



Refusing to Eat Pre-chewed Food: Assessment of the Effectiveness of ‘Jitegemea Philosophy’ in the Ecclesiology of the PCEA in Nyeri and Kirinyaga Counties Kenya (1971-2021)

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Abstract

The call for moratorium on foreign missionaries and subsequent adoption of the ‘Jitegemea’ philosophy in the Presbyterian Church of East Africa (PCEA) provoked a strong debate about the future of the church and her ability to engage in missiological aspects without external support. The African Church was simply refusing to eat pre-chewed food from missionaries. The philosophy was expected to guide the Church into self-sufficiency in terms of finances, evangelization, theologizing, governance and personnel. Consequently, income generating projects such as building of schools, hospitals and farming among others were established to support the needs of the church. However, limited research has been conducted to examine the challenges and lessons learnt by the PCEA especially at the Parish level since the moratorium was commenced. The purpose of this study therefore, is to examine the positive outcomes of the moratorium on the growth of the PCEA, to assess the challenges faced by the PCEA since the Jitegemea philosophy was adopted in 1971 and the lessons learnt fifty years later. A survey research design using a mixed method approach was adopted. Data collection was done using questionnaires for ordinary church members and interview guides for both church elders and parish ministers. Quantitative data was analyzed descriptively using percentages, means and frequencies. Qualitative data was analyzed by organizing it into themes based on research objectives. The study established that since moratorium was started, the PCEA in Nyeri and Kirinyaga Counties has benefited through establishment of self-reliance, self-propagation, self-theologising and self-governance structures. However, the Jitegemea philosophy increased financial burden to the members with some wishing for financial support from churches of the western countries. The study recommended the establishment of more vibrant church policies that can accommodate support from the global Church as a way of encouraging partnership in mission and development.

Keywords: Presbytery, Moratorium, Missiology, *Jitegemea*, Self-sustenance, PCEA, Ecclesiology

INTRODUCTION

The call to moratorium which was simply a call for a temporary delay in sending missionaries and funds from Western churches to the developing World was seen as a strategy for self-reliance, Self-propagation, Self-theologising and Self-governance

of African Christianity. The Rev. John Gatu, who was then, a General Secretary of the Presbyterian Church of East Africa supported this call and initiated 'Jitegemea' philosophy in the PCEA. Gatu (2016) pointed four problems that needed to be confronted: (1) the uncertain relationship that exists between the sending and receiving churches; (2) the need for selfhood and self-reliance of the church that has emerged on the mission field; (3) the need for the national church to take the responsibility for mission with its own resources and its own people; and (4) the problem of institutions on the mission field-those that may or may not be desired by the church, the supervision of such institutions, and resources to sustain them. His call was supported by All Africa Conference of Churches (AACC) who argues that the churches of Africa should stop the coming of missionary personnel and funds to Africa to allow the African Churches to search for self-identity and self-integrity as responsible communions of Christians. This means that the church in Africa should be left alone to take full responsibility in her missionary work.

Refusing to eat the pre-chewed food

Analyzing the crisis of Mission in Africa Professor John Mbiti affirmed that the age of foreign missions in Africa was over. He resents that for too long the church in Africa has depended on Canterbury, Rome, Athens and Geneva. He further argues that this dependence which is in terms of finance, structures, decisions, evangelism and the profession of the faith in Africa. Mbiti lamented that the African church would fail if it continues to use European's resources of manpower, wealth and vision in looking into its future. He challenges the African Church to use its resources for failing to do so is making the African Church to become like a toothless child which eats pre-chewed food from its mother's mouth. This means that the church in Africa must use its own teeth to chew its own food for pre-chewed food is tasteless. Mbiti is of view that African Christianity should discard its foreignness and embrace inculturation. It is simply refusing the model of the European speculative scholastic and neo-scholastic tradition and developing an ecclesiology which is contextual. Allen (2012) also points out that it would be a tragedy if the converts were not allowed to take responsibility of their own church for that would be consigning them to perpetual dependency on outsiders. Gatu similarly saw the moratorium as allowing space for African leaders to take the reins of leadership without oversight. For Gatu (1996) moratorium should remind missionaries that "as long as you sleep on someone else's mat, you will never sleep easy"

Gatu (2016) expressed that the withdrawal of missionary activities and aid could help the church of Africa to regain her identity and give room for self-sufficiency and future growth. Carr (1975) concurred with Gatu's view that mission work must be reciprocal and mutual but not one sided. Hanciles (2013) posits that the World Council of churches (WCC) had articulated more clearly on the issue of moratorium in the assembly's theme "mission on all six continents". This was with an intention of ending the unhealthy relationship that existed between the sending and receiving churches. Muita (2013) is of view that the first task was to Africanize the church in personnel as well as in its way of approach to issues. Initially in 1971 the General assembly came up with *Jitegemea* philosophy. Gatu (2016) who was the proponent of this philosophy asserts that *Jitegemea* means self-supporting. The Kiswahili word *Egemea* means to lean against and *Tegemea* can be translated as 'depend upon'. Miano (2008) observes that it is from the above perspectives that the PCEA took the responsibility for mission with its own resources and its own people. The PCEA thus gained its self-sustenance which was embodied in the *Jitegemea* philosophy which was coined to mean self-propagating, Self-theologising, self-governing and

self-sufficient. It implemented strategies for self-reliance to empower the church to grow spiritually, financially and in terms of governance as a way of up scaling her missiological and development gears.

However, the *Jitegemea* call met various responses from various interested parties. For example, Uka (1989) expressed his counsel to the moratorium proponents in the developing world by reminding them of the Biblical theology of the Body of Christ whose members are mutually interdependent. He emphasized on the need for the African church leaders also to try and think from the Western missionary perspective on the missionary calling. Uka (1989) further affirms that this would make moratorium an important call to cultural relevance and self-reliance in a move towards meeting the evangelistic and salvation imperatives of the great commission. Uka's dissenting voice shows that this call was not easily accepted and it demonstrate the nature of discourse that awaited the moratorium calls on African church.

Since 1971 the PCEA church has been engulfed by pressure resulting from global economic competitiveness on living standards, modern trends such as infrastructural designs, emerging technological advances, material wealth, among others. All these rising economic demands are expected to be met through the financial input of the church members. Thus, the *Jitegemea* philosophy has increased financial burden on the members with some wishing for financial support from churches of the western countries. Again, with the increasing challenges posed by the Corona Virus' Disease (COVID-19) and the war in Ukraine that has dilapidated socio-economic structures in many countries, the church is called to rethink its missiological and development approaches. Therefore, this study sought to assess the challenges faced by the PCEA in Kirimara West presbytery (comprising of Nyeri and Kirinyaga Counties) since the *Jitegemea* philosophy was adopted in 1971 and the lessons learnt fifty years later.

Statement of the Problem

Up to 1971, Nyeri County was among the first recipients of the missionaries from the West. They undertook the work of the propagation of the gospel as well as starting schools and hospitals. In addition, the latter missionaries worked to eradicate poverty, diseases and illiteracy. However, the subsequent call for moratorium resulted to the halting of western missionary activities and funding which were assumed by the PCEA in Kirimara West presbytery. The presbytery therefore wholly embraced the *Jitegemea* principle of self-sustenance championed by its leaders at the headquarters in Nairobi. To actualize the philosophy, it established various policies that aimed at supporting the church. The policies cut across church spiritual propagation, governance and finance. Though there are tangible benefits such as church propagation, self-governance structures and financial independence, among others, this philosophy however has brought various challenges that hinder holistic growth of the church. Assessment of various challenges brought about by the *Jitegemea* philosophy is aimed to provide a model for best practices and valuable lessons to policy makers, church leaders, Christians, and other scholars on church development and project sustainability.

Objectives of the Study

This study aims to achieve the following objectives

- i. To examine the positive outcomes of the moratorium on the growth of the PCEA in Kirimara West Presbytery.

- ii. To assess the challenges faced by the PCEA in Kirimara West Presbytery since the moratorium.
- iii. To analyze the best practices in measures adapted to address challenges faced during implementation of the *Jitegemea* initiatives.

Research Questions

- i. Which are the positive outcomes of the moratorium on the growth of the PCEA in Kirimara West Presbytery?
- ii. What are the challenges that the PCEA in Kirimara West Presbytery face since the call for moratorium?
- iii. Which are the measures adapted to address the challenges faced during the implementation of *Jitegemea* initiatives in Kirimara West Presbytery?

THEORETICAL FRAMEWORK

This study is based on the understanding and ideas of Henry Venn's theory of the three self's which are self-supporting, self-governing and self-propagating according to (Wilbert, 1981). Venn convinced the missionaries to be self-supporting and also to move to the regions beyond their boundaries." Nzamburi (1991) notes that Venn argued that the aim of all missionary work should be to set up a local National Church. He further notes that Venn believed that missionary work should be like a scaffold that is erected around a storied building when it is being built. Once the building is complete, the scaffolding is removed and the building continues to exist on its own without outside underpinnings. He therefore felt that once the local national Church has been fully established, missionaries had better withdraw from it. He stood out strongly and controversial that these indigenous pastors should not be either by training or salaries raised to very high opportunities above the people. He instead advised that they be given simple vernacular training with which they would preserve their own lifestyle other than being taught in English, Latin, Greek or Hebrew.

This theory is significant to this study because it was adopted by the PCEA which is one of the Africa churches. This enabled it to realize financial independence perceived to be the foundation of the integrity of any church in the world. In Kirimara West Presbytery members express their *Jitegemea* obligation by practicing the three self's through the spiritual, socio-economic and in the church administration exercised through its governance.

METHODOLOGY

Research Design

This study adopted a survey research design using a mixed method approach. This was achieved using questionnaires for ordinary church members and interview guides for both church elders and parish ministers. This design was important in the study as it helped the researcher to generate detailed information from the target population who included the parish ministers, Church members and the elders hence, achieve the research objectives to the maximum.

Target Population

The study target population consisted of all the 13,611 registered adult members of PCEA in Kirimara West Presbytery. Out of these, 13,180 are ordinary church members, 418 elders and 13 Parish ministers. The ordinary church members were

appropriate for the study because they work for the growth of the Church and are expected to contribute towards the financial support of the Church. The elders assist the Parish ministers in all the work of the parish and in conducting the affairs of the Kirk session such as governance, management of finance as well as spiritual matters of the members. The ministers were relevant in the study because they have a role in the parish to teach God's word and administer the sacraments.

Sample Size and Sampling Procedures

The study used a sample size of 100 church members. The minimum recommended sample size of 100 respondents from ordinary church members was adequate as the study used multiple data sources. In addition, 20 per cent of the 418 church elders were selected to give a sample of 84 elders. One parish minister from each of the 11 parishes was purposively selected for the study. This made a sample size of 195 respondents. Simple random sampling procedure was used to select both church members and the elders. Patton (2001) views sampling as a research technique used by the researcher to select a given number of subjects from a target population. On the other hand, Mugenda and Mugenda (2003) confirm that purposive sampling allows a researcher to use cases that have the required information with respect to the objectives of his or her study. As such, Mugenda and Mugenda (2003) further points out that a sampling fraction of 10% - 20% of the total population is acceptable.

Data Collection and Analysis

Primary data was collected through administration of questionnaires on ordinary church members and the elders while interview schedules were used to gather information from the parish ministers. The quantitative data was analyzed descriptively using percentages, means and frequencies. Qualitative data was analyzed by organizing opinions into themes based on research objectives and their frequencies analyzed.

RESULTS AND DISCUSSION

The study was carried out to assess the benefits that the moratorium has on the PCEA in Kirimara West Presbyteries in Kenya. The results and discussion below are presented in accordance with the stated objective.

Response Rate

Table 1: Rate of response from various respondents

S.N	Respondents	Target	Achieved	Percentage
1.	Parish Minister	11	11	100
2.	Elders	84	84	100
3.	Members	100	100	100

As seen from table 1 above, the study targeted 11 parish ministers who were purposively selected, 84 church elders and 100 members who were randomly selected. All the 11 parish ministers, 100 members and 84 elders responded to the study indicating a response rate of 100%.

Demographic Information

This section provides information on church members and elders' gender, level of education, church group membership and age that informs the background of the

respondents. Below is the analysis of the demographic data as established from the study findings.

Table 2: Demographic information members

S.N	Age	Below 25 Years	21 %
1.		26-34 Years	7 %
		35-44 Years	20 %
		45-59 Years	38%
		Above 60 Years	13 %
		Total	100 %
2.	Gender	Male	30 %
		Female	70 %
		Total	100 %
3.	Level of Education	Primary	13%
		Secondary	55 %
		Tertiary	13 %
		University	11 %
		Others	8 %
		Total	100 %

Church Membership by Gender

Historically, church missionary activities have been undertaken majorly by men. However, efforts have been made to ensure equal opportunities and challenge the gender inequalities on faith matters. This is especially after the rise of various theologies among others feminist theology that demands gender equality especially on leadership positions in the church. Assessment of the distribution of church membership in PCEA in Kirimara West Presbytery hence, informs the impact of moratorium on gender and missionary work in the area. Figure below represents the distribution of church membership based on gender.

According to the study results from Table 2, a total of 30(30%) male and 69(70%) female Presbyterian Church of East Africa (PCEA) members responded in the survey. This shows that females are the majority of the church members in PCEA in Kirimara West presbytery. DeCelles-Zwarneman (2016), argues that male disparity on church attendance and involvement may be traced back during the Industrial Revolution that drove men away from the home and into more distant workplace. As such, women were left to take care of matters on religion that were less involving. Additionally, Zwarneman points out the stereotype attribute that women dominate spiritual matters as they are more emotional, in expression of feelings and that they have the nurturing responsibility that men tend not to dominate.

Church Members' Level of Education

Wanjiru (2005) articulates that education plays a major role in the growth of the church. Self-reliance is well articulated to the members through concepts relayed to them in form of mission work, seminars and academic work. Since the call to moratorium demands self-reliance, PCEA utilizes the competences and skills of the members for its growth and development. Below is the distribution of the level of education of the respondents.

As indicated in Table 2 above, only 11% of the church members have university degrees while 13% of all members have achieved a middle-level college education.

13% of the church members have completed primary education level. Table 2 above also shows that the study also established that 54% of the respondents had achieved secondary school education as their highest level of education. This shows that majority of the members have no specialized skills that is only attained in tertiary institutions. With this result, the church should work to ensure that majority of the members are well funded and sensitized to attend colleges in order to attain competent skills that will either help them to secure self-employment. This will ultimately promote self-funding of the congregations that rely on the church members as they will be economically stable.

In addition, the study established that most of the female respondents had attained the higher education compared to the male respondents as shown in Table 3 below.

Table 3: Distribution of highest level of education by gender

S.N	Level of education	MALE	FEMALE	TOTAL
1.	Primary	3	10	13
2.	Secondary	16	37	53
3.	Middle Level College	3	10	13
4.	Univeristy	2	9	11
5.	Others	6	2	8

As indicated above, out of 53 member respondents who have attained secondary school education, 37(70%) are female compared to male 16 out of 53 members (30%). Among the 13 members who have attained middle level education, 10(77%) are female while 3(23%) are male. Also, the study noted that among the 11 members who have managed to attained university education, 9(82%) are female while only 2(18%) are male. From these results, it is clear that most of the female Church members are more educated than male church members. This could be attributed to the emphasis on the girl child which supported the education of girls. The Church was actively involved in empowering of the girl child through education, mentoring, and counseling seminars. Wanjiru (2005) supports this by citing spirituality as one of the major important sources of support for women in the society. The women therefore gather for worship as it gives them the confidence to face a new day.

Church Members' Age Distribution

This part provides information on age distribution of the members in PCEA Kirimara West Presbytery. This information is vital in informing the majority active age of the church members versus their productivity in the missionary work. From Table 2, majority of the church members (39%) are between the ages of 45-59 years. The low membership of those aged between 26-34 years at 7% portrays a negative implication as these are the most formative years of participation in church activities. This may in the future of the church lead to a negative growth of the PCEA Kirimara West Presbytery.

Positive Outcomes of Moratorium on the Growth of the PCEA Kirimara West presbytery

The exit of the missionaries after the call for moratorium on mission activities and funding has reported some tangible benefits to the internal progress of the PCEA Churches. Based on the original intention of the proponents of moratorium in the PCEA church, the philosophy was expected to guide the Church into self-sufficiency especially in finance and personnel. This section provides the results of

the study on the opinions of whether the philosophy has benefited the development of the church as provided in Table 4 below.

Table 4: Benefits of moratorium in PCEA in Kirimara West Presbytery

S. No.	Statement	Yes	No
1.	The local church is able to carry out their financial activities	86.9%	13.1%
2.	The churches are getting many members	71.7%	28.3%
3.	The parish minister pays regular visits to members	81.8%	18.2%
4.	Women serve in church equally with men	87.9%	12.1%
5.	The money collected in the local churches is used to build church projects	67.7%	32.3%

Table 4 above shows the analysis of benefits of moratorium by welcome of support from Churches of the West. Most of the members 87% agreed that since the call for moratorium, the local churches have been able to carry out their own financial activities. Anderson (1974) supported these views as he cautioned that the over dependency syndrome creates inadequacy in the Church. These financial activities ranged from funding of the evangelism activities in the local Churches and parishes to supporting of mission work in other regions. Some congregations have also established some income generating projects. These are major projects like construction of residential houses, schools, hotels, hospitals and funeral services among others. In addition, 64% of the clergy were of a similar opinion with the members. They explained that Africans were able to independently initiate income generating projects that had higher economic gain to the local church members.

Some of the members, about 72% noted that after the call for moratorium, most of the PCEA churches in Kirimara West Presbytery have been registering more new members in the local congregations hence growth. They attributed this to the need for further call on the need for propagation. The Church facilitates its propagation in a way that the locally trained evangelists engage the members through home visits and regular fellowships. The elders and deacons of the Church also meet with members for fellowship hence more converts to the church. In addition, most of the clergy thus noted that members in the church at local level can study the Bible and preach to each other without the presence of the church ministers. Among the benefits identified by the respondents, members in the church are able to preach and understand the Bible and carry out missionary work in their own local languages other than English language as used by the Western missionaries. This was also promoted by the translation of the Bible into the local languages (Kikuyu) which the members understood efficiently.

The use of local languages helps the PCEA to worship God in a manner that is relevant to them and therefore they understand the scriptures and prayers. They therefore feel fully connected with God. Adeyemo (2006) highlights that in Jesus, God came and spoke to people in a specific way that they could understand. Believers were instructed to follow his example, and thus whenever Christianity spreads, it takes on the cultures and languages of the new believers. He further echoes on the advice of St. Augustine of Hippo that God seems closer to his people when he speaks their language.

On pastoral home visits, 82% of the church members noted that the parish minister pays regular visits to members at the local congregation level and in their respective homes for pastoral visits and offering Holy Communion to the elderly and the weak.

This was attributed to the availability of the parish ministers at the parish level and the training of many evangelists to support the parish ministers in some of the Church activities within the parishes. In addition, most of the elders explained that the church has been able to carry out its religious sponsorship role among the learning institutions such as universities, colleges, secondary schools and primary schools. This they do with the aim of promoting moral and spiritual growth to the learners.

Equality in church service was noted as 88% of the members observed that since the call for moratorium in Nyeri and Kirinyaga Counties, women have been highly involved in serving the church. They serve at an equal capacity with men to the extent of even becoming parish ministers. This was confirmed by the distribution of group membership by gender as presented in Table 3 where women were seen to be more involved in church group activities than men. This is unlike the time of the missionaries from the West when only men could be ordained as ministers of the Church. The data on preference of PCEA women to serve equally with men heeds to Schussler (1983) clarion call for a reconstruction of the history of early Christianity to include women's visibility and contributions.

Some respondents, 68% agreed that the money collected in the local churches is used to carry out various church projects like constructing of new churches and maintaining of the existing ones without seeking help from the western churches. This agrees with Reese (2013) view as he emphasized that when donors come to a church and do almost everything for the members, they in the long run destroy the development of those people or that church as they make them dependents. More so 55% of the clergy noted that the PCEA became competent in their missionary work. They took up the task of training fellow African clergy and were able to carry out leadership roles without assistance and supervision from the Western churches.

Spiritual challenges Faced by the PCEA Kirimara West Presbytery since the Moratorium

The study established various spiritual challenges that PCEA has been facing since the call for moratorium on missionaries and mission funding resulting to adoption of *Jitegemea* philosophy.

From Figure 1 above, several challenges came out clearly. As much as some of the members serve in the Church, 36% of the clergy noted that most of the church members lack commitment to the missionary call. The other 9% observed that there has been frequent conflict among church members over power in leadership. A relatively higher percentage 36% noted that most of the leaders lack management skills to run the church.

About 9% expressed that some church members especially the youths had moved to other Pentecostal churches due to strict dogmatic doctrines of the church. This was also confirmed by 11% of the church Elders in Figure 1.0 who had observed that some youths had moved to emerging Pentecostal churches. These demands change and flexibility of the church policies in PCEA church to accommodate all members across the ages. Muita (2003) contradicts this idea by emphasizing that the PCEA is constitution led thus it is a church of law and order.

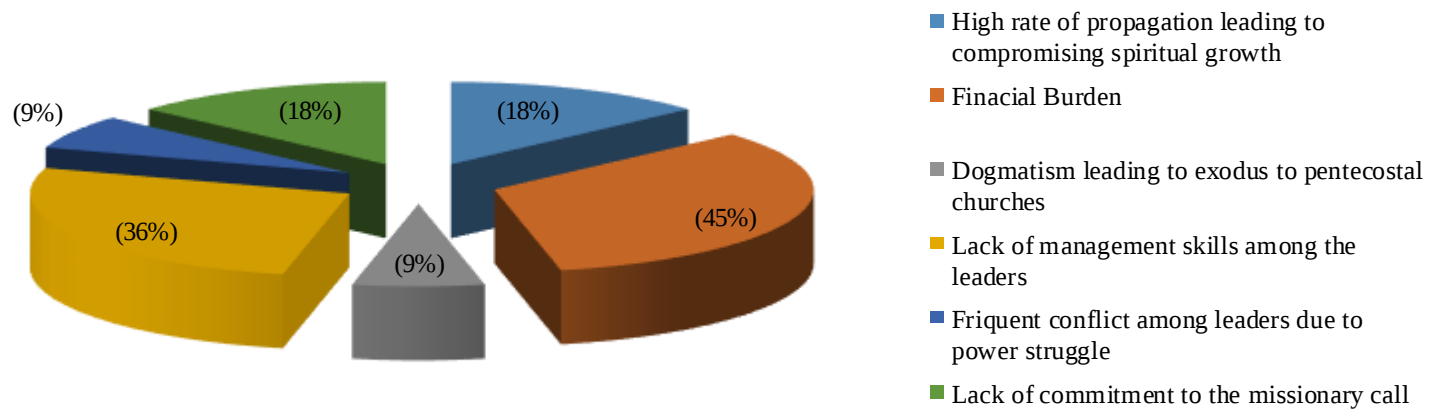


Figure 1: Clergy's Response on spiritual challenges of Jitegemea philosophy

Since most of the donors had abandoned their financial assistance, this made 45% of the Church Elders to see that the call to moratorium had brought a financial burden to the church members. This clearly shows that irrespective of the fact that there are benefits that the church has been enjoying since it stopped being funded and evangelized missionaries, members would still welcome financial support from the churches of the west. This contradicts with Reese (2013) view that when the donors come to a church and do almost everything for the members, they in the long run destroy the development of the individuals or that church as they make them dependents.

According to 18% of the clergy, high rate of propagation in the church has led to compromise of the spiritual growth of the church members as church leadership is more concerned with establishment of more congregations at the expense of emphasis of spiritual matters.

In addition, various church elders also observed that the call to moratorium had brought a sense of poor spiritual commitment among the members at various levels as presented in Figure 2 below.

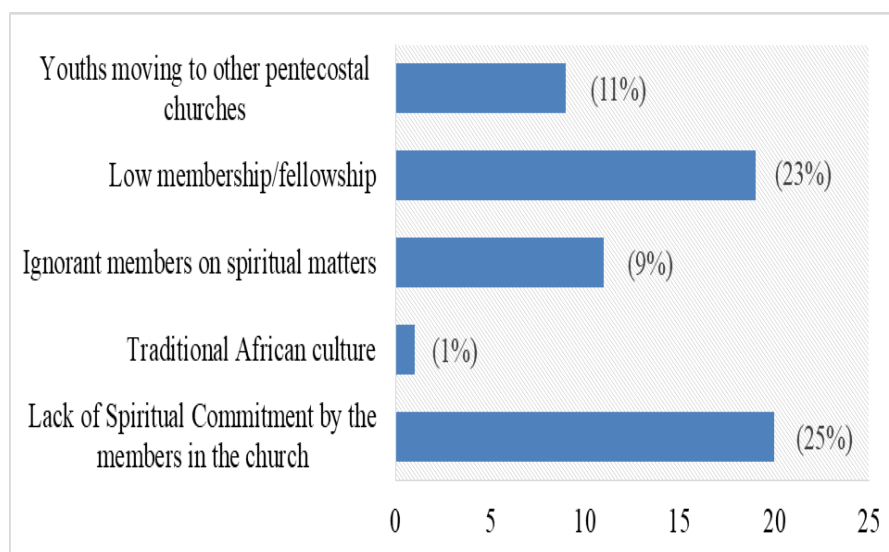


Figure 2: Church Elders' response on spiritual challenges of moratorium

As noted, 23% of the Church Elders noted that there has been low membership especially in district fellowships. The other 9% explained that most of the members were ignorant on spiritual matters especially Bible studies and fellowships. Negative influence of traditional African religion on the church members was highlighted by 1% of the elders. However, the low influence may be attributed to the General Assembly's stand against negative influence of traditional African culture in the church. This attribute contradicts with (Waweru, 2011) who encourages christians to marry their African culture with their Biblical beliefs to live a wholistic life.

The study also revealed that 25% of the church elders noted that most of the members are not committed spiritually in the church especially on church group leadership and involvement. These challenges were seen to compromising faith and spiritual development in the church.

This study has identified various challenges that have cropped out as a result of the call to moratorium in PCEA Church in Kirimara West Presbytery. As noted, the study established that most of the church members have relaxed on missionary work, conflict of interest among the leaders in the church which demoralize the members, financial burden among the members as they are to cater for all the church activities on church development and missionary work, among others.

Financial challenges Faced by the PCEA Kirimara West Presbytery since the Moratorium

Among the reasons for Gatu's (2016) call for moratorium in PCEA was to reduce the element of over dependence syndrome in the church as it creates inadequacy in the church. This leads to instances where people want to rely on donors on everything and all they do is ask for donations and support. However, the study noted that the call to moratorium did not solve the financial dependency challenge in the church. Figure 3 below shows some of the established financial challenges experienced in Kirimara West Presbytery.

As shown above, 5% of the church Elders noted that most of the members had poor knowledge on the importance of tithing. This portrayed that the principle of self-sufficiency is to be highly enhanced so that the members can realize the need to 'stand on their feet' and through their self-giving, they validate the call for self-reliance. They should take up the task of training its members to look for resources that God has given to them before they proceed to begging for aid from overseas as supported by Schwartz (2007).

The other challenge cited by 38% of the elders was that there have been inadequate resources for church's development. They attributed this to diversity in the availability of funds by the members. The other 49% noted that most of the church members were poor economically to fully meet the financial needs of the church. Table 5 below shows ability of the members to meet the allocated cess in the local church.

As such, there is a likely hood with churches that have few members being unable to meet their financial ability as allocated in their respective congregations. Table 5 below shows various church memberships with their ability to meet their allocated cess.

Table 5: Membership in the Church by local church's ability to meet the allocated cess

			Yes		No	
Membership in the church	Below 50 Members	Local church is able to meet the allocated cess	2	(18.2%)	9	(81.8%)
	51-150 Members	Local church is able to meet the allocated cess	8	(47.1%)	9	(52.9%)
	151-250 Members	Local church is able to meet the allocated cess	4	(18.2%)	18	(81.8%)
	Above 350 Members	Local church is able to meet the allocated cess	9	(31.0%)	20	(69.0%)

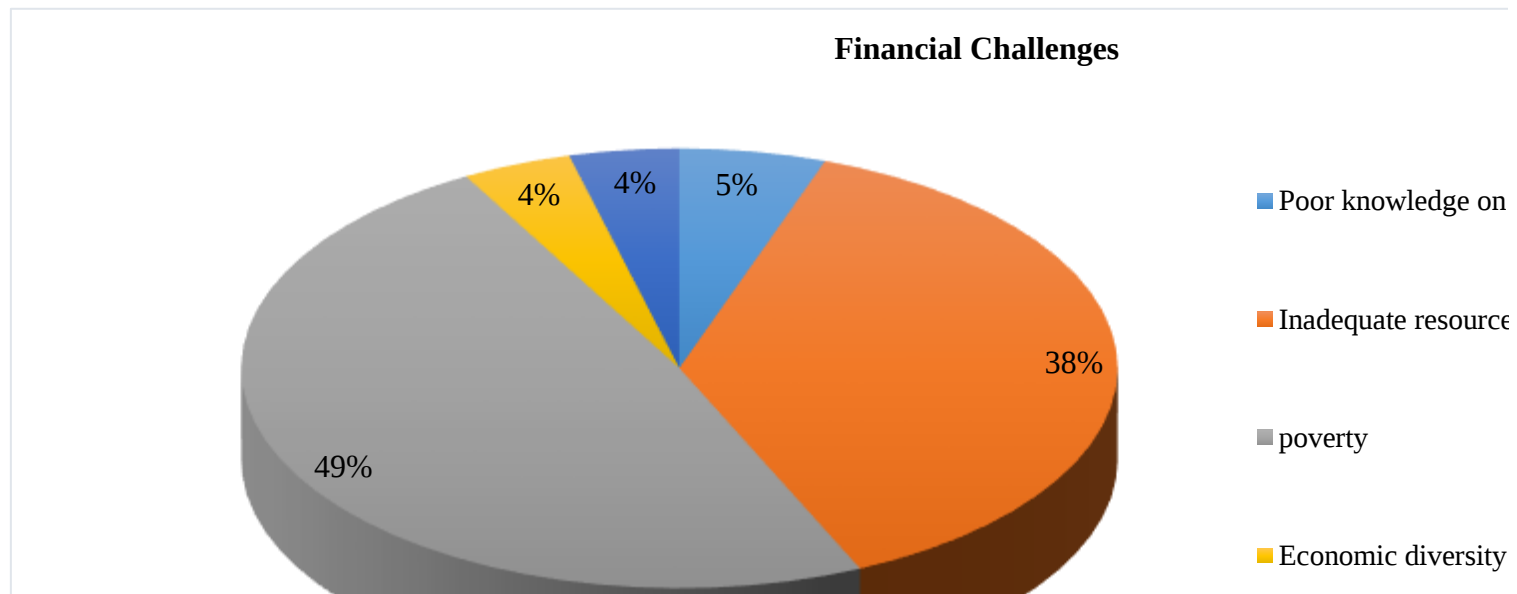


Figure 3: Church Elders' response on financial challenges of moratorium

As shown from Table 5 above, majority of the churches in PCEA in Nyeri and Kirinyaga Counties have a membership of above 350. Among the churches that have a membership of below 50 people, 81% of the Church elders reported that they have difficulty in ability to meet the allocated cess. In addition, among the churches with a membership of above 350 people, 69% of the church elders noted that they are not able to meet the allocated local church cess. This shows that most of the churches either with high or low number of members in the church are not able to meet the allocated cess and MMF. It therefore, calls for the establishment of various policies by the church that will promote funding of various church activities.

Measures Adapted to Address Challenges Faced during Implementation of the *Jitegemea* Initiative

This section discusses various measures adapted in the PCEA to address the rising challenges within the church in the process of implementing the *Jitegemea* philosophy. The study therefore sought opinions from the respondents on these measures. The church develops spiritually by being involved in evangelism, discipleship and equipping men for ministry. The study learnt of the need for training and commissioning of members to grow spiritually with a good transition to church service as deacons and elders. These leaders support the parish ministers and evangelists in carrying out daily church activities and thus enhance a wider scale of church propagation.

As PCEA focus on church propagation which was the bottom line of the call for moratorium, it has adapted technology to enable it to reach the members even in their homes. This began from the General assembly through Kirk TV which is a PCEA channel as churches were restricted from physically attending the churches during the Covid-19 lockdown. Tele-evangelism which means preaching from the television channels has now been adapted by many churches even in the rural areas as they make the services more captivating. These technological changes and advancements have played a role in enhancing reaching the gospel to many people who get connected with the church even when they are away from the churches. They also send their contribution online and it becomes a source of funds for the church.

The Church administration may formulate policies to aid in decision making for the spiritual wellbeing of its members and also for proper church governance in the hierarchy from the General assembly to the local churches. The need for servant leadership, humility, integrity, love, courage and teamwork to enhance smooth church governance in the local churches and the higher levels was apparent. The practice and procedure model of governance which is the constitution of the PCEA should be well elaborated to the members as most of them do not know what it entails. This makes the members to own the constitution that is used to govern them. To mitigate the financial challenges facing the local churches, they are encouraged to start well thought out projects and also prioritize purchasing of church items according to needs and priorities. This would save a lot of church funds leading to less borrowing.

In view of the diversity of the member's economic ability, most of the Church contributions need to be reinvested back to their projects. The members felt that this would relieve them the burden of contributing beyond their means.

The Ministry Maintenance Fee was also felt a good source of support to the parishes and the Presbytery but the members felt that it would be easier for them if they

would be allowed to contribute voluntarily without being prescribed for the amount to contribute which is ever way above their means. This would help them enjoy full participation without being hindered by financial challenges. The members also expressed the need for PCEA to frequently involve them in their various church groups in decision making in regard to the church activities as well as projects.

CONCLUSION

From the above findings, the study concludes that the *Jitegemea* philosophy was a strategy to allow churches within Kirimara West Presbytery in Nyeri and Kirinyaga Counties to be self-reliant and embrace total responsibility for the work of the church in each of their own countries and a self-giving commitment to support it and its mission activities. The study established that the exit of the missionaries after the call for moratorium on mission activities and funding has really affected the progress of the PCEA Churches. Irrespective of the fact that there are benefits which the Church is enjoying since it stopped being evangelized and funded by the missionaries; members of the congregation would still welcome financial support from the churches of the West. Therefore, the churches have still not achieved the three self's principle of self-reliance, self-governing and self-propagating despite them wanting to do so. The findings above clearly show that despite all the challenges that the church is facing since it stopped being evangelized by the missionaries, members of the congregations still believe that it is necessary for PCEA to be self-reliant in its activities. The study concludes that most churches lack spiritual and financial support from the members who are not committed in church activities and they also have inadequate resources to support church activities.

RECOMMENDATIONS

These recommendations are made in light of the findings and conclusions of the study.

- i. The church leadership to engage in training church members on financial independence for sustainable Missiology and development within PCEA Church in Nyeri County.
- ii. Empowerment for effectiveness of PCEA church elders on church management for effective missionary work in Nyeri County.
- iii. Assess the factors contributing to migration of the youth to other churches from PCEA in Nyeri County leading to a decrease in membership especially in the rural areas.

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