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1. PREFACE

It is the wish and appeal of His Holiness Pope Francis that the celebration of Mission Sunday in October next year 2019 will mark the hundredth anniversary of the promulgation of the Apostolic Letter *Maximum Illud*, with which Pope Benedict XV sought to give new impetus to the missionary task of proclaiming the Gospel.

This task is a response to Jesus’ perennial command to “go into the whole world and proclaim the Gospel to every creature” (Mk 16:15). Obeying this mandate of the Lord is not an option for the Church, it is her “essential task,” for the Church is “missionary by nature.” Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity; she exists in order to evangelize.

In the light of this, the Commission for Missions within the KCCB today is launching **THE YEAR OF MISSIONS 2018-2019**, whose theme is **BAPTISED AND SENT: THE CHURCH ON A MISSION**; It will be a full year of missionary animation and commitment with the aim of fostering an increased awareness of our mission vocation, and taking up again with renewed fervour the missionary transformation of the Church’s life and pastoral activity in the Catholic Church in our Country.

In fact, the theme for this year’s Mission Sunday, proposed by Pope Francis, is: **TOGETHER WITH THE YOUNG, LET US BRING THE GOSPEL TO ALL.**

In his message for the World Mission Sunday 2018, which is to held on October 21st this year, the Holy Father stresses that each person has a mission in life i.e. to proclaim the Risen Lord, to transmit the faith to the ends of the earth and to bear witness in love. This is an invitation to all of us: clergy, religious men and women and the laity, especially the youth.

Let all of us undertake a “*renewed missionary commitment*”, in the conviction that missionary activity renews the Church, revitalizes faith and Christian identity, and offers fresh enthusiasm and new incentive. **Faith is strengthened when it is given to others!**

Here, I would like to encourage you, my dear priests and all consecrated persons to live the missionary commitment of our vocation. We should lead by example our readiness to proclaim the joy of the Gospel wherever we are asked to serve, with faithfulness, dedication and joy in our ministry.

Gathered together as a people of God, an ecclesial body dedicated to the Virgin Mary, Mother of God, let us ask her intercession, she who herself was a missionary, carrying Jesus in her womb wherever she went, being close to him while still at home in Nazareth and following him closely in his public life up to the end under the cross. May she give us the strength and the courage we need, and enable us to take to heart the proclamation of the Gospel and to help our communities grow in missionary and evangelizing zeal.

Mary, Mother of God and Mother of the Church, pray for us.

+BISHOP JOSEPH ALESSANDRO

BISHOP OF GARISSA AND CHAIRMAN COMMISSION OF MISSIONS

KENYA CONFERENCE OF CATHOLIC BISHOPS.

2. LETTER OF THE HOLY FATHER FRANCIS FOR THE CENTENARY OF THE PROMULGATION OF THE APOSTOLIC LETTER “MAXIMUM ILLUD” ON THE ACTIVITY OF MISSIONARIES IN THE WORLD

To my Venerable Brother

Cardinal Fernando Filoni

Prefect of the Congregation for the Evangelization of Peoples

On 30 November 2019, we will celebrate the hundredth anniversary of the promulgation of the Apostolic Letter *Maximum Illud*, with which Pope Benedict XV sought to give new impetus to the missionary task of proclaiming the Gospel. In 1919, in the wake of a tragic global conflict that he himself called a “useless slaughter,”^[1] the Pope recognized the need for a more evangelical approach to missionary work in the world, so that it would be purified of any colonial overtones and kept far away from the nationalistic and expansionistic aims that had proved so disastrous. “The Church of God is universal; she is not alien to any people,”^[2] he wrote, firmly calling for the rejection of any form of particular interest, inasmuch as the proclamation and the love of the Lord Jesus, spread by holiness of one’s life and good works, are the sole purpose of missionary activity. Benedict XV thus laid special emphasis on the *missio ad gentes*, employing the concepts and language of the time, in an effort to revive, particularly among the clergy, a sense of duty towards the missions.

That duty is a response to Jesus’ perennial command to “go into the whole world and proclaim the Gospel to every creature” (*Mk* 16:15). Obeying this mandate of the Lord is not an option for the Church: in the words of the Second Vatican Council, it is her “essential

task,” [3] for the Church is “missionary by nature.”[4] “Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity; she exists in order to evangelize.”[5] The Council went on to say that, if the Church is to remain faithful to herself and to preach Jesus crucified and risen for all, the living and merciful Saviour, then “prompted by the Holy Spirit, she must walk the same path Christ walked: a path of poverty and obedience, of service and self-sacrifice.”[6] In this way, she will effectively proclaim the Lord, “model of that redeemed humanity, imbued with brotherly love, sincerity and a peaceful spirit, to which all aspire.”[7]

What Pope Benedict XV so greatly desired almost a century ago, and the Council reiterated some fifty years ago, remains timely. Even now, as in the past, “the Church, sent by Christ to reveal and to communicate the love of God to all men and nations, is aware that there still remains an enormous missionary task for her to accomplish.”[8] In this regard, Saint John Paul II noted that “the mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion,” and indeed, “an overall view of the human race shows that this mission is still only beginning and that we must commit ourselves wholeheartedly to its service.”[9] As a result, in words that I would now draw once more to everyone’s attention, Saint John Paul exhorted the Church to undertake a “*renewed missionary commitment*”, in the conviction that missionary activity “renews the Church, revitalizes faith and Christian identity, and offers fresh enthusiasm and new incentive. *Faith is strengthened when it is given to others!* It is in commitment to the Church’s universal mission that the new evangelization of Christian peoples will find inspiration and support.”[10]

In my Apostolic Exhortation *Evangelii Gaudium*, drawing from the proceedings of the Thirteenth Ordinary General Assembly of the Synod of Bishops, which met to reflect on the *new evangelization for the transmission of the Christian faith*, I once more set this urgent summons before the whole Church. There I wrote, “John Paul II asked us to recognize that ‘there must be no lessening of the impetus to preach the Gospel’ to those who are far from Christ, ‘because this is the *first task* of the Church.’ Indeed, ‘today missionary activity still represents the *greatest challenge* for the Church’ and ‘the missionary task must remain foremost.’ What would happen if we were to take these words seriously? We would realize that missionary outreach is *paradigmatic for all the Church’s activity*.”[11]

I am convinced that this challenge remains as urgent as ever. “[It] has a programmatic significance and important consequences. I hope that all communities will devote the necessary effort to advancing along the path of a pastoral and missionary conversion that cannot leave things as they presently are. ‘Mere administration’ can no longer be enough. Throughout the world, let us be ‘permanently in a state of mission.’”[12] Let us not fear to undertake, with trust in God and great courage, “a missionary option capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to *go forth* and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself. As John Paul II told the Bishops of Oceania, ‘All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion.’[13]

The Apostolic Letter *Maximum Illud* called for transcending national boundaries and bearing witness, with prophetic spirit and evangelical boldness, to God's saving will through the Church's universal mission. May the approaching centenary of that Letter serve as an incentive to combat the recurring temptation lurking beneath every form of ecclesial introversion, self-referential retreat into comfort zones, pastoral pessimism and sterile nostalgia for the past. Instead, may we be open to the joyful newness of the Gospel. In these, our troubled times, rent by the tragedies of war and menaced by the baneful tendency to accentuate differences and to incite conflict, may the Good News that in Jesus forgiveness triumphs over sin, life defeats death and love conquers fear, be proclaimed to the world with renewed fervour, and instil trust and hope in everyone.

In the light of this, accepting the proposal of the Congregation for the Evangelization of Peoples, I hereby call for an Extraordinary Missionary Month to be celebrated in October 2019, with the aim of fostering an increased awareness of the *missio ad gentes* and taking up again with renewed fervour the missionary transformation of the Church's life and pastoral activity. The Missionary Month of October 2018 can serve as a good preparation for this celebration by enabling all the faithful to take to heart the proclamation of the Gospel and to help their communities grow in missionary and evangelizing zeal. May the love for the Church's mission, which is "a passion for Jesus and a passion for his people," [14] grow ever stronger!

I entrust you, venerable Brother, the Congregation which you head, and the Pontifical Missionary Societies with the work of preparing for this event, especially by raising awareness among the particular Churches, the Institutes of Consecrated Life and Societies of Apostolic Life, and among associations, movements, communities and other ecclesial bodies.

May the Extraordinary Missionary Month prove an intense and fruitful occasion of grace, and promote initiatives and above all prayer, the soul of all missionary activity. May it likewise advance the preaching of the Gospel, biblical and theological reflection on the Church's mission, works of Christian charity, and practical works of cooperation and solidarity between Churches, so that missionary zeal may revive and never be wanting among us.[15]

From the Vatican, 22 October 2017

*XXIX Sunday of Ordinary Time
Memorial of Saint John Paul II
World Mission Sunday*

Francis

3. THE CATHOLIC CHURCH AND MISSIONS

What is Christianity all about? Is it a Philosophy of life? Or it is a set of teachings to memorise? Or rules to live by? These are the questions non-Christians ask each day and make the weak Christians to change their faith because they lack appropriate answers to the questions. But is it true that Christianity is a Philosophy, or a set of teachings and prayers formulated to be memorised and recited at particular moments? No, that is not the Christian faith neither is it the Catholic Belief. The Catholic Belief is not an ideology but a true reality

existing in human history explaining about a Person Jesus Christ who is God the Son, who is consubstantial with the Father and was born of the Virgin Mary, for us men he became man and dwelt among us. He was sent by God to Share our humanity and defend the little ones. Jesus of Nazareth did not fear the powerful but willed to save all humanity from the bondage of sin. He suffered for love of us and our suffering has a meaning because he trusted in God His Father. This Jesus Christ is the refugee of those who doubt, because he has died for us. We hope in Him because he has risen from the dead. We praise the Father always and sing alleluia. As Christians, we believe and proclaim that Jesus is the Christ. (The Catholic Creed)

Secondly, Christianity is about a people of God formed by His own Grace and Power here on the earth. God created the World for the sake of communion with his Divine life, a communion brought about by the convocation or assembly of people in Jesus Christ and lastly, it is a way of life that finds total fulfilment in the heavenly glory which is the goal and aim for all Christians.

God began to gather his people together from the time of the promises, to bring the fallen human race back to friendship lost through an act of disobedience. The calling of Abraham set the pace for the promises where God would be the Father of the great nation (see Genesis 12:2; 15:5-6). With Abraham, God enters into a covenant relationship called the Old Covenant which was later on replaced by a New Covenant as Jeremiah 31: 31-34 explains “Look, the days are coming, Yahweh declares, when I shall make a new Covenant with the house of Israel...” The Old Covenant was a preparation for the New Covenant that will bring God’s work to completion and Fulfilment. This came through Jesus Christ. Through his death and resurrection, the life of a new people began as a people of the New Covenant. This new people are the ones known as Christians who form the Church. These are people who have experienced the outpouring of the Holy Spirit through the Sacrament of Baptism. By the Sacrament they have been entrenched into the life of Jesus Christ fully and now they are the Children of God able to call God Abba, Father (Gal 4:6). Through the Sacrament of Baptism, we become members of the Church, the mystical body of Jesus Christ. He is the head we are the body; He is the Groom the Church is the Bride; He is the vine and we are the leaves because he is ever present to us in the Sacraments of the Church. Vatican Council II document Lumen Gentium, Number I says, “The Church, in Christ, is like a sacrament—a sign and

instrument, that is, of communion with God and unity among men.” A Sacrament is defined as the outward sign of the salvation that Jesus Christ has given to the Church. Sacraments are pledges of proofs that Jesus Christ actually exists in and with the Church. So baptism establishes us as members of the Church of Christ at the beginning of our life as Christians.

As a Church formed by the outpouring of the Holy Spirit, God defends it through moments of trial and tribulations as Matthew 28:20 says, “...and teach them to observe all the commands I gave you; and look, I am with you always; yes, till the end of time.” With this assurance from Jesus Christ the Church has been called to a Mission of proclamation and evangelizing the world without fear but with courage knowing very well that He is watching over us and guiding the Church to its final destination. Jesus Loves the Church thus will never abandon it, which is why he sheds his blood on the cross so that she (Church) may be purified and strengthened to go to the ends of the world to continue with His mission of salvation. This he continues through his people the Baptised, that is the Clergy, Consecrated men and women religious and the laity; though weak and sinful, in them they carry on the Message of salvation, which is the divine mission. All of us who have been baptised we are called for a Mission, we are a Mission in life and by the fact of being the Church, the Church is essentially Missionary in Nature seeking to reach out to those who have not heard the Word of God and evangelize them. As Christians we are a people of Hope, evil and sin will challenge us but let this be an incentive to greater love for Jesus Christ informed by the Logic of the cross where we learn the value of self sacrifice, love and service to humanity and need to tell the other about the love of Christ in our life.

4. MISSIONARY ACTIVITY AND PLAN

The salvation plan of God is carried forward through the Church by sending of the members to the ends of the earth. Now what was preached by Jesus and fulfilled in the Resurrection must be proclaimed and spread to the ends of the earth (see Acts 1:8) starting from Jerusalem. On the day of Pentecost, through the preaching of Peter, the Church opened its doors to the people and many were baptised into the faith that speaks every language and converses in charity to all. The baptised have been called to the Lord and are now being sent out to preach, (cfr Mk 3:13). Hence the Church has an obligation to proclaim the faith and salvation which comes from Christ.

From the Commissioning in Matthew 28: 16-20 it was evident that it is not the apostles who will gather the Church, but Jesus Christ himself will do that; the apostles were just mere instruments for the Mission. To explain this further is the sign which Jesus uses of the Net, when he asks Peter to throw the net in the water after a whole night of zero work and then within a few minutes with Jesus Command they are able to catch a full load of fish, (see Luke 5:1-6). This means that, we, the baptised Christians, shall spread the kingdom not by our own effort, strength and strategies or energies but by the power of Jesus working through us and in our spoken words.

Christ gathers His Church assuring us that he will always be with us till the end of time through the works of the Holy Spirit who animates the Mission in the world. With the effort and work of the apostles the Church was able to linger on in one accord praying for the fulfilment of the promise as it awaits the Second Coming of our Lord Jesus Christ. The numbers have grown exponentially from the day of Pentecost and it is continuing to grow by the day because the baptised Christians go about communicating to the others the good news of Jesus Christ wherever they go and wherever they are. In addition, the Christians have taken up a missionary approach to communicate their faith through their way of life or lifestyle which endears to the other and lastly, the baptised Christians have embraced and integrated well the converts and new Christians into the family and have educated them into the ways of the Gospel.

These factors have contributed to the spread of the Christian faith because they endear and intrigue the non Christians, attracting them to this new life of hope and joy. This is clear with the early missions in Africa causing the faith to grow rapidly within a short time. The Missionaries were able to evangelize because of learning the language and culture of the people. They were able to translate the Bible into the local dialects and teach the people in their tongue. They were able to learn the cultures and the philosophy of the people enabling them to answer the questions of the people and dialogue with the people to realise that the animistic and superstitious beliefs were unsatisfactory. The satisfactory answer is in embracing Jesus Christ. Thus, through the efforts of the early missionaries in Africa and Kenya in particular we are able to see that the Catholic Faith is a religion of Mission to all and by all the baptised. This is God's Mission and we are active participants in it, thus we should

witness to our families, friends, workers, neighbours and all the rest just as the first Christians in Africa did. The missionaries were sent to proclaim the Gospel and show us the way to salvation. They brought the religion, they evangelized, and they took care of our soul, mind and body by establishing schools, hospitals and Churches. They preached the Gospel of salvation and converted many people to Christ.

God is sending us today to be missionaries to our world, he is beckoning us in the recesses of our hearts to shed off the comfortable mentality and embrace the Gospel and leave for the mission. We are being urged to reach out to the areas where the Gospel has not been entrenched as a way of life, to go there and make them disciples of Jesus.

Following the stories of the early missionaries in our locality, we realise that they had to go through a lot of difficulties. There were no roads by then, difficulty in language and cultural, misunderstandings between the missionaries and the elders or the leaders, diseases that killed most of them, tough conditions among others but for the Love of Christ and for the sake of the Gospel, they never despaired nor did they give up; they were constantly encouraged to soldier on. The difficulties were their reason to remain strong and fervent to preach the Gospel.

Through these hardships and pains they were able to establish the Church in Africa and strengthen as well as deepen the faith to an extent that some were able to die as martyrs of Uganda. As Pope Francis is quoted by the Catholic News Agency news of 30th June, 2014 having said, “the church grows thanks to the blood of martyrs, and the beauty of martyrdom is; it begins with witness and ends with blood.” Jesus, on the other hand stressed this point by noting that, “Unless a grain of wheat falls to the ground and dies, it remains just a grain but if it dies, it produces much fruit.” (Jn 12:24)

The early Missionaries are our martyrs who overcame many obstacles, challenges, pain and tribulations for the sake of Jesus Christ. On their foundation we have the Church in Kenya today. Their sacrifices, dedication and commitment has yielded the fruit we call the Church in Kenya. They proclaimed by their own life and evangelized by their own lifestyle that endeared our people to be baptized and sent on a mission. A corollary is in Matthew 24:35 that, mundane things pass away but one thing remains constant Jesus Christ. The tragedy in

Life is losing focus of Jesus Christ. And so we are encouraged to be both exemplary and virtuous individuals always sensitive to the needs of the poor, suffering and hopeless cases.

Our task now is to hand over this story to the next generation, the memory of these brothers and sisters in the Lord must remain alive to grow and germinate into a profound Christian alliance that is courageous and renewed by Jesus Christ. As the Martyrs of the Church help us understand the great value of testimony and witness, let us donate ourselves today to be the martyrs of our time by giving our life to the faith we received.

This story is what is fading from the Church today; the heroes and heroines of the faith are no longer celebrated. The call to witness and the conviction that Jesus Christ is the saviour of the world is no longer visible. In any case, there are more martyrs in the Church today than there were in the early times yet their story goes unnoticed, they remain anonymous and their acts remain insignificant yet they touch the hearts and life of many people. They are our relatives or friends whom we know and they lived their life striving to thrive in faith and defended their faith courageously.

5. BRAVE HEARTED CHRISTIANS OF TODAY

History indicates that there will always be people of courage who will witness, teach and point humanity to the way of truth. The world of today has been poisoned by ideologies and philosophies that are fighting the truth, confusing humanity. Amidst the crossroads of confusion, decay and desolation stands a few baptised Christians who courageously direct the world by their example in the belief to the truth; Jesus Christ who said He is the Way, the Truth and Life. He who follows him will have eternal life. Guided by the promise of eternal life they strive to become the standard of life amidst the ever flowing life of illusion, deception and appearances.

The world today has become numb to the realities of good and evil to an extent that we tolerate evil as long as it's done in the light of respectability. This is a cultural darkness and a valley of death that dims the human spirit of its core values of integrity and honesty. In its place vices such as corruption, impunity, deceit, pride, vain glory, sloth and acedia have cropped in. This has created an underlying restlessness in the society, caused by a deep seated

hunger, an unquenchable thirst for the truth and above all Love which is the essence of our being.

Vices do not enhance love but hatred; vice cannot satisfy the human longing only Love of God and Neighbour can heal the wounds stemmed in humanity by the rejection of truth and goodness. Only love can attract and send people from their fallen state to grow in faith. Only love can infect the non believer to question the meaning and purpose of life. This love cannot be shared by words only but through a personal witness of our love for God and neighbour. Until we embrace the art to love unconditionally and place the poor, infirm and needy in the centre of our mission we are bound to fail.

Jesus touched the hearts of many by his closeness to the weak, the sick, the hungry, the ostracized and the indigent of the society. He broke the ranks and showed that even the sinner is the son and daughter of Abraham. He united himself with the fallen race except he was sinless. He came to bandage the wounded. Our duty as the missionaries of today is to reach out to the weak and infirm. As Mother Teresa of Calcutta did in India so are we to do in our locality. To shake off the mentality of everything is fine and do something, be sensitive to the needs of the other.

The talk today is that the Church is boring; people are becoming more and more disinterested in the life of the Church as they see that the Church is not relevant to them this day and time, the teachings and doctrines are unintelligible to the world of today. People are losing interest in the Church. Many who were raised up as staunch Catholics have recanted their faith and have no business with the Church. Some have become anti-Church and great critiques if not hostile to the Church. Some have become abusive and attack the church both physically and emotionally. The name of the Church has been tainted and darkened by sin and scandals, division and factions, hatred and slander by her children who she brought into this world by baptism.

Why this attitude? Probably it is because as a Church we have lost our bearing and embraced the culture of appearance, illusions and deceptions. People have become doubtful, wary and sceptical of the truth being proclaimed by the Church. The social and electronic media have tainted the image of the Church by splashing the issues surrounding the Church and trying to give a picture that indeed the Church is not holy neither are its ministers and the Christians at

large. The image portrayed is of hypocrites in the Church. Hence people are confused and tired, they are overwhelmed by ideas and information, and they are overloaded with social, political and economic struggles that puncture their spirit. People today are literary surviving rather than thriving, thus they are a tired culture yearning for help. Amidst the struggles, fatigue and hopelessness, there is a signal to all the baptized Christians to renew their commitment to God that they made on the day of baptism and courageously stand out to be counted as true witness of the Gospel values. Mahatma Gandhi was at one time being interviewed and was asked why he had not become a Christian yet he acts like one and in his answer he is reported to have said that if he had met one (Christian) he would have become one but he has not yet met one who is Christ like.

Mahatma's statement is food for thought for all the baptised Christians, are people experiencing Christ through us or we are pushing them away from Christ? This is the question lingering in the mind of the church today. Many Christians hear the word but are weak in practicing the Gospel values. We tend to separate faith and reason, living a divided life.

Jesus is seen as irrelevant today because he proposes a life of discipline, yet we-as Christians- are an undisciplined lot, an unfaithful generation, a brood of hypocrites. Our indiscipline comes in the form of searching for freedom to do whatever we wish to do. This is not freedom; a proper understanding of freedom is building up one's character in order to possess what is good, true, noble and right. Therefore, we cannot talk of freedom without discipline and fidelity to our promises because character is built over time while self possession is a privilege for those who build it and defend it through living a disciplined life.

A good Christian lives by a discipline of character in prayer, worship and acts of mercy. A disciplined person dedicates his/her energies for a greater good through sacrifice and self-giving without reservation. This is the difficult part for the modern person to be altruistic rather than individualistic. We are so individualistic that we are prone to self-centred trends imbued with pride, selfishness and greed. A true witness of Jesus Christ knows that we all run to Him because He has the Words of eternal life. Once we understand this as St. Peter did, we become free to donate our time and energy for service to humanity, now called mission without counting the costs. To serve comes with a cost, to leave the comfortable and embrace the uncomfortable, move from the known environs and go to the unknown environs, leave

family, friends and others and go to make a new family and friends in the mission lands. This in itself entails a serious discipline of the self and total obedience to the Master who acts in the person of our Bishops and Superiors who send us to accomplish the mission.

This has been achieved by the saints and martyrs in the church who give us the great examples of disciplined and obedient life. They redirect our thoughts to the struggles, pressures, hardships and other difficulties they had to endure to overcome;

For us today, imbued by faith and hope in the heavenly glory, we saunter into the modern life with fortitude and humility to preach to the wounded world the healing Gospel of Christ. To proclaim to the spiritually impoverished people of this age and time that their unanswered questions can be solved hunger by the Gospel values. That it is possible to overcome all the hardships through Jesus Christ. It is this disciplined life of prayer and authentic witness that drags and pulls the stubborn hearts from their quarters to embrace Jesus Christ. We are now urged to live a disciplined life bearing witness to the risen Lord and saviour in our personal experiences.

6. MISSION IN THE SOCIO-CULTURAL MILIEU

The socio-cultural settings of the past and present has dramatically changed, yet happiness and the mission of the church remains stable because of its unity and in divisiveness. It has one purpose which is to bring all people under one fold in Jesus Christ the saviour. That is God is the originator of the Mission and He sent His Son to redeem humanity from the bondage of sin. In the process the Son, called to himself the followers who are his apostles and disciples and commanded them to reach out to the ends of the earth. This command is being faithfully followed to date by the apostles who are the Bishops and their collaborators the priests as well as other pastoral agents like the Sisters and Brothers together with the lay people.

However, there are differences in the tasks and activities in the Mission, although the mission is one. There is a variety in the tasks and activities that creates a unity in diversity bringing into the fore the dimensions of the mission work by all groups in the Church.

The environment in which the Gospel has to be proclaimed is fluid and fluctuates according to the developments in technology and science, so is the human understanding of nature and the environment. The Kenyan environment has transformed from a rural setting to urban settings influenced by the trends, fashion and lifestyles in the cities of New York, London, Paris and others.

This has led to migrations, urbanisation, refugee problems, de-Christianization of the populace, proliferation of messianic sects and religious cults, as well as evangelical and televangelicals that influence the people's faith and beliefs. These factors hinder the proclamation of the Gospel as the values are diluted and relativistic principles applied to diminish the discipline of faith. This has affected seriously the areas that were once staunch Christians, the areas of the Missions are becoming less Christian as they embrace the ideologies and principles of the prevailing lifestyle as the norm. The Gospel Values no longer influence the life of the people as it did some years ago. The Gospel Values does not spell the authentic life that was lived in the past. The Kenyan arena has become porous and permissive to wrong ideals. This can be seen in the policies enacted, ideas being pushed into the Kenyan Constitution, and the messages being relayed and advocated for in the social and electronic media.

This has caused certain uneasiness in the preaching and witness of the Gospel Values leading to change of tact and accommodation of some of these issues as acceptable and respectable in line with avoiding conflicts. The people and the nation are no longer listening to the voice of the Church's Magisterium at times mocking the Church Leaders and making satirical comedies of their pronouncements. Faith is no longer a source to be obeyed but a concept to be challenged and shut down. In fact, the role of the priest has been hijacked by the journalist, the politician, the economist and the psychological counsellor. The priest has been relegated to the fringes of the society.

This situation has made the mission field as well as the pastoral arena to be rough and delicate; the missionaries have to be careful because those who have been vocal have not seen the light of day. Some have been victimised while others have been exposed in bad light. This has made the proclaimer of the Gospel to tactfully avoid some topics of importance purposely. In other situations, the proclaimer of the Gospel has been swallowed by the politics of the

land, the social situations and the current affairs that their life and proclamation has shifted from that of prayer to a politician or social analyst. Jesus is used as a decoy for political, social or economical gain. As a result, people are not nourished spiritually but leave wondering if they attended a rally or a church function.

However, looking at the scenario of evangelization, three trends can help us to animate mission in this form of environment.

First, let us address the gaps in society and fill it with the Word of God through our proclamation, witness and faith. We need to evangelize the new culture in the Kenyan Society by learning the trends and lifestyles. We need to be privy to the changes and observant to the new cultures cropping into the society and be the first to raise the red flag. Thus, incarnate the faith into the culture of the people to define the lifestyle of the people.

Secondly, in areas where the faith has been incarnated and the ecclesial groups and bodies are functioning and vibrant, we need to bear authentic witness that will challenge the people to find meaning in the Gospel values than in the prevailing philosophies. This can be done through an intensive pastoral care programme by the pastoral agents that is based outreach model of family visitation, school apostolate, children programmes, marriage seminars and workshops, a strong catechetical programme in the parishes with the involvement of the Priests to deepen the Faith, a pastoral programme that is geared towards giving the people the sacraments of the Church and assisting those who are impeded from the sacrament because of one hindrance or the other to reach the altar of the Lord, above all, having a programme that is geared towards the sick, the old and aged members, prisoners and disadvantaged in the society. Think about the motor bike riders popularly known as the Bodaboda, the Matatu Drivers and conductors, the fishermen who go into the lakes and seas, miners in quarries and mine sites, the business groups that do not have time to attend the Church Functions, the guards and disciplined forces, the addicts and alcoholics as well as the commercial sex workers.

This implies that we should have pastoral programmes for those Christians who by fault of their own or not find it hard to come close to the sacraments especially Baptism, Holy Eucharist, anointing of the Sick, Matrimony and Reconciliation. This is the most vulnerable group that if left on their own they can easily sway and stray away from the faith feeling

dejected and rejected. This includes the widows, the single parents, those in polygamous marriage, those with children out of wedlock, those who have been catechised in adult age and cannot be baptised and those who have been in jail or bondage of sin and feel ashamed to come before the Lord because they feel unworthy. A pastoral programme developed along lines of outreach and commitment by the agents endears so well to these groups and others.

Lastly, there is an intermediate situation, in areas with Christian roots. These churches have given rise to younger churches that have come up with vigour and vibrancy while the older churches are wallowing in fatigue and complacency of the past. The new churches are becoming self reliant while the older churches remain dependent. This calls for a re-evangelization of these areas to affirm the fact that we are baptized for a mission which is deepening the faith in order to sustain mission. The missionary thrust should foster exchanges between the churches at the lateral level and direct these churches to the universal Church on a vertical level.

No church should feel a sense of independence to an extent of detaching themselves from the Mother Church or refusing to support the activities of the Mother Church. This means that a church or parish wishing to develop parish programmes and not supporting the diocesan programmes. All our activities are defined concretely in relation to our Mother Church.

7. CHALLENGES OF MISSION IN KENYA

The task of proclaiming the Gospel in the Kenyan context is tough and complicated. It stems from dwindling vocations, inadequate number of priests to reach all corners of the country, insensitivity of the goals of mission as well as imbalances in the distribution of the Clergy and consecrated religious men and women. There are more clergy and religious congregations in the city and towns in relation to the marginal areas. There is more concentration of churches in urban areas as compared to the rural areas. The urban churches seem to thrive well unlike the rural parishes. This imbalance has caused a need for mission to the marginalised lands through a call for Fidei Donum Priests-missionary priests who offer themselves to be allowed to go and serve in areas that have difficulty in vocations.

Some dioceses have been blessed with vocations while others are struggling with vocations. There are Catholic Faithful who yearn for the Sacraments but cannot get because the Priest is overwhelmed with work due to vast territory and scarcity of the priests to offer the services. The marginal land has other difficulties such as poor road network, harsh climatic conditions, radicalization of the youth, challenges of language and culture, and distances from the main church. These factors have influenced congregations and religious institutes to relocate from these areas we call hardship areas and go to bearable areas.

In other cases, the clamour for self sustenance and progression has made many of the Priests and religious to exit the marginal areas and go to school to study so as to be employed in income generating jobs. The trend is shifting from the study of church related subjects (Sacred Sciences) to study of the secular subjects with a view of being employed in the secular job market for an income. This has seen the withdrawal of most religious groups from the parish work and assignments. The parishes are being left to the priests and catechists as the religious take up secular jobs. This is a looming concern that needs to be addressed because the aspect of faith is being lost. We are having more of workers than pastoral agents. We are shifting our focus from the rudiments of our missionary work to feel with the poor and infirm. Remuneration and personal security has been advanced as reasons to close some religious houses in the rural areas as well as the vocations in such areas. What should be done?

It is time that we became sensitive to the needs of the Church in marginal lands in terms of human resource and material needs. We need to share and be compelled by the Gospel command to reach out to such areas as mission territories and become the missionaries to this lands. We should shun the idea of remuneration and look at the greater good for the sake of the Mission. This mission lands in our country should remind us of the poor Lazarus who wished to dine at the table with the Rich man but was unable. We should have a fundamental option for such dioceses in our country and support them spiritually, financially and materially with personnel to do the mission work.

This task is not ours; we are only instruments of Mission. The difficulties in these regions look insurmountable and impossible to overcome leading to discouragement and despair. However, there are Christians in such areas yearning for the Gospel. Let us remember,

Mission is not ours, it is Christ Mission, it is not our effort, and it is Christ's effort. This mission is not a human enterprise, but an enterprise of the Triune God. Our part is to participate in the work of salvation by being available for the mission and entrenching in ourselves the missionary spirit emboldened by the spirit of having a fundamental option for the poor, including the struggling parishes, the dioceses which are not richly endowed with resources of personnel, finances and material needs and the marginalised areas of our country

The call is we break away from the comfortable mentality and embrace the missionary spirituality of going to the ends of the earth like the early missionaries despite the challenges and problems of Mission. Let us offer ourselves to go for mission to these areas and work without counting the cost. Let us offer ourselves wholly to mission with an aim of proclaiming the Gospel in all times like Paul.

8. BAPTISED AND SENT: THE CHURCH IN KENYA ON THE MOVE

The witness of the Gospel has conversion as its aim, where conversion means a firm adherence to Christ through Faith. This is a gift from God and the work of the Holy Trinity that is God the Father, God the Son and God the Holy Spirit, where the Spirit opens up the hearts of people to believe in Jesus Christ and confess him.

Converting means, turning away from vice and embracing a life of virtue hence this cannot be a one-day event but a continuous process of purification entailing an acceptance of the process through a deep and radical decision to be a disciple of Jesus Christ.

Our fundamental duty as people who have been baptised in the faith is to call all people to conversion as John the Baptist did in his time. John's call was of repentance for the forgiveness of sins while Jesus call is of repentance and believing in the Gospel. (See Mk 1:4, Mk 1:14-15). The path of conversion begins with Baptism where one is intrinsically united with Christ into a new life. We die with Christ and rise with him in Baptism (see Rom 6:3-4; Col 2:12). The understanding in the Catechism of the Catholic Church is that Baptism is a bath that purifies, justifies and sanctifies. Hence, Baptism per se, is intrinsically rooted and connected to faith and a deep believe in Jesus Christ remotely indicating that conversion has taken place. Baptism therefore puts a spiritual mark or bond in each one of us to make as sharers and partakers of the Kingdom of God by becoming members of his family here on

earth. As members we have a task to do which is proclamation of the Gospel and witnessing to our faith which we received.

Faith on the other hand is strengthened when it is shared and given to others. A faith that is shared offers an opportunity for conversion and baptism, a faith that is shared gives a moment of awe-inspiring experience in the other person to emulate and try to live a similar life. A faith that is shared intrigues the mind and spirit of the other to practice a life of discipline and commitment to God and serve humanity with dedication and selflessness. So Baptism intrinsically alludes to conversion triggering the revitalization of faith which depicts vividly the Christians Identity and missionary commitment; thus, a path to holiness.

In our ordinary and daily endeavours, we need to be reminded always that, every man and woman is a mission, to be attracted and sent to the ends of the earth. This is a call to strive for holiness in order to attract others to a life of Jesus Christ. We remember the struggles of the saints and other heroes and heroines of faith. They struggled through the life of holiness and temptation but they conquered and now we celebrate them as our saints. We too can be the saints of today by making that radical decision to live a life filled with faith according to our baptismal promises. This is what we asked for that we be baptised in order to achieve eternal life.

The danger here is the proliferation of ideas that dampen the spirituality of mission. Such ideas as consumerism, hedonism and utilitarianism have dimmed people's conscience with a covetous heart leaving no room for the other person, it gives no room to reach out to the other, we are closed within the self and our focus aims at personal gains and maximum pleasure for the self. Selfish trends and greed with tendencies for laziness and minimalism take centre stage. The concern and sensitivity for the weak, infirm and disadvantaged fades away and they are no longer a concern in the society. God's voice is no longer heard, the quiet joy of his love is no longer felt and the desire to do the Good disappears and this is where we are as a nation, as a church. We no longer feel for the other, we have lost the fellow-feeling; rather we look for avenues to use the other for personal gain. Our service to humanity is not based on the Christ principle of self giving but on the principles of what will I gain from this enterprise. And so, we have entered a very dangerous phase in our life as Christians, as a result many Christians have become listless, resentful and angry. We are not fulfilled by the crafty acts of

mercy; we are not fulfilled by the gimmicks of faith we actually live a double standard that cries out to the whole world Hypocrite. This is not the life of the Spirit in Christ at its centre, therefore, as baptised Christians and faithful adherents to the faith where Christ is the centre of our mission we are called to renew and redirect our energies to a personal encounter with Jesus Christ.

The Lord does not disappoint those who take this risk; with Jesus we discover his open arms ready to receive us. We should not be afraid of Him, and how do we meet him?

We meet Jesus Christ vividly in the Sacraments of the Church; especially in the Holy Eucharist and Reconciliation or Penance, where he washes us from the bondage of sin. Thus the challenge here is to seek him, discover him and go out filled with zeal and passion to tell the other of what an experience you encountered.

The sacraments plunge us into the great stream of witness to become the book which the weak ones will read as a testimony and encouragement to convert and be baptised. This generates an encounter, a proclamation, witness and sharing in charity with all those who are close as well as far to the faith. The joy of the Gospel is enjoyed when we infect others with our love for Christ and humanity, when we infect them with the desire to become Christians and make them yearn to reach heaven through faith and good works, through mission here on earth. This is the infectiousness of the love of Christ and humanity in totality. It exemplifies a personal testimony and witness, stirring a life of compassion, kindness and love for the mission which is reflected in our lifestyle, this is the meaning of being a Christian. That means, my life, helped someone become a better version of himself or herself. My action enabled them move from vice to virtue; the other person was able to encounter Jesus in the Sacraments of the Church.

In our witness we strive to thrive, transforming our own lives and that of others as well as communities, nations and the world. We as baptised person are sent to be on the move to unveil the mystery of Jesus Christ to those who are yet to hear of the message, those who cross our paths yet they are burdened and tormented with life situations, those who live in a desperate, squalid life of meaninglessness and hopelessness, those who have despaired in life and feel a disconnect with this life. Those who find no place for peace in themselves, their environment or families yet yearn for peace and tranquillity. To them, we have a task to fulfil

their destiny by our self-giving and charity. In order to do this, Christ has to be the focus and centre of our mission in order not to despair or even give up.

This requires a life of discipline in prayer, firm adherence to the sacraments and self-sacrifice to fulfil our desired goals, and walk the path of salvation guided by the Holy Spirit. It is the Holy Spirit that renews, recreates and energizes the face of the earth. The Holy Spirit takes charge of the mission, ours is to surrender and abandon our illusions controlling our hearts to the Spirit of God to blow wherever it wills.

When we allow the Holy Spirit to take control of our words, thoughts and actions then renewal begins to take place. We experience a new growth in our life be it marriages, families, business enterprises, our schools, parishes, the Church and to the entire human fraternity. Let us remember one thing; the success of the early church was because they remained faithful to Jesus Christ under the inspiration of the Holy Spirit. Whatever failures they experienced came as a result of rejecting the guidance of the Holy Spirit. The same is true when we reject the truth and embrace the life of sin and debauchery we are bound to fail.

9. DO WE NEED TO CELEBRATE?

Amidst the confusion, divisions and resentments cropping into the Church is there anything to celebrate about? Yes, as a Church we should always be ready and willing to face our shortcomings with humility, courage and hope. It's when we admit our shortcomings and confess truly we have a problem that solutions are sought for.

When problems come our way, they are teaching points to realise that, amicable solution makes us better persons. When we handle situations well, we improve our image and grow in esteem and image raising our faith and hope in God. This is true of individuals, marriages that have been rocked by problems, families that have been tested by different situations ranging from sicknesses, to violence and deaths. From them we learn that problem solving is an art and a skill that requires the intervention of the Holy Spirit. As we solve as Catholics Faithful we celebrate.

The second question would be what occupies the place of prominence in our life? In Matthew 6:21 we are told that where your treasure is so there is your heart. In a youth's life and the people of this time, the place of prominence would be in pleasures such as music, videos

games, gadgets and pets that redefine love as something selfish and sensual. This becomes what we celebrate and cherish.

People possess gadgets that celebrate violence, depersonalize the human person and stifle the individual's ability to love and care. This removes the person from the path to God, leaving him at the mercy of the self and the self possession, knowing more about idols of music, idols of art, idols of politics, idols of the theatre, idols of palm reading, idols of sorcery and witchcraft, idols of money, idols of drugs and alcohol, idols of vanity.

These idols promise happiness but do not give it, finding ourselves living for that thing or that vision that is self destructive whirlwind. Pope Francis while giving his weekly catechesis on 1/8/2018 said, "When a person puts an object or a philosophy above God, it not only destroys happiness, it hinders the ability to experience love." Love is incompatible with idolatry and this is what is destroying the human person of today. Idols have become absolute and important effects to our life that others no longer matter. The temptation to turn idols into false gods' attacks all of us whether children or old, whether religious or lay, whether baptised or not. This takes the form of desiring to know the future instead of relying on prayer and trust in Divine Providence. It is until we recognise the idols in our life that we can celebrate life and begin the true and authentic journey of love.

This is the best time to celebrate our faith and love of God, because we are what we celebrate. When we celebrate idols we become idol worshippers who are selfish, greedy and inhumane; if we worship God, we become loving and humane. This is because we become what we celebrate.

The challenges facing us today are varied such as diminishing vocations, dwindling numbers of faithful Christians, runaway youths who have become intolerable and in disciplined, break ups in marriages and friendships, no personalised contacts with people, divisions, fighting and wars in the society, secularism and concepts of consumerism are but some of the many issues affecting our society today. These challenges make us think of what the Church should do, however, the real challenge is not to bring people to the Church but to bring the Church to the people.

This entails meeting the person in his/her point of need, brokenness and hurt and speak to him/her at that moment of life showing them the value of the Gospel in their life at that moment. This is what brings people to Church. At that moment we are able to convince them of the richness and beauty of the Gospel as an indispensable part of their lives to cure their hurt feelings and bandage their wounds. Thus the Church becomes the healer of wounds in people's lives. When this is understood, then we all find refuge in Jesus Christ the wounded healer. This is the call to all baptised Christians, to reach out to those suffering and feeling lost, those living in a life of idols and feeling lost and disconnected to the world. Let us make them feel loved and give them the dignity they deserve.

This engagement means showing them how the Gospel can transform their lives, liberate them from feeling torn apart and alienated from the world and showing them how God intends to make their lives better.

People know they are in pains, they know their brokenness, they know their emptiness, they know they have a spiritual hunger but prefer to let status quo prevail because they feel that the Church and the Sacraments are irrelevant and out dated. This probably could be a sign that we have failed to incarnate the teachings and life of Jesus Christ effectively into the current society. We have failed to show them how Jesus Christ, the Sacraments, the Gospel, the Eucharist and the entire Catholic Spirituality can ease their pain, their hurt, their cravings and make them whole again. The only way to achieve this is through a personal holiness like that of the saints. Let's strive to live a saintly life that will pull/drag people back to Jesus Christ who calls us to be Holy just like the Father is Holy.

Holiness come with what we celebrate, if we celebrate life we increase our chance of personal holiness if we do not we reduce the chances of personal holiness. As Catholics we have many ways of celebrating life because our faith rotates around the theme of celebration. All actions of the Church are a celebration be it Holy Mass, the other Sacraments, the seasons in the liturgical calendar, the solemnities and feast days in the Church they are all celebrations.

We also celebrate the truth, beauty and goodness by seeking and honouring them in our life. Hence our spirit is predominantly that of a celebration. Therefore, the best way to defend and stand firm in faith is by celebrating it altogether, and make it the foundation of our life be it in politics, economics, finances, social and cultural spheres as well as professional life. This will

give us integrity and unity of life as St. Francis extols us to do, that is preach the Gospel always and when necessary use words.

The call therefore is to let our personal holiness and example speak for us as we celebrate life and faith in this moment when the faith is in crisis in Kenya. May our baptismal promises be rejuvenated and become vibrant once more through what we celebrate especially as we celebrate the year of missions. Let us be renewed and rejuvenated to go and proclaim Jesus Christ with reinvigorated energies and renewed spirit, through a renewed commitment and dedication to witness, personal holiness and mission.

10. PRACTICAL GUIDES TO MISSIONARY ANIMATION AND ACTIVITY

1. PROCLAMATION OF THE WORD OF GOD:

- a. Being prayerful and having prayer sessions as individuals and groups, and coming close, or regularly, to the Sacraments especially the Holy Eucharist and Penance or Reconciliation. Have a consistent prayer life especially in recitation of the prayers of the church as a community of believers or as clergy or religious in a house, and having a deeper devotion to our Mother Mary by reciting the rosary on a daily basis.
- b. Reading the Word of God regularly, using the lectio divina model, where we read, meditate, pray and contemplate on the word of God. The Christians need to be taught and guided into this model of deepening our insights of the Bible.
- c. Constant reading of Spiritual books and Church Documents to advance our knowledge of the Church's teachings and guidelines for our personal growth. In addition, develop a spiritual discipline on the spiritual exercises to be done to help increase my personal holiness.
- d. Attending to the Small Christian Community Meetings regularly and sharing the Word of God
- e. Preparing the Homilies well and integrating the homilies to the social milieu so that Jesus Christ can speak to the people in their needs.

- f. Developing a catechetical session that helps deepen the people's knowledge of what they believe in.

2. FAITH DEEPENING AND CONVERSION.

- a. Have catechesis programmes for the people and ecclesial groups
- b. Develop programmes of spiritual recollections, retreats, pilgrimages and spiritual directions to animate the souls of the people.
- c. Have frequent liturgical activities for the people to come closer to God in form of adoration and benediction, seminars and workshops on paraliturgical actions, have exchange programmes between parishes and dioceses to deepen and strengthen our faith. This can be done as ecclesial groups or as a parish group.
- d. Have talks and speakers to give inputs and insights to the Christians about the teachings of the Church, living our Sacramental life in fidelity to God's desirous command, 'to be perfect as the heavenly father is perfect.' Matthew 5:48
- e. Open avenues for the Christians to get to the Sacraments with care not to dilute the principles of the Church but with concern for the people's spiritual needs. Let the Christians be well prepared, that is be formed and informed on the efficacy of the Sacraments through remote preparation, proximate preparation and immediate preparation before they are enrolled and received into any Sacrament of the Church. This preparation is important to the deepening of the faith and the conversion process.
- f. Detach Sacraments from the monetary aspect that makes Christians feel that they are buying the sacraments or services from the Church. We can teach the people to own their obligations and live by them but if they attach their obligation to payments in order to receive the Sacraments then we may fall into the temptation of simony. This will reduce the sacred act of worship to a social enterprise that can be bought at a price. For example, the insistence on

paying tithes before baptism or in order to get mass at home. Paying of church dues for a deceased person and tagging a funeral mass to this payment.

- g. Let the Christian have access to the Sacraments of Baptism after a thorough preparation and due diligence being meted out to avoid any abuse or access to the Sacrament of Baptism when the person is not yet ready. Let the candidate show due competence in prayers, church teachings and doctrines and moral life situations and help the person internalize and integrate this teaching into his/her lifestyle.
- h. Catechism classes should be given an upper hand in the parish by all pastoral agents and the Bishop and Parish Priests should take as their responsibility to see to it that Catechism class is of priority in every parish in our dioceses. This is the passage through which conversion stems from and is effected when properly done.
- i. Let each parish develop a pastoral programme that encourages spiritual directions and counselling, spiritual talks about the Church and its saints and martyrs, a pastoral programme that cares for the sick, the old, the orphans, the children, the youth and the vulnerable. Let the pastoral agents prepare a programme that has visits to the sick, prisons, orphanages, children's home and the home for the aged, the sea farers and the migrants, the travellers and the nomads. In brief let our pastoral plan incorporate visitation to the needy.

3. MISSIONARY COOPERATION AND SOLIDARITY.

- a. Through a life lived in Faith to God and the Church we bear witness to Jesus Christ. This is our missionary commitment when we witness with our life a life lived in holiness. Remember faith comes alive when it is personalized because it means choosing the Lord Jesus Christ, it means consenting to the love of God. When faith is resolute and strong then we become courageous and strong to defend and uplift our Church.
- b. Faith is strengthened when it is given to others; this gives rise to a lively exchange of spiritual benefits and gifts. It calls upon all the baptised Christians

to share what they received which is a commitment to evangelization that has a core bearing to the life of the Church.

- c. This commitment will make us bearers of the Good News assisted by our virtue and personal holiness, to meet with other members of others local churches, ecclesial groups, or parishes and engage them in a conversation about our faith. This exchange leads to a new awareness of our missionary experience where we become partakers and carriers of the Gospel to other people. We become lay Missionaries but in the language of the Church we become the gifts of faith to the other person, a Fidei Donum.
- d. This missionary activity is a matter for all Christians, for all diocese and parishes, Church Institutions and associations to look outwards and bear witness to the less privileged Churches and diocese. Let those who have more vocations in priests share their priests with those who have few. Let families be open to share their children with the Church as pastoral agents to proclaim the Gospel to those who have not received the word. Let us be generous enough to offer ourselves to go to mission territories as priests, religious and consecrated members of the Church.
- e. The sending ad gentes of the church involves the collaboration of all believers, the participation of ecclesial communities and individual believers; that is diocesan priests and other clerics, religious and consecrated men and women, laity, voluntary associations and families, professional groups; we are all invited in the fulfilment of God's Divine Plan which is, "as the Father sent me so I have sent you." John 20:21. Let us present ourselves for the Mission and leave our comfort zones and accept to be sent to the uncomfortable zones of Kenya as gifts of faith and carriers of the Gospel. Let us go to the hinterland and spread the gospel.
- f. As agents of evangelizations, it should be noted also that they are to be supported and no agent of the Gospel should be impeded in carrying out this inter-exchange of ecclesial charity and missionary dynamism. They need to be

supported by our prayers as well as sacrifices in financial, material and emotional aid.

- g. Let the Churches that can give offer a helping hand of material resource to the young and newer churches. This is the Spirit of the Pontifical Mission Societies. The Societies aim at encouraging Christians and all lay faithful to participate in the apostolic life of the Church by offering prayers for the Missionaries and Missions and supporting them through donations and financial support so as to make their work lighter. The Pontifical Mission Societies relies on the Generosity of the Clergy, religious men and women as well as the Christians in order to help financially and materially those churches in Africa, Asia, Oceania and parts of Latin America to grow and spread the Gospel.
- h. Through time Kenya has been able to rise over time to raise, through the Societies, a sum of Ksh. 15 Million yet we receive from the Solidarity fund up to Ksh. 360 Million which is not commensurate to what we give. Pope John Paul II is quoted as having said that there is no one who is too poor that has nothing to offer and there is no one who is too rich not to receive.
- i. As a country we have received and we should thank God for the offers to us it is now our turn to give. We need to show an equal measure of generosity and increase our contributions to the Universal fund as well as to the diocesan fund. This moment should help us realise that we have an obligation to the Universal and local Church to help her animate and do the work of evangelization. As St. Theresa is quoted as having said that God has no body to use to evangelize apart from your body. It is my duty to give to the Church wholeheartedly for her to continue with the work of evangelization.

4. SACRAMENTAL AND LITURGICAL ACTIONS FOR ANIMATION

- a. Let there be a remote, proximate and immediate preparation for all liturgical activities and actions before receiving of Sacraments.

- b. In the course of the year, let the people be taught and animated in the importance of the Sacraments, the meaning and purpose with a deep emphasis on the efficacy of each Sacrament in the life and faith of the person and the Church.
- c. Let the priest develop catechetical programmes to educate the people on the Catechism of the Church reminding them of the obligations and responsibilities as Christians to pray and generously donate time energy and resources to the Church to nourish and nurture the Church to be able to assist the needy and the poor.
- d. Have regular sessions of counselling, spiritual direction, confessions and recollections to enable the Christians reflect on their own being and life and challenge them to develop a spirit of examination of conscience for personal holiness.
- e. Let every parish develop a programme of spiritual pilgrimage to a Holy Site to experience the joy of being a missionary and going to pray in a Holy Place. This could be in form of group visits to Holy Places or as a church.
- f. We encourage that in this year, each Church or parish makes a pilgrimage to its mother Church in the deanery or zones for the purpose of unity and solidarity with each other and share the joys of being catholic.

5. ANIMATION AND RAISING AWARENESS OF THE YEAR OF MISSION

- a. Use the year of mission to raise people's awareness on the importance to be missionaries of the Gospel to the ends of the earth.
- b. Create forums for discussions and formation of all cadres of people into the spirit of faith promotion and awareness of the importance of charity works
- c. Enliven the spirit of generosity and self-giving to mission work as priests and religious for the work through proper animation of the vocations and the support for priests and the religious.

- d. Bring out the imperative command to assist the Holy Father in his work of evangelization through the material and financial support offered to the Missions through the PMS Office. Let us be generous enough to donate towards works of PMS.

LET US CELEBRATE OUR FAITH THROUGH THE SACRAMENTS.

1. Encourage a full, conscious and active participation of the faithful in all liturgical celebrations.
2. May our celebrations of the Sacraments have a deep effect into our life and endear a desire to live according to the precepts of the sacraments.
3. May the celebrants of all Sacraments and liturgical actions bear in mind that we have all come to participate in the celebration and so keep the mood of the celebration taking to cognizant the directives and rubrics of the actions in order to lead the flock to God.
4. Inaugurate this celebration with a launch at diocese level, deanery levels and then parish levels to give it the due meaning it deserves.
5. Let there be documentation of the programmes of animation with parishes developing a written perspective of their history that should be kept jealously in the parish archives and the diocesan achieves. This history should then be channelled to the National Director's office for a compilation of a national biography of mission work.
6. Let us encourage each other to promote vocations to mission land and priests to be gifts of faith to assist the less fortunate dioceses without priests to celebrate the sacraments with joy because of their witness to them.
7. Let us always remember to support our local missionaries in their work through kind and generous donations in form of stipend, upkeep and local support through the Papal associations of the children, vocation Sunday and mission Sunday.

8. Let us rope in our children and the youth into the zeal of being missionaries by teaching them the values of sacrifice and generosity at all time; encouraging them to choose the gift of vocation to priesthood and religious life with joy and happiness.

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