

SHARING OF MINISTRIES ABROAD



**REPORT
ON THE
MISSION
IN
KENYA
AUGUST 2004**

Don Brewin

October 2004

CONTENTS

Chapter	Page
(1) Introduction & Background	3
(2) An Outline Diary	6
(3) Summary Reports from the Regions	15
(4) An Ongoing Partnership	19
(5) A Financial Summary	23
Appendices	
(1) Team Members by Regions	24
(2) The Nairobi Planning Committee	26
(3) Summary of Teaching Manual	26
(4) Outline of Bible Expositions on the Church in Ephesus	27
(5) SOMA's Calling Statement etc	29
In addition	
(6) Full Reports from the Regions will be posted on the SOMA UK website www.somauk.org	

Chapter 1

Introduction and Background

(A) Introduction

(1) Recruiting members for a Challenge

(a) It was clear from the outset that this mission would be a huge challenge for SOMA. Recruiting team members for 13 teams in the middle of August, soon after the SOMA Silver Jubilee Conference in July, was not going to be easy! It was going to be the largest project SOMA had undertaken since the Joint Mission in Rwanda in 1996.

(b) At the start it looked as if there would be 9 teams – one for each Region. As there are 9 SOMA National Bodies, each was invited to send one team. Some were unable to take part, but we were delighted that the final team contained representatives from 5 SOMA National Bodies – Australia, Southern Africa, Uganda, UK & USA. All the others were involved in supportive intercession.

(c) A key decision is always the choice of team leaders. In this case, as it turned out, we thought we had just the right number. In the event, things worked out slightly differently – but the Lord had His own plan, which as always was much better than ours! We remain so grateful to all the team leaders, who were willing to take on this role with (in some cases) very little prior information.

(d) It is SOMA's policy to recruit team members from neighbouring countries as far as possible. As everyone involved in the planning of the Silver Jubilee Conference was aware, over 20 potential delegates were refused visas by the British Government. Other youth delegates were prevented from coming to that Conference because of their university examinations. All these factors encouraged us in inviting team members from other countries in the region – and in the event, in addition to the countries named above, team members came from DR Congo, Sudan, Rwanda and Tanzania.

(2) Preparation

(a) Those of us involved in suggesting how members should be allocated to the regional teams remembered well the experience we had in Rwanda, when we only had two days' notice of how many diocesan teams would be required! In this case we had made what we thought was a reasonable list, only to find when we arrived that things had changed!

(b) With the benefit of e-mail (not in existence in 1996), keeping in touch with team members was not difficult. Many of the team members had been at the SOMA Silver Jubilee Conference in Canterbury in July, so we were able to hand out copies of the teaching manual (produced during the Conference night hours) in time for most team members to familiarise themselves with the material beforehand.

(c) When team members come from different countries, inevitably some will not have met each other before. Although some team members felt differently, it was therefore vital that the SOMA team met together for a few days of team-building before the mission itself began. St Julian's Centre, in Limuru, was an ideal size for this purpose – and for the recovery period afterwards ...

(d) The period 5th-8th August was therefore used to bring the whole team together, to give the regional teams a chance to begin to gel, and to familiarise each person with the overall strategy and the teaching material.

(3) An overall vision

(a) In spite of these efforts, it proved very difficult to convince some team members of the fact that they were involved, not just in a regional team, but a national strategy. Some focussed too much on their own team, and engaged little with others.

(b) Maybe we did not explain it very well, but other team members had difficulty in grasping, for example, the strategic importance of the renewal meeting in the Cathedral, and the final rallies. The parallel is with the strategy of Jesus' public ministry as set out in John's Gospel. This started with the cleansing of the central place of worship of the capital city in the Holy Land. So to have a renewal meeting in the Cathedral, and to gather Christians together to pray for the city & the land, was crucial.

(B) Background

(1) The Invitation

(a) The invitation to SOMA to bring a team to work over the whole Anglican Province came from the Archbishop, Most Revd Benjamin Nzimbi. With the sense of liberation that came with the election of the new Government – which has not always been able to live up to the wild expectations of the people – came a realisation that the Christian Church has a unique challenge from God at this unique time. It seemed right to him, therefore, to take a bold initiative for the whole of the Anglican Church in Kenya.

(b) SOMA was invited to be the major facilitator. It was the Archbishop's hope that other "mission fellowships" would take part, including the Mothers' Union, Youth ministry, East African Revival, and some Pentecostals and others. Unfortunately, this hope for wider representation was not fulfilled.

(c) The Bishops gave their enthusiastic support to this idea at their meeting in August 2003, and again at the Bishop's Retreat in May 2004; but regretfully in some cases this support was not carried through into action.

(d) When the Archbishop and the Provincial Secretary met on 3rd December 2003, they suggested a possible enlargement of the August 2004 Mission - inviting 2 Bishops (one possibly being the Archbishop) from the Great Lakes Region – Uganda, Tanzania, Congo, Rwanda, Burundi and Sudan to join us during this Mission. "The reason for this is that the Bishops will take back their experience on mission to their Province and Dioceses, to continue with the same teaching. The only constraints will be the finances for their air tickets to and fro..." – which meant that the invitations were not extended, even to Bishops from Sudan who are resident in Nairobi.

(2) Liaison in Nairobi

(a) Revd Canon Cyrus Manje was appointed by the Archbishop and Planning Committee as Project Manager. We are most grateful to him for his work, which was to a certain extent hampered by his absence in UK for the SOMA Silver Jubilee Conference in July.

(b) A Committee of around 12 people was established to plan this mission, under the leadership of the Archbishop and the Provincial Secretary. We are not sure what their expectation was, but less than half of the members of the Committee were present at any stage during the mission.

(3) Theme and teaching focus

(a) The theme chosen by the Archbishop and the Planning Committee is "**Repent and Return to your First Love**" (Revelation 2:5). The Committee discerned that the following topics need to be addressed:

- The Church in Kenya has lost its first love
- Key issues include: AIDS, corruption, poverty
- Nominalism: 70-80% of Kenyans claim to be Christians – but where is the evidence of it?
- Renewal is critical to mission work
- Leadership
- Family Life
- "Repentance" & "return" MUST lead to Transformation

(b) Some team members wanted to include in the title of the mission (from Revelation 2:5) the first injunction "**Remember**". Although this is an important element in the teaching, it was not for us to amend the title that we had been given!!!

(4) Strategy

(a) "**Regions**" The Kenya is divided into 9 geographical "regions", each covering an area of about 3 Dioceses. The aim was to give the opportunity of simultaneous teaching to be given to key representatives of each diocese, through Conferences in each Region. In fact some regions are so geographically large that separate teams were arranged for each Diocese in those regions.

(b) **Phase 1** (Monday 9th – Thursday 12th August, at Jumuia Centre, Limuru)

(i) Each Region (or separate Diocese) was invited send 4 key leaders (6 from the Western Region, because of the number of Dioceses) with teaching gifts, to take part in the Training in Phase 1. These would work with the team from SOMA – leading to a team of about 8 for each Region or Diocese in Phase 2.

(ii) The Planning Committee requested that the following additional representatives attend Phase 1:

- Provincial Departments 10
- Planning Committee 10
- East African Revival Representatives 4
- FTT Inter-denominational group 5

In the event these representatives did not attend.

(c) **Phase 2** (Saturday 14th – Thursday 19th August, at Regional & Diocesan Centres)

(i) Each Regional or Diocesan Team was asked to arrange a Conference with key delegates from each Diocese in that Region. The teaching material was the same for each, although each regional team had the flexibility to adapt the teaching according to local needs.

(ii) The intention was to stimulate the Regions to take the material into the Dioceses and Parishes as soon as possible after the SOMA mission is ended (individual “Phase 3” initiatives, organised by the Regions and Dioceses).

(d) **Open-Air Rallies** (Saturday 21st & Sunday 22nd August, at Kamukunji Ground)

(i) This would be the first open-air Rally held by the Anglican Church in Nairobi (as opposed to individual parishes) for 15 years. Canon Cyrus Manje was assigned to make the booking of the venue. The Nyayo Stadium had been booked by Pentecostals on Saturday 21st & Sunday 22nd August. – so the Kamukunji Ground was booked.

(ii) This Ground, although challenging, was highly significant as it was the location of some of the key rallies organised by Mzee Jomo Kenyatta in the early 1960’s.

(iii) The purpose of these rallies was four-fold:

- For the Anglican Church to be seen in public
- Evangelism
- Re-dedication of Christians to Jesus Christ
- The long-term aim – for Nairobi to become “a city of righteousness”

(iv) Archbishop Henry Orombi, from Uganda, had been invited as the main speaker, but he was unable to come; so Bishop Joseph Kanuku, from Machakos, stood in for him.

(v) Publicity & Preparation:

- Local churches were to be encouraged to focus on evangelism on Sundays from 4th July onwards
- A Renewal Rally in All Saints Cathedral was arranged for 15th August
- Invitations were to be sent to other churches
- KAYO was to be encouraged to take part

(vi) It was suggested that follow-up would be handled by the local Alpha Coordinator, Mrs Gathoni Hamilton-Foster, with a supporting team. It is not clear to what extent this will take place. An Alpha Training Conference was planned for Nairobi from 4th-5th October. At the time of writing we have not heard how it went.

(e) **Youth Team** A Youth Team worked alongside the other regional teams. It assisted at the Provincial KAYO Conference from 9th-14th August, then joined the Nairobi Regional Team for the Isinya Conference from 16th-19th.

(5) Teaching Materials

(a) Teaching manuals were produced entitled “**Repent and Return to Your First Love**” for each team member attending Phase 1.

(b) In addition, a copy of the “Journey of Hope” Manual was made available for each Regional Team, to provide a resource for any teaching on AIDS that might be required.

(6) Worship

(a) A worship team was arranged for the Phase 1 Conference, from St Joseph’s Church, Kabete. They then went on to the Nairobi Regional Conference at Isinya. Their ministry was much appreciated.

(b) Other worship groups were formed for each of the Phase 2 Conferences.

(c) A selection of songs was made into a booklet for the Phase 1 Conference

Chapter 2

An Outline Diary

(A) Summary

Thu 5		SOMA Team gathers at St Julian's Centre, Limuru
Fri 6 – Sun 8		SOMA Team Training
Sun 8	am	Preach in local churches
Mon 9 – Thu 12		PHASE 1 Training of Regional Teams (Jumuia Centre, Limuru)
Tue 10 – Fri 13		Youth Team to KAYO Conference (Alliance Boys High School, Nairobi)
Fri 13		Phase 2 Teams travel to Regional Centres
Sat 14 – Thu 19		PHASE 2 MISSIONS IN REGIONS
Sun 15	pm	Renewal Rally (All Saints Cathedral, Nairobi)
Fri 20		Return to Nairobi
Sat 21		Rally in Kamukunji grounds
Sun 22	am	Preach in local churches
	pm	Rally in Kamukunji grounds
Mon 23		Debrief and Depart

(B) Preparation: 5th – 8th August at St Julian's Centre

(1) **Travelling** The hope was that all the team would ensure that they would get themselves to St Julian's by the evening of Thursday 5th August. Flight schedules meant that two team members arrived the day before, and others had a night and a day of travel. The loss of an item of luggage between USA & Kenya, and breakdowns on the Akamba bus service, meant that many did not arrive at St Julian's until well after midnight – but we praised God that everyone arrived safely, and occupied the Centre to the full!

(2) **Friday 6th August** Some team members slept through the dawn, although the cold at night meant that others were awake early. So we did not start meeting too early. This is a summary of the day:

0930 Worship

1015 Devotion on 1 Kings 13 by Marthe Curry

- Elijah was consistently obedient: he did not give in to enticement, and saw through the lies of those who pretended to be prophets
- We cannot be obedient once and think we have it made ...
- Achan: one person whose disobedience spoiled it for the whole community

1145 Spiritual background to Kenya, led by Elizabeth Utugi Kamau, followed by discussion:

- It is challenging to read Isaiah 52:7-8 for Kenya, and ask "who are the watchmen?"
- Vanguard Ministry has been set up to give a national prayer covering for Kenya
- The famine in Kenya is not just physical, but spiritual (eg Psalm 84:6)
- Genesis 26:18 – called to reopen the wells that others have filled in (Martin Cavender)
- Where are the dams, which contain the water but also keep dry the land below them? (Matthew Grayshon)
- Picture of empty fruit boxes, but fruit trees waiting to bear fruit (Elizabeth Hills)

1230 Silent Meditation

1430 Sharing:

- Isaiah 40:3 (Charles Laku)
- Psalm 1; Ephesians 2:7 (Harry Erima)
- The tongue can speak either life or death. The enemy has no power over us – we have authority from God (Agnes Badaru)
- We are not called to judge, but to bless (Edwina Thomas)

1600 Welcome to the Team by Rt Revd William Waqo

2000 Team time – testimonies

(3) Saturday 7th August

0900 Worship

0930 Devotion led by John Awodi on 1John 1:1-3

Group time, on this and Ezekiel 47:1-12; John 7:37-38; 1Corinthians 10:3-4; Psalm 46:4

1130 Reporting back

- We are called to be “repairers of broken walls” (Philip Le Feuvre)
- Vision of the sea water becoming fresh; those who do not “move” will also become stagnant (Matthew Grayshon)
- We have all tasted the goodness of God – He will be with us. Kenya is going to become a source of blessing (Veena Bunyan)
- All drank (1Cor 10) but some died (Lyn Kirk). Only 2 came through (Agnes Badaru)
- We cannot give what we do not have (Rose Kanyanyuzi). The water must flow through us (Musa Syamutsangira)
- We need to be humble – we are not swimmers while others are paddlers (Libby Mather)

1430 Team Leaders’ Meeting

1530 Training Time, led by Edwina Thomas:

- Testimonies – remember TABSETS!
 - Thank God for the opportunity to be there
 - Affirm something special about your hosts
 - Bring them greetings from your church
 - Share your name and something about yourself
 - Explain how you came to Christ
 - Testify to how your life has changed
 - Share your favourite Bible verse
- Sermons – not too long ...
- Prayer Ministry – need for sensitivity about style

1600 Training Time: Conflict Resolution

- Fundamental battle between two kingdoms, two ways of thinking
- Bible Study in teams: Colossians 3:1-17

2000 Worship, Sermon Preparation

(4) Sunday 8th August

(a) Cyrus Manje had arranged for teams to go to various local churches to preach, mostly in the Limuru area. This did not involve everyone – those who remained had the choice of walking down to St Stephen’s Anglican Church by the main road, or doing their own thing!

(b) One team was not collected, and another was not expected! The following visits were made:

St John’s Kiamba	Alison Morgan
St John’s Kabuku	Edwina Thomas
Kiriita	John Awodi
All Saints Limuru	Charles Laku
St John’s Karurua	Hamish Jamieson
All Saints Cathedral, Nairobi	Don Brewin
St Veronica’s Plainsview Nairobi	Matthew Grayshon

(c) The parishes would give the preachers lunch, and return them to St Julian’s by about 1500, so that we could transfer to Jumuia Centre. The time slipped somewhat – but everyone was transferred there by 1800 in time for supper at 1900. We discovered that there was another group there from all over Africa, the “Community of Christ”, who we later realised were followers of Dr Moon.

(d) After supper the team met in the conference room

- Marthe Curry shared on “Corruption or integrity” (Scriptures included Acts 19:13ff; Isaiah 6:1ff; Psalm 51:6 (“transparency in conspicuous obedience”); Ephesians 4:27ff)
- The day ended in teams, with different team members sharing “How have you seen Jesus in this person?”

(5) Youth Team The departure of the other teams left the Youth Team alone at St Julian’s until Monday morning 9th, as they were not transferring until then to Alliance Boys School, Kikuyu Town, for the KAYO Conference.

(C) Phase 1: 9th-12th August at Jumuia Centre

(1) Monday 9th August

(a) The morning was spent by the SOMA team getting oriented, and deciding how the meeting room could be arranged – eventually like spokes of a wheel, one for each team.

(b) The plan was for the Archbishop of Kenya to commission the joint teams in the afternoon in the context of Holy Communion. This did happen! – but as the Kenyan team members were somewhat delayed in arriving, the programme was delayed. In his commissioning address the Archbishop challenged the leaders of the Anglican Communion, and the Church in Kenya, to heed the challenge of the title and “repent and return to your first love”.

(c) The regional teams spent the rest of the day introducing themselves to one another, and sharing testimonies.

(2) Tuesday 10th August

(a) Gradually, more Kenyan team members began to appear – but we were concerned that the numbers were smaller than expected, and that no one emerged from two regions: Nyanza, and Western Kenya. The day started with worship, and a powerful testimony in words and song from Al Starr.

(b) This was followed by the first of three powerful Bible studies by Philip le Feuvre, on lessons from the church in Ephesus. An outline of these studies is included as Appendix 4.

(c) The later part of the morning, and the afternoon, was taken up with introductory sessions on Sections (A) – (C) of the teaching manual. Each theme was briefly introduced by two team leaders, followed by an opportunity in teams to discuss the material. This was important because the Kenyan team members were new to the ideas, and different members of the SOMA team had had different levels of exposure to the teaching.

- Section A Don Brewin
- Section B Edwina Thomas, John Awodi
- Section C Alison Morgan, Martin Cavender

(d) There was an opportunity also to introduce Gathoni Hamilton-Foster, the Alpha Coordinator for Kenya. She had offered to oversee the follow-up from the Open-Air Rallies, and spoke also about the Alpha Training Course being held in Nairobi at the beginning of October.

(3) Wednesday 11th August

(a) After Philip Le Feuvre’s second Bible exposition, William Mather & Ron Davis introduced the group to Section (D) of the teaching material. In particular they welcomed Revd Mrs Elizabeth Utugi Kamau, of Vanguard Ministries, who had come to bring to our attention some spiritual insights arising from the history of Kenya.

(b) This was followed in the afternoon by discussion in regional teams of the whole issue of spiritual warfare, with particular reference to how the teams were to deal with the practical outworking of such teaching in the regions. It was clear from the lively conversations that were taking place around the tables, that this was an issue of the utmost importance.

(c) It had been intended to conclude these introductory sessions on the different Sections of the Teaching Manual, with one on Section (E) – but in the event this was postponed in favour of the need to begin the detailed team planning.

(d) In the evening, the Lord made His presence felt in a powerful way. Edwina Thomas led us into a time of individual repentance, which in turn gave rise to different individuals repenting on behalf of their people – in the areas of race & tribe, gender & age. The evening ended with a powerful time when the older team members asked forgiveness of the younger ones, and vice versa.

(4) Thursday 12th August

(a) This was going to be the final full day at Jumuia, so it was right that the majority of the day was given over to the regional teams for their detailed planning for the Phase 2 Regional Conferences. Cyrus Manje had at last been able to contact representatives of the two Regions which had not submitted plans: Nyanza, & Western Kenya. The following information emerged:

- No arrangements had been made in Nyanza (it was at that time not clear why) – so the team from South Africa had to be redeployed. Philip & Charmian joined Veena Bunyan’s team for Kitale; Phyllis Mgquba joined Charles Laku’s team for Eldoret; and Nehemiah linked up with Hamish Jamieson’s team for Nakuru & Nyahururu.

- No arrangements had either been made in the Western Kenya Region. At the last minute Bishop Simon Oketch, from Maseno North Diocese, took the initiative on behalf of his region, and arranged for the team to visit his own Diocese, and conduct day-long meetings in the different Archdeaconries.

(b) The morning started with a worship time, once again led actively by Timothy Njugunah and his group from St Joseph's Kabete; followed by Philip Le Feuvre's final Bible Study. These studies were extremely warmly received and were very relevant to the situation we were facing.

(c) After the mid-morning break there was a group photograph – not a simple task with so many people, but a very important one nevertheless! The remainder of the morning, and the full afternoon, was devoted to the different regional groups, who were encouraged to have at least a provisional idea as to which team member would prepare which section.

(d) By the time of the evening session after supper, there was a real sense that we were about to depart – some to distant regions, others nearer at hand – but all to situations and people which would be unfamiliar. So, in spite of the large number of individual teams, we felt it was important for each team to be commissioned, and each team member individually prayed for (and often prophesied over). This was a powerful time, as at last the teams were moving out to do what they had been preparing for. There was a real sense of being “sent out in the power of the Holy Spirit, to live and work to His praise & glory”.

(e) The last act of the day was for the Team Leaders to pray briefly together, and have their photograph taken!

(5) Friday 13th August

(a) The first teams to leave Jumuia (at 0700) were those who had to travel the furthest – to Voi & Mombasa (to the south-east) and Kakamega (in Western Kenya). Don was able to see these team members off before going to speak at the KAYO Conference.

(b) Other teams left Jumuia at different times – the Nairobi team transferring late in the morning to the ACK Guest House, where team members could rest.

(D) KAYO Youth Conference: 10th – 13th August at Alliance Boys School

(1) While the majority of the SOMA team members were in “Phase 1” at Jumuia, the Youth Team were taking part in the KAYO Provincial Youth Conference. They had been taken there from St Julian’s Centre on the morning of Monday 9th August, in time for the start of the Conference that evening.

Unfortunately the lack of organisation amongst the planning committee became evident from the start. The SOMA Youth Team were given no food or drink from the time they arrived (in mid-morning) to mid-afternoon. They (and many others who were arriving throughout the day) were not shown where they were to sleep until a long time had passed. They were very grateful when Gilbert Odhiambo (a long-standing friend of SOMA, who works with youth in the Diocese of Nairobi) realised the situation and dealt with it.

This lack of courtesy was, sadly, also apparent in the way in which different tribal groups behaved towards each other. The detailed reports reflect this.

(2) Don was able to visit the Conference on two occasions – on the mornings of Wednesday 11th and Friday 13th. The first visit was intended just to give an opportunity to get a feel of what was going on. He sat outside the hall for the first hour or so (in the overflow area, as there were too many delegates for even a large hall to accommodate them), then was invited inside. It then emerged that the speaker due at that time “had mechanical problems” (presumably linked to his car!) and was unable to come. So Don was given an opportunity to speak spontaneously to the crowds of young people packed in the hall. Their receptiveness was most encouraging, and many responded to the challenging invitation “Are you ready to die?”. It was intriguing to sense the scepticism, however, on the part of some of the DYO’s (Diocesan Youth Officers) seated to the speaker’s left!

(3) His second visit, on Friday morning 13th August, was to speak (at 8 o’clock in the morning, when the timetable suggested that the delegates had already been up for 3 hours!) on “Revival in the Anglican Church”. His attempts to explain something of the controversies that are currently in danger of dividing the Anglican Communion were met with a very warm response from the delegates, but not from one senior cleric who had come in half way through

Team Report

Team Members: Agnes Badaru, Harriet Adania, Harry Erima, Immaculate Mugisa, Walter Ocimati, Monica Wadiko

The Conference was characterized by extremely poor organization, with the team on arrival being neglected for 8 hours with no food, water or resting place – but 2000 people turned up, meaning that 150 ended up sleeping outside. No meeting place had been designated, and time was spent trying to sort this out. A positive side to this bad start was that the neglect provoked an outpouring of forgiveness from the team.

The theme of the conference was: **“When the foundations are sinking, what can the righteous do?”** There was much prayer for salvation and healing; but the conference was characterized by a certain arrogant dependence on the narrowly academic in favour of the spiritual. The clergy in particular are highly theological in outlook, but this began to be broken down towards the end. There is an obvious problem with pastoral training, which has an unhealthy focus on the academic that seems wrongly motivated. There was also a rather unhealthy spirit of competitiveness between the different regions represented.

Thanks: that c 200 young people received the Holy Spirit; and that the clergy did allow the Youth team to speak...

The summary reports of the Phase 2 Regional Conferences
are set out in Chapter 3

(E) Debriefing at St Julian's: 19th-21st August

(1) The teams return, and begin to depart

(a) The theory was that the Phase 2 missions would last a week (including travelling, and preaching in local churches) – so teams would return to St Julian's on Friday 20th August, for a time of debriefing and recuperation before the final Rallies, and our journey home. However, true to SOMA tradition, things were never so simple! Some Phase 2 programmes were ending on Wednesday 18th August, so these teams were returning to St Julian's on Thursday. Others found that their return travel arrangements were less clear than they expected – so they only arrived late in the afternoon of Friday 20th.

(b) This meant that by Friday evening, when everyone was there (praise God!), some had more than 24 hours to recover, whereas others were still exhausted from their journey.

(c) In addition, external factors meant that some team members were under particular pressure:

- Charles & Lucy Laku were concerned about the famine in Kajo-Keji, and wanted to get back to implement a feeding programme set up with a Canadian partner
- Etienne Kabugambi's wife was in hospital in Fort Portal, and his children needed him
- Chris Obua was confined to bed with malaria (and possibly typhoid)
- Amos Semuzima's wife Esther had heard that many of her family members had been killed in a massacre which had taken place in a refugee camp in Burundi
- Libby Mather was increasingly concerned for the health of an elderly relative in UK
- Walter Ocimati had an examination to take on Monday morning 23rd in Kampala
- Stanley Hotay had to return to his responsibilities in Arusha
- Rose Kanyanyuzi had to prepare herself to register at Uganda Christian University

(d) So Libby decided to go to the airport on Friday evening and to "stand-by" in case a seat on the BA flight came available (it did, at 10 minutes notice!). Charles & Lucy, Etienne & Walter decided to travel to Kampala early on Saturday morning.

(2) Persevering with the task

(a) All this meant that on the Friday evening, most team members were so tired that we could just gather round the welcome open fire and pray! We were very concerned, not least with the attacks described above, that the whole team did not relax its spiritual guard, but kept up our guard right through to the end. A message was sent to the intercessors asking them to pray especially to this end.

(b) It was vital to maintain the momentum of the mission, right through to the end, with the two Open Air Rallies to come. The next two days would show how important the spiritual battle actually was!

(3) Sharing the stories

(a) However, before we could move into this final phase, it was important that the whole team heard the stories from each region. We had just 2 hours for this on the Saturday morning 21st.

(b) For there to be time for each of 13 teams (12 regional teams, and the Youth Team) to give a report, this meant a discipline of between 5 and 10 minutes each! Each team was therefore given four headings (see the reports above) – and asked to be brief. They were!

(4) **Preparing to preach** We had arranged that team members would be available to preach on Sunday morning – mostly in churches in Nairobi. It was clear that there would not be much preparation time – but by then most team members were used to the pressure of a SOMA mission! The names below are of those who preached – in every case they were accompanied by other team members.

- | | |
|----------------------------|--|
| • St Joseph's Kabete | Matthew Grayshon |
| • St Jerome's Kibera | Julia Grzonka |
| • St Mark's Westlands | Hamish Jamieson |
| • St Bartolomeo Nyalli | John Awodi (Did not pick up) |
| • St Elizabeth's Kahawa | Philip & Charmian Le Feuvre |
| • St Peter's Kahawa Sukari | Alison Morgan |
| • Christ the King Garido | Gresford Chitemo (in Kiswaheli) |
| • All Saints Youth Service | (in the event, John Awodi & team went there) |
| • Nairobi Lutheran Church | Al Starr |
| • Ndenderu Parish, Limuru | William Mather |
| • St Francis, Thika | Phyllis Mgquba, Nehemiah Mothiba |

(F) Open-Air Rallies: 21st & 22nd August, Kamukunji Ground, Nairobi

(1) Background

(a) The Planning Committee for this project made it clear that “Repentance and Return” must [if it is to be genuine] lead to Transformation – the spiritual transformation of the capital city, which would make it a “city of righteousness”, and provide the focus for a deep act of redemption of the nation and its land. There was no doubt in the minds of the Archbishop and the Committee members, that this would not be simple or short-term. But there was equally a clear conviction that it needed to begin with a public invitation to the Christians to come together in public, to pray.

(b) And so the idea was born of two open-air rallies, right in the centre of Nairobi. Naturally they would have an evangelistic intention; but they were also designed to give an opportunity for Christians to rededicate themselves to Jesus Christ, and begin to witness openly for Him. This would be the first time the Anglican Church in Kenya had held such an open-air rally for 15 years, although individual parishes had often done so.

(c) It had been suggested that those who gave their lives to Christ at these rallies would be encouraged to join Alpha Groups in their locality. Mrs Gathoni Hamilton-Foster, the Alpha Coordinator for Kenya, had offered to coordinate this, and had visited Jumuia during Phase 1. We pray that the links will be made – possibly through the Alpha Regional Conference at the beginning of October.

(d) SOMA had made it clear from the beginning that although we would fully support the idea of these rallies, they had to be organised locally. The SOMA team would be there, to intercede beforehand and throughout, and to offer any assistance that might be required; but we were not in a position to offer any long-term help.

(2) The location

(a) The Lord works in mysterious ways! By some coincidence or irony, the Pentecostal Church had booked Uhuru Park for their own rallies on exactly the same two days. It would not have been financially possible to book one of the large stadiums. Some suggested that we should link up with the Pentecostals – and indeed, if real transformation is going to take place, that must happen, and it was part of the original vision – but the must remain a prayer topic for the future.

(b) In the end, a location called “Kamukunji Ground” was booked. It was not easy to find, hidden as it is behind shops and houses near the metal-workers area on Jogoo Road. It is an unkempt field, covered in polythene bags, excreta, and all sorts of other unidentified health hazards, with a rubbish-strewn stream between it and some downtrodden shops on a hill. It is the home to some goats, street-children, and drunkards. For some of our team, who had never seen anything like it before, it was the nearest they had go to Dante’s Inferno.

(c) But it was exactly the right place for the rallies to be held! That field was where Mzee Jomo Kenyatta held some of his early rallies in the 1960’s, gathering support for the independence movement – which, however honourable, led to brutal suffering for the Kenyan people. It is now the place where a sect of water diviners hold their Sunday afternoon meetings. It graphically illustrates the spiritual battleground which is Kenya.

(d) Archbishop Henry Orombi, from Uganda, had been invited to speak, but unfortunately the dates clashed with their Provincial Synod, so he had to decline. Bishop Joseph Kanuku from Machakos, who has a real heart for evangelism, was invited to take his place. However, by that time some banners advertising the Archbishop had already been printed, and these were flying cheerfully over the central roundabouts of the city!

(3) Saturday 21st August

(a) The two meetings – on Saturday 21st and Sunday 22nd August – could not have been more different. On Saturday the SOMA team arrived bit by bit from around 2.30pm. It was encouraging to see a platform set up, with a large banner advertising “Anglican Crusade”. It was not clear exactly what time the rally would start, and it would certainly not be soon - so once the team had adjusted to the environment, we started praying in small groups, and chatting to the people who were slowly gathering.

(b) Walking around the field, trying to avoid the rubbish, caused three of us simultaneously to ask whether the next day we could not get plastic rubbish bags and clear the place up. In the end we decided that discretion was the better part of valour – to carry out such a project without risk to health required proper gloves etc which we did not have. But the seeds of a project had been sown – see further below.

(c) The rally eventually got going about 4pm, with a scattering of support. It was clearly a struggle! – the PA system (which was not cheap, but had had to be paid for in advance) was intermittent, and not very effective. The different groups who were performing, did not contribute much towards the overall aim. When eventually Bishop Joseph began to speak, it was clear that his exposition of what was going on in the church in Ephesus was not reaching many of his hearers. And yet, just as it began to get dark, an appeal was given and 7 people gave their lives to Christ – a powerful sign of the ability of the Holy Spirit to work against all the odds.

(d) The SOMA team was having its own battles! Jenny, one of the UK team members had had to leave for home that evening, so it had been arranged for one of the minibus taxis to leave early, and to return to St Julian's via the airport. Unfortunately (and this was not Jenny's intention!), this gave the signal to some other team members, who were not enjoying what was happening, and were concerned that dusk was approaching, to get in as well. So the team's departure from the Ground that evening was rather ragged and tense.

(e) This was reflected when the team met together after supper at St Julian's. It was important for team members to share their honest feelings about an experience that had not been easy (see below); and it would not be easy for them to return there the following day. But the Lord led us in a time of powerful intercession, which we believe He heard!!!

(4) Sunday 22nd August

(a) The contrast with the previous day could not have been more marked. The team (with the exception of one or two who had decided they would not come again) arrived in "preaching groups" from the churches where they had been ministering in the morning (see below), so we did not all get to Kamukunji at the same time. But when we arrived, a good crowd had already gathered, and there was an atmosphere of expectancy.

(b) Alongside the area of the Crusade we saw a group of white-robed figures, sitting around looking rather put out. It turned out that they were a group from the "Kikuyu Church" - water diviners rather than orthodox Christians, who met on that ground regularly. We felt that the right tactic was not to confront them, but quietly to pray along an invisible line between the two groups.

(c) Although many of the same external factors were present as on the day before, the spiritual atmosphere was so different – for which we praised God. Here are some of the positive things that happened that day:

- Julia & Charmian started to interact with a group of children (some of whom had been there the previous day) and began to pray with them and encourage them to stay together in a fellowship, under the leadership of a 12-year-old "St Peter". (See further below)
- At least one person was led to Christ by a team member as they watched the singing at the rally
- There was a real sense that "prayer works" – and so people were really interceding!
- Although the altar call at the end was rather confused, many people responded, and were systematically prayed for by a team coordinated by Church Army.

(d) The team were able to leave the Ground as it was getting dark, with a sense that something significant had taken place for the Kingdom. There was a huge amount still to be done, but at least a start had been made!

(G) Dis-engaging & Departure: 23rd-25th August

(1) Sunday evening 22nd August

(a) The first thing the team enjoyed doing, in contrast to the previous evening, was to share together the way the Lord had been working in different ways, and to give Him thanks and praise. This period was summed up in a most evocative prayer by William, who spoke on behalf of the whole team.

(b) We then had to deal with the practical issues regarding the following morning – transport to Nairobi at different times; and the essential but unwelcome matter of money!

(c) The final “play” for the team was in three acts:

- Affirmation – done in teams, with members sharing with each other “how have I seen Jesus at work in you” (Some teams had done this already, before the rest arrived)
- Hints on “re-entry” – how to convey to your friends the intensity of what had taken place; adjusting to wealth and choice, etc
- De-commissioning – receiving the release of the Lord from the mission, and any responsibility for the people we have been with (unless the Lord re-engages us when we get home)

(2) Monday 23rd August

(a) For a variety of reasons, to do with family & work commitments, four of the Ugandan team (Geoffrey, Margaret, Michael & Yolecy) left for Kampala early on Sunday morning, and Rosemary returned to her home in Nairobi later in the day. There was a real sense of a gradual thinning out of the team!

(b) This was exacerbated on Monday morning when the rest of the Ugandan & Sudanese group caught the bus to Kampala (with 5 minutes to spare); those from South Africa & Tanzania left for the airport; Semuzima Amos transferred to relatives in Nairobi; and most of the US group transferred to the ACK Guest House for the day, in preparation for their evening flight. The day was left for the UK team, and four of the US team, who were not leaving until the following evening.

(c) Edwina & Don had arranged to have a debriefing session with the Archbishop, Bishop William & Cyrus Manje starting at 9am that morning, so to avoid the rush hour in Nairobi (affectionately known as “the jam”!) they travelled in with those who were to catch the 7am bus to Kampala. Then they relaxed over cups of coffee at the ACK Guest House, preparing for the meeting (see Chapter 4 below).

(d) Some serious relaxation took place for those who stayed for the day at St Julian’s – enjoying the beautiful grounds, which made it such an ideal place for a base. Others found time to begin to write reports, and to think about going home – all part of the “disengaging process”

(e) When we gathered together in the evening, there was a sense of relaxation in the presence of the Lord, again round a welcome log fire! Three things were shared:

- Edwina & Don reported briefly on the 3-hour meeting they had had that morning
- The need to pray for a clear strategy for each of the Bishops
- How we discern with whom to work in the future.

(3) Tuesday 24th August

(a) Unusually, this was a day off for those who remained. Most went on one of two safaris in the Lake Nakuru region – some walking, others in a vehicle through the game park. When we returned in the late afternoon, there was a great sense of privilege as we gave thanks together, that in different ways we had been allowed (by the beautiful creatures God had made) to leave our busy and artificial life and enter their world, just for a day, to slow down and observe ... William shared with us his wonderful sketches – a fitting record of an amazing day.

(b) Late in the afternoon, Veena, Ida & Ben Bunyan, and Jody Kirkwood left for the airport for their long flight back to California. While they were in Kenya their parish, St James Newport Beach, had made the crucial decision to leave ECUSA, and link up temporarily with the Diocese of Luweero, Uganda, at least until the shape of the future for the Anglican Communion becomes clear. The team are much in prayer for them, and others struggling with this agonising situation.

(c) The remaining UK team members finally got to bed, on our last night of this mission in Kenya – rejoicing at all God had done, but ready to go home!

Chapter 3

Summary Reports from the Regions – 14th-19th August

We enclose here the summary reports which were given later at St Julian's.

Our thanks to Alison Morgan for transcribing these.

They are set out in the order given by the Province.

Full reports are being posted on the SOMA UK website www.somauk.org

The team leaders were asked (in between 5 & 10 minutes each!) to focus their report on four questions:

- What did you do?
- What can we give thanks for?
- Why were you there?
- What can we now pray for

(1a) Mombasa

SOMA Team Members: Jeffrey & Lynn Cerar, Musa & Yolecy Syamutsangira

A precarious beginning, with only 2 Kenyan team members joining the team. The conference was attended by 19 core delegates there throughout, clergy and lay, with a total of 27-28 people involved at different times. The bishop was present for two complete days, visiting on most other days.

Thanks: for a breakthrough with one pastor working in a 95% Muslim parish, experiencing renewal and encouragement; this seemed to be a sign for the diocese as a whole.

Reason: the main reason for the team being there seemed to be so that Musa Syamutsangira could share his news about ministry to Muslims and the nature of Islam. There is peace but also tension between Muslims and Christians; Muslims are vocal about their faith but Christians remain silent.

There was good receptiveness to the Holy Spirit, and a good deal of shock in the discovery that Allah is not God. More teaching on Islam will follow.

Prayer: that God will keep the church strong.

NB The bishop of Mombasa was the one healed at the bishops' conference.

(1b) Voi (Diocese of Taita Taveta)

SOMA Team Members: Edwina Thomas, Ida Bunyan, Al Starr

The team stayed in the home of the pastor of St John's Cathedral, which meant that there was little opportunity for team time.

63 delegates received certificates of attendance. About 18 were clergy (including 6 women).

There were worship and translation difficulties at the beginning, but these were sorted.

The land in this area is dry, abused and broken; people have respiratory problems, and it was felt that this was a prophetic word for the church. Few realized how thirsty they were.

Reason: the team felt their purpose was to be water in a thirsty land, and in particular to express the love of God to the family among whom they were staying. This was a 24/7 task.

Prayer: several caught the vision, and the prayer is that the well which was dug would continue to flow out into a river.

The bishop attended every night, and is making plans for follow-up.

(2a) Kitui

SOMA Team Members: Ron Davis, Marthe Curry, Mary Namutebi

There were present at the Conference 60-70 clergy, lay leaders, and youth. A Mothers' Union conference of 500 people was taking place at the same time, with the bishop dividing his time between the two. The team stayed in homes but found a place to meet and pray.

Reason for being there: to equip the clergy to take the lead in tackling the stronghold of evil. Kitui is a major stronghold for sorcery and witchcraft.

Thanks: that the bishop caught the vision, preached from John 5 (the paralysed man) and sent the delegates home to preach the message in the power of the Holy Spirit. True repentance produces authority and commissioning.

Prayer: for the diocese to grasp the vision of Nehemiah, for servant leadership, based on personal and corporate repentance.

(2b) Machakos

SOMA Team Members: Matthew Grayshon, Gresford Chitemo, Chris Obua

The team gives thanks for the bishop, a wonderful, godly man. He has a young diocese with young clergy. The situation they encountered was however somewhat unexpected, in that 500 MU delegates and 20 diocesan evangelists were attending conferences in the same location at the same time as the SOMA conference – which was attended by 9 rural deans only (out of 10). There was initial difficulty on the part of these men in concentrating, but this was overcome.

The programme developed into 3-4 days of theology and reflective thinking, focusing on the need for much greater teaching amongst the people – who go repeatedly to rallies and give their lives to Christ, not because they are unsaved but because they have unfinished business with the Lord, in that they have received no teaching/ministry to help them make the transition from traditional teaching to Christian discipleship. The programme as it developed covered:

- What it means to love God
- Repentance in the area of relationship
- A biblical look at traditional religion and its influences
- Spiritual warfare has various contexts, such as temptation, oppression, possession and place.

Thanks: the 9 rural deans went off to teach the material! They intend running two-day seminars for Readers and/or laity.

Prayer: that they not lose their nerve, and that the bishop gives them the space to do it.

(3) Mount Kenya East

SOMA Team members: Alison Morgan, Martin Cavender, Jenny Ridge, Stanley Hotay

The Region of Mount Kenya East (“MKE”) comprises 4 dioceses; we had Kenyan team members from Kirinyaga, the host diocese for the conference, and Embu; but not Mbeere and Meru. Delegates came from all dioceses except Meru. The invitation had been sent out to the pastors to nominate 360 lay representatives as delegates, and it seemed to come as a shock that only 35 attended. But they were keen and responsive, and we felt that they were the people God had chosen.

We worked from Saturday to Wednesday, with Sunday a tough day due to half the team being spirited away to church services; and then spent Thursday visiting the missionary area in the north of the diocese. The conference prayer was ‘Lord, renew your church, and start with me’, and this was thoroughly embraced by everyone present.

Thanks: for the breakthrough on Monday, when after 24 hours of oppressive worship it emerged that everyone present believed Ngai, the Kikuyu god worshipped on Mt Kenya, was the same as the God of Jesus Christ, continuing to answer prayer after the news of Jesus as he had before. Dealing with this led to a spiritual takeoff, with people being renewed in the Holy Spirit, experiencing God’s love for the first time and committing themselves to pray for the renewal of the church and transformation of the community.

Reason: to plant the seeds for the renewal of the church in MKE.

Prayer: for the follow-up; that the lay delegates would be able to carry through their plan to take the teaching and ministry received back to their churches and out to the deaneries, despite the lack of representation within the clergy.

(4) Nakuru and Nyahururu dioceses

SOMA Team Members: Hamish & Elly Jamieson, Martin Atovura, Nehemiah Mothiba, Rosemary Zaina

There seemed to be a division between these 2 dioceses; and both bishops were away. The administrative secretary of Nyahururu was however present throughout.

120 people were expected, but 20-25 came, increasing to a total number of 35. The decision to start on the Saturday turned out to be a bad one, but a breakthrough was achieved by the end, for which we give thanks. The visit concluded with 2 days of travelling round the parishes.

Reason: the team was there to encourage, show a way forward, and model the example of a pot being reformed by the potter.

Prayer: for humility, to break down a spirit of traditionalism and one of education, which is perceived not as a means but as an end.

(5) Western Kenya: Kakamega

SOMA Team Members: John Awodi, Margaret Kiswiriri, Geoffrey Mwesigwa, Michael Oboth-Owino, Karen Sabiti

The team was met by Bishop Simon Oketch, and preached in churches on the Sunday. This was a region which sent no delegates to Limuru and which remained an uncertain venue until the last moment; in the event the team moved daily to different locations rather than teaching continuously in one place. This made it hard to cover the teaching themes, with only a couple of hours of teaching time in each location.

The team was unsure how receptive the people would be to the ministry offered, given the lack of teaching preparation time, so general prayer was offered rather than individual ministry.

Attendance was good, with 60 people in the first place, 28 in the second, 88 in the third, 24 in the fourth.

Issues which came up included polygamy, with second wives seeming especially active in church; customary marriage with the attendant ban on church leadership; and money – ‘giving’ takes the form of people being given a specific bill each harvest time!

(6a) Eldoret

SOMA Team Members: Lyn & Jean Kirk, Ronald Afidra, Rose Kanyanyuzi

The mission was under spiritual attack from the beginning, with the team seeing dead people and a dead zebra with an attendant herd in mourning, on the road. There were many avoidable administrative problems, resulting in a low take-up; the team felt this was indicative of what was taking place at a spiritual level. But after a time of testing they came through. 16 parishes sent representatives, out of 40, making a total of 56 people.

Key themes addressed were leadership, including the development of young leaders and the need to move to a more collaborative style of leadership; and the oppression of men over women (not unrelated!).

Thanks: each of the parish teams present ended by producing a plan with goals and steps towards the accomplishment of these goals.

Prayer: that these plans will go ahead; key people need support, especially the 2 archdeacons who were the Kenyan team members.

The visiting team were given local names, which in the case of Lyn and Jean was: bringers of rain...

(6b) Kitale

SOMA Team Members: Veena & Ben Bunyan, Jody Kirkwood, Philip & Charmian Le Feuvre, Obed Tandema

The conference began with the American team members apologizing on behalf of the church in the US, and explaining their own position with regard to the issue of homosexuality.

On the Sunday the team visited churches and preached.

The conference was attended by a daily average of 80 people, including both clergy and lay leaders, representing 4 out of the 5 archdeaconries. The Kenyan team members were on fire.

The general theme of ‘Remember, repent and return’ was adhered to throughout; and the conference began with a vision of a flame resting on every head. In recognition of this they ended by giving everyone attending a candle.

Thanks: 2 of the archdeaconries represented plan to begin straight away with Phase 3; the others are planning this for a future date.

Prayer: for the vision holders, in the absence of the bishop, who is away. Resistance was experienced from some clergy, who associated the Holy Spirit with the Pentecostal church. Ministry times were taken very gently in recognition of this.

(7) Nyanza Region

No arrangements had been made in this region, for reasons we were unable to discover until later.

(8a) Thika - Mount Kenya South

SOMA Team Members: Charles & Lucy Laku, Elizabeth Hills, Phyllis Mgquba, Moses Ndyahikayo

On Sunday the team attended a parish church. There were problems associated with transport which denoted spiritual attack.

The meetings were held at the cathedral, and covered repentance, stewardship and then teaching on the Holy Spirit, followed by times of ministry in which prayer for healing was offered, and healing received.

(8b) Mount Kenya West & Central

SOMA Team Members: William & Libby Mather, Sheila Griffiths, Amos Semuzima

This region operated with an efficiency which was in striking contrast to the pattern elsewhere. 280 people attended out of an expected total of 300, and a timetable had been prepared and certificates printed for presentation at the end of the conference. Both bishops were involved, and the whole thing had been both organized and prayed for.

The conference was held in a school, to which additional mattresses had been brought; it was attended by pastors, evangelists, MU representatives and lay leaders (80% of delegates were men). The 4 Kenyan team members were fine people. Meetings took place in the school dining hall, with the team teaching in customary manner from behind a table; all were characterized by humour and joy, contrasting with a daily weather pattern of continuous mist and drizzle.

The Kenyan team members will work with the bishops to organize Phase 3, and the team is confident that this will happen.

Thanks: one of the bishops said that the team had brought first love, which is not present in the church in Kenya, and one delegate remarked that 'SOMA is ushering in the second revival in Kenya'. The bishop stressed the need to pass on what had been received to others, for the revival of the church; and expressed an interest in a future SOMA visit. The EAR representatives left fairly rapidly...

Prayer: for deep roots with life-changing results.

(9) Nairobi-Kajiado Region

SOMA Team Members: Don Brewin, Julia Grzonka, Felicity Hunter, Etienne Kabagambe

Youth Team: Agnes Badaru, Harriet Adania, Harry Erima, Immaculate Mugisa, Walter Ocimati, Monica Wadiko

The Nairobi team drew together the 6 from the Youth team, 4 from the Nairobi team, and the Kenyan members. The conference took place at a centre in a Masai area. The organisation was not good - 120 people were expected (and catered for!); 15 came.

The team struggled with this at the beginning, but gradually came to understand the reason they were there: that although delegates were few, they were keen, and the conference proved to be a profound experience of meeting with God for those there. The most significant time came on the third day, when issues to do with spiritual warfare and tribalism were taught by the Steve Maina & Gatuma Mbogo, from Kenya, and repentance was offered. The planned programme was abandoned at this point in favour of following on from what the Lord was doing.

It seemed significant that this, the mother area of the ACK, has had the arrogance to proclaim itself the driver of the church, but in practice has been revealed as one of the weakest. The energy in the ACK has moved from here to elsewhere, and yet this is not recognized.

Thanks: for ministry to 4 or 5 very significant people, into whom the Lord was pouring his love.

Prayer: for these people, and especially for Obadiah, who is a key leader for the future.

Chapter 4

An Ongoing Partnership

(A) The Debriefing Meeting: Monday 23rd August

(1) Preparation

(a) It was clear that this meeting could easily take a negative tone. To try to avoid this, Edwina & Don spent time beforehand setting out the key topics that had to be shared, and some ideas for presenting them in a constructive way.

(b) In the event, the Archbishop was sadly unable to be at the meeting, as he had to visit his doctor for investigation for high blood pressure. We need to bear him (and others in similar positions) up in our prayers, as the burden they carry is humanly speaking impossible.

(c) So we had three hours with Bishop William Waqo, the Provincial Secretary, and Cyrus Manje, who had shouldered the main burden of practical organising the mission. Both gave permission for us to share honestly what was on our hearts.

(2) The Phase 1 Conference

(a) Many of the Kenyan team members were of high calibre, and worked well with the SOMA teams. However it was unfortunate that some regions were poorly represented, and many of the Kenyan delegates arrived late.

(b) It seemed clear that there had been a breakdown in communication between the Province and some of the Dioceses. There needs to be further examination to reveal the reasons for this, and where the blockages occurred.

(c) It has recently (early October) become clear that, for whatever reason, the letter circulated from the Province to all ACK Bishops (a copy of which has just been sent to us) left room for considerable misunderstanding. The key section reads:

“**PHASE 1** – Training of Regional Team and this includes 4 people from all our nine Regions except for Nyanza Region which will bring 6 people. We also noted that some of the Regions are so far apart that it will be necessary to have the team split and have training separately in their Dioceses as follows:- Mombasa and Taita Taveta.

- Mombasa 2 representatives + 2 SOMA representatives
- Taita Taveta 2 “ “
- Machakos 2 “ “
- Kitui 2 “ “
- Kitale 2 “ “
- Eldoret 2 “ “
- Mt K West 2 “ “
- Mt K South 2 “ “
- Mt K Central 2 representatives + 2 SOMA representatives”

It should be noted that this does not mention **Western Kenya** at all (who were to send 6 representatives, but sent none). Some leaders there have expressed great disappointment that they were left out of the mission. Other regions (Mt Kenya East, Nakuru, Nyanza, Mt Kenya South / Thika, and Nairobi / Kajiado) are not mentioned at all in the list, which may have contributed to the misunderstanding and lack of representation at Limuru. The agreement was that each Region apart from Western Kenya would send 4 representatives.

(3) The Phase 2 Regional Conferences

Edwina summarised the different group reports, as they had been shared the previous Saturday.

(a) Although there were variations and exceptions, in the majority of the regions the numbers had been far lower than had been expected. This had been embarrassing for the Kenyan organisers, and led to some questioning amongst the SOMA teams.

(b) Some of the local groups complained that they had not had much notice of the arrangements. This needs to be examined by the Planning Group at their meeting on 13th October.

(c) However, all the Regional Conferences had been of great benefit to those who had attended – and it was clear that quality was more important than quantity.

(4) Visiting parishes on Sundays

(a) As the responsibility for arranging these preaching engagements – on the first and last Sundays of the mission – rested with Cyrus Manje, it was obviously going to be easier for him to make firm bookings in his own Dioceses (All Saints and Nairobi) rather than in the Limuru area. So some of the arrangements on the first weekend were rather tenuous!

(b) However, it was clear from the reports of the visits during both weekends that the team members had been made extremely welcome in nearly every case, and that their ministry had been much blessed by the Lord.

(5) Kamukunji Rallies

(a) As the SOMA team had already had an extensive opportunity to share our reactions to the two Rallies, we felt it was important for us to hear how Bishop William, and Cyrus, felt about the events.

(b) On the positive side:

- they stressed the significance of the fact that this was the first “Anglican Crusade” in Nairobi for about 15 years
- it is a real step forward for Anglicans to be seen praising the Lord in public
- some people had given their lives to Christ
- others had received prayer for healing and forgiveness

(c) Bishop William & Cyrus recognised the problems that the SOMA team had already highlighted:

- the PA system was inadequate (but the hirers had insisted on total payment in advance, so there was no chance of a discount)
- the different “acts” before the main speaker did not seem to contribute much to the fulfilment of the primary aim
- although some felt that a collection at such an event was out of place, it was stressed that this was a regular feature, and would have been expected

(6) Finance

(a) The main source of concern was that the two Dioceses (All Saints and Nairobi) which had been expected to supply the majority of the Province’s share of the costs, had not done so. Edwina and Don (and maybe others) had been led to believe that there had been a commitment to this on the part of these Dioceses – their failure to respond positively to this request was leaving the Province with a substantial shortfall.

(b) In view of the famine that was present in different parts of the country, the President had made an urgent plea for those in Nairobi to give assistance to other areas more seriously affected – and All Saints, and Nairobi Dioceses had responded to this request. This had been shared with the SOMA team shortly before the start of the mission – and as a result the SOMA teams had been requested to pay for their own accommodation and transport in connection with the Phase 2 missions. This had been accepted as a request rather than an obligation – but it had already put a further strain on the over-stretched SOMA budget.

(c) As a result of this, Edwina & Don felt unable to commit SOMA to contribute anything further to make up the shortfall referred to above, even though they asked for detailed figures to be made available. It was made clear that this shortfall was the responsibility of the Province.

(7) Summary

(a) We were all clear that this mission had been the means of real blessing for all who had taken part – around 1000 people.

(b) However, it was agreed that there had been some serious breakdowns in communication, and in a readiness to share responsibility. Examples were:

- A significant number of the Planning Committee members were remarkable by their total absence from the proceedings: one wondered why they had been appointed?
- There seems to have been a gap between the expectations of the Province, and the reality in the Dioceses: this lack of loyalty (if that is what it was) could have serious consequences in the future.

- It seems that the apparent enthusiasm for the project, expressed by many of the Bishops at their Retreat in May, was superficial. Certainly, in the majority of Dioceses, it was not translated into action.
 - In the regions of Nyanza and Western Kenya, in spite of having some apparently supportive Bishops, precisely no arrangements had been made for Phase 2 Conferences. It was suggested that one factor here might have been the absence of certain Bishops on study leave or foreign visits; but another, more serious possibility raised is the tribal resentment that exists between the Kikuyus and the Luos & Luyas.
- (c) For various reasons (maybe in some cases to do with finance), actions that had been agreed at the planning stage had not been carried through. For example:
- Sudanese and other Anglican Bishops resident in Nairobi were to have been invited to the Phase 1 Conference, which would not have been very expensive
 - Representatives of the Mothers' Union had been expected to take part, but instead it emerged that they were holding at least two major regional conferences at the same time as this mission
 - Representatives of other denominations (especially Pentecostals), and leaders of the East African Revival, were also to be invited to take part, but there were none present
 - Vanguard Ministries were to be invited to lead the intercession in the Nairobi area, but this invitation was not extended. (In the event, members of Vanguard were invited at the last minute to provide on-site intercession at Jumuia, and this was much appreciated.)
 - An invitation to assist with follow-up of new Christians from the Kamukunji Rallies was to be extended to Mrs Gathoni Hamilton-Foster, the Alpha Coordinator – but this was not carried out

(B) Plans for the Future

(1) An ongoing commitment

(a) As had been misquoted (from Winston Churchill) at St Julian's during the report stage of Phase 2, "this is not the end, but it is certainly a beginning". It was never anticipated that one mission would transform a nation – the work is far harder than that, even for God.

(b) The needs of the nation, and of the Church, remain deep-rooted. After the unrealistic expectations of the present Kenyan Government began to be replaced by impatient despair, the level of corruption remains high. The Church is not immune from the endemic difficulties of the nation.

(c) The influence of society's thinking on the Church is not restricted to Kenya, however. Those of us on the SOMA team from the West are only too aware of the erosion of biblical values in our nations, in public behaviour and private morality – and the fact that the same relativism has reached right into the centre of the Church. This is reflected in the present painful controversy within the Anglican Communion.

(d) We affirm the concept of formulating a **Strategic Plan 2004/8** for the Anglican Church in Kenya, and pray for wisdom and courage for the Archbishop, the Bishops and other Provincial Church leaders, in their task of ensuring that this plan is put into practical and verifiable effect.

(e) We salute the Church in Kenya for her determination to work and pray for the transformation of the nation. But we are all aware that the task of transformation is long and hard. So Edwina and Don, on behalf of SOMA, made it clear that we were willing to work in partnership with the Church in Kenya, for as long as her leaders wished.

(2) Present & future needs

(a) In registering some of the needs of the Church in Kenya that were recognised by the Provincial Secretary and the Project Coordinator, as well as by Edwina and Don, **we in SOMA wish at this point to make clear that the needs of the Anglican Church in our own countries (USA and UK) are equally serious, if not more so.** We therefore made it clear that we need the Church in Kenya to be strong, not only for her own sake but to give us the assistance we need to survive.

(b) However, in a spirit of openness & humility, here are some of the deep needs of the Anglican Church in Kenya, in addition to the ones which were registered by the Archbishop and others at the planning meeting early in the year:

- Tribalism is strong, even amongst church leaders
- Many church leaders remain inadequately taught
- There is a great need for sane, holistic teaching on issues of spiritual warfare, deliverance & inner healing
- The Nairobi area has traditionally been the “driver” of the church, and has adopted therefore rather an arrogant attitude; but it seems to have run out of spiritual energy, which may well be in the process of being re-birthed in the regions

(3) **Some possible plans**

(a) A number of Dioceses and other groups had registered an informal interest in inviting a SOMA team to return, to follow up the teaching that had been given. Others had their own plans for follow-up. Amongst these are:

- Mombasa – for Musa Syamutsangira to return to train a team to work amongst Moslems
- Eldoret – plans made by the parish teams
- Kitale – Phase 3 plans
- Mount Kenya East Region: Phase 3 being activated by lay leaders
- Machakos – ideas from the Rural Deans
- St Julian’s Centre: a seminar on “Healing & Wholeness” for local clergy

(b) In addition to these ideas, the meeting put forward the following proposals, to be put to the Archbishop in the first instance:

- A **Bishops’ Retreat** in mid-July 2005, to be linked with the Provincial Synod
- A **Mothers’ Union Conference** around the same time, to coincide with the House of Bishops
- A **Training Conference** on the Ministries of Deliverance & Inner Healing
- A **Youth Leaders’ Conference** for 100 selected youth leaders (about 4 from each Diocese) during a holiday period in 2005 (probably in December)
- A **Community Transformation Project** in an area of Nairobi such as Kamukunji, possibly in 2006, with ideas taken from “Soul in the City” in UK.

Chapter 5

A Financial Summary

	Subtotal			Subtotal			Subtotal		
	£	£	£	\$	\$	\$	KShs	KShs	KShs
FUNDS AVAILABLE									
(1) From SOMA Sources		6,730			7,337		73		
(2) Team Members & Churches		1,875			-		-		
(3) Other		600							
TOTAL FUNDS AVAILABLE			9,205			7,337		73	
CASH CHANGED									
Changed into Kenya Shillings	3,200			5,000			467,000		
		3,200		5,000			400,000	867,000	
EXPENDITURE									
(1) Team Expenses									
(a) Uganda Team Members (18 people)		40			-			56,115	
(b) Sudan Team Members (5 people)		60			-			16,948	
(c) Tanzanian Team Members		100			166			-	
(d) Rwanda Team Member		-			-			4,000	
(2) Central Costs									
(a) SOMA Team Training & Debrief		2,051			344			14,070	
(b) Given to ACK		3,100			1,500			-	
(c) Phase 1 Conference		-			-			300,000	
(c) Phase 2 Conferences		-			-			197,100	
(d) Stadium Rally etc		-			-			51,000	
(e) Youth Team (6 members)		-			-			47,162	
(3) Other									
(4) SOMA Expenses incurred by DSB		1,325			55			7,201	
Sterling Equivalent of \$		31							
Sterling Equivalent of KShs		50							
(5) SOMA Expenses incurred by WM		270							
TOTAL CASH EXPENDITURE			7,027			2,065			693,596
Balance			(1,023)			272			173,477
GBP£ equiv of KShs balance (@137)			1,266						
GBP£ equiv of USD\$ balance (@1.75)			155						
SOMA UK Office Expenditure		250							
BALANCE to or from Missions Fund									
Balance or Deficit on expenditure		399							
LESS SOMA Cash Advanced									
Cash or Chqs	732			135			73		
To be repaid to Silver Jubilee				762					
Equivalent in GBP£ of other currencies	513								
TOTAL of cash advanced		1,245							
CENTRAL COSTS BALANCE			(846)						
OWED BY (+) OR TO (-) DON			(1,191)						
(Column A in summary)				(2,038)					
TEACHING MATERIALS			339						
STATIONERY, POSTAGE ETC			-						
ADMINISTRATION			250						
BALANCE (+) or DEFICIT (-)			(2,627)						
From the SOMA UK Missions fund									

Appendix 1

Regional Teams – Revised 9th August 2004

(1) (a) Mombasa Diocese

Revd Jeffrey Cerar + Mrs Lynn Cerar (USA); Mr Musa Syamutsangira, Mrs Yolecy Muhairwe Syamutsangira (Uganda)

(1) (b) Taita Taveta Diocese

Mrs Edwina Thomas + Miss Ida Bunyan (USA); Rt Revd Gresford Chitemo (Tz); Revd Al Starr (USA)

(2) (a) Kitui

Mr Ron Davis + Ms Marthe Curry (USA); Miss Mary Namutebi (Ug)

(2) (b) Machakos

Revd Matthew Grayshon + Rt Revd Gresford Chitemo (Tz); Revd Chris Obua (Sudan)

(3) Mt Kenya East Region

Revd Dr Alison Morgan (UK) + (Embu, Kirinyaga, Mbeere, Meru)
Revd Stanley Hotay (Tz), Mrs Jenny Ridge, Mr Martin Cavender (UK)

(4) Nakuru Region

Rt Revd Hamish Jamieson (Aus)+ (Nakuru, Nyahururu)
Mrs Elly Jamieson (Aus); Revd Martin Atovura (Sudan); Ven Nehemiah Mothiba (S Africa); Miss Rosemary Zaina (Sudan)

(5) Western Region

Revd John Awodi (Ug) + (Nambale, Mumias, Katakwa, Butere, Bungoma, Maseno N)
Ms Margaret Kiswiriri, Mr Geoffrey Mwesigwa, Revd Michael Oboth-Owino, Revd Mrs Karen Sabiti (Ug)

(6) (a) Eldoret Diocese

Mr Lyn Kirk + Mrs Jean Kirk (UK); Mr Ronald Afidra (Ug); Miss Rose Kanyanyuzi (DRC)

(6) (b) Kitale Diocese

Revd Mrs Veena Bunyan (USA) + Mr Benny Bunyan (USA); Mrs Jodie Kirkwood (USA); Rt Revd Philip & Mrs Charmian Le Feuvre (S Africa); Revd Obed Tandema (Sudan)

(7) Nyanza Region

(Maseno South, Maseno West, Southern Nyanza, Bondo)

(Did not take place as no arrangements had been made; team dispersed to other areas)

(8) (a) Mt Kenya South Diocese, Thika Diocese

Revd Charles Laku (Sudan) + Mrs Lucy Laku (Sudan); Dr Elizabeth Hills (UK); Revd Phyllis Mgquba (S Africa); Mr Moses Ndyahikayo (Ug)

(8) (b) Mt Kenya Central Diocese, Mt Kenya West Diocese

Revd William Mather (UK) + Mrs Libby Mather, Miss Sheila Griffiths (UK); Revd Semuzima Amos (Rw)

(9) Nairobi-Kajiado Region

Revd Don Brewin (UK) + (Nairobi, Kajiado, All Saints)
Miss Julia Grzonka; Miss Felicity Hunter (UK); Revd Etien Kabagambe (DRC)
+ Youth Team

Youth Team

Revd Don Brewin (UK) + Miss Agnes Badaru (leader), Miss Harriet Adania,
Miss Immaculate Mugisa, Miss Monica Wadiko
Mr Harry Erima, Mr Walter Ocimati (all from Uganda)

Appendix 2

The Nairobi Planning Committee

- (A) **Project Manager:**
Revd Canon Cyrus Manje
- (B) **“Smaller Committee”:**
Most Revd Benjamin Nzimbi, Archbishop
Rt Revd William Waqo, Provincial Secretary
Revd Dr McMillan Kiiro (FTT Interdenominational group)
Revd Canon Rosemary Mbogo
Revd Canon Cyrus Manje
Revd Canon Nick Ajuoga
Ven Canon Peter Machira, evangelist and Mission Coordinator for Diocese of Nairobi
- (C) **Also in attendance:**
Ven James Mwaura, Archdeacon
Revd Mrs Jane Karanja
Revd Mrs Grace Itega, PA to the Provost
Mr Sospeter Mbogo
Revd Joyce Kariuki, Director of “Oasis” Counselling Service
Revd Francis Mwangi
- (D) **Secretariat:**
- (a) The Committee suggested that a Secretary should be appointed to handle all aspects of liaison.
 - (b) Revd Canon Cyrus Manje was appointed as liaison
 - (c) The Archbishop agreed to provide secretarial time from his office, for photocopying, post etc

Appendix 3

Contents of the Teaching Manual “Repent and Return to your First Love”

This Manual was drawn together specifically for this mission.
Some of the sections appear in other SOMA Teaching Manuals.
Full details of these manuals can be found on the SOMA UK website: www.somauk.org

	Page
Section A Background	
(1) Introduction	4
(2) Renewal for the Community	5
(3) A New Testament Case Study	8
(4) The Community Questionnaire	11
Section B Foundations	
(1) Father of the family	15
(2) What Jesus has done for us	19
(3) What, or who, is the Holy Spirit	22
(4) The fullness of the Holy Spirit	25
(5) The Gifts of the Holy Spirit	27
(6) There is a peace ...	30
Section C Discipleship	
(1) Meeting with God	33
(2) Holiness	38
(3) Family Life	40
(4) Stewards of God’s creation	47
(5) Reaching others for Christ	49
Section D Building for the Future	
(1) Living in Exile	52
(2) New battles ahead	56
(3) Standing in the gap	60
(4) The call to leadership	64
Section E Living as a Prophetic Community	
(1) Living a pilgrim lifestyle	69
(2) What is God saying about our community?	72
(3) Engaging with the world	75
(4) Living as a Prophetic Community	78
Appendices	
(1) A Gift Discovery Exercise	79
(2) “Journey of Hope” – an introduction	95

Appendix 4

Outlines of Bible Expositions on the Church in Ephesus

Philip Le Feuvre

Study 1

Revelation 2: 5 - Remember, Repent, Return

- (A) Background to Paul's Ministry in Ephesus (Acts 16:6; 18:19-28)
 - Seek the Spirit - or all your cleverness avails nothing.

- (B) Re-Arrival of Paul in Ephesus.
 - Powerless Disciples (Acts 18: 1-3)
 - Repentance AND Faith in Jesus (Acts 18: 4,5)
 - Outbreak of Life (Acts 18: 6,7).

- (C) Paul's Proclamation of the Kingdom of God.
 - Paul's Methods (Acts 18: 8,9)
 - Outbreak of Life (Acts 18: 10-12).

- (D) The Holy Spirit working through the Word;
 - The Word empowered by the Holy Spirit.

Study 2

The Importance of Knowing the Context of Our Ministry

- (A) The Centrality of Jesus in that Context (Acts 19: 13).

- (B) Praying in the Recognition of Jesus in that Context.
 - The Spirit of wisdom and revelation TO KNOW HIM (Eph 1: 17)
 - Light, the radiance of Jesus (Eph 1: 18)
 - The power of the Father (Eph 1: 19,20)
 - The reality of a Trinitarian ministry.

- (C) The Transformation of the Context.
 - Remember - but this time the sin, the evil of the context (Acts 19: 17,18)
 - Repent (Acts 19: 18)
 - Do (Acts 19: 18,19).

- (D) An Outbreak of Life (Acts 19: 20).

Study 3

Leadership in the Local Church

- (A) Four Concepts of Leadership:
 - Elders (Acts 20: 17)
 - Teachers/Preachers (Acts 20: 20,21,24,25,27)
 - Overseers (Acts 20: 28)
 - Shepherds (Acts 20: 28)
 - All are ministries of service, rather than authority.

- (B) Paul's Model of Leadership (Acts 20: 18-27).

- (C) Paul's Commendation of the Ephesian Elders (Acts 20: 28-32).

- (D) A Word about Money (Acts 20: 33-35).

Appendix 5

SOMA's Calling Statement

SOMA is a mission agency called by God to serve the Anglican Communion and the worldwide Church:

- by building up and equipping the Body of Jesus Christ;
- through the renewing power of the Holy Spirit;
- for the transformation of individuals, churches and communities;
- principally through short-term, cross-cultural mission.

“RENEWAL FOR LIFE”

SOMA's teaching on renewal draws together different aspects – individual, congregational, and in communities (and, indeed, in the creation as a whole) – with the intention of reflecting a growing understanding of the work of the Holy Spirit in these three areas.

The title “**Renewal for Life**” speaks of renewal in the Holy Spirit, not just as something experienced by charismatic Christians, but a normative relationship with the Lord which:

- defines our lifestyle as pilgrims in this challenging period in world history
- takes seriously our relationship with God – Father, Son and Holy Spirit
- seeks to be like Jesus, and to continue the ministry of Jesus in today's world
- allows the Holy Spirit to fill and overflow our lives, empowering us for service
- enables us to begin to live with others in a manner the world longs to see
- releases congregations to live as the Body of Christ in today's world
- challenges us to work for the transformation of our communities
- opens us to “respond in a different spirit” to injustice and exploitation
- urges us to pray and work for the restoration of the created order into God's pattern