Africa by the Christian missionaries, right before colonialism and later offered by the colonial authorities and Africans themselves.
- It is the formal western European education system that was offered by Christian missionaries.
- It is conducted in established schools such as Alliance High School in Kenya, and Kings College Buddo, Gayaza high school and St. Mary's Kisubi in Uganda
- Has levels determined by the intelligence and age, nursery, primary, secondary and higher institutional education.
- Has trained teachers specialized in particular fields to teach others at the different class and institutional levels.
- Operates on a set syllabus, one drawn to cater for all those in the same category of class, and is based on the Euro-British curricular.
- It has a teaching timetable / calendar, explaining what to be taught at a given time space
- It is a literate education system that produces graduates who can read and write.
- The education system is acquired by those lucky enough to access it, and those interested, is not compulsory and mass education.
- It is paid for in terms of school fees and scholastics. At Kings College Buddo, school fees in 1908 were shs-140 per year.
- It has a job trait as a reward for those who receive it successfully, the white color jobs featured of payment of salary.
- It creates classes based on the levels of education attained, the lower, middle and upper classes of the unemployed, workers and the entrepreneurs.
- It is featured of formative evaluation of learners termly and or per semester, to establish the academic achievements and failures of learners.
- Summative evaluation done at the end of an educational level for primary and secondary such as PLE.
- Academic credentials, certificates, diplomas, degrees, masters and doctorates are awarded to those who successfully complete an educational level.

- This education has research in its practical part that produces new findings to explain changes in society and guide mankind on how to adjust and fit in it.
- It is gender sensitive, seeking to uplift the status of women in society to an equal footing with that of men with girls' schools like Gayaza High School.
- With a civilizing mission, it teaches against the African cultural heritage, praising the European cultures that have indeed spread across Africa.
- It is largely a theoretical education system, a neo-colonial educational apparatus, whose majority graduates are job seekers.
- Has special languages, in Uganda, Kenya and Tanzania being English used as a medium of communication.
- Has regard for religion, teaching Christianity in academic schools and even theology in seminary schools.
- Taught practical skills in building, carpentry, welding, agriculture producing job makers and self-reliant graduates.
- Produces professionals in particular fields of study, Mengo medical school started 1917, producing Medical Assistants.

MISSIONARY EFFORT IN THE PROVISION OF FORMAL EDUCATION

- Missionaries established academic schools where they provided education to Africans such as Alliance High School in Kenya-1926.
- They established theological training colleges where religious education and theology were taught such as St. Paul's Theological College Limuru.
- They set up technical school farms for agriculture, carpentry, and building training among others. The Catholics established one at Bagamoyo.
- Established medical schools such as Mengo Medical School in Uganda where Medical assistants were trained from.
- Taught Africans English language which they used as a medium of instruction during the offer of formal education
- Provided scholarships to Africans to study for free in their schools in East Africa and abroad.
- Gave gifts as rewards to high academic achievers to motivate them continue with formal education and attract others.
- Provided counseling and, guidance to Africans to take on formal education and disregard the African informal education.
- They established churches and missions where catechetical and priestly training for Africans was provided.
- Trained African teachers and tutors to take on the job of teaching and spreading formal education among fellow Africans.
- Set up ex-slaves camps such as Bagamoyo and Freretown settlements that served as institutions for the offer of European education Africans.

- They provided the teaching staff from within themselves such as Dr. Albert Cook and Alexander Mackey, who taught Africans.
- Provided funds for the establishment of educational institutions, payment of staff, which facilitated the establishment of formal education.
- They undertook linguistic study, translating English books into local languages a factor that facilitated the easy offer of western education in the region.
- Missionaries provided scholastic materials such as books, pens, and stationary to the learners, necessary instruments for the development of formal education
- They introduced the foreign curricular that was and is still of offered in East African primary and secondary schools, forming the content of what the learners get.
- It is they who started the class based education system, the Bush schools, Junior and High schools hence the current education based on levels.
- Missionaries introduced both formative and summative examinations to learners to evaluate their educational achievements and failures.
- They introduced credentials, the certificates, and diplomas for those who successfully complete courses. These papers were at first based on denominations.
- They undertook the provision of white color jobs to those people they had taught as secretaries, teachers, priests, catechists, to attract more into this education.
- Missionaries called upon mother countries and colonial powers to supplement their efforts in the offer of formal education to Africans.
- Built roads linking to the schools they established to facilitate movement of learners to and from schools.
- Missionaries served as advisors of government in the provision of formal education and were on all advisory committees.

EVALUATION OF THE WESTERN FORMAL EDUCATION SYSTEM

- The modern European formal education system equips labor with knowledge, skills, and experience, increasing labor efficiency and the quality of its output.
- It provides employment by employing teachers, secretaries, and indirectly, it employs people in industries that produce scholastics.
- Supports industrial development because it produces skilled labor, with ideas and experience necessary for the development of industrial technology.
- Promotes infrastructural development through the building of schools, a symbol of development.
- The promotion of a uniform language such as English has helped provide for a medium of communication, promoting interaction.
- Practical formal education in building, carpentry, trains and produces job creators, who are self reliant but also employ others
- Promotes moral and religious values and development through religious education and strict code on discipline.

- Trains cleanliness and hygiene, promoting better health standards among its graduates
- Produces professionals and skilled labour which reduces the need for having expatriates who drain the economy its scarce foreign exchange.
- It is an important factor in population control since people take longer in school; tend to produce few children that reduce on the high population growth rate.
- When majority educated people are employed, there is a reduction in income inequality that brings about increased savings for development.
- Modern education brings with it innovations and experimentations which are a backbone to technological development.
- It helps people drop traditional ideas and beliefs like subsistence production and the extended family patterns, which hinder development.
- It increases on people's levels of income since educated people tend to have good jobs with high salary earnings.
- Attaining this education to a given level is self-satisfying to its recipient and thus serves to improve on the welfare of its recipients.
- **WEAKNESSES OF FORMAL EDUCATION**
- It is a costly education system in terms of school fees and scholastics, hence the high rate of dropouts who cannot afford.
- It is largely theoretical, producing job seekers who cannot create employment for themselves and so the high rate of unemployment in society today.
- It lays emphasis on academic qualifications hence the presence of few skilled persons and the dependency on expatriates, expensive and resource draining.
- Encourages rural urban migration since its products prefer living in urban areas hence rural underdevelopment and the high urban crime rate.
- Graduates of this education system have a bias towards agriculture and have therefore bred low levels of agricultural development and food production
- The curriculum is outward looking and tends to breed brain drain for the developing countries, causing manpower gap and hindering effective planning.
- Since a few people get this education, it has been behind income disparities in East Africa, and the consequential individual exploitation.
- It breeds cultural imperialism since its content is based on a foreign curriculum hence the rising African abuse of their own heritage.
- It creates and breeds classes in society of the learned and the unlearned, the inferior and superior in society.
- Before government intervention in the provision of this education system, it was denominational and responsible for disunity based on religion.
- It is teacher and not learner centered and does not therefore answer the needs of the learner to fit in society, undermining talent development.

- Its respect for gender and the position of women has endangered the African natural family life pattern enhancing on family instability and single parenthood.
- It less caters for the moral rehabilitation of the learners and has instead instilled immoral attributes in words, thoughts and actions among its graduates.
- Breads individualism of capitalism, against the African spirit of concern for one another, and can be blamed for the present *mind your business* way of life.

OBSERVATION

- Formal education was missionary-colonial education in East Africa primarily provided by the missionaries as a tool of spreading their religious faith.
- From the 1910s, the colonial governments also started influencing educational affairs in the colonies
- Government emphasized practical education to produce job makers as compared to the theoretical one that produced job seekers, very critical of government, the basis of African nationalism.
- In 1902, a circular had been issued to all missions in Uganda investigating the education of natives by the missionary societies here.
- From 1911, some mission technical schools in British East Africa received a yearly grant of shs-40 per student and shs-100 for each student who passed a government examination. Some grants were also given in Uganda.
- In Germany East Africa, the Germans from 1913 started to subsidize mission schools for the training of minor officers to work in remote districts.
- The 1924-Phelpstoke Commission called for government greater supervision and advice for the teacher and a strong emphasis on health and agriculture education.
- It attacked the small contribution made to education by the colonial administrators which was 00% in Tanganyika, 04% in Kenya and 02% in Uganda of the total government revenue.
- In line with the above however, plans for missionary-government cooperation in the provision of education had already been underway.
- In 1923, London meetings setup a Permanent Advisory Committee on Native Education in Tropical Africa with representatives of Catholics, Protestants and experts in the education field.
- In each colonial territory, a similar advisor/ body was established including missions who worked with immense changes and improvements at every level.
- Bush schools were improved upon on infrastructure with better teachers made available, more money for salaries and supervision.
- Schools for catechists became teacher training colleges for primary teachers and produced African teachers to supplement on the missionary manpower
- Boarding schools became the first secondary schools, including Kings College Buddo, Mengo SS, Maseno, Ngora and Kilimanjaro schools.

- In 1938, East African governments took steps towards raising the government Technical College at Makerere to university status, becoming the University College of East Africa.
- Girls education was also respected right from the start hence Namilyango Girls- .903 opened by Franciscan Sisters, Gayaza high-1903 by the CMS in Uganda, in Kenya, Marion Stevenson, Butere and Ngiya and in Tanganyika, the Uzaramo School by the Berlin missionary society.

WHY COLONIAL GOVERNMENTS GOT INVOLVED IN EDUCATION

- From the 1910s, colonial governments started influencing educational affairs in the colonies.
- There was need to provide and promote practical education and produce self reliant graduates.
- Wanted to check on the curricular to produce graduates who were not critical of colonial government policies.
- There was need to develop uniform curriculum to be followed by all those giving formal education, since initially each denomination had its own curriculum.
- It wanted to have uniform standards of assessing learners by ail the schools and denominations. Initially, each denomination set its own exams.
- There was need to develop and award similar and standardized academic credentials to all graduates regardless of the school and denomination.
- Wanted to provide for funding of missionary schools to improve on service delivery.
- Wanted to train and produce professional teachers of uniform standards to manage the schools and teaching for uniform output.
- Wanted to use schools produce agents of colonialism who would collaborate to extend colonial policies among Africans.
- Wanted to promote the use of English language in East Africa and thus promote British imperialism in the colonies.
- Wanted to use formal education as a British civilizing tool on Africans to admire and take on British ways of life.
- With colonialism already established, Britain wanted to heal the divisions that had been created by denominational education among Africans.
- There was need to develop high education training for the award of diploma and degree courses by the government, hence the University of East Africa.
- There was need for government to permanently supervise and advise on the conduct and offer of education by the missionaries.
- Government wanted to improve on school infrastructures and expand education services to all interested Africans.
- Wanted to train African officers to work in remote areas where Europeans felt uncomfortable staying.
- Desire to produce cheap African labor to exploit and deploy in farms, industries, communications, and promote colonial interests.

- By supporting missionaries in the offer of education, wanted to promote the rapid spread of the church among Africans.
- Wanted to produce educated westernized Africans who would provide market to European produced goods.

EDUCATION AND THE SPREAD OF THE CHURCH

- Developed a literate society that could read the bible and other Christian literature.
- Produced African evangelists as catechists and priests who spread Christianity to fellow Africans.
- Schools attracted Africans for education who were converted to the church as they related with missionaries.
- Schools were evangelical centers where the gospel of Christianity was preached to those in these schools.
- Schools had churches that served as worship centers for strengthening faith in Christianity.
- Missionary schools had religious education incorporated in the education system that instilled Christian values among the learners.
- Mission schools provided education only to Christian converts, pushing Africans into conversion for the sake of the service.
- Employment in Christian missionary schools was provided to Christian converts in a way pushing those who needed jobs to convert to Christianity.
- Missionary schools emphasized Christian standards among the workers such as monogamous marriages thus spreading Christian values among Africans.
- Catechism and confirmation lessons were conducted in the mission schools when African children were converted, baptized and confirmed into Christianity.
- Catholic and protestant schools competed for followers in a way spreading education to various areas of East Africa and winning over many converts.
- Missionary education was a civilizing tool that weakened African cultures for the easy spread of Christianity.
- English became an official and evangelical language that made spread of the gospel easily possible.
- Schools emphasized Christian moral and discipline conduct among Africans who adopted Christian standards and faith.
- Mission schools offered bible study lessons to Africans who understood the gospel and accepted Christianity.
- Mission schools were featured of regular prayers and worship through which the Christian gospel was spread to Africans.

Qn. Examine the challenges faced by missionaries in the offer of education in East Africa

THE CHURCH AND HEALTH SERVICES IN EAST AFRICA

"I can see, I can see", he shouted as he danced for joy around the hospital. This man regained his sight after an operation that lasted half an hour.

The surgeon was an eye specialist on holiday in Kenya and flown to Lugala in Tanzania for the purpose by Sight by Wings.

This enthralling work is a supreme example of Christian service is inspired by the example of Jesus Christ who spent much of his early days ministry healing.

Christian missions are the pioneers everywhere in East Africa of the medical services just as they were the pioneers of education.

ROLE PLAYED BY MISSIONS IN THE OFFER OF HEALTH SERVICES

- They founded health service oriented organizations to coordinate mission- health work such as Sight by Wings.
- Established health centers, clinics and hospitals such as Bagamoyo hospital-1885 and Mengo hospital-1897 from where they offered medical services.
- They provided medical facilities such as medicine, beds and the beddings used to offer out service. Mengo hospital had 75-beds in 1901.
- Provided technical personnel, doctors and nurses who looked after the patients, the services of Dr. Albert Cook at Mengo and his wife as Nurse.
- They engaged in missionary health journeys, visiting the sick for treatment. Dr. Cook traveled the west into Ankole for the same purpose.
- These early teachers carried out health based research on African diseases such as malaria and leprosy.
- Trained Africans in medical service establishing schools like Mengo Medical School for this role, by 1958, there were 86- nurses in Tanganyika.
- Provided special needs education especially to the blind, up to 1972, all the five primary and one secondary school for the blind in Kenya were ran by mission.
- They worked with government in the offer of health services, together founding the Kilimanjaro Christian Medical Center near Moshi in 1971.
- The church has special mobile all time health services in East Africa. Sight by Wings has a mobile Aircraft that serves Uganda, Kenya and Tanzania.
- Missionary medical doctors also offered charity to the needy, using their own private resources to serve the sick.
- Established links with health centers abroad, with Sight by Wings offering useful link of obtaining fresh eyes from the eye bank in Hayward Health Center- England.

- They used the church institution to teach and preach against the African medical services some of which was indeed unhealthy to adopt western medicine.
- They also provided western formal education, a civilizing mission to change the minds of African thought towards taking up western medicine.
- Missionaries provided funds for the establishment and running of the health service requirements in East Africa.

CHALLENGES FACED IN THE OFFER OF HEALTH SERVICES

- Financial inadequacy made it difficult to effectively serve Africans.
- Small medical Manpower delayed service delivery in many areas.
- The strong belief in African medicine was against European medicine.
- Inadequate medical facilities in their health institutions.
- Shortage of medicine and delayed supplies limited health services to Africans.
- Slave raids and insecurity disrupted missionary health services in the interior.
- Strong African cultures, conservatism and rigidity were against euro- medicine.
- Inaccessible areas with poor communications delayed accessing medical services.
- Tropical diseases new to the whites were initially a challenge to treat.
- Negative perceptions attached to European medicine by Africans.
- The lack of infrastructural health centers for effective service delivery.
- Revivalism and the belief in miraculous healing that discourage western medicine.
- **Qn. How did missionary health services facilitate the spread of the church in East Africa?**

BASIC CHRISTIAN PRACTICES

THE CHRISTIAN INITIATION PRACTICE-BAPTISM

Initiation is a symbolic means of passing on to the next generation, a means of adjustment in society.

Christians do it through the baptism ritual, Muslims -circumcision, while Africans refer to it as puberty rites.

BASIC FEATURES OF CHRISTIAN INITIATION

The Christian initiation rite is called Baptism, one of the seven major Christian sacraments and considered the first in Christian life.

Baptism is an outward and visible sign of one's inward spiritual and invisible grace that confirms ones faith in Christ.

In most cases and churches, it is conducted at one's early age when the human consciousness has not yet developed.

Young ones who receive this sacrament do it through a mature Christian, the God-parents.

Young ones are baptized in the church of the biological father and thus become members of the same church.

BAPTISM BY SUBMERSION IN THE ORTHODOX CHURCH

- In the revival church and Seventh day Adventists, it is practiced when one is old and mature enough to make informed choice.
- It involves the sprinkling of holy water on one's forehead, representing the blood of Christ that was shed on the Calvary.
- It also involves physical dipping of one into a stream of water common among the revival churches, which baptize at a rather mature age.
- Verbal instructions are given to the baptized, accepting Christ as the lord, God, messiah and savior.
- The Christian baptism ritual is presided over by a religious leader such as the priest, the reverend, bishop and pastor.
- It is a public ritual done in the presence of other Christian believers of the same church as witnesses.
- It involves celebrations that welcome one into the church.

BAPTISM BY AFFUSION

It is practiced on both boys and girls using the same practices unlike in Islam where circumcision is done on only boys.

Makes one a member of the church, a follower of Jesus Christ.

Baptism of the Christians is not compulsory. It is considered for the individual and for those who want commitment with Christ.

It is closely associated with gifts of the Holy Spirit, and those who receive the sacrament stand the chance of receiving the gifts.

IMPORTANCE OF BAPTISM TO A CHRISTIAN

- It provides for individual belonging to a given church where one is baptized. The person becomes a member of that particular community.
- It also brings about individual belonging to the kingdom of God for the reason that one accepts Jesus Christ as the Lord, God, Messiah and Savior.

- The baptism ritual identifies one as a believer, a follower of Jesus Christ, and breaks one's old life of paganism.
- It is also a proof of one's belief and faith in Jesus Christ, the acceptance of the life, death and resurrection of Christ as the savior.
- Baptism fulfills God's command, which Jesus gave to his disciples Mt 28:19-20, go therefore and make disciples of the whole nation, baptizing them in the name of the father, and the son and the Holy Spirit.
- It provides guidance and protection from all forms of evils and satanic activities in Jesus Christ's name, a basis of an upright life.
- It provides chance for the baptized person to get the gifts of the Holy Spirit that serve to guide one's life to success.
- The sacrament of baptism commissions a Christian to receive other sacraments such as Holy Communion, holy matrimony catechism.
- It is a call for exemplary life, living a Christ-like life of moral uprightness, endurance, obedience, caring, faith and love.
- It unites a person to Christ and his or her fellow human beings, a symbol of unity.
- One acquires a Christian name, a sign of identity and Christianity and the saints whose names are taken on.
- Involves celebrations, jubilation, happiness and joy, a time of interaction among Christians.
- Initiates acquire gifts such as bibles and rosary that congratulate them for being new church members.
- Serves to extend relationships with others such as the God parents, who guide the spiritual life of the initiate.
- Strengthens one's faith in Jesus Christ and becomes a basis of church responsibility and leadership / service.
- Washes away the original sin of Adam and Eve, purifying the initiate to a holy believer of Christ Jesus.
- Provides for hope in life after death, through the belief in the death and resurrection of Christ Jesus.

THE CHRISTIAN MARRIAGE INSTITUTION

- This form of marriage is also referred to as church marriage, ecclesial marriage and a wedding.
- Fully-grown and consenting adult male and female exchange marriage vows declaring themselves as husband and wife
- It is normally done in the presence of a church minister who officiates the conduct of the occasion.
- At least two witnesses do attend the function of uniting the couple into marriage affair, Best man and the Matron.

- It is an acceptable form of marriage in courts of law that legally reorganizes the couple as husband and wife, free to enjoy all state privileges.
- It is a social occasion widely saluted by the general public and those who have already gone through it are treated with deep respect.
- It attracts a lot of publicity and is usually witnessed by many people, including the church congregation, relatives and friends.
- Church marriage insists on monogamy for the purpose of showing true love, companionship and mutual respect.
- It normally comes in after the customary marriage, in which the parents of the couple first agree and assent to the marriage in church.
- This form of marriage with or without children is taken to be complete. Christians believe children are merely a blessing from God to the married.
- It advocates for equality between the bride and the groom, who undergo; counseling to always treat each other with respect, love, kindness and consideration, peter 3; 1-8, 1 cor 7.
- The marriage once entered into is supposed to be permanent and indissoluble Couples swear "till death do us apart". Divorce is not allowed, mtl9; 4-6.
- With or without bride price paid, church marriage can still be conducted.
- This form of marriage is paid for in the church if it is to be conducted by the church leadership, a pay value that varies from church to church.
- In Christianity, a marriage of divorced persons men or women is prohibited and equated to adultery, Mathew 19; 7-9, 5; 32, Mk 10; 11-12.
- Christianity also looks at marriage as a law, a safeguard against sin, Gen 1; 27 and 2; 24. Mk 10; 6-7 refers to marriage as an ordinance created by God.
- St Paul teaches Christian marriage should be guided by mutual love Eph 5; 21- 33, that every husband must love his wife as himself.
- Christianity teaches marriage relations should be for propagation of the human race an expression of Gods intention for marriage and of a loving relationship. Involves sex education and counseling done by church ministers to the couple Christian marriages emphasize forgiveness and reconciliation.
- Should be guided by mutual respect among the married, Eph 5; 21-33 Marriage is for companionship between man and woman Involves celebrations-that congratulate the newly married upon the achievement Emphasizes proper upbringing of children by the parents Marriage was initiated by God.
- Marriage is a gift from God Involves exchange of marriage rings.
- Involve making marriage vows to each other, wife and husband.
- Marriage certificates are awarded to the married couple, a seal of marriage
- **IMPORTANCE OF A WEDDING**

- It is an outward expression of the magnitude of one's inner passion especially on the part of man, an indication of love.
- Entering into church marriage is a fulfillment of one of the seven sacraments,
- A respect of God's real intention for marriage and thus a certificate for the sex institution and the reproduction of children
- It is a legal recognition of one's marriage affair since it is accepted in courts or law as legal form of marriage.
- It protects the couple from unacceptable pagan cultural practices associated with customary marriage like having sexual intercourse with a father-in-law as used to be among the Nkore.
- It is preferred because once entered into guarantees permanence of the marriage relationship a big security to women.
- Church marriage commissions God's presence and blessings into the lives of the married since according to 1 Cor 7; Christian.
- It brings about social/public respect recognition for the married family since marriage is a public affair.
- It overcomes inheritance wrangles, which to remain when the man dies. The automatically qualifies to own the estates deceased.
- It acts as a warning to the general public not to interfere in the marriage life of the couple since they become widely known as husband and wife.
- Marriage builds psychological satisfaction to the woman since she is assured of no other woman by the man. Church marriage insists on monogamy.
- It is valued for building a family on the principles of equality between man and woman, hence the spirit of mutual consideration and respect.
- It is considered complete with or without children, since children are considered a blessing from God.
- It can be cheaper since bride price is not necessarily a condition for wedding. Bride price tends to make marriage a little much more expensive.
- **LIMITATIONS**
- It is generally a very expensive marriage form since people use it to show off their economic power.
- It insists on permanence of the marriage relationship amidst very hard times like barrenness or impotence in one of the members.
- Majority men despise the issue of equality in marriage and thus tend to disassociate themselves from this form of marriage.
- They have tended to be merely opportunities for showing off one's economic muscle a factor that even serves to scare off other intending marriage couples to shy away from wedding.

- Some people do not love the great publicity trait of this marriage insisting on the privacy of their marriage, which is not an easy task with this affair.
- Any form of marriage that does not consider the prime importance of children is looked at as bogus by majority people yet this is not an issue to stop church marriage.
- Majority men have a passionate desire for multiple sexual partners and wives, despising church marriage for insisting on monogamy.
- Most people consider church marriage as an alien form of marriage, a practice that should not be heeded to in Africa.
- Some women upon sealing the marriage bond tend to become stubborn and disloyal to their husbands.
- It undermines the African traditional cultural beliefs and practices especially those on marriage.
- **WHY MODERN MARRIAGES ARE BREAKING VERY FAST**
- Small period of courtship.
- Limited sex education provided by the church leaders.
- Growing individualism of capitalism.
- 3rd peer influence on marriage affairs of others.
- Increasing drug abuse and alcoholism.
- Collapsing African cultures in society today.
- The high cost of living today.
- Poverty coupled with high unemployment levels.
- The women liberation movement and women's rights.
- Political instability and insecurity in society.
- Permissiveness
- Growing unfaithfulness in marriages today.
- The lack of sexual satisfaction in marriages.
- Collapsing moral values in society today.
- **CHRISTIAN WORSHIP**
- Worship refers to reverence, respect and love for God, an act or ceremony that shows divine service. It can also be understood as attending church service in Christian terms.
- Worship involves respecting the Sabbath, a day dedicated to God's service. In most Christian churches, it is on Sunday though a few respect Saturday.
- The Sabbath is conceived as a holy day when Christians are not expected to indulge in sin but also expected to repent of their sinfulness.
- Christian worship involves respect for the sacraments Baptism, Confirmation the Holy Eucharist,
- Christian worship is congregational, many believers gather at the worship center to honor God.

- It takes place in a worship place, the church; a Christian worship center built with a cross on top.
- Special ordained religious leaders lead the worshiping ceremony, directing the congregation. They are Priests, Reverends, and Bishops.
- During Christian worship, there is free mixing of men and women, a symbol of equality of all in Christ.
- Christian worship involves prayer to God, which in itself involves repentance, thanking, and prayer for a better future.
- It involves the giving of offertory to the church to facilitate God's work of evangelization. Today this largely takes the form of money.
- Praise to God is a fundamental aspect of worship, involving music, dance and drama in different languages and dance styles.
- It involves the performing of miracles of healing the sick just by word of prayer, belief and faith.
- Worship is guided by Holy Scriptures taken from the Bible, considered the word of God.
- Involves celebrating special Christian days of Christmas and Easter, when Christians remember the birth, death and resurrection of Jesus Christ.
- Christian worship also takes the form of fasting, self denial and has a special period called lent.
- Involves giving of testimonies about the good things God has done in the lives of Christians.
- Today, Christians worship through crusades, seminars and night prayers as an expression of total commitment to Christ Jesus.
- **IMPORTANCE OF WORSHIP TO CHRISTIANS**
- Worship brings Christians closer to their creator-God.
- It is a source of blessings from the creator for a successful life on earth.
- Christians are able to acquire sacraments through worship.
- Worship strengthens the faith of Christians in Christ Jesus.
- Through worship, the faith in Jesus Christ of backsliders is renewed.
- Worship promotes moral uprightness among Christians, who live as models.
- Through worship, Christians celebrate events like Christmas and Easter that bring joy and happiness.
- Worship promotes social interaction among the worshippers and brings about unity and love.
- Worship is a basis of repentance, newness and Holiness.
- Provides for hope in life after death, eternal life in heaven.
- Through worship, Christians express their gratitude to God through thanksgiving in the form of offertory and the tithe.
- Worship helps nurture children in a Christian manner, as God-fearing people.

- Provides for Bible study through church biblical teachings and interpretation.
- Through worship, Christians seek for God's mercy, providence, guidance and protection.
- Christian worship promotes equality of all beings in the image of God, helping women realize their abilities and potentials.
- Christians are able to suffer with Christ through worship and the practice of the way of the cross.
- Worship provides for Christian marriages of wedding, a basis for happiness and stability in marriage, sex and child bearing.
- Through worship, Christians have been healed of torturous diseases and illness through the power of the Holy Spirit.

- **REVOLUTION IN WORSHIP TODAY**

- Christian worship has over time undergone changes with new developments coming on board, including:
 - Loud - shouting form of worship and praise for the lord.
 - Strong emphasis on Jesus Christ than ever before.
 - Christian preaching alongside interpreters.
 - Media Christian worship through Radio and Television.
 - Increasing role of women in church affairs and leadership.
 - Performance of miracles by the power of the Holy Spirit.
 - Increased Baptism by emersion.
 - Expensive and show off wedding functions.
 - Preaching anywhere, alongside the road, in markets, in the bus.
 - Worship anytime, in the morning, midmorning, lunch hour, night
 - Increased prophecy in worship.
 - Giving of testimony, the great things God has done.
 - Open church confession and repentance .
 - Smartness in dressing by the worshipers.
 - Offertory given in big sums of money like a million shillings.
 - Increased visions and dreams that guide people on everyday life situations and future fortune like marriage partners.
 - Increased lay church leadership and worship guidance.
 - Unique dressing and smartness by church leaders.
 - Use of loud speakers for entertainment and praise and general worship.

- **CAUSES OF THE REVOLUTION IN WORSHIP**

- Search for salvation in Jesus Christ by Christians has made some Christians embrace all-time worship.
- The search forgiveness of sins for eternal life by Christians has made some Christians practice open confession and repentance.

- Search for healing and cure of diseases by Christians has led to emotional worship in search for the Holy Spirit.
- Search for wealth and prosperity by the Christians has made some church leaders demand for a lot of money as offertory from the congregation.
- Competition for converts among churches partly explains open public preaching and loud worship.
- Competition for converts between Christians and Muslims.
- Increasing lay church leadership and the search for respect and recognition by church leaders.
- Permissiveness in church affairs today where churches have no control in their activities from the state.
- Increased hypocrisy in the church today has come with false testimony and prophecy in the church.
- Desire to show off hence the expensive weddings.
- Desire to appreciate and praise Jesus Christ for the good provided partly explains the bulk offertory.
- Desire to entertain others in the Church explains the lively music, dance and drama in churches today
- Desire to acquire marriage partners in the church have made some people claim for visions and dreams
- Desire to reach out the Christian gospel to many people at a time hence the use of television and radio
- **Qn. Explain the effects of the revolution in church worship on the church today?**
- **INDIGENISATION/ENCULTURATION OF THE CHURCH**
- Indigenization / enculturation refer to the incorporation of some African ways of life into the church.
- Indigenization is used across Christianity while enculturation is common in the Catholic Church.
- **ORIGIN OF INDIGENIZATION WHY INDIGENIZATION**
- The indigenization of Christianity is largely understood from the complexity of the early Christian missionary effort to spread the church.
- Right from its introduction Christianity was foreign to African culture and was actually more of the European way of life, a factor that hindered its rapid spread.
- Missionaries were inevitably forced to accept some African cultures within Christianity. To be specific, these many factors among others included:
- Indigenization made Christianity acceptable and accomodatable by Africans due to its respect of the African ways of life.
- It has and does ensure the easy spread of Christianity to African communities, through the use of local languages in church, ones easy to understand.

- It was necessary to avoid African misinterpretation of the doctrine and thus maintain a universal uniform gospel.
- It was necessary to reduce on the emergence of divisionism in the church that took the form of splinter/independent churches.
- It was important to bridge the gap that existed between the gospel and real African life since the gospel was European and not African.
- To reduce on the general African dissatisfaction about some Christian practices and thus kill the tension within churches.
- The need to create and maintain African spirit of confidence in the church, which was being changed by the Revival movement, made indigenization a necessity.
- The surge for Islam and secularism in East Africa called for Christian consolidation, partly through the respect of African cultures.
- The fact that one's culture brings glory and value to the Christian gospel, also ustifies Christian church indigenization.
- Indigenization was necessary to reduce the tension that existed between missionaries and Bombay Africans at the coast hindering the rapid spread of the church.
- The fact that the early Christian converts the freed slaves had literacy linguistic challenges also called for indigenization.
- Indigenization of Christianity also has its roots in the early linguistic study works of Krapf and Mackey in East Africa.
- The strong African belief and respect for their cultures such as the Kikuyu, also called for indigenization to penetrate such people with the gospel.
- Africans welcomed indigenization since it respects some African cultures, protecting such from European imperialism/erosion.
- It brought and legalized African church leadership as priests and catechists, in a way solving missionary manpower problem.
- Indigenization/enculturation is gender sensitive, respects the place of women in church affairs.

- **AREAS AFFECTED BY INDIGENIZATION**

- A rapidly growing African population in the church as compared to the very small population of whites.
- Africans have become church leaders, e.g. the Arch Bishop of the church of Uganda, the Retired Right Rev. Luke Orombi
- Africans have served as missionaries, propagating the gospel from one place to another, e.g. Canon Apollo Kivebulaya.
- There is the use of local languages in the church today, in the different areas of East Africa, such as Luganda, Luo.
- The gospel has been translated into local languages, from the English version to Kiswahili, Luganda, Runyoro-Kitara.

- African Music and songs have been introduced and sang in the church such as "Yesubeeranange" by Judith Babairye.
- African dance and drama and musical instruments are widely used in the church such as the use of 'Adungu'.
- Christianity today recognizes any place as a worship center, hence in the market, play ground, on the road.
- It also recognizes any day and time a worship day, besides the Sabbath (Sunday and or Saturday).
- Christens have Africans names such as Mwesigwa, well accepted and recognized in the church.
- African art and symbols are used in the church such as art paintings of Jesus Christ and the Virgin Mary.
- African independent churches were recognized and accepted by the missionaries and some have continued to exist.
- African material offertory in the form of grains, chicken, goats are allowed in the church today.
- Circumcision as an African initiation ritual has remained in the church. In Kikuyu land, Christian families do circumcise and are allowed into the church.
- The church concept on marriage has some indigenization, accepting and recognizing customary marriage before church marriage.
- Polygamy has also been tolerated in church, with church weddings being conducted as long as the second wife consents.

• **FOREIGN CULTURE IN THE CHURCH**

- Christians believe in the one almighty God, monotheism.
- Worship the creator through Jesus Christ the messiah and savior.
- The practice of Baptism of the water and the Holy Spirit as Jesus was baptized with water.
- European songs and music instruments in the church, the song 'Amazing Grace' - is been common in churches
- Africans now believe in resurrection after death just as Christ resurrected. Their belief in Ancestry life after death is dying out.
- They also believe in punishment for sin after death.
- Africans believe in judgment day, when they will answer their charges, "Gods' Court", after which they can either go to heaven or hell.
- Africans have adopted European Christian names such as Richard, Peter, and Joseph.
- African Christians base their teachings on the Bible, which portrays Jesus as English.
- Africans now believe in Biblical prophets and Angels - Gabriel, Mathew, and Luke.
- Africans today go to church for worship and liturgy, 'Eklezia' for Catholics, and 'Kanisa' for protestants.

- Africans give to the church and to God offertory and the tithe.
- **BIBLE, ROSARY & CROSS**
- Monogamous marriages are practiced and emphasized by Christianity, from the African polygamous systems.
- African Christians celebrate special Christian days, Easter and Christmas.
- Christian Africans consider the Sabbath, a very special day and treat it with great awe, dedicating it to God.
- Christians are guided by the Ten Commandments, which they also only sing on the mouth.
- **THE KIKUYU CONTROVERSY**
- **(THE KIKUYU CIRCUMCISION PRACTICE INTO THE CHURCH)**
- The Kikuyu are one dominant decentralized state in Kenya with a strong social - Cultural, economic and political spirit of Nationalism.
- They started detesting European Imperial activities from 1900, when mission groups, led by the C.M.S moved inland into Nairobi; setting up a station at Kabete.
- Special churches were built at Nairobi, Kisumu, Kiambu, Limuru and Naivasha. Of these, St. Stephen's in Nairobi was used for both Europeans and African services, while the others were exclusively for the use of Europeans.
- It was particularly on the background of such missionary society's activities in Kikuyu land that the popular Kikuyu controversy can be traced.
- This however is not to underrate the influence and question of land tenure and the political aspirations of the Kikuyu people.
- **THE KIKUYU CIRCUMCISION / INITIATION CONTROVERSY**
- The Kikuyu traditionally believed in and practiced a cultural initiation ritual, as they prepared their adolescents for marriage and adulthood responsibility.
- Their initiation practice took the form of circumcision for boys and clitoridectomy for the girls,
- The Kikuyu people valued the practice on the grounds that:
 - It was cultural, an ancestry practice that was worth practicing in respect and promotion of their culture.
 - It prepared the Youth for adulthood responsibility, such as marriage, leadership,
 - Was important for sex education, vital for family stability and knowledge.
 - Was used to tame the sex libido of the Young girls to avoid sex abuse through unfaithfulness.
 - Was an important practice of Courtship and dating a forum of choosing a future marriage partner.
 - Was used to test the brevity of the boys upon which elders determined their future fate, and abilities.

- Was a social function, a social occasion for interaction between different families and at times clans.
- The function promoted unity in society through its expression of a common cultural heritage.
- Was a religious function through which the Kikuyu practiced religious beliefs and rituals such as sacrifice.
- Was used to appease the ancestors and communicate to them, through blood shedding.
- Was used to establish an identity mark on one's body, an important source of belongingness in the Kikuyu society.
- Was used to celebrate life, from one stage to another.
- **Conversely** the white Missionaries in particular did not welcome the practice. They condemned and opposed it on the grounds that;
 - It was a medical - health problem that caused a lot of pain and suffering to the initiates.
 - It involved severe bleeding to the young Kikuyu, also a health hazard.
 - Was practiced on those who did not consent to it, an abuse of the liberty of conscience for African women.
 - Was a subortourge on God's natural creation for mankind, by putting off some important parts of the body.
 - It abused the women's freedom and right to enjoying sex, God's blessing for mankind, by reducing on their sex - appetite.
 - Missionaries did not see any religion in the practice. They referred to it as a pagan practice for people who had no religion.
 - European egocentric reasons for its condemnation included the need to break this African cultural practice for the easy spread of the church.
 - The need to undermine the unifying role played by the practice among the Kikuyu, to ease European activities in the region .
 - The practice was a favor to Islam against Christianity.
 - The need to undermine African education through initiation, in favor of the European formal education.
 - The need to promote Christian practices like Baptism, against African Baptism' initiation.
 - The desire to reduce on the rise of Splinter churches in Kikuyu land.
- **FACTS ABOUT THE CONTROVERSY**
 - From the earliest days, missionaries of the Church of Scotland Mission taught against female circumcision.
 - By 1912, these teachings had started to have an effect, with two girls in 1914 rejecting the operation.
 - Consequently the girls, their parents, missionaries and leaders agreed to have the practice done In Kikuyu Hospital by the usual circumcisers.

- Similar two hospital experiments were made in 1915, and Dr. Philip who witnessed the operations found them so brutal and opposed the custom by every measure in his power.
- A significant campaign against the practice was proclaimed in Christian churches and inter - church conferences such that by 1929, many girls refused to undergo the operation.
- Government view was that the rite was a traditional custom of ancient Origin that would disappear only as a result of a gradual process of education.
- The interchurch conference of 1929 - March at Tumutumu resolved that the rite was evil, should be abandoned by all Christians and that those submitting to it should be suspended by churches everywhere.
- In June 1929, a girl at the Gospel Mission Boarding School- Kambui was abducted on a public road and forcefully circumcised.
- Court ruled that the girl had consented fining the circumciser Shs 30/= for extensive cutting.
- Consequently, in August, the Kikuyu Central Association sent a circular to all 74 - Kikuyu chiefs and to every branch of the Association, lamenting the abolition of female circumcision, and asking for a mass meeting of all Kikuyu. This was successful.
- On the other hand, other churches in Kiambu, through an Inter - church meeting passed a draft petition to government in September 1929, seeking protection of girls who wished to abandon circumcision.
- Catechumens and Baptized members were made sign a pledge of loyalty to church rules and to denounce the K.C.A, since it sought to destroy the church.
- The immediate result was the K.C.A disturbance and disruption of mission work, with a drop in school and church attendance.
- The long - term effects were far reaching. It was then that the seeds of widespread separation were sown in Kikuyu land, to result in the formation of African independent churches.
- Finally, the resolution of the conflict was to be achieved neither by religious prohibition nor by legislative decision. No wonder, it was one act in a complex ritual process.
- The point at issue being social cultural it would have been best resolved by the Kikuyu themselves in the context of cultural change, as is the case today.
- **EFFECTS OF THE CONFLICT ON THE CHURCH**
- The controversy exposed the weaknesses within the Kikuyu culture, paving a break through by the Christian teachings.
- It attracted several mission societies into Kikuyu land, which was considered a base for Christianization especially when successful within.
- Led to increased church funding in Kikuyu land to promote and protect mission work. This facilitated the church grow and expand.
- Resulted into the earliest indigenization attempt particularly of initiation a factor that pleased some Africans into joining the church.

- It led to the rise of African independent churches. These played a great role in the propagation of the Christian gospel.
- Aroused inland Mission ecumenism through inter - church conferences, a favorable environment for joint spread of the church.
- The conflict and its publicity awakened some Africans especially the school going girls to reject of the brutal practice in favor of the church - Baptism.
- The 1929 - legal denouncing of the cutting followed by the 30 Shs fine, presented the church as right in its advocacy, an institution worth joining.
- It resulted into the signing of loyalty pledges by Christians converts to abide by church rules and denounce circumcision.
- Church hospitals, which circumcised those interested at Kikuyu Hospital enabled some girls join the church and also respect their custom.
- _ed to increased establishment of Boarding schools to protect girls from the practice e.g. The Gospel mission School at Kambui, where they were converted.
- The controversy produced zealous European missionaries such as Dr. Arthur, zetermined to see the church grow and expand in Kikuyu land.
- It also produced some zealous African Christians, equally determined to defend their faith amidst the controversy, and have the church expand.
- **NEGATIVE**
- The controversy aroused Kikuyu disturbance, turbulence and disruption of mission work in Kikuyu land, resulting into a fail in school and church attendance.
- Resulted into a strict mission church code, that recommended for the suspension of Christians who dared it. This reduced on the congregation.
- the conflict led to the rise of African independent schools in Kikuyu land, which reduced on the numbers of mission schools going learners, and followers.
- The church's failure to achieve any legal success against the custom was a blow that put the Kikuyu at liberty, to either abandon the practice or not.
- The church direct involvement in the fight of the Kikuyu culture, was negative publicity of the church among the Kikuyu traditionalists.
- The church attempt to resolve the issue through indigenization put Christianity to superficiality, less respect for church values.
- **THE CHURCH DIVIDED THE INDEPENDENT CHURCH MOVEMENT**
- They are those African founded churches that emerged after breaking away from mission-founded churches.
- They are also termed as Separatist, splinter, Breakaway or indigenous churches.
- Like the East African Revival movement, it was partly out of the clash of the cultures, traditional, mission and Western; and
- Both movements occurred over the same period of || time, and were strongest in the same areas, in Buganda, Nyanza, Ukamba and N.W Tanzania.

- **TYPES OF INDEPENDENT CHURCHES**

- Independent churches have been categorized into three main groups. The Nationalist, secessionist and Spiritan churches

- **NATIONALIST INDEPENDENT CHURCHES**

- These churches started as a direct attempt to be free of missionary control, white control.
- They also tended to extend their Nationalism to politics, being very critical of colonial activities; and inspiring African independence.
- They aimed at forming an Alternative to the mission churches, a church for the whole African community, not for a "chosen few."
- Cultural Nationalism was a major feature and in Kenya circumcision and polygamy were allowed in such churches.
- These churches were critical of white man's conduct with the understanding that "Missionaries weren't any different from other Europeans".
- Major examples of these churches are the African National church - Tanganyika - from 1935, The African independent Pentecostal church of Africa - Kenya, and the African Orthodox church of Kenya and Uganda.

- **THE AFRICAN INDEPENDENT PENTECOSTAL CHURCH**

- It sprang from the Anglican and Presbyterian mission churches in Central Kenya,
- In 1925, it was started as a religious wing of the Kikuyu Independent schools Association (KISA).
- The main occasion for its founding was the Female circumcision controversy.
- The church allows circumcision and polygamy among its followers.
- During the state of emergency in 1952, it was banned and re-emerged from 1963, causing a mass exodus from other churches.
- In 1964, it was given legal recognition by the government of Kenya and, by 1971; it claimed nearly 500,000 members, had spread to other parts of Kenya and had five dioceses.

- **THE AFRICAN GREEK ORTHODOX CHURCH - KENYA**

- One of the independent churches that emerged due to the Kikuyu circumcision controversy, in Kikuyu and Karinga areas – 1929.
- In 1933, J. Beecher, an Anglican Bishop of Mombasa was approached by two men for Ordination from this body, refusing and guaranteeing independency of clergy.
- In 1937 Archbishop Daniel Alexander consented, (the leader of the Orthodox C+), and these men consequently declared their loyalty to Alexander, adopting the name, African Orthodox Church.
- In 1946, the movement was recognized by Alexandria and became the African Greek Orthodox church.
- The movement encouraged Tribal custom, supported polygamy and Western education and gave special importance to the place of Baptism.

- Anglican prayer book and hymns were used but emphasis was laid on Greek vestments, i.e. the use of candles and the seven sacraments.
- In 1972, members numbered 2,1 million
- February 1973, Arthur Gathuna, one of those ordained in 1937, was consecrated first African Bishop of the Orthodox Church in Kenya.
- **AFRICAN GREEK ORTHODOX CHURCH - UGANDA**
- This was the only most forward looking independent church in Uganda, founded by Reuben MukasaSpartas, an Anglican educated at Buddo.
- Reacting against missionary double standards, he in 1929 announced the establishment of an Orthodox church, "for all right thinking Africans who wished to be free in their own house, not always being thought of as boys".
- In 1932, Spartus was ordained, and in 1943, his church linked up with the African Orthodox church in Kenya.
- In 1946, the church was accepted into communion with the Greek Orthodox patriarchate of Alexandria.
- In the 1940's and 50's, Spartas and the church were much involved in the politics of Buganda nationalism.
- Spartas was influenced by the Pan - Africanism of the Jamaican Marcus Garvey through the Magazine - Negro - world, which called for African independence.
- By 1970, followers numbered 210.000. Spartas was consecrated Bishop on 17th* December 1972, in Alexandria.
- On 22nd December 1970, another Ugandan, TheodrosNankyama was consecrated Bishop in Cairo, and designated Bishop of Tanzania.
- **SECESSIONIST INDEPENDENT CHURCHES**
- These are churches that broke away largely over doctrinal and leadership reasons.
- They have varied features including preservation of the doctrine and liturgy from which they separated.
- They are led by both Ordained and Ordinary leaders.
- They are deeply concerned with withdrawing from the world with its competition, and evils.
- Major examples include the African Brotherhood C+, church of Christ in Africa, legio Maria of Africa all in Kenya, and the NomivaLuo church.
- **THE NOMIYA LUO CHURCH-1914**
- This was the first African Independent church in East Africa, Kenya started by JohanaOwalo, who was called by God to be a prophet.
- Owalo initially started as a catholic seminarian before joining the C.M.S - mission, from where he parted to form an own church.
- Male circumcision is practiced, and the five books of Moses in the O.T are followed strictly.

- Jesus is regarded as the greatest Prophet, the son of God.
- The church has had two prayer books, and has attempted to have them translated into other.
- languages in order to attract non - Luo people into membership of the church.

- **THE CHURCH OF CHRIST IN AFRICA**

- This is another splinter church from the Anglican Church in Nyanza Province Kenya
- Led by an Anglican Deacon Rev. Mathew Ajuoga, he in 1957, together with 16.000 followers left the Anglican Church out of leadership disagreements.
- The other major issue was doctrinal, emphasizing "salvation through the blood of Jesus", and the "love of Jesus reaching out to all.
- By 1972, it had 75.000 members and 120.000 followers in eight dioceses.
- It had a home craft training center, a commercial school, and a Bible school.
- The presiding Bishop was. Ajuoga, then a widely traveled leader, known on the four continents.

- **THE AFRICAN BROTHERHOOD CHURCH**

- The largest independent church in Kenya was founded by Simeoni Mulandi Kaasya, a former officer in the Salvation Army
- It was largely a breakaway from the Africa inland church and the Gospel furthering fellowship
- Kaasya had been dreaming for four years of an independent African led church free from white domination.
- Having moved to Nairobi in 1942, he shared his dreams with groups of Kamba Christians, and formed the interdenominational Akamba Christian Brotherhood
- The Aim was to unite Akamba Christians divided by denominationalism, but in actual fact, its formation was the first step to the founding of the new church.
- On 8th April 1945, at Karioker market, the church was founded and dominated by the Akamba.
- The main issue was of leadership. Kaasya hated the system of white domination in the Mission churches.
- Whereas he did not envisage a racial church, his focus was on an African led church.
- Successful in his undertaking, adherents of the church numbered 65.000 by 1972.
- The church allows Baptism of Polygamists, but is not allowed in positions of leadership.
- Members are also not allowed to taking on a second wife after joining the church.

- **THE HOLY - SPIRIT INDEPENDENT CHURCHES**

- These emphasize the work of the Holy Spirit, and in many cases, the ministry of Inspiration and Healing.
- Examples are the chosen church of the Holy Spirit in Kenya. The Holy Ghost church of Kenya, the Holy Spirit church of East Africa, and the African Israel church Nineveh.

- **THE AFRICAN ISRAEL CHURCH. NINEVEH**

- Its first leader was the founder David Zakayo Kivuli, who received an experience of the Holy Spirit in 1932, when he began preaching.
- He was born of polygamous parents in 1896, attended school becoming fluent not only in his native logoli but also Nandi, Luo and later Kiswahili.
- He became a Christian in 1925, and in 1929, was appointed Mission Supervisor of schools after a Course at Kabete, only to receive the spirit in 1932.
- In Jan 1942, he founded his church, then called "Huru Salvation Nineveh", a breakaway from the Pentecostal Assemblies of Canada Mission.
- Later the church adopted its present name, and Kivuli continued as the church's high priest.
- Its headquarters were at Nineveh, 17 miles north of Kisumu with 03 priests devoted to prayers for the sick.
- Spreading to the other parts of Kenya, its holy day of the week is Friday.
- By 1972, its members were 240.000, with up to 700.000 adherents, Some in Uganda and Tanzania -
- In 1970, the church was accepted as a Probationary member of the National Christian Council of Kenya.
- The church at Nineveh is called the 'Ark', with a fishpond; and over 350 coffee trees, which provide income to the church.

- **GENERAL CHARACTERISTICS OF INDEPENDENT CHURCHES**

- They have a sense of closeness to the Spiritual world, emphasizing the gifts of the Holy Spirit through visions and dreams.
- Practice emotional worship, can pray loud on top of their voices, so low and deep in their hearts, including crying.
- They stress African forms of Christian expression in music, dance, movement, prayer
- They believe in the unity of the Soul and the body, emphasizing faith healing.
- They tend to relate Christianity to African forms of cultural initiation hence circumcision.
- They also much respect African traditional family institutions and structures, especially polygamy.
- They want authentic African leadership, which comes from a charismatic ability and authority.
- They believe in the authority of a gathered free church. They want to be free from all state interference.
- Many African independent churches emphasize the teaching of the O.T, as did the Nomiya Luo church.
- Many of the African independent church leaders are not well educated, nor well advanced socially. It is a movement of common people.
- Many African independent churches practice Adult Baptism by Immersion.

- They believe in maintaining the African sense of community, togetherness and concern for one another.
- Have a definite acceptance of Jesus, as Lord and Savior, an affirmation of the right to be fully African and fully Christian at the same time.
- They opposed European founded missions, gaining independence from mission churches.
- Have concern and respect for women's position in the church, also playing a prominent role in church affairs, compared to the situation in missions.
- They have a more lively and enjoyable worship with lively music, emotional teachings, quite different to the somewhat dull situation in mission churches.
- Have a less restricted qualification to membership, and baptism in particular, allowing anyone even without catechism lessons.
- Most tended to reject anything foreign, such as Western medicine, education, languages, for a true African church.
- Many tended to be built on personality, their founders, disappearing with the death of their leaders, as was the case with the Bamalaki church in 1929.
- Emphasized high moral conduct as expected of a true holy believer, opposing missionary quarrelsome life rivalry and conflict.
- **REASONS FOR THEIR EMERGENCE**
- Differences in Doctrinal Interpretation caused disagreements in mission churches, hence a breakaway of some Africans.
- Cultural clashes between Africans and missionaries, and thus the African desire to safeguard their cultures.
- The translation of the Bible scriptures into local languages enabled Africans to form their own churches.
- Missionary dislike to Africanize church leadership prompted some Africans to establish their own churches.
- Colonial entrance in the offer of social services, especially education and Health, made some Africans neglect missions.
- The African offer of the same services from the 1920's also made some Africans breakaway from missions.
- Missionary divisive and theoretical education system, made Africans dissatisfied with them.
- Foreign languages, Latin, English and French, as used in the church, limited African participation in church affairs, hence the need for independence.
- Missionary double standards, also as imperialists compelled some African Nationalists to denounce their churches.
- Claim by some Africans to have been inspired by the Holy Spirit also explains the independent church movement.

- Missionary open conflict, especially between Catholics and Protestants, made some Africans doubt their faith hence some splinter churches.
- Missionary restricted lifestyle, e.g. prayer life, catechism education; etc, compelled some Africans form their own churches for liberty concerns.
- Missionary disregard for women, made some Africans breakaway for gender reasons in the church. Mengo Gospel church in Uganda.
- Missionary education to Africans as catechists, priests, equipped them with the technical knowledge to man churches on their own, hence their breakaway.
- Church independence was partly a reflection of African Nationalism, the need to be free from white domination, first in the church and later into politics.
- Some were a reaction to European missionary segregation in church and offer of social services, based on color in which Africans were in most cases undermined.
- The search for African unity under the African independent churches Organization to end denominational divisions of the missions.
- Influence of Pan - Africanism of Marcus Garvey, through his magazine, the Negro world inspired Spartus of the African Greek Orthodox church - Uganda.
- **IMPORTANCE OF INDEPENDENT CHURCHES**
- Helped in the rapid spread of Christianity across East Africa, partly because they were founded by Africans
- They offered Social Services to Africans, especially education. The African Greek Orthodox church was a product of the KISA and KKEA.
- They helped in the preservation of African cultures from missionary European Imperialism.
- They brought some Africans into positions of church leadership e.g. Mabel Ensor.
- They were avenues through which Africans avoided racial discrimination as practiced in missionary churches.
- They were also avenues through which the position of women was appreciated, and respected even to leadership levels.
- They were breeding places for African Nationalism, exposing and condemning European exploitation.
- Acted as Institutions through which Africans as a race enjoyed a common voice under the independent churches Organization for the protection of the rights of Africans.
- They inspired missions into respecting the interests of Africans, those who remained in missions, lest they too run away.
- They led to increased missionary charity to Africans so as to reduce on the rate at which Africans denounced their (mission) churches.
- They awakened colonialists especially in Kenya to quickly address Africa- grievances on land, Labour and Representation in government.

- Have that strong ethic of African communitarianism and regard for others, the spirit of African socialism.
- **WEAKNESSES**
- "The more these churches, the greater has been the division of society along church differences.
- The many churches have exposed the Christian doctrine to serious mis-interpretation and thus misguide of the followers.
- Most inspirational churches survived with the presence of their founders, dying out as they equally died.
- They lacked financial assistance and thus remained restricted in social services delivery to their followers.
- Many have had the danger of emphasizing African culture against the Christian gospel
- Have caused more schism in the Christian church, conflicting with mission churches especially over doctrine, hence the serious need for renewal.
- Many of these churches are led by ordinary people risking the entire gospel to personal interpretation, due to lack of training in gospel exposition.
- Many especially Nationalist churches, over emphasized Nationalistic issues against the gospel even being banned in 1952 in Kenya.
- **INDEPENDENT CHURCHES AND THE SPREAD OF THE CHURCH**
- Being founded by indigenous people and run by Africans themselves, easily attracted Africans into Christianity.
- Use of local languages in the spread of the Christian gospel, one Africans easily understood.
- Respect for African worship practices in prayer, music, drama was compatible with the interests of Africans who joined the church.
- Respect of African initiation rites like Circumcision among the Kikuyu attracted them into Christianity.
- Respect of African family practices like Polygamy kept married ones comfortable to join the church and also preserve their marriages.
- Respect of women's position in the church gave women chance to lead churches and also attract fellow women into Christianity.
- Translation of the Scriptures into local languages made it possible for Africans to take on bible study and understand scriptures.
- Offer of social services, education e.g., by some independent churches enabled Africans access education where they converted to the church.
- African Inspirational Preaching across villages, made it possible to reach out to Africans in their homes with the Christian gospel.
- Established a number of churches across East Africa serving as places of worship and evangelization.

- Tended to be rural based reaching out to the rural flock where missionaries could not go with the Christian gospel.
- Inspired more missionary activity in the spread of the church as missions feared being outplayed by the African founded churches.
- Offered employment opportunities to followers, which attracted more Africans into the church.
- **HOW THE CHURCH CAN END DIVISIONISM** .
- The church should pray for unity and cooperation of the church.
- Encouraging true ecumenism between churches, with uniform scriptures, translation and interpretation.
- Through increased indigenization of the church to accommodate African cultures and traditions.
- Increased charity works in the main churches, so that the burdened get hope and rest in these churches.
- Establishing a standard church code for all churches to get acceptance from the Council of churches before independent operation.
- Equal treatment of all people in church regardless of wealth, race, ethnicity and tribe
- Through church teachings for equality and universality of the church, under one body of the risen Jesus Christ and condemnation of schism.
- Creation of dynamic church activities to cater for different categories of people in there, e.g. different masses for different categories of people.
- Making the church gender sensitive in this globally changing lifestyle, where the position of women is a big concern.
- There should be mutual respect and love among Christians and especially the leaders to work together.
- Church leaders and all Christians should embrace the oneness of Christ Jesus and of God to stay one and united in the church.
- Church leaders should exercise patience and wait for their right time for higher church leadership positions instead of dividing.
- Christians ought denounce selfish church leaders who break away to start own churches and cause divisions in the church.
- **"THE CHURCH UNITED"**
- **ECUMENISM IN EAST AFRICA**
- Ecumenism refers to initiatives aimed at bringing greater religious unity and cooperation.
- In its broadest sense, this unity or cooperation may refer to a worldwide religious unity; by advocating for a greater sense of shared spirituality across the three Abrahamic faiths of Christianity, Islam and Judaism.
- Most commonly, however, ecumenism is used in a narrow meaning, referring to a greater cooperation among different religious denominations.

- Today, it is used predominantly by and with reference to the Christian denominations and churches separated by doctrine, history and practice.
- In East Africa, the three countries each have an interfaith / ecumenical body that manifest the degree of unity and cooperation in the church.
- In Uganda is the "Uganda Joint Christian Council" (UJCC), Kenya is the "National Council of Churches of Kenya" (NCCCK) and Tanzania the "Tanzania Episcopal Conference" (TEC).
- The "World Council of Churches" (WCC) is the broadest and most inclusive of the modern ecumenical movement, one whose goal is Christian unity.
- **THE UGANDA JOINT CHRISTIAN COUNCIL**
- An inter-faith body that brings together three main churches in Uganda, the Roman Catholics, Orthodox Church and the Church of Uganda
- It was established in 1963 with the vision of "improved quality of life through harmonious coexistence".
- **ACTIVITIES/ ACHIEVEMENTS OF THE COUNCIL**
- It monitors to strengthen ecumenical fellowships on the dioceses and national level, e.g. the joint celebrations of the day of the cross.
- Promotes joint celebrations of key festivals among members, e.g. the "Uganda Martyrs Day" of 3rd June every year.
- Promotes regular interaction between the three trustee heads through prayer breakfast when the religious leaders share experiences in their pastoral work.
- Encourages interfaith collaboration and partnership that includes our Muslim brethren at all levels for peaceful coexistence.
- The ecumenical taskforce has handled moral degeneration on pornography and prostitution that it has duly condemned.
- In the fight against HIV and AIDS, the council advocates for the AB-strategy and family stability in society.
- It has presented its support for the rights of married women by contributing to the Domestic Relations Bill and condemning women battering.
- Participates in ensuring free and fair elections through election monitoring and condemnation of malpractices through the mass media
- Providing relief services to the disadvantaged, in particular those affected by the northern war, the Kiryandongo Refugee Settlement.
- Has participated in the promotion of the Teso-Karamoja reconciliation and the Teso-Animals recovery program for peaceful coexistence.
- Conducted research on the children displaced by the northern war, whose results have been used for children rights advocacy.
- Has advocated for peace in northern Uganda through peace talks and mobilized all dioceses to express solidarity with the north.

- Has engaged in training programs for the clergy on the promotion and protection of Human Rights and good governance through the churches.
- Has contributed to legislations in parliament, contributing to "The UPDF Bill- 2004, Constitutional Amendment Bill-2005, Referendum Bill-2004",
- Condemned and opposed the lifting of term limits, a contribution to Uganda's democratization process.
- Advocates for affordable health services especially for the vulnerable groups for increased health services delivery.
- Have produced a joint Christian Religious Education syllabus for secondary education
- A joint harmonized prayer book has also been agreed on and produced especially for public prayer functions.

- **FAILURES OF THE UJCC**

- The continued elements of religious segregation / sectarianism especially over employment in religiously founded institutions.
- Increased rise of separatist churches of the Pentecostal movements that is threatening church unity.
- Existence of corruption and embezzlement practices in the church, going almost unnoticed and unpunished.
- Commercialization of the church today especially by the Pentecostal brothers and sisters is threatening the image of the church.
- The existence of denominational independency in the provision of key social services of health and education.
- The continued and growing immorality in society in the form of prostitution, homosexuality among others.
- Church intervention in ending the northern war failed to yield and Political insecurity continued with miserable consequences.
- Ecumenical electoral reports and exposure of electoral malpractices and injustices have not impacted to cause tangible reforms.
- There is continued abuse of human rights and liberties in such forms as prolonged detention without trial.
- There exist disagreements on the issue of condom use as the Catholic Church remains opposed while the Anglicans have a liberal stand.
- Disagreements on marriage relations within the clergy, especially on the issue of gay marriages .
- Failed to counter parliamentary corruption and the Executive influence over it hence the lifting of term limits.
- The church has witnessed rise of false preachers, false prophecies, false testimonies and miracles amidst a strong church body, the UC3C

- **CHALLENGES FACED BY THE UJCC**

- Mediation in the northern war has been quite tricky with commitment lacking on the side of the rebels.
- Cultural rigidities and conservatism among the Karimojongs who value cattle rustling a culture and a norm hence the continued inter-tribal conflicts.
- High level unemployment cases have remained a threat to the morals of society resulting into corruption and prostitution among other evils.
- Inadequate funds by the council to run assistance and rescue programs to the needy.
- Permissiveness in society has led to increasing immoral conduct among the young and old
- influence of western - European churches on East Africans churches especially the Pentecostals has promoted anti-Christian conduct such as homosexuality.
- Growing materialism and financial greed has led to increased divisions in the church with a number of Pentecostal churches coming up.
- The long history of divide among the mother churches continue to limit unity and cooperation in the church.
- Selfish political interests among some leaders in East Africa continues to undermine democratic governance and the rule of law.
- Political threats on the range of activities the church engages in, where it has been advised to shy away from politics.
- The remoteness of some areas coupled with the poor transport network limits the influence of the council.
- There exists some degree of lack of genuine trust among the three interfaith churches.
- The ecumenical cause has remained an urban, paper project with no influence on rural Christians, who even do not know about it.
- Corruption and bribery in East Africa has led to politically influenced legislations especially in Uganda where term limits were lifted out of such pressure.
- Insecurity in some parts of Uganda has also been a challenge to the council activities in which some churches have been raided by rebels.
- **RENEWAL OF THE CHURCH**
- **THE EAST AFRICAN REVIVAL MOVEMENT**
- **(THE BALOKOLE EXPERIENCE)**
- The East - African Revival, falls within the pattern of the 18th century evangelical awakening in Europe.
- It has been the means by which the Christian Gospel has become incarnated, more deeply into African patterns of thinking and action, a genuinely African expression of Christianity.
- The origin of the East African Revival lies in the life of the Anglican church of Uganda, and particularly the situation in Buganda.

- Balokole is a Luganda word, meaning the "saved people," and this experience involves receiving Salvation in Jesus Christ.
- Many who claim this experience, prefer to be known simply as "Aboluganda," - Brethren and Sisters".
- The term 'Balokole' has remained widely accepted, as a convenient designation for the movement and is used far beyond Buganda itself.
- Similarly, the Luganda chorus 'TukutenderezaYesu', - We praise you Jesus, has become the theme song of Revivalists throughout East - Africa.
- Thus, although the first large scale Revival occurred at Gahini - Rwanda at the end of 1933, the seeds of this Revival must be traced back in Buganda.
- The C.M.S mission hospital at Gahini, was an outpost of the Anglican diocese of Uganda with religious influence of the Uganda church.
- Most of the Hospital staff at Gahini, and most leaders of the awakening were Baganda from Uganda.
- It is generally accepted that the East African Revival has its roots from the deep spiritual experience underwent by SimeoniNsibambi.
- Nsibambi gave up his job, sold his motorcycle, and began a life of personal evangelism in the streets and homes of Kampala, amidst much ridicule (mocking) and abuse.
- The movement spread throughout Rwanda and Uganda, Southwards to Buhaya and the C.M.S areas of Tanganyika, north to Sudan and eastwards into Kenya, where it became particularly strong among the Anglicans, Presbyterians and Anglican Kikuyu.
- Only in areas evangelized by the Catholics, has it had less effect. Never the less, there are no areas where there is not at least a small group of the Brethren.
- Over the years, the movement developed strongly with African characteristics and is now largely indigenous African.
- **CAUSE FOR REVIVALISM IN EAST AFRICA**
- Influence of early men of natural leadership ability such as Pastor Kayanja, who were able to attract a big following.
- The Revival has grown out of the prayer made by Revival founders and Supporters in Africa and England.
- Famine in Rwanda that made Gahini a center of famine relief, 1928 - 29, and refugees were advised to love God
- The Revival natural attack on social evil in society especially sickness, with a healing spirit, won itself confidence and great following.
- The Revival social concern factor with deep respect, love and care for one another
- It was partly out of the coldness and deadness of the mission churches in which worship was not much different from mourning.
- It was a consequence of the search for the Holy Spirit for eternal salvation, which could be got out of deep affection with prayer and fasting

- The movement was a rejection of some African traditional practices such as polygamy, which still existed among some African Christians.
- Was a rejection of the lack of moral discipline greatly aggravated by the general collapse of values in society
- Biblical teachings in Rome 109 'If you confess with your mouth that Jesus is Lord, and believe in your heart God raised him from the dead, you will be saved'.
- Materialism and love for money has made many convert and even establish churches to exploit followers.
- Some have been attracted by the lively music, dance and drama of the Pentecostal churches
- Internal conflicts over leadership positions and finances have made Barokole break away and establish own churches expanding the revival.
- Testimony about the greatness of Jesus usually presented in Pentecostal churches serve to attract more people.
- Some people have joined revival churches to benefit from charity and the concern for the needy common in revival churches.
- Pentecostal evangelical missionary journeys have exposed renewal to people in different areas.
- Regular and untimely worship involving night prayers, lunch hour prayers have increased awareness about Christ Jesus expanding the movement.
- Pentecostal crusades and seminars involving gospel teaching and worship have won more people into the church.
- The increasing usage of the mass media on TV and radio to preach has exposed the revival converting more.
- The search for Gods' blessings by Christians in terms of employment, material acquisition, marriage partners have won more people into the church.
- The search for comfort in Christ Jesus by people with own problems like orphans, those infected with HIV, has won more into the revival.
- Revival respect for women and their role in church leadership made it win a huge following as an aspect of equality and women emancipation.
- **CHARACTERISTICS OF THE REVIVAL**
- **BAPTISM BY IMMERSION**
- One outstanding feature of the 'Balokole' is the strict commitment to their church. They are conscious of regular attendance at Sunday worship.
- They Baptize by emersion in water, and warn people not to trust in the mere fact that they have been baptized as a guarantee of being saved.
- There is emphasis on Monogamy as an important principle for mutual love and respect.
- They emphasize church marriage for legality of enjoying the 'divine fruits, sex but also for openness, integrity and honesty.

- Respect the blood of Christ shed on the Calvary as the only source of salvation. What can wash away sin is nothing but the blood of Jesus.
- They advocate for a full and open confession before the Brethren in fellowship of one's sinfulness, often expressed as being broken.
- An important part of a fellowship meeting consist of testimony of what the Lord has done in one's life.
- The Revival gospel involves witness to those outside the fellowship, in the market, outside the church, at the Bus-park, in the bus or Taxi.
- The 'Balokole' have a clear spirit of social concern, the necessity of bearing one - another's burden, involving sharing and giving counsel.
- They emphasize moral uprightness, under uniform norms relating to dressing, drinking, sex relations, outside which is the "world".
- 'Balokole' claim to stand for the dignity of women giving them a
- Respected role in their own right such that they can testify, preach, and pray, on an equal footing with men.
- They cherish smartness among the congregation and church leaders, the pastors
- The Balokole practice emotional worship with the heart, soul and the body to the extent of crying.
- The 'Balokole' insist on the equality of all people regardless of age, sex, material and economic position, political position.
- They have condemned cultivation of 'Immoral' crops; brewing of beer, reject traditional medicines, relying on prayer and Western medicine.
- Putting education of their children a priority, they have been an upwardly advancing group in the creation of very successful families in society.
- The movement has an increased emphasize upon lay leadership, of the church by ordinary leaders.
- The saved communities respect the Bible as the basis of all doctrine and activity, looked at as the solution to every problem in society
- They emphasize Bible study often organized by the churches, "every one being a Bible student".

- **EVALUATION OF THE REVIVAL**

- Being born again earns the saved ones the joy of living a new life in Jesus Christ.
- Through the conversion experience, the Brethren become a distinct people, assured of forgiveness of sins they do express.
- There is a spirit of equality created among members, through the experience of one oneness and openness in walking in the light among the Brethren.
- The Brethren do practice a realistic confession of mutual sharing, and one finds a common brotherhood, acceptance, mutual caring and a sense of identity.

- The saved people tend to create a world that has high level regard for ethical values, hence, people of integrity, with regard for truth, honesty and chastity.
- Revival instance on monogamy has provided the Brethren with more stable families worth respecting, with well-disciplined homes and admirable children.
- The Balokoie put priority on education for their children, and well fit in it due to Monogamy. The home discipline has made children high achievers.
- The virtues of honesty, integrity and hard work have helped Balokoie to get jobs, and to keep them, thus emerging as an upwardly advancing status group.
- Revival has been a protest against the increasing individualism and functionalism of life, a re-assertion of traditional face-to-face values and human relations.
- The movement has enabled the sick overcome the challenge only out of faith, trust, and prayer, challenging Western and African medicine.
- People with irreversible problems like the widows and widowers have found company and comfort in these churches, in Christ, regaining hope in life.
- Revivalism has a much more buoyant church worship, quite opposed to the rigid practices in mission churches.
- It has been at the forefront in indigenizing Christianity, bringing meaning into African Christian belief and practice. The Balokoie will play African Music, dance and drama.
- There is freedom of participation in church affairs, men, and women, the old, youth and young. Prayer and testimony are for everyone interested.
- The church stands for the dignity of women giving them a respected role in their own right, such that they can preach, testify just as men.
- The movement gave church leadership opportunities to Africans at a time when many others were forming independent churches.
- **WEAKNESSES/CHALLENGES**
- In many places, insincere public confessions of repentance are given to gain the favor of local leaders and the people.
- The leadership does not necessarily have the training in Bible exposition especially in Uganda, falling into the danger of Biblical poor interpretation.
- The Revival has been against African cultures, rejecting polygamy, bride price, African medicine, with the "Christ Against culture" ethic.
- Revival preaching outside fellowship tends to be so much aggressive to the public, and the public is often never interested to listen to such.
- A predominance of sexual sins confession like adultery has been a danger to marriage stability among the revival.
- The Revival's emphasis on equality in the church, has thrown it into conflict with the protestant church, Catholic and missions, where hierarchical authority exists.
- Traditional leaders also looked at the Revival advocacy for a society of equals as a threat to their authority in society, hence its rejection.

- Revivalism tends to neglect positive Good Mews of God's love and Grace, in favour of given patterns of behavior, do not drink, smoke e.t.c, which have displaced the gospel
- It has been condemned for promoting sexual immorality during night fellowship, in which even some pastors have been involved.
- Some 'Born Again' Christians have used the Revival for business and survival, establishing churches for personal financial and material gains.
- False prophecy by some leaders in the revival churches has exposed the church negative, they have prophesied end of the world many times.
- Hypocrisy among church leaders and followers, who preach and testify different and conduct themselves sinful.
- Homosexuality and lesbianism have been reported in the revival churches, even looked at as avenues for promoting the vices.
- Increased divisions in the church, even within the born again Christians where churches fight each other over popularity and followers.
- Use of electrical gadgets and magic to perform false miracles has been reported among revival churches.
- False testimony is practiced just to arouse meaning and more interest in the church.