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(69) CHRISTIANITY IN KENYA

Susan Murimi

Religion	Pop 2010	Pct 2010	Pop 2025	Pct 2025	Gr Pct 1970 2025
Christians	32,664,000	81.0%	48,104,000	82.1%	2.6%
Independents	6,825,000	16.9%	9,690,000	16.5%	2.4%
African initiated	5,249,000	13.0%			
Orthodox	656,000	1.6%	850,000	1.5%	1.7%
Eastern Orthodox	656,000	1.6%			
Protestants	17,018,000	42.2%	24,380,000	41.6%	2.4%
Anglicans	5,000,000	12.4%			
Pentecostal	3,133,000	7.8%			
Nondenominational	2,500,000	6.2%			
Reformed, Presbyterian	2,069,000	5.1%			
Baptist	1,462,000	3.6%			
Adventist	989,000	2.5%			
Holiness	474,000	1.2%			
Salvationist (Salvation Army)	463,000	1.1%			
Friends (Quaker)	361,000	0.9%			
Methodist	272,000	0.7%			
Roman Catholics	9,137,000	22.7%	13,620,000	23.2%	2.7%
<i>Pentecostals/Charismatics</i>	12,367,000	30.7%	19,700,000	33.6%	3.2%
<i>Evangelicals</i>	11,540,000	28.6%	16,722,000	28.5%	2.5%
adherents of traditional African religions	3,623,000	9.0%	4,600,000	7.8%	1.6%
Muslims	3,251,000	8.1%	4,760,000	8.1%	2.6%
Baha'is	427,000	1.1%	620,000	1.1%	2.5%
Hindus	206,000	0.5%	300,000	0.5%	2.5%
Jains	79,100	0.2%	115,000	0.2%	2.5%
Sikhs	37,400	0.1%	52,000	0.1%	2.2%
Jews	2,400	0.0%	2,500	0.0%	0.2%
Chinese folk-religionists	2,000	0.0%	3,000	0.0%	2.9%
Buddhists	1,300	0.0%	2,000	0.0%	3.0%
Zoroastrians	820	0.0%	800	0.0%	-0.1%
people professing no religion	33,900	0.1%	50,500	0.1%	2.7%
Total population	40,328,000	100.0%	58,610,000	100.0%	2.5%

Source: Centre for the Study of World Christianity (CSGC), Boston, Gordon-Conwell TS

Introduction

Kenya has been applauded as the 'haven of missions'.¹ But this haven was only to emerge in the early twentieth century which is late compared with other missionary activities in West and Southern Africa. Though there were Christian missionary activities as early as the fifteenth century, their impact was short-lived and Christianity had to be 'reintroduced' in the late nineteenth century. The Christian presence in Kenya may thus be broken into two phases: early Christian contacts from the fifteenth to eighteenth centuries, and the second phase of contacts starting from the late nineteenth century.

Early Christian Contacts

The earliest Christian contact was through Portuguese traders in the late fifteenth century. Their activities were restricted to the coast, hence missionary activity did not penetrate the hinterland.² The first encounter of the Portuguese with the coastal people was through Vasco da Gama in 1498 en route to India. Notably, Islam had already established itself on the east coast. Vasco da Gama put up a pillar in Malindi, which not only acted as a symbol of Portuguese³ sovereignty, but also as the first symbol of Christianity on the coast. After him, other navigators came, accompanied by priests, chaplains and other Christian workers.⁴

Initially, the Portuguese operated from Malindi but later moved to Mombasa. This saw the beginning of the famous Fort Jesus in 1593. The fort was completed in 1595 but became a protracted and contentious issue between the Arabs and the Portuguese.⁵ The name, however, is an indication of how Portuguese traders put themselves under the banner of Christianity. In spite of the odds, evangelization continued on the coast and, by 1600, the Christian community in Mombasa had grown to about 4,000 people.⁶

Unfortunately, with Portuguese influence extinguished along the coast, so was Christianity. The Portuguese are partly to blame for this, due to their crusading spirit against Islam. They vehemently condemned Islam, which served only to increase resentment against Christianity. In addition, double standards in their lifestyles did not commend the Christian message. As Nthamburi states, 'While Christianity had a chance during this period, that chance was lost through cruelty, oppression and indulging selfish passion'.⁷ But based on the fact that most of those who had converted to Christianity were from African Traditional Religions and not Muslims, one feels there was a stronger underlying factor in the collapse of Christianity. The Portuguese had failed to integrate the gospel with the culture of the local people. Little wonder it could not last, as it had not genuinely taken root in African soil.

¹ Zablon Nthamburi, "The Beginning and Development of Christianity in Kenya", in *From Mission to Church, A Handbook of Christianity in East Africa*, ed. Zablon Nthamburi (Nairobi: Uzima Press, 1991), 13.

² John Baur, *2000 Years of Christianity in Africa* (Nairobi: Paulines Publications Africa, 2nd Revised Edition 1998), 86.

³ The Portuguese were primarily interested in controlling trade; hence, their expeditions were occasionally atrocious. This by far discredited Christianity. Their atrocities were particularly brought to the fore in 1585 when one of them was killed in a jihad against the Portuguese. In 1587, they razed the island of Faza and brutally killed its inhabitants, including women and children, on a revenge mission. Their moral and ethical behaviour contradicted the Christian character they purported to ascribe to and propagate.³ It is therefore not surprising that Christianity was slow in taking root on the coast. For instance, in 1505, Francisco d'Almeida invaded Kilwa, dethroned the Sultan and built a port to protect Portuguese interests. See Nthamburi, "The Beginning and Development of Christianity in Kenya", 2; Baur, *2000 Years of Christianity in Africa*, 87.

⁴ Nthamburi, "The Beginning and Development of Christianity in Kenya", 1-2, 30; Baur, *2000 Years of Christianity in Africa*, 87.

⁵ Baur, *2000 Years of Christianity in Africa*, 88; Nthamburi, "The Beginning and Development of Christianity in Kenya", 4.

⁶ Nthamburi, "The Beginning and Development of Christianity in Kenya," 4.

⁷ Nthamburi, "The Beginning and Development of Christianity in Kenya," 6.

The Second Phase of Christian Contacts

The second phase of Christian contacts in Kenya was given momentum by the arrival of Christian explorers on the East African coast from mid-nineteenth century. The first nineteenth century missionary in Kenya was John Ludwig Krapf, who arrived in Mombasa in 1844 under the Church Missionary Society (CMS). By this time, traces of Christianity that had been introduced in the late fifteenth century had disappeared, except for a few church buildings and Fort Jesus.⁸ Johann Rebmann joined Krapf in 1846 and a CMS station was started at Rabai. Even with the presence of the missionaries, Christianity delayed in taking root. It was in 1851, seven years after Krapf's arrival at the coast that the first convert was baptized by Rebmann. Records show that the convert was a cripple and at the point of death.⁹ This may serve to indicate that the general status of the earliest people to embrace Christianity were those on the margins of society.

In 1885, Africa was divided into spheres of influence between Germany and Britain through the Berlin Conference. Subsequently, missions tended to follow their parent administrations for protection purposes. In the same year, the Imperial British East African Association (IBEAA) was founded for expansion of trade. It was granted a royal charter in 1888, thereby propelling the Protestant missionary activities as it provided protection. In 1895, the British Government took over from IBEAA and declared British East Africa (later known as Kenya) as its protectorate.¹⁰

After Kenya had become a protectorate, closely followed by the construction of the railway up from Mombasa, the missionary movement underwent a radical change. The railway brought an influx of mission groups to the interior. These included the Gospel Missionary Society (GMS) in 1897, the Church of Scotland Mission (CSM) in 1898, the Holy Ghost Mission in 1899, the CMS in 1901, and the African Inland Mission (AIM) in 1901.¹¹ With such an influx, competition among the missions was bound to arise,¹² thereby creating a need to work out modalities of operation and co-operation. To avoid overlaps in their interests and activities, they agreed on a policy of 'comity', with each having its area of influence.¹³

The Roman Catholics had their areas of influence as well. These were mainly divided between three groups: the Holy Ghost Fathers who established a station at Limuru in 1899, the Consolata missionaries who arrived in 1902 and established a station at Kiambu, and the Mill Hill missionaries who arrived in 1903 and established mission stations in the Western Region.¹⁴

Apparently, the northern part of the country was hardly evangelized. Various reasons such as the semi-arid climate of the region and the nomadic life of its inhabitants may be attributed to this. In addition, security concerns had prompted the government to issue strict prohibitions against permanent missionary activities there.¹⁵ By implication, then, geographical factors greatly determined how Christianity spread in Kenya.

⁸ D. B. Barrett, G. K. Mambo, J. McLaughlin and M. J. McVeigh, eds., *Kenya Churches Handbook; The Development of Kenyan Christianity 1498-1973* (Kisumu: Evangel Publishing House, 1973), 30.

⁹ Barrett et al eds., *Kenya Churches Handbook*, 21. There are discrepancies in sources over who baptised Mringe, the dying cripple. Nthamburi states that Krapf baptised him. What is important is that the two missionaries were working together at this point. See Nthamburi, "The Beginning and Development of Christianity in Kenya," 8.

¹⁰ Barrett et al. eds., *Kenya Churches Handbook*, 22; See also Nthamburi, "The Beginning and Development of Christianity in Kenya," 10.

¹¹ Barrett et al. eds., *Kenya Churches Handbook*, 22.

¹² Nthamburi, "The Beginning and Development of Christianity in Kenya," 11.

¹³ Barrett et al. eds., *Kenya Churches Handbook*, 23.

¹⁴ Baur, *2000 Years of Christianity in Africa*, 257, Barrett et al. eds., *Kenya Churches Handbook*, 23, 31-33; Nthamburi, "The Beginning and Development of Christianity in Kenya," 14-16.

¹⁵ See Baur, *2000 Years of Christianity in Africa*, 374-375.

The first few decades of Christianity in Kenya witnessed a proliferation of translations of scriptures into local languages.¹⁶ These translations influenced the course and shape of Christianity perceptibly. Africans started reading the Scriptures and interpreting it for themselves, and at times differently, from the missionaries' understanding. An immediate outcome of this was the emergence of independent churches, especially in the 1920s and early 1930s.¹⁷

Christian Trends and Developments

First, since its inception, Christianity in Kenya has taken different trends in relation to the national and international contexts. One of the earliest developments was the 'Africanisation' of the church. Africans clamoured for religious independence in practice and leadership, and this led to a surge in the growth of African Independent Churches (AICs) with their Africanised approach to Christianity.¹⁸

Second, another major development has been an increased political involvement by the Kenyan church. Before independence, most of the mission churches had adopted a non-involvement policy towards local politics. This stance continued even after Independence during the reign of Kenyatta (1963-1978). The position however took a drastic turn during President Moi's term (1978-2002). The church took a leading role in castigating Moi's administration for its authoritarianism and autocracy. There arose strong prophetic voices such as the Rev. Dr Timothy Njoya, Bishop Henry Okullu, Archbishop David Gitari and the Rev. Mutava Musyimi who were mainly from the Protestant wing. Later the Roman Catholics joined the Protestants with the leading voice of Archbishop Ndingi Mwana Nzeki. Due to concerted calls by the church and other stakeholders for a pluralistic state, the constitution was amended to revert back to a multi-party state in 1991.¹⁹ The church was equally involved in spearheading the drafting of a new constitution, a task dubbed as 'The *Ufungamano* Initiative'.²⁰ Unfortunately, the Christian voice that had been so much to

¹⁶ For instance, the Giriama Old Testament was published in 1901. In the same year the Pokomo New Testament was also translated, followed closely by the translation of the Gospel of John into Kikuyu in 1903. The first Maasai Gospel was translated in 1905, with the Gospel of Mark being translated into Dholuo in 1911. By 1926 both the Kikuyu and Dholuo New Testament were complete. Barrett et al. eds., *Kenya Churches Handbook*, 22-24.

¹⁷ A case in point was the *Aroti* (dreamers) or *Watu wa Mungu* (people of God) which emerged among the Kikuyu in 1927. Barrett et al. eds., *Kenya Churches Handbook*, 24; For further analysis of AICs in Kenya, see Francis K. Githieya, *The Freedom of the Spirit: African Indigenous Churches in Kenya* (Georgia: Scholars Press, 1997); F.B. Welbourn, *A Place to Feel at Home: A Study of Two Independent Churches in Western Kenya* (Nairobi: Oxford University Press, 1866); F.B. Welbourn, *East African Rebels: A Study of Some Independent Churches* (London: SCM Press, 1961).

¹⁸ Barrett, David B. "The Expansion of Christianity in Kenya AD 1900-2000," in *Kenya Churches Handbook: The Development of Kenyan Christianity 1498-1973*, eds., D. B. Barrett, G. K. Mambo, J. McLaughlin & M.J. McVeigh (Kisumu: Evangel Publishing House, 1973), 170-171. Noteworthy, independent churches had started emerging as early as 1914. Johana Owalo had formed the Nomiya Luo Mission in 1914. See, Barrett et al, eds., *Kenya Churches Handbook*, 23.

¹⁹ Kenya Demographic and Health Survey 2003 (Nairobi, July 2004), 1; B.A. Ogot, "Transition from Single-Party to Multiparty Political System 1989-93," in *Decolonization and Independence in Kenya 1940-93*, eds., B.A. Ogot & William Ochieng (Nairobi: East African Educational Publishers, 1996), 245. Moi's penchant for single-party is still evident in his speeches up till now. He blames the present woes of the country on multi-party politics. Reportedly he asserted, "I said when I was in leadership that multiparty politics would drive this country towards chaos and instability but people said Moi is resisting democracy. We are now seeing problems caused by multiplicity of parties." *The People Daily* (Wednesday, September 2, 2009), 20.

²⁰ 'Ufungamano' initiative was named after the jointly-owned building (Christian Leadership Center) by the NCCK and the Catholic Episcopal Conference. The initiative also brought together the Evangelicals, Muslims and the Hindus. The drafted constitution was however rejected. Paul Gifford, *Christianity, Politics and Public Life in Kenya* (London: Hurst & Company, 2009), 33-41.

the fore as the voice of the voiceless and in keeping the government in check started diminishing during the reign of President Kibaki (2002-2013).

Third, globalization has undoubtedly shaped the course and features of Christianity in Kenya. As movement and communication across the globe increased, denominational boundaries have also been rendered porous. Apart from a lingering North American influence,²¹ there is a growing phenomenon of ‘Nigerianization’ of Kenyan Christianity. There has been an upsurge of Nigerian-originated churches. For instance, Winners Chapel under David Oyedepo has over sixty churches across the nation.²² Similarly, choruses of Nigerian origin, characterized by the use of Pidgin English, are frequently sung in Kenyan churches.²³ It is this growing Nigerian influence on all facets of life that has been described by Larry Madowo, a Kenyan journalist, in stating that ‘the Nigerian colonization of Kenya is here. You might not recognize it just yet because it is wearing sunglasses and acting up’.²⁴

Fourth, another development observed by Aylward Shorter is that of growing secularism, as exhibited in the capital Nairobi. Shorter notes that, although church membership in Nairobi is on the rise, the numbers of the ‘unchurched’ is more than half the total population of Nairobi.²⁵ His observation is corroborated by a survey published by Daystar in 1989 which indicates that 80% of Nairobi’s population claim to be Christian, yet only 12% of that population attends church on a weekly basis.²⁶ The scenario is also captured in the national survey done in 2001 by ACM-FTT Afriserve. The survey found that there was a growing nominalism and lethargy, based on the fact that, though Kenya claims to be 80% Christian, only 7% of the Christian population attend Protestant churches.²⁷ These trends raise a red flag to any observer of Kenyan Christianity. It is probably what led Shorter to claim that ‘what happened in nineteenth-century Europe is happening all over again in Africa’.²⁸

Christian Relations with Other Faith Communities

The relationship between Christianity and other religious expressions has been relatively harmonious. Other major faiths include Islam, Hinduism in its different variants, and the traditional religions. In pursuit of mutual understanding and harmonious co-existence, the Inter-religious Council of Kenya (IRCK) was registered in 1983. It seeks to bring together all faith communities in Kenya. Its activities are co-ordinated by the main religious bodies in Kenya.²⁹ The clamour for co-existence is particularly demonstrated during

²¹ See Murimi for a further analysis on the Americanization of Kenyan Christianity; Murimi, “The Changing Face of Pentecostalism in Kenya Since 1910,” 186-195.

²² *The Standard*, “Thanksgiving for Bishop David Oyedepo on his 60th Birthday” (Sunday, September 28, 2014), 21.

²³ This was witnessed at NPC when two choruses with a Nigerian origin and accent were sung by the whole congregation. The choruses were *Oseyee Oseyee*, and *He has the Final Say*. The choir sang a song from South Africa titled; *Ichokwadi Mwari Varipo*. Observation, NPC Valley Road, Nairobi, 27 February 2013.

²⁴ Daily Nation, “It’s Nigeria, not China, that is slowly but surely colonizing us,” (Tuesday, August 26, 2014), 6.

²⁵ Aylward Shorter and Edwin Onyancha, *Secularism in Africa. A Case Study: Nairobi City* (Nairobi: Pauline Publications, 1997), 36.

²⁶ Stan Downes, Robert Oehrig & John Shane, *Summary of the Nairobi Church Survey* (Nairobi: Daystar University College, 1989), 17-42.

²⁷ Central region has 7% attendance out of a national population of 12%, Coast has 5% attendance with a national population of 9%, Eastern region has 12% attendance with a national population of 15%, North Eastern has 0.13% attendance out of a national population of 4%, Nyanza has 6% out of 15% national population while Western has 5% attendance out of 12% national population. ACM-FTT Afriserve, *The Unfinished Task: A National Survey of Churches in Kenya* (ACM-FTT Afriserve: 2004), xiv, 12.

²⁸ Shorter, *Secularism in Africa*, 36.

²⁹ Such religious bodies include; Kenya Conference of Catholic Bishops (KCCB), National Council of Churches of Kenya (NCCCK), Evangelical Alliance of Kenya (EAK), Organization of African Instituted Churches (OAIC-Kenya), Seventh Day Adventist Church (SDA), Supreme Council of Kenya Muslims (SUPKEM), National Muslim Leaders

national days where different faiths share podiums and offer prayers for the nation. For instance, the IRCK organized and invited all Kenyans to a national day of prayer in July 2014. The theme of the day was ‘May we Dwell in Unity’.³⁰

Though this has been the case, there have been signs of growing tension between Christians and Muslims. One of the contributing factors towards this tension is increased terrorist activities in Kenya. Since the bombing of Nairobi’s American Embassy in 1998, there has been a string of terrorist attacks targeting Christians. These include the bombing of Hope FM broadcasting house in 2006, the Westgate Mall attack in September 2012, the Mandera bus attack in November 2013, among others. In the last two incidents, the attackers targeted non-Muslims. There have also been attacks on churches and church ministers by radicalized Muslims, particularly along the coast. This has led to some churches discontinuing their services for fear of attack. The police have also moved in to secure churches in Mombasa.³¹ Recognition of *Kadhi* courts in the constitution of Kenya³² has also contributed to the tension. The position of the church in Kenya is that all religions should be treated equally by law.

Towards Christian Unity

The surge of various mission groups (denominational and faith missions) on the Kenyan soil at the eve and dawn of the twentieth century meant that Christianity was introduced in various expressions based mostly on theological interpretations and ecclesial structures. The need for organic unity was thus pressing from the first decade of the Christian presence in Kenya. Initially, the various Protestant mission groups worked on a comity agreement in 1906, drawing up spheres of influence. The comity arrangement, however, did not work, setting off a greater search for Christian unity.³³

In 1908, a meeting was held at Maseno, bringing together the CMS, AIM, CSM, Seventh Day Adventists and the American Friends to work out modalities of effective evangelism. This set in motion a battery of conferences. In 1909, a year earlier than the World Missionary Conference in Edinburgh, a united missionary conference was held at Kijabe in search of a united native church. The Methodists joined the earlier-mentioned mission groups.³⁴ In July 1913, a landmark conference in ecumenical development was held at Kikuyu, Thogoto. CMS, CSM, AIM, GMS and the Methodists put out a proposal for a federation of missions that would work towards eventual organic unity. For various reasons, and in particular opposition from the Anglican Bishop of Zanzibar, the proposal did not materialize. The argument was that Anglicans should not link themselves with non-episcopal denominations. This was after the Anglican Bishop of Mombasa had administered Holy Communion to all the delegates except the

Forum (NAMLEF), Shia Ithnashari Muslim Association (SHIA), and the Hindu Council of Kenya (HCK). Inter-religious Council of Kenya, www.interreligious.or.ke (accessed 28 January 2015).

³⁰ The theme was posted in an advert in the *Daily Nation*. It further stated, “A nation without God is a nation without a future! A nation without God is a nation without hope! A nation without God is a nation headed for destruction!” *Daily Nation* (Friday July 4, 2014), 31. IRCK also held inter-faith prayers on 26/9/2013 for the victims of the Westgate mall attack. It brought together top clerics of Christian, Hindu and Muslim faiths. www.bbc.com/news/world-africa-24347548 (accessed 28 January 2015).

³¹ *Daily Nation*, *Police Move in to Secure Churches* (Monday, January 19, 2015), 9.

³² *The Constitution of Kenya*, Chapter Ten, Part 3, Article 170 (Nairobi: National Council for Law Reporting, Revised edition 2010), 105.

³³ Thomas A. Beetham, “Co-operation Between the Churches,” in *Kenya Churches Handbook: The Development of Kenyan Christianity 1498-1973*, eds., D. B. Barrett, G. K. Mambo, J. McLaughlin, M.J. McVeigh (Evangel Publishing House: Kisumu, 1973), 149-153.

³⁴ William B. Anderson, *The Church in East Africa 1840-1974* (Dodoma: Central Tanganyika Press, 1977), 70-72. Nthamburi, “The Beginning and Development of Christianity in Kenya,” 21.

Quakers who do not acknowledge special sacraments.³⁵ The stage had nonetheless been set, which led to the formation of an Alliance of Protestant Missions in 1918, bringing together the five founding mission groups. The search continued and, in 1924, the Kenya Missionary Council (KMC) was formed which brought together all Protestant missions. A major drawback of the KMC was its exclusivity. Though it was formed on African soil, Africans were not fully represented. In the 1913 and 1918 conferences, there was not a single African Christian in attendance. Similarly, the Roman Catholic missionary societies were not members, making it a predominantly Protestant venture. In an attempt to deal with such shortcomings, the Christian Council of Kenya (CCK) was formed in 1943 and the KMC disbanded in 1944.³⁶ In 1966, CCK became the National Christian Council of Kenya. It later changed its name to National Council of Churches of Kenya (NCCCK). Currently, NCCCK has a membership of 27 denominations, nine associate members and six fraternal members. Its mission is to 'transform lives through ecumenism, capacity-building, advocacy and service delivery'.³⁷

The foregoing is a clear indicator that there have been attempts towards ecumenical development in Kenya. Nonetheless, these initiatives have been encumbered by an atmosphere of suspicion, chiefly between Protestants and Roman Catholics. The Roman Catholics are not members of NCCCK. The suspicion has also been among the Protestants which led to the formation of the Evangelical Alliance of Kenya (EAK) in 1975. The EAK brings together evangelical churches and para-church organizations in Kenya.³⁸ When formulating a document on fostering national unity in 1983, NCCCK owned up to the fact that the reality of a united church was still elusive. It stated: 'It would be very hypocritical of us to talk about national unity without touching on the scandalous division of the churches in Kenya.'³⁹

In spite of the suspicion, there has been a growing attitude of ecumenical co-operation among Christians of various traditions in Kenya. Co-operation has been witnessed in matters of Bible translation, general and theological education, student ministry, university chaplaincies, united congregations,⁴⁰ medical work and civic education, among others.⁴¹ An area that deserves special mention in social work is the church's involvement in the fight against HIV and AIDS. Denominational and religious boundaries have been crossed through the formation of the Kenya Network of Religious Leaders Living with or Personally Affected by HIV and AIDS (KENERELA+).⁴²

³⁵ F. B. Welbourn, *East African Christian* (Oxford University Press: London, 1965), 75-76; Jesse Mugambi, John Mbinda, Judith Vollbrecht, *Ecumenical Initiatives in Eastern Africa: AACC/AMECEA Joint Research Project* (Nairobi, AACC/AMECEA, 1982), 5; Agnes Chepkwony Abuom, "Mission Outpost 1943-1963," Crouch Margaret (ed.), *A Vision of Christian Mission: Reflections on the Great Commission in Kenya 1943-1983* (Nairobi: National Council of Churches of Kenya, 1993), 4.

³⁶ Abuom, "Mission Outpost 1943-1963", 4-5; Mugambi et al, *Ecumenical Initiatives in Eastern Africa*, 6-7.

³⁷ The National Council of Churches in Kenya, <http://www.nnck.org/newsite2/index.php/about-nccck/membership-of-nccck>

³⁸ EAK has a membership of 52 denominations and 7 key para-church organizations. Evangelical Alliance of Kenya, <http://www.eakenya.org/members> (accessed 27 January 2015).

³⁹ NCCCK, *A Christian View of Politics in Kenya: Love, Peace and Unity* (Nairobi: Uzima Press, 1983), 46. The NCCCK had taken the task of expounding on Nyayo philosophy which consists of the principles of love, peace and unity.

⁴⁰ In 1960, the Anglicans, Presbyterians and Methodists created a United Church in Nairobi: Lavington United Church. This unity, however, is precarious with the Presbyterians taking the Methodists to court. See *Daily Nation* (6 February 2013).

⁴¹ For an in-depth analysis on areas of ecumenical cooperation, see Nthamburi, "The Beginning and Development of Christianity in Kenya," 22-23.

⁴² KENERELA+ is a regional chapter of the international network (INERELA+). It brings together religious leaders living with HIV/AIDS for fellowship, mutual empowerment, physical and structural support. Through the Network, religious leaders address issues of stigma and discrimination associated with HIV and AIDS. INERELA+ Positive Faith in Action, <http://inerela.org> (accessed 28 January 2015).

Conclusion

Such diversity notwithstanding, the church in Kenya has made remarkable strides towards ecumenical co-operation. There is however need for more in view of the growing tension between Christians and Muslims in Kenya.

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