

**East African Scholars Journal of Education, Humanities and Literature**

(An Open Access, International, Indexed, Peer-Reviewed Journal)

A Publication of East African Scholars Publisher, Kenya

[www.easpublisher.com](http://www.easpublisher.com)

Original Research Article

**Examining the extent to which the laity participates in evangelization in Njoro Parish, Nakuru County, Kenya.**Paul Kangethe Gakuna<sup>1</sup>, Fredrick Juma<sup>2</sup>, Joshua Ayiemba<sup>3</sup><sup>1,2,3</sup>Department of History, Philosophy and Religious Studies, Egerton University, Kenya

\*Corresponding Author

Paul Kangethe Gakuna

Received: 04.10.2018 | Accepted: 25.10.2018 | Published: 30.11.2018 | DOI: 10.36349/easjehl.2018.v01i02.002

**Abstract:** The Catholic laity is called upon to imitate Christ in their daily lives so as to realise His values, attitudes and actions in the word today. The laity is also expected to be Christ's witnesses to make the kingdom of God present in the midst of his people and in the entire world. This study examined the extent to which laity participation in evangelization in Njoro Parish. The study employed descriptive survey research design. The target Population was the priests and the Catholic faithful. Purposive sampling was used in selecting the 181 participants. Data was collected using questionnaires. Separate questionnaires were administered for priests (PQ), catechists (CQ) and the laity (LQ). Reliability of the tools was estimated using split- half method. A reliability co-efficient of 0.5 and above was accepted. Descriptive statistics was used. Mean frequency and percentage with the help of Statistical Package for Social Sciences (SPSS) programme was used to analyze the data. The challenges of evangelization call for a new vision of understanding in order to concretely impact the faith. The findings of the study will be useful to the church administration and scholars in religious studies in comprehending the role of the laity in evangelism, and to help the laity understand and have deeper insight of their roles in the Catholic Church. It will also help the Catholic Pastoral Planners and other religious denominations to critically evaluate their position on the participation of the laity in evangelization. The findings will contribute to the advancement of knowledge in Catholic Church as centres of evangelization.

**Keywords:** Extent, Laity Participates, Evangelization**Introduction**

The Theology and the Mission of the laity in both the Church and society have been approached in different ways. One of the most important development in ecclesiology since the Vatican Council II has been the emphasis on the dignity and the role of the laity in the Church and the society. A reality that cannot be denied is that the laity is an essential and an indispensable entity of the Catholic Church. It is the pastoral duty of the universal church and of the local church of Njoro Parish to ensure the active and responsible participation of her lay faithful with regard to the role which they ought to play in the church and society. The great commission of Jesus Christ to his disciples and the Christians in general is contained in the following words: "...go, therefore, make disciples of all nations, baptize them in the name of the father and the Son and the Holy Spirit and teach them to observe all the commandments"(Mt 28:19-20). It is quite inherent in Jesus statement that the fundamental mission of the church is to evangelize. Njoro Parish was started in 1969 by Fr. John Kavanagh. Despite the long history of the existence, of Njoro Parish it has never shown any sign of monumental growth compared to the neighbouring Parishes such as Larmudiac Parish and St.

Augustine chaplaincy. Larmudiac Parish was hived off from Njoro Parish in 1983 but has since started another parish called Lare. The concern of this study was to investigate why Njoro parish is not expanding like other parishes. Could it be lack of lay participation in missionary work? This study sought to find out the reason behind the slow growth of Njoro Parish in the Diocese of Nakuru despite its long history of existence.

***Evangelization and Faith.***

Pope Paul VI (1975) argues that evangelization is proclaiming of Christ to those who do not know him, and conferring baptism and other sacraments to the believers. Any partial and fragmentary definition of the word runs the risk of impoverishing and even distorting it. Therefore it is impossible to grasp the concept of evangelization unless one considers its essential elements. He continues to explain that evangelization means bringing the good news into all the strata of humanity, and through its influence, transforming humanity from within and making it new: "now I am making the whole creation new" (Rev 21:5, Gal 6:15. 2Cor 5:17.) But there is no new humanity if there are no new persons renewed by baptism (Rom 6:8) and who live according to the

**Copyright @ 2018:** This is an open-access article distributed under the terms of the Creative Commons Attribution license which permits unrestricted use, distribution, and reproduction in any medium for non commercial use (NonCommercial, or CC-BY-NC) provided the original author and source are credited.

Gospel (1Cor1:18, 2:4.) The purpose of evangelization is, therefore, to instil the interior change among the faithful which is transmitted through the divine power of the message of the gospel. While Pope Paul VI discusses what evangelization entails he does not explain the role of the laity in evangelization, which the focus on the current study.

Nsaba (1979) acknowledges that witnessing to the gospel values is key element in the work of evangelization. He encourages the laity by emphasizing that the work of evangelization is enormous and they should stand up and play their part. The laity should also know that they have an essential and irreplaceable role to announce and testify the joy that the church announces each day and to whom the church bears testimony before the people. Through the laity the church is made present in the various sectors of the world as a sign and source of hope and love. Nwaigbo (2013), in his remarks on the Pan African Congress of Catholic Laity, states that the post synod apostolic exhortation *Christifideles Laici*, Blessed John Paul II invites the lay faithful by quoting the gospel of Mt.20:1-16 'and going out about the third hour he saw others standing idle in the marketplace; and he said to them you too go into the vineyard'. These words are in reference to the universal call to all members of the church to participate in the mission of the church. The two works are relevant to the present study because they analyse the role of the laity in evangelization process.

### ***The Laity and Evangelization***

Pope VI identifies six groups of evangelizations as; successor of Peter (Pope), the Bishops and Priests, the Religious, the Laity, the Catholic Family and Youth. However, Pope John Paul II (1979) lists agents of evangelization as the vital Christian Communities, popularly known as the Small Christian Communities in AMECEA countries, which are; the laity, catechists, the family, the youth, consecrated men and women, seminarians, deacons, priest and bishops. The above serves as a basis for the study in a deeper way.

Onaiyekan (1984), states that the work of evangelization belongs to Jesus Christ, and therefore, those who are commissioned to do it are stewards of Christ Himself whom the Holy Spirit sanctifies (Mt 28:19-21). These mission collaborators are the clergy, the religious nuns /brothers and the lay faithful. He further argues that there is need for these agents to establish an extensive deep faith and collaboration with the Holy Spirit, a cooperation which can be *ad intra* and *ad extra* (*witness of life*). It is only then that the work of evangelization can bear spiritual fruits, propel them to deeper faith and respect of cultures. Thus the whole community needs to be trained, motivated and

empowered for evangelization, each according to his or her specific role within the church. The proclamation of the gospel can be carried out only through the contribution of all believers at every level of the universal and local church. The above information is relevant to the current study since it helped in establishing the collaboration between the priest, catechists and the laity. The study established how they complement each other in evangelization.

Pope John XXIII (1961) notes that lay Apostolate participate in the saving mission of the church itself. The mission of the laity starts immediately after baptism and confirmation. Through these two sacraments, the laity is commissioned to evangelize since they have been called in a special way to make the church present, so as to become the salt of the earth. The laity demonstrates their participation in evangelization in the church through different ways such as visiting the sick, prisoner's orphans etc. The pope further notes that there are different groups performing ministerial tasks that encompass the work of evangelization. These groups are categorized into the Clergy and Laity. The first group includes the ordained ministers such as the Pope, Bishops, Priests and Deacons who serve as the official leaders of the church. The latter includes all the baptized members of the congregation. These groups, though distinct, are not opposed to each other but rather complement each other in the work of evangelization.

Symposium of the Episcopal Conferences of Africa and Madagascar (1984) state that the laity have a particular vocation that places them in the midst of the world and in charge of the most varied temporal tasks. As such, they must exercise a very special form of evangelization. It is on this ground that the seventh ordinary general assembly of the synod of bishops held in Rome (October, 1987) emphatically urged and cautioned the shepherds of the people about the formation of the lay faithful and insisted that it must be placed among the priorities of the diocese. This is to enable them to avail themselves for special contacts with every individual and community in their spiritual state in which one also belongs. Today's circumstances require the lay faithful to be systematically instructed in the social teaching of the church and faith building. The Seventh Plenary Assembly of 1984 support this view by suggesting that in order to avoid the situation where the laity are spectators and not participants in their very church, training is important. The above information is quite relevant and served as the basis for the current study.

John Paul II (1979), confirms that the laity are encouraged to assume their missionary responsibilities as agents of evangelization. It important to overcome 'clericalism'. This is a monopoly of mission by the

clergy which would not integrate or promote the mission of the lay faithful. The Popes avers that in their everyday life the laity is in constant touch with the world and sometimes knows it better. Their competence should be recognized and accepted so that they may become real witnesses to the gospel and effective agents of salutary change.

John Paul II (1995) states that the laity, by virtue of their baptism, should participate in Christ's three ministries of priesthood, prophets and kings. He emphasizes the fact that the laity are called to participate in the prophetic mission of Christ who proclaimed the kingdom of his father by the testimony of the life and by the power of his life. He calls upon the faithful to testify in the same way through their daily life, strengthened by the power of his word. That the laity have the ability and responsibility to accept the gospel in faith, proclaim it in word and deed, and courageously perform that duty without hesitation to identify and denounce evil. This study benefited from John Paul's ideas by pointing out that the laity have a vocation through their baptism to participate in proclaiming the kingdom of the father through their life-witness. The participation of the lay faithful in the threefold mission of Christ as a priest, a prophet and a king thus finds its source at the point of baptism. This is further developed in confirmation and its realization and dynamic sustenance is found in the Eucharist, which derives from church communion. The sharing of the lay faithful in the threefold mission of Christ requires that it be lived and realized in communion and for the increase of communion itself. This is what the present study sought to establish. It tried to find out whether the laity in Njoro Parish are able to proclaim the Gospel in faith, word and deed, and if they are able to give their services promptly to their parish.

McGarry (2002), argues that the church through the Synod of Bishops on Africa avered that the role of lay faithful is a very important element in the entire process of evangelization. He states that the laity participate strictly in internal affairs of the church, such as the celebration of sacraments, liturgy, preaching of the word of God or biblical apostolate, Catechetical instruction of children and the youth, encouraging and nurturing vocations of ordained ministers and religious life and the lay apostolate organization. The Synod of Bishops in Africa called the laity to participate fully in the works of evangelization so that they could be able to nurture vocations through their faith and witness of life. However McGarry notes that the Bishops did not stress on how the nurturing of faith and witness could be part of evangelization. The study sought to establish if the laity at Njoro parish understand their responsibility and duty in the church, fostering good working relationships between the laity and the priest, need for exposure by the laity, strengthening the various movements and

associations in the parish and bringing the laity on board as agents and stakeholders in evangelization.

Bitole (2003), reveals that many Christian communities put excessive emphasis on the clerics and on the ordained ministers, neglecting the laity's contributions, and their role in evangelization. As a result, such communities in general, become passive and dormant and rather submissive, not only within themselves but also outside their jurisdiction, with regard to temporal dimensions of social pastoral and economic activities of life. The above information provided a fundamental basis for this study. Bitole avers that although the laity are heavily represented in the church's ecclesial structures such as in the parish, diocese and pastoral councils, as well as commissions and synod, the hierarchy of church is the last decision maker. However, he does not examine how the hierarchy affects evangelization and, therefore, the need for the present study. Decision making brings union of mind and heart. It also makes the parishioners responsible and has a sense of ownership, which may not be the case in this study.

Riziki (1988), reports that in a certain catholic primary school in Sudan, teachers only taught religion when it was compulsory, however, their zealous commitments to teaching religion changed when the school was handed over to the government management. Surprisingly, those who used to be committed to the teaching of religion did not want to continue teaching it any more. To them they relaxed for they had perceived the load to have been heavy and only taught because they had been forced to do so by their former employer. The laxity had such lasting effects that some members of the staff did not practice their faith any more. This attitude may have been enhanced because the laity were not fully convinced of their faith and could do stand extra work. As teachers they may not have known that their teaching was part of evangelization. Even though their teaching was programmed, they had more time to evangelize. The study shows that the laity need guidance and training so that they can use every chance to evangelize. The report above serves as the basis of this study.

Quinn (2000), and Jude (1984), confirm that the laity is reluctant because they lack guidelines on what is expected of them in the area of evangelization. This reluctance of the laity to participate is caused by lack of training in the area of evangelization. Both scholars stress that when the laity are trained, they will have the knowledge and the skills to face the challenges of evangelization. This will enable them lead authentic and true Christian life. The above information is very useful for the current study. Sengooba (1996) asserts that the catechist is a very important person in the life of the church and especially in assisting the priests in

evangelizing especially where priest are few. The catechist does a lot in evangelizing along the priest, who is supposed to assist in forming the faithful. However, the priest needs to involve the catechist so that he does not feel like a mere substitute when the priest is absent. It is crucial for the catechist to understand his role in the church and the mission of evangelization which they are required to participate. The study will establish if the catechist understand his role in the parish.

Nhiniolo (1996), claims that most members of parish communities do not know the mandate of the parish pastoral councils and consequently, they do not know their roles. He also argues that members of the parish pastoral councils become aware of their responsibilities only after they have been elected and taken to attend seminars and workshops by their parishes, and this is only limited to few members. Many council members, therefore, remain ignorant even though they are expected to lead the community of Christians in participating in the activities of the parish. For this reason the laity cannot participate fully in the activities of their churches especially if they are not in the pastoral council.

Gidudu (2002) posits that the laity has a role in promoting bible sharing in their parishes by spreading the word of God among themselves, in the Small Christian Communities visiting the sick at home or in hospitals. Gitundu study focus on the activities of the laity in Rumbek Diocese in Sudan The research contribution to this study is that it challenges the laity in this study to promote Bible sharing in the Small Christian Communities (SCC) although it is not directly addressing the study area, it shows what the laity are expected to do, in evangelization.

John Paul II (1995), argues in his Apostolic Exhortation notes, that there is a lot of influence among the laity. He states that the faithful are able to touch the hearts of their neighbours, friends and colleagues, opening them to full communion with God and all the people. While this may be true of Christians elsewhere, the extent to which the laity participate in Njoro Parish is not clear, hence need of this study.

Godfrey (2002) observes that the laity carries out various apostolic works like care for the sick, helping the poor, feeding the hungry, praying together, reading the Bible, reflecting and sharing the word of God together. They also do other activities such as fund raising for the parish through projects which are meant for supporting priests financially, and managing the parish's other activities, such as decorations of flowers, sweeping and cleaning of the church. They are also involved in reading the scripture in church and teaching catechism. Women in Tinganga parish form more than 50% of the parish membership and contribute

40% of the financial income to run parish activities. The participation and contribution of both men and women is channeled through the various parish groups in which women participate. These groups include Pioneer, Choir group, Catholic women's association, Catholic Men, Marriage encounter group, single mothers association and Legion of Mary and many others. But despite the importance of women's role and support in parishes, when it comes to identifying suitable leaders as representatives of the faithful at the parish pastoral council or in other leadership position positions, it is the men who are chosen, and women are neglected. The above serves as the basis of the study.

Kalilombe (1976), support the idea that the Small Christian Communities are a life witness to the work of evangelization because they bring together people to share the word of God. They pray and celebrate together the sacraments such as Eucharist, Baptism and Marriage. Kalilombe notes that all these are channels of evangelization and are means by which Small Christian Communities (SCC) bring the church down to the daily lives of people. Through these means members are able to recognize Christ among them, and embrace the word of God in their daily interactions.

Pope Paul VI (1975), argues that Small Christian Communities (SCC) are the most effective means of making the Gospel message truly relevant to African cultures and traditions. By participating in the life of the church at this local level, Christians will foster the gradual and steady nurturing of the young church, and through their sense of responsibility, the church grows. Through Small Christian Communities, ordained and non-ordained Christians will discover the true meaning of African expression of the Christian faith, thus enabling them to respond to the challenges of evangelization. Auilar (1995) holds that the establishment of Small Christian Communities (SCC) has fostered conscious and active participation of the laity in the liturgy and the celebration of the sacrament at the grass root level.

### **Methodology**

The study area was Njoro parish which is located in Njoro sub county, Nakuru County, Kenya. It is under the Catholic Diocese of Nakuru. This study used the survey research design. The target population was the catholic faithful in Njoro Parish. The main part of the Parish covers the sub-urban and rural areas of Njoro town. Njoro Parish has 1164 families and a population of 2739 Catholics. It has ten outstations, namely; St. Lwanga, St. Denis, St. Joseph, St. Mary, St. John, St. Kizito, St. Anthony, St. Paul, St. Veronica and St. Simon and Jude. The Parish has forty three Small Christian Communities, two priests, four nuns and twelve catechists. Simple random sampling was used to select outstations for the study. Numbers were assigned

to all outstations under the Njoro parish. Two catechists were asked to pick at random five stations from the ten outstations. In this manner, five outstations were sampled for the study. The same was done to Small Christian Communities where 20 out of 43 Small Christian Communities were sampled. The total number of respondents earmarked for the study was 202. The main instruments which were used in the study included questionnaires interview and observation. Both close and open ended questions were used to allow the respondent to explain their opinion in depth. Three different questionnaires were provided for each category of the respondents, namely; priests, catechists and the laity. Before Data was collected permits from relevant authorities, were sort for clearance and thereafter data collection took two months to be completed. The researcher personally administered the questionnaires to Priests, Catechists and the Laity in the selected outstations for primary data. The questionnaires distributed to the respondents were collected four weeks after the date of their distribution. Secondary data was collected from published works written by various church historian scholars. Also, the study made use of the personal writings of Bishops and priests from Nakuru Diocese. Documentary sources also formed important components of the study. The work included books, journals, articles, Magesterium Documents, theses, among others. Such works were obtained from the libraries of both public and private universities, especially Egerton University Library and Nakuru diocese library. The collected data was analysed by use of descriptive methods. The Respondents answers in the questionnaires were coded, tilled and grouped with the help of Statistical Package for Social Sciences to generate frequencies, means and percentages. From these, conclusions were drawn regarding the extent to which the laity participates in the work of evangelization. Descriptive analysis was used to interpret the statistical data. All the data collected from the field was arranged according to their categories then coded. Frequency distribution tables were used to present the different patterns that emerged from the data. Interpretation of qualitative opinions of research and conclusion was derived from these opinions and comparisons.

## **Findings/ Results**

### ***Participation in the Evangelization of the Laity.***

The first research objective was to analyze the extent to which the laity in St Lwanga Njoro Parish participates in evangelization. These were singing, visiting the sick, the needy, orphans, prisoners and lapsed Christians as well as helping the needy in table two. The reason given for participation in the above activities is that it is an expression of love to their church. They also wanted to show care e.g. good neighborliness bringing back those who defected (lapsed), comforting the sick, aged and orphans, and

sharing God's word together to strengthen their faith. They also offer support for essential needs as well as find out the reasons why some people did not participate in the church activities. They are no priority of evangelization.

The Parish priest facilitates programmes and activities of the laity in the Parish. The priests reported that the church understand the leadership of the priests train some laity as catechists and justice members of self-reliance whom later send out to outstations for self .the church has also introduced exchange programme for catechists in which catechists visit other stations to offer evangelization services. Through this programme catechists lay faithful benefit and are able to assess the work of their catechists. The programme helps the catechists in preparation for the instruction, preaching and counseling of the faithful.

The priests indicated that they have several programmes for the catechumens and marriage preparations which are taught every Saturday. The current Parish Priests reported that twice a year the whole Parish has a day of prayer, during advent and Holy week. During the two days, teaching is mainly done to teach and prepare the laity for Easter and Christmas. The parish has a liturgical committee comprised of representatives from different SCC. This committee together with the priests plan for liturgical activities in the Parish. The study further discovers that the Parish organizes weekly meetings in the SCC, where the laity invites members from neighboring SCC within the Parish for mass celebrations. However, the priests interviewed noted that majority of the laity do not receive Holy Communion because of other problems which they did not to disclose. One discouraging thing the priest disclosed is that whenever the priest organizes seminars only a few laity attends. Majority of the Parishioners claim to be busy and hence not able to participate. This was attributed to lack of understanding of the meaning of among the catechists/laity sacraments, which can be easily be noticed during holy communion as most of them fail to participate. Baptism is a common sacrament of which all the mature Christians are aware. The priests agreed that the members of some SCC organize for mass celebration in their homes for the sick in their SCC but some Christians do not attend to those masses even if they are within the neighbourhood. This could be due to genuine reasons or ignorance. Some of the Christians however do not go for the sacrament of reconciliation. The priest states that they are reluctant to involve the laity in the work of evangelization mainly because they do not easily volunteer to do anything unless if it benefits them. The laity are reluctant in evangelization. This is why it is difficult for the priests to delegate the work of evangelization to the laity.

The Priests interviewed admitted that they were in dilemma regarding how to make the laity to participate actively in the church activities. Many laypersons believe that evangelization is what is paid to

the Priest. The priests blame the laity while the laity blames the priest and both blame the denomination or other external scapegoats.

**Table 1: Activities Performed by the Laity in the Church**

Item	Singing		Visitations		sick		orphan		aged	
	F	%	F	%	F	%	F	%	F	%
Once a week	38	43.2	60	60	49	51.5	52	52	43	36.7
Daily	12	13.6	13	13	27	28.5			24	20.5
Twice per week	38	43.2	15	15	17	17.9	35	35	25	21.4
Thrice per week			10	10			12	13		
None			2	2	2	2.1			25	21.4
<b>TOTAL</b>	<b>88</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>95</b>	<b>100</b>	<b>99</b>	<b>100</b>	<b>117</b>	<b>100</b>

Table 1, shows the activities performed by the laity at the parish. A few of the respondents stated that they don't participate in any church activity apart from singing during Eucharistic celebration on Sundays. About 13.6% of the respondents stated that they participate in daily choirs practice because they attend the mass on daily basis. Another category 43.2% indicated that they participate in choir once a week when they are preparing for the mass on Sunday. This category observed that they enjoy singing and feel spiritually nourished through singing, and singing is a powerful tool of evangelization as it appeals more to non-believers. Some 19.8% of the respondents reported that they do not take part in cleaning the church, 55.5% clean the church once a week; while 21% have no business with cleaning the church. While 16.6% respondents stated that they did not know that was taught. 13.6% respondents said they taught both in the small community and some times in the Parish because they were assigned from the small Christian community as an activity those who participated once a week 58% and the other 37% participated in liturgy once a fortnight because of the type of jobs they do.

Out of the total number of the laity interviewed, (97.9%) reported that they visit the sick but the visits are to those who are close relatives and friends while 2.1% stated that they did not visit the sick. The study established that they visit people in their homes to show charity care and good neighborliness as well as to encourage the lapsed Christians to come back to the church. Another category stated that they participates in home visitations in order to encourage them by sharing the word of God and strengthen members in catholic faith and to offer them support in their essential needs especially food.

The third category of the respondents (68%) stated that they visited homes of the lapsed Christians in order to bring them back to participate in the church. Those who did not visit said they had tight schedules and had no time to visit other people.(51.5%) of them

visited the sick once a week. Those who visited the sick said that they wanted to encourage them not to give up on God because of sickness and also it was an expression of love, concern solidarity. Some of sick may not have food or anybody to help them, and so those who visited brought food, washed their clothes and looked after them. Most times they prayed with the sick and if need be called the priest for anointing and the holy Eucharist (sacrament of the sick) 13.6% of the respondents said they visited prisoners, while 86.4% did not. Those who visited stated that they did so to help prisoners change their criminal activities and as a sign of love and compassion. Those who did not visit said they did not know what to do with prisoners. The respondents confessed that they had no language for the prisoners. It can be concluded that may be they do not think that the scripture that says "when I was in prison you visited me "Mt 25:31-46 also applies to them.

Those who visited the aged were 78.6% while 21.4% and did not. Such visits ranged from daily to weekly. The visits were to help the aged to remain faithful to death and help them to receive the sacraments regularly. The participation in the SCC was judged on the basis of how active the laity is involved in church activities such as attending seminars, small Christian community, the needy and how a laity volunteer services to the parish. The respondents 87% reported that in some SCC men were too few and not regular.. The researcher observed that men laity did not see the need for attending SCC. Therefore, the Parish needs to find ways of motivating men to come to the SCC so that together with the women they could build the church. The above led to a lot of marriage not solemnized.

The researcher concludes that the question of passive involvement would be reduced if the clergy and the Parish council encouraged the laity, both men and women, to participate in the above mentioned activities. Involvement of the laity in the church activities builds confidence, which will help them to offer skills, talents

and services freely. Visiting homes, doing charitable works and setting good examples will improve evangelization. There should be collaboration between the priests and the laity in both evangelization and building the church. They belong to the mystical body of Christ. Their role in evangelization is therefore very important and without it the mission of the church would be incomplete.

### Conclusion

The study found out that the laity in St Lwanga Njoro Parish participates towards evangelization to a certain extent. The laity in SCC and their families are also actively involved in the Parish activities in various ways. However, the study discovered that some of the laity are not actively involved in the Parish activities. From the catechists' responses, passivity may be due to lack of adequate knowledge of catholic faith and of their role in the work of evangelization. The study revealed that illiteracy could be a contributing factor to non-active participants. It showed that serious preparation is needed for evangelization to be realized.

### Recommendations

The study recommends that the clergy of Njoro Parish enhances the participation of the laity in evangelization in the Parish. This should be done through direct involvement of laity in pastoral activities, for instance, in preparing couples for marriage, preaching, conducting pastoral programmes of instruction in schools and facilitates youth activities. To prepare the laity for effective participation, the clergy should inspire the laity to organize and supervise workshops and seminars that equips them with required skills. Special attention should be given to professionals because of their skills and possible contributions to the church. During the workshops and seminars, various responsibilities should be assigned to motivate members. Among them, the topics could include leadership skills, conflict management, youth guidance and marriage. These seminars and workshops should be done not more than twice a year because they should be involved money spending. They should meet regularly, for evaluations and necessary collaborative actions.

### References

1. Auilar, M. (1995). *Special Outcast*. Eldoret: AMECEA, Gaba Publication.
2. Bitole, K.(2003). *Awakening the Laity*. Uganda Pastoral Approach.Eldoret; AMECEA Publication.
3. Gidudu, H. (2002). *On the Effects of the Diocese of Rumbek to Promote Activities of the Laity*. Nairobi press: Kenya.
4. Godfrey, M. (2002). *The ministry of the laity: contribution of the lay ministries to evangelization*. Masaka diocese, Uganda.
5. John Paul II. (1979). *Catechesis Today: Apostolic Exhortation Catechesis Trandendae*. Nairobi Pauline Publication Africa.
6. John Paul II, (1995). *The Church in Africa Post Synodal Apostolic Exhortation Ecclesia in Africa*. Nairobi Pauline Publications; Africa.
7. John Paul II, (2003). *The Mission of the Church*. Redemptoris Mission. Nairobi Pauline Publication.
8. John Paul II, (1988). *Apostolic Letter Mulieris Dignitatem*.30.AAS880 in Vatican I and II.
9. Jude, A. (1984). *The Ministry of the Catechists in the New Era of Evangelization with special reference to Ondo Diocese*, Catholic Institute of West Africa. Nigeria.
10. Kalilombe, P. (1976). An Overall View of Building Christian Communities. After. *Eldoret Gaba Publications* 18. (5), 20-22.
11. McGarry, C. (2002). *New Strategics for a New Evangelization in Africa*. Nairobi Paulines Publication Africa.
12. McGarry, C. (1999). *The Vocation and Mission of Lay Faithful*. Pauline publication Africa.
13. Morse, P. (1992). *The Précis of Official Catholic Teaching on the Social Teaching of the Church*. Washington, D. C: Publications Silver Spring.
14. Nhinolo, P. (1996). *Pastoral Council*. CUEA Nairobi; Kenya.
15. Nsaba, A. (1979). *Small Christian Community in Kigoma Diocese*. Afer. 21(5). 32- 41.
16. Nwaigbo, F. (2013). *Ecological Sensitivity in the New Evangelization of the Church in Africa*. The mission of the church in Africa. AMECEA Gaba Publications – CUEA Press Nairobi.
17. Pope Paul VI., (1975). *Evangeli Nuntiadi*. Nairobi: Pauline Publications; Africa.
18. Pope John XXIII. ( 1961). *Mater-et Magistra*. Pauline Publication; Nairobi, Kenya.
19. Quinn, R. (2000). *New Evangelization in Africa*. Nairobi Pauline's publication Africa.
20. Riziki, V. (1988). *Historical Teaching Role of the Laity in the Church Canon 208 and 225, with Special Attention to Moshi Diocese Tanzania*. CUEA Nairobi Kenya.
21. Sengooba, D. (1996). *The Laity and the Pastoral Care of the Sick*. Nairobi: Pauline Publications Africa.
22. Seventh Plenary Assembly of (1984). *The SECAM-Symposium Episcopal Conference* . AMECEA and Madagascar.