

TANGAZA COLLEGE
CATHOLIC UNIVERSITY OF EASTERN AFRICA
Faculty of Arts and Social Sciences

GEORGE S. BUSIEKA, C.M.

**HOW CAN VIDEOS BE USED TO EVANGELIZE SMALL
CHRISTIAN COMMUNITIES IN KENYA**

A Preliminary Study in Nairobi

Moderator
Br. Tom Kearney, C.F.C.

A Long Essay Submitted in Partial Fulfillment of the Requirements for the
Bachelor of Arts in Religious Studies.

11TH NOVEMBER, 2003

NAIROBI, KENYA

Declaration

I hereby declare that this long essay is my original work achieved through my personal reading, scientific research method and critical reflection. It is submitted in partial fulfillment of the requirements for the Degree of Bachelor of Arts in Religious Studies. It has never been submitted to any other college or university for academic credit. All sources have been cited in full and acknowledged.

Signed CAWLANE

Name of Student LEODAR S. BUSIELA

Date 14 11. 2003

This long essay has been submitted for examination with my approval as the college supervisor.

Signed T. J. Kearney

Name of Supervisor BR Tom KEARNEY

Date 14-11-2003

Acknowledgement

First and foremost, I am grateful to God, my family, formators, teachers and all those people who have given me the inspiration to research on the videos. In particular, I would like also to render my appreciation to my formators, Fr. Tom O'Hern, Barry Moriarty and Gary Mueller for their encouraging and supportive contribution to my research. May God bless them.

Special thanks go to Tom Kearney who supervised me in putting the whole work together and correcting it. I am grateful for his moral support and encouragement, critical evaluation and analysis of my thesis. Am also grateful to Sr. Paola Moggi who helped me come up with a focused outline of my research. Nevertheless, much thanks to Nancy Githu of Loreto High School, David of Don Bosco and the Catholic Book Shop for enabling me carry out interviews at their respective institutions. Furthermore, I register my profound gratitude to Fr. Quinn and Sr. Lando of Ukweli Video Production for directing me and making available the material I needed for my research. Thanks again Sr. Lando for assisting to correct my paper.

Finally, I am grateful for all those people whose ideas I have quoted and incorporated in my thesis. My heartfelt gratitude to all the authors of the information I have used in my footnotes and bibliography. May God bless you abundantly.

CONTENTS

Title Page	i
Declaration	ii
Acknowledgment	iii
Table of Contents	vi
General Introduction	v-vi
Chapter One	
1.1. Evangelization in Africa today: Focus on Kenya.....	1
1.1. Introduction.....	1
1.2. Definition of Evangelization.....	1-3
1.3. The Agents of Evangelization.....	3-6
1.4. Brief History of Evangelization in Kenya.....	6-10
1.5. Present Challenges in Evangelization.....	10-15
Chapter Two	
2.0. Mass Media and Evangelization in Kenya.....	16
2.1. Introduction.....	16
2.1. Definition of Mass Media.....	16-17
2.2. Types of Media.....	17-19
2.3. The Church and Mass Media.....	19-21
2.4. Videos as a relevant tool for Evangelization in Kenya.....	21-23
Chapter Three	
3.0. The past and present use of Videos for Evangelization in Kenya... ..	24
3.1. Introduction.....	24
3.2. Ukweli Video Production Mission Statement.....	24-26
3.3. Experiences from field Evaluation.....	26-29
Chapter Four	
4.0. Pastoral Strategies for the future.....	30
4.1. Introduction.....	30
4.2. Pastoral Strategies for the future.....	30-34
Conclusion	35-36
Abbreviations	37
Bibliography	38-40.

General Introduction

The Church Fathers of Vatican Council II declares,

The Church lives her life in the midsts of the whole community of people. She must therefore maintain contacts and live in communication in order to keep a relationship with the whole human race. This is done both by giving information and by listening carefully to public opinion inside and outside the Church. Finally, by holding a continuous discussion with the contemporary world, she tries to help in solving the problems that people face at the present time (*Vat.II, Inter Mirifica*, no.114)

Again, “since the media are often the only channels of information that exists between the Church and the world, a failure to use them amounts to burying the talents given by God” (*Vat.II, Inter Mirifica*, no.123).

It is in this regard, that this essay focuses on how evangelization can still be made effective in this new culture of mass communication. To do so, I have divided my work into four chapters and its aims and objective are:

First, to show how evangelization is an ongoing process that cannot end, and that requires all our efforts and commitment to counteract its challenges.

Second, to show the Church’s determination in using professionalism in media for a completely different purpose: that is, to communicate the message of the Risen Lord in an effective and interesting manner.

Third, to show the role of videos and how they can be effective tools of evangelization in small Christian communities.

In chapter one, I have tried to bring out an understanding of evangelization with a focus on Kenya. This chapter also comprises of a brief history of the process

evangelization in Kenya, the agents involved as well as challenges for the mission of the Church in the twenty-first century.

The second chapter deals with the interaction between the Church and mass media. It starts with a definition of mass communication, then enumerates the types of media in use and the Church's challenge in using the media. Finally, the chapter reveals to us how videos can be a relevant tool for evangelization.

Chapter three focuses upon various organizations and institutions, which have used videos for evangelization. It starts with the mission statement from Ukweli Video Production, its aims and objectives, and enumerates various categories of videos. Furthermore, the chapter seeks to explain how and why various people use videos in their institutions and the limitations encountered in this process.

Chapter four, simply deals with pastoral strategies the researcher feels the Church can employ to make videos effective tools in the evangelization of small Christian communities. Our geographic location of interest is the city of Nairobi and its environs.

It is my hope that this research will open up and present some aspects of the role videos can play in ecclesial evangelization.

Chapter One

1.0. Evangelization in Africa Today: Focus on Kenya

1.1. Introduction

The Church is a community of believers in Christ who serve as God's communicator. Consequently, the Church has been called to be a visible sign of God's universal love through word and action. Evangelization in Kenya did not begin recently. Kenya has come a long way, and the role of the laity and the religious organizations (missionaries) is quite remarkable. For this reason, I will focus this chapter on the Church's evangelizing mission and the challenges encountered in this mission.

1.2. Definition of Evangelization

According to Bishop Sangu of Mbeya at the 1974 Synod of Bishops in Africa, the Church in Africa understands evangelization in the words of Jesus Christ to his apostles: "Go out to the whole world, proclaim the good news to all Nations"(Mk.16: 13). This is a mandate to all the people of God to proclaim the Gospel so as to awaken and nourish a living faith among the evangelized¹. In this regard I am referring to missionary evangelization, something the bishop calls "pastoral evangelization"².

Missionary evangelization is the first proclamation of the Gospel and related Christian doctrine to non-Christians. The teaching here is centered upon the person of Jesus Christ; to announce his death and resurrection so that the one who hears may believe and freely be converted, and may adhere to him³. "Pastoral evangelization on the

¹ KIMARYO, R., "Religious As Agents of Evangelization in Africa", *AFER, XXXVII, no.1-4, April 1995*, Eldoret: Gaba AMECEA Pastoral Institute, 1995, 114.

² KIMARYO, R., "Religious As Agents of Evangelization in Africa", *AFER, XXXVII, no.1-4, April, 1995*, Eldoret: Gaba AMECEA Pastoral Institute, 1995, 114

³ KIMARYO, R., "Religious As Agents of Evangelization in Africa", *AFER, XXXVII, no.1-4, April, 1995*, Eldoret: Gaba AMECEA Pastoral Institute, 1995, 114.

other hand, is concerned with the nascent faith of the Christian community. It includes catechesis, homiletics and other instructions directed towards deepening the faith and morals of the people of God"⁴. According to Fr. Alyward Shorter, "Evangelization is basically... the revelation of God's saving love and of his dialogue with humanity; His mission to the world that took a final shape and orientation in the life, death and resurrection of Jesus Christ, and subsequently in the seed and the sign of God's kingdom"⁵. From the above definition, evangelization primarily designates the process by which a person is led to make a commitment to Christ, dedicate oneself to a Christian way of life, and become a vital member of the local Church.

In God's plan of salvation, Christ came for all mankind as a teacher and Savior of all. God wants everyone to be saved and to come to full knowledge of truth. For there is only one God, and there is only one mediator between God and mankind, himself and man, Christ Jesus who sacrificed himself as a ransom for all of them. Christ is the evidence of God's love and was sent at the appointed time (Tim.2: 4-6).

Christ is the fullest manifestation of God's love for mankind. In this tremendous love, God not only planned the individual salvation of each person, but also the salvation of the entire human community and of the whole world. He would bring everything together under Christ as head, everything in heaven and on earth (Eph. 1:10; Rom.8: 19-23; 1 Cor.15: 20-28). Evangelization will always contain as the foundation, center, and at the same time, summit of its dynamism a clear proclamation that in Jesus Christ, the Son of God made man, who died and rose from the dead. Salvation is offered to all as a gift of

⁴ KIMARYO, R., "Religious As Agents of Evangelization in Africa", *AFER*, XXXVII, no. 1-4, April, 1995, Eldoret: Gaba AMECEA Pastoral Institute, 1995, 114.

⁵ SHORTER, A., "Evangelization And Culture", *AFER* XXXVII, no.1-4, April, 1995, Eldoret: Gaba AMECEA Pastoral Institute, 1995, 99.

God's grace and mercy (Eph.2: 8; Rom.1: 16)...A Transcendental and eschatological salvation which indeed has its beginning in this life, but which is fulfilled in eternity⁵.

The precise meaning of evangelization is to bring mankind the good news of God's loving intention, to make him aware of this unique opportunity, and to animate him to accept the invitation of God and commit himself to a life in accordance with that invitation⁷. The role of the Holy Spirit is remarkable in this process of evangelization. The Spirit guides those who proclaim the good news and those who listen to the right understanding of the Gospel. The Holy Spirit leads to accept and encourage others to commit themselves wholeheartedly to the Gospel. Moreover, evangelization is essentially concerned with community building, with changing hearts and improving lives⁸. This is well stated in *Evangelii Nuntiandi*, "Evangelization, over and above the preaching of a message, consists in the implantation of the Church, which does not exist without the driving force which is the sacramental life culmination in the Eucharist"⁹. The people we genuinely love are the most likely to accept the gospel proclaimed. It is not enough just to proclaim the word. The word proclaimed must be celebrated and lived. In this way, our faith is made visible to others in the community.

1.3. The Agents of Evangelization

From the very beginning, evangelization has been understood as an ecclesial activity and not just an activity of a few individuals. God's sovereignty over the world is to be established through his holy people, through the new Israel, the community founded by Jesus, whose leader is given the "keys of the kingdom" to exercise authority, along

⁶ *Evangelii Nuntiandi*, 27.

⁷ HOFINGER, J., *Evangelization and Catechesis*. New York: Paulist Press, 1976, 4.

⁸ SHORTER, A., *Evangelization and Culture*. New York: Geoffrey Chapman, 1994, 9.

⁹ *Evangelii Nuntiandi*, 28.

with the other apostles, in the domain of faith (Mt.16: 19-20). The Church therefore is on earth the seed and the beginning of the Kingdom. The two are inseparable, but are not to be equal. The Church is not an end in itself, but it exists for the sake of the kingdom. This emphasizes the idea that evangelization is an invitation by the Church to stand with it and to work for the coming of the kingdom¹⁰. The Church knows this and it is aware of Jesus' words, "I must proclaim the good news of the Kingdom of God" (Lk.4: 43). There is no doubt that the effort to proclaim the gospel to the people of today, is a service rendered to the Christian community and also to the whole of humanity¹¹.

In addition, the presentation of the gospel message is not an optional contribution for the Church. It is the duty incumbent on her by the command of the Lord Jesus, so that people can believe and be saved¹². In this regard, "the Church is a kind of sacrament or sign of intimate union with God, and of unity of all humanity. She is an instrument for the achievement of such union and unity"¹³. In other words, the Church is a sacred sign, which expresses to us and confers on us Christ himself. Therefore, looking at the Church we must see Christ in it.

Having understood evangelization as a process of proclaiming Christ and his gospel to all peoples of the world, we are far from accomplishing this mandate. This is because evangelization is an ongoing project and will never end. Apart from the participation of the laity, this mandate requires also the participation of religious organizations. Religious men and women like the call of discipleship in the evangelical

¹⁰ SHORTER, A., *Evangelization and Culture*. New York: Geoffrey Chapman, 1994, 9.

¹¹ *Evangelii Nuntiandi*, 1.

¹² *Evangelii Nuntiandi*, 5.

¹³ *Lumen Gentium*, 1.

counsels set out to follow Christ with greater liberty to imitate him¹⁴. Religious life is part and parcel of the life and holiness of the Church. It is a life meant for building up of the Church and for the salvation of the world. Therefore, it is linked in a special way to the Church as mystery. Religious by their consecration share the life of the Church, a life of communion, service and mission, so that having consecrated themselves; they may be able to draw others to holiness¹⁵.

There are many religious institutes in Kenya and in Africa as a whole with different charisms given to them by their founders or foundress. In this regard, some are called to the contemplative life while others are apostolic by the fact that they respond to their call in an active apostolate. Since the law of the religious is to follow Christ who was poor, chaste and obedient, they are called to direct their multiple gifts towards evangelization¹⁶.

Religious men and women can contribute greatly to inter-religious dialogue. In this way they are bound to discover values like prayer, meditation and asceticism shared with other religions. Since the African continent is dominated by different kinds of religions and each religion is looking for followers, this is indeed a challenge and a threat to the Catholic faith¹⁷. Perhaps dialogue may help us to explore the richness of the other faiths such as the Islam. Courses at Tangaza College addressing Christian-Muslim dialogue are a welcome addition to the curriculum. They allow both Christian and Muslim students to dialogue and learn the faith of the other.

¹⁴ KIMARYO, R., "Religious As Agents of Evangelization in Africa", *AFER*, XXXVII, no. 1-4, April, 1995, Eldoret: Gaba AMECEA Pastoral Institute, 1995, 115.

¹⁵ KIMARYO, R., "Religious As Agents of Evangelization in Africa", *AFER*, XXXVII, no. 1-4, April, 1995, Eldoret: Gaba AMECEA Pastoral Institute, 1995, 115.

¹⁶ KIMARYO, R., "Religious As Agents of Evangelization in Africa", *AFER*, XXXVII, no. 1-4, April, 1995, Eldoret: Gaba AMECEA Pastoral Institute, 1995, 115.

¹⁷ KIMARYO, R., "Religious As Agents of Evangelization in Africa", *AFER*, XXXVII, no. 1-4, April, 1995, Eldoret: Gaba AMECEA Pastoral Institute, 1995, 120.

New evangelization can help form individuals and communities to become fully alive, faithful and loving so that the values of the Gospel are lived with new ardor and with new expressions and methods. Various religious institutes are exploring this area by bringing understanding, reconciliation and peace to the afflicted by oppression, injustice, ethnic clashes, and displacement. Many communities are responding to the sick and the suffering in the slums of Nairobi while others respond to those affected by drugs and Aids. For example, the Medical Missionary Sisters, the Mercy Sisters, the Medical Missionaries Sisters of Mary and the Camillians rehabilitate the sick and the suffering as part and parcel of their apostolate. The Salesians rehabilitate children affected by drugs on the streets of Nairobi.

1.3. Brief History of Evangelization in Kenya

Evangelization in Kenya became possible in 1841 with the opening of the Suez Canal that made the Eastern shores of the African continent more accessible to Europe. By then, the Eastern Coast was under the control of Seyyid Said Sultan of Oman, who in 1841 invited the Christian Mission of Britain, France and America to open a consulate on the Island of Zanzibar as part of their trade policy. Kraft and Rebmann (1844-74) were the first Protestant Missionaries who came and settled at the coast (Mombasa) and translated the New Testament into Swahili¹⁸. Unfortunately, their attempt to evangelize failed due to the incompatibility of their message with the cultural belief of the people who were very wary of anything alien. The first Catholic missionaries came to Kenya in 1889 as the Holy Ghost Missionaries establishing themselves along Tana River where they saw it plausible to probe for a fruitful evangelization.

¹⁸ BAUR, J., *2000 Years of Christianity in Africa. An African Church History*. Nairobi: Pauline Publications, 1998, 224.

In the 20th century, missionary activity was focused upon the areas of central and western Kenya. In western Kenya, the Luos and Luhyas were more open to the new Religion and hence the first to accept Christianity. In central, the Kikuyu, Embu, Meru and the eastward extending Kamba were more attached to their ancestral religion and had suffered more from colonial occupation. Consequently, evangelization moved at a slower pace. However, the Rift Valley showed open resistance to evangelization till the Salvation Army came in 1921 and later the Kiltegan Fathers in 1952. Rift Valley and north-eastern Ukambani (Diocese of Kitui) had not been touched by Catholic missionaries¹⁹.

Catholic evangelization of inland Kenya was shared by three communities: the Spiritans who advanced from the coast towards Kikuyu land, the Mill Hill Missionaries who came from Uganda to Western Kenya, and the Consolata Fathers who settled around Mount Kenya.

The Spiritans (French mission) made their first attempt in 1889 on Tana River at Ndera. Bishop de Courmont founded the Catholic Mission of St. Joseph of Ndera at the end of 1889, but their mission failed due to floods and the sickness of their missionaries. In addition, the British colonial government had withdrawn its posts on the Tana in order to build the Uganda railway. It was not safe for the missionaries alone to remain. They had to close their mission. They returned a year later and built St. Austin's Catholic Church of Nairobi. They became famous for their pioneering work in coffee growing. This turned their evangelization effort towards Kiambu, a densely populated area. They

¹⁹ DE JONG, A., "Church History. Modern Period", class notes, Tangaza College-Catholic University of Eastern Africa, Nairobi 2002, 35.

found coffee planting much easier than planting the seedlings of faith²⁰. Even though the land issue was a major problem to their mission, they managed to build the first Spiritan and Kikuyu Mission in Riara and the second station in Mangu. The latter became the East African centre of the White Sisters and later an education center.

The general development of the Church in the coastal province was slow. There was no demand for new missions on the coast, but elsewhere in the territories entrusted to the Holy Ghost Fathers the demand was increasing rapidly. There was at least some progress made in the educational sector by the various congregations of sisters; the Missionary Sisters of our Lady of Africa (White Sisters) arrived in 1909 and opened an inter-racial school. In 1946 the primary school was crowned by a secondary school and became Mombasa's famous Star of the Sea school. The Loreto Sisters followed in 1936 with both a primary and a secondary school in town. In 1968, the secondary section gave way to Charles Lwanga Secondary in Changamwe, while the primary school expanded to a double stream. The pioneers in this region, the Precious Blood Sisters returned to Bura in 1925 and undertook considerable work in education. Their primary school became a secondary school in 1965, the first Catholic Girl's Secondary School in the Coast Province. They also pioneered St. Joseph's Teachers Training College in 1940. After independence, it was incorporated into Shanzu Teachers Training College²¹.

The Consolata Fathers concentrated in areas around Mount Kenya (Nyeri Diocese) and established eight mission stations in Mathari near Nyeri and later erected the Vicar Apostolic in Meru and Embu districts. Their method of evangelization was

²⁰ BAUR, J., *2000 Years of Christianity in Africa. An African Church History*, Nairobi: Pauline Publications, 1998, 257.

²¹ BAUR, J., *The Catholic Church in Kenya. A Centenary History*. Nairobi: St. Paul Publications Africa, 1990, 34.

based on daily visits to villages although language was a major problem. In addition, they set up dispensaries with free medical treatment and schools where the local language was the sole medium of teaching. However, they were extremely cautious in baptizing youngsters and adults in good health for fear that they would be absorbed back into traditional society.

The Mill Hill Fathers were based in Western Kenya and arrived as soon as the railway reached Kisumu in 1903. They did little evangelization in Kisumu because the town was isolated. But they did a lot in Luoland and Luhyaland particularly in Mumias and Kakamega (Diocese of Kakamega) where they established mission stations. Their method of evangelization was not well defined, but they established schools to compete with the Anglicans²².

The dissatisfaction over the alienation of land and alien rule continued to be nurtured in the independent schools and churches in central region leading to the formation of the Mau Mau, the anti-colonial revolt. They vowed to fight Protestant missionaries and settlers who occupied their fertile lands in the highlands. With this emergency, the Kikuyu converts were suppressed and forced to join in the resistance to the destruction of Kikuyu traditions. The Catholic Church tried to steer a middle path avoiding open condemnation and participation. This kind of approach bore much fruit. A survey taken in Nyeri diocese in 1973 shows that the number of catechumens in the three dioceses involved rose suddenly in 1956 and thus doubled the Catholic membership within five years, while the leading protestant churches remained rather static during

²² BAUR. J., *2000 Years of Christianity in Africa. An African Church History*. Nairobi: Pauline Publications, 1998, 259.

those years²³. Nevertheless, with the independence of the country in 1963, the cooperation of Jomo Kenyatta with the British Government solved the long overdue land question. Large numbers of acres of land were given to the Kenyan Church²⁴.

The Catholic population grew tremendously in 1980's with the papal visit of John Paul II in 1980, the celebration of the Eucharistic World Congress in 1985 and the Centenary celebration of the Catholic Church in Kenya (1989-1990). It was during this time, the diocesan Peace and Justice Commissions began to work, making the laity conscious of their social and political obligations. Today, Catholics express their views in several monthly magazines; Mwananchi, the Seed, the New People and the Catholic Radio Waunini, 88.57 FM. Catholics now can fully express their views through these media. The multi-party campaign in 1992 and the present Constitution Review Conference at Bomas of Kenya are great occasions for the Churches to exercise their prophetic role of guiding and advising delegates and politicians in accord with Catholic social teaching.

1.4. Present Challenges in Evangelization

Looking at the local Catholic Church in Kenya, I see many positive signs. The number of the Catholic faithful is increasing tremendously in many parts of the country. The local numbers of the clergy as well as the sisters are growing in each diocese. The vocation of catechists is institutionalized and appreciated everywhere for the important role they are playing in the Church. Many people are willing to embrace religious life. Many Kenyans are joining international missionary congregations while others join

²³ DE JONG, A., "Church History. Modern Period", Class notes, Tangaza College-Catholic University of Eastern Africa, Nairobi, 2003, 36.

²⁴ DE JONG, A., "Church History. Modern Period", Class notes, Tangaza College-Catholic University of Eastern Africa, Nairobi, 2003, 36.

diocesan seminaries to become priests. There are numerous missionary congregations operating in Kenya and doing the tremendous work of evangelization among the rich and the poor in almost every parts of the country. The Salesians of Don Bosco administer various parishes, work among the poor in slums of Kibera and Mukuru kwa Njenga and rehabilitate street children. The Comboni Missionaries work among the marginalized in the Korogocho slums. The Vincentians are involved in teaching in seminaries and the on-going formation of diocesan priests, and work hand in hand with Vincent DePaul Society in the service for the poor countrywide. In addition, justice and peace is promoted in these works. For example, the Catholic Church has forced the government to reopen the inquiry into Fr. John Kaiser's murder in order to bring the killers to justice. Furthermore, the Constitutional Review process at Bomas of Kenya is geared towards promoting peace and justice in the country.

In parishes small Christian communities have been formed as foundation stones of the Christian Community. Youth are mobilized to carry out activities like the campaign against Acquired Immune Deficiency Syndrome (AIDS), Drugs and Child Abuse in various dioceses and are indeed the hope of the Kenyan Church. Development is gradually becoming part of evangelization with health care projects, self help projects and educational institutions. These are some of the methods used in evangelization. Finally, the Pope and the bishops are always sending pastoral letters, which prophetically witness and challenge local Churches. For example, John Paul II promulgated the Post-Synodal Exhortation *Christifideles Laici* on the vocation and the mission of the lay faithful in the Church and in the world. In addition, he sent the encyclical letter *Sollicitudo Rei Socialis* to the bishops, priests, and religious congregations.

Having said all these, I cannot pretend all is well in the African Church. Behind the appearances of success, there are notable problems. All these challenges require greater reflection and a plan of action about new evangelization. According to Sister Gill Horsefield of Medical Missionary Sisters, Aids and pastoral care in the slums is indeed a challenge to evangelization in Kenya. The economy of the country is not stable. There are not enough jobs, people are being retrenched and factories closing. Many parents migrate from the rural areas seeking money for school fees. Reaching the city, they find that they cannot afford rent, and as a result they find informal lodgings with single women and men in the slums where they contract AIDS. Later they take the virus back to their family in the rural areas²⁵. Prostitution in the Kenyan slums is said to begin at an age of nine²⁶. Love, prayer and pastoral care of the sick and the dying are all that one can do for those diagnosed with AIDS.

Another challenge is integration of formation experience with the life situation of the people in the field. The experience of Sister Paola Moggi, a Comboni Missionary Sister in Korogocho slums of Nairobi²⁷, suggests that certain attitudes must be developed. More than books and research papers are necessary to develop and nurture future ministers. There is a need to live apostolic lives. We must live outside the protected gates of our houses of formation and our colleges²⁸. As Vincentians whose charism is to follow Christ the evangelizer of the poor and especially the marginalized, this indeed is a challenge. Living in such well built bungalows, eating good food and experiencing a

²⁵ PIERLI, F., ed., *The Slums: A Challenge to Evangelization. Tangaza Occasional Papers/no. 14*. Nairobi: Pauline Publications Africa, 2002, 21.

²⁶ PIERLI, F., ed., *The Slums: A Challenge to Evangelization. Tangaza Occasional Papers/no. 14*. Nairobi: Pauline Publications Africa, 2002, 20.

²⁷ PIERLI, F., ed., *The Slums: A Challenge to Evangelization. Tangaza Occasional Paper/no. 14*. Nairobi: Pauline Publications Africa, 2002, 160.

²⁸ PIERLI, F., ed., *The Slums: A Challenge to Evangelization. Tangaza Occasional Papers/no. 14*. Nairobi: Pauline Publications Africa, 2002, 99.

healthy environment can be a temptation to think that everyone else out there enjoys or lives the same life as we do in our communities. As religious, we need to leave our formation houses and identify ourselves with the marginalized. In this way, we shall be sharing our lives with them, by listening to them and journeying with them. As Vincentians, we support the poor with school fees and help them develop skills to run small businesses. Each semester we go to the slums and build shelters for the poor. This is not easy as such, for the conditions are unbearable. However, my involvement with the poor leads also to my personal evangelization. The message that is preached becomes a message that is lived- a way of life that gives real witness to the good news.

Another challenge is inculturation. Sensitivity to culture and to inculturating the Gospel is an important priority for the Church. Pope Paul VI states in *Evangelii Nuntiandi* that the split between the Gospel and culture is without a doubt the drama of our time, just as it was of other times²⁹. Culture is the context through which people understand the world. It includes a whole spectrum of ideas, beliefs, symbols and values that are shared by various people. As such everything learned including the messages of the Gospel is affected by it. People cannot truly be evangelized unless they are addressed within the context of their culture. Failure to implement inculturation in practice implies an alliance with secular “westernization” of the world and a failure to uphold the religious values of indigenous cultures³⁰. Cultural pluralism has influenced new evangelization. This is clearly stated in the Second Vatican Council; “the Church sent to all peoples of every time and place, is not bound exclusively and indissolubly to any race or nation, any particular way of life or any customary way of life recent or ancient.

²⁹ *Evangelii Nuntiandi*, 20.

³⁰ SHORTER, A., “Evangelization And Culture”, *AFER*, XXXVII, no. 1-4, April, 1995, Eldoret: Gaba AMECEA Pastoral Institute, 1995, 100.

Faithful to her own tradition and at the same time conscious of her universal mission, she can enter into enrichment and enrichment of the Church itself³¹. Although the Gospel is not identified with any particular culture, it is always communicated through the medium of culture. Missionary evangelization therefore, implies the meeting of cultures. Many times we confuse the good news of Jesus with the way in which our own culture has embodied Jesus' message. In this way we impose our own culture along with the Gospel. While being faithful to the message of the Gospel, we must seek to discover the seeds of the word of God within local cultures.

Ecumenism is another powerful religious movement in Africa. The evident signs of this movement can be seen in the increasing number of indigenous Christian Churches, the new Christian movements from outside Africa, the mysterious and secretive new age religions from the East via Europe or America, the phenomenon of fundamentalism within Christian denominations and in Islam, and the struggle of African traditional religions to be fully recognized³². Attentive to gender sensitivity, "these religious movements offer a prominent position to women and elders in liturgy; they integrate Christianity with African culture...and emphasize celebration"³³. In this way they challenge us to critically evaluate our evangelization in terms of method and content. Nevertheless, if we realize that in every country the Catholic Church encounters people who are members of different ecclesial communions or religions, then inter-religious

³¹ *Guadium et Spes*, 58.

³² WALIGGO, M.J., "The Major Challenge to Catholic Missionaries. The Political, Religious and Cultural Movements in Contemporary Africa", *Mission in Africa. New Challenges to the Comboni Charism*, Acts of the Course/Assembly on Evangelization in Africa Entebbe (Uganda), July 21st –August 10th, 1996, Rome: Comboni Missionaries, 1997, 154.

³³ WALIGGO, M.J., "The Major Challenges to Catholic Missionaries: The Political, Religious and Cultural Movements in Contemporary Africa", *Mission in Africa New Challenges to the Comboni Charism*, Acts of the Course/Assembly on Evangelization in Africa Entebbe(Uganda), July 21st-August 10th, 1996, Rome: Comboni Missionaries, 1997, 156.

dialogue is part of the Church's evangelizing mission³⁴. Because the Church itself is called to continual conversion, it should welcome dialogue with men and women of other faiths. Sharing with people of other faiths can be mutually enriching. It can provide both parties with insight into God's action in the world and create new sensitivity to different life experiences. Soon after the Second Vatican Council, several initiatives were taken in the area of ecumenism, but soon the enthusiasm and the direction were lost. Ecumenism in most African countries was selective, exclusive and barren³⁵.

Mutual enrichment from inter-religious dialogue comes about through respect, understanding, and a common search for the truth. As missionaries, we must be aware that truths also resides beyond the confines of the Catholic Church. Other religions with deeper roots within a country or area often have more insight into local cultures than we do. From the wisdom of indigenous faiths, we can learn much that will strengthen our Christian faith and make us aware of God's presence in ways we had never previously imagined. As missionaries in dialogue, we need always to recall that the Church proposes, and she imposes nothing³⁶. Christian witness involves love, respect and freedom. While involving ourselves in dialogue, we should be careful to move towards a deeper and make vital understanding of Christ and his message as the culture informs us of His presence.

³⁴ *Redemptoris Missio*, 55.

³⁵ WALIGGO, M.J., "The Major Challenges to Catholic Missionaries. The Political, Religious and Cultural Movements in Contemporary Africa", *Mission in Africa. New Challenges to the Comboni Charism*, Acts of the Course/Assembly on Evangelization in Africa Entebbe (Uganda), July 21st- August 10th, 1996, Rome: Comboni Missionaries, 1997, 156.

³⁶ *Redemptoris Missio*, 39.

Chapter Two

2.0. Mass Media and Evangelization in Kenya.

2.1. Introduction.

The interaction between the Church and mass communication is compelling, manifold, threatening and promising. For the Church in Kenya, mass communication is indeed a new frontier. In this chapter, I will look at the critical understanding of the instruments of mass communication and how the Church though aware of the media manipulations, is committed to making use of the media by developing useful, creative formats in its mission of evangelization.

2.2. Definition of Mass Communication

Mass media tends to be defined by its methods. It sends messages to audiences who receive the message. In this regard, mass communication is the message that is transmitted by an organization through the use of machinery, in a rapid fashion and at relatively low cost per capita³⁷. Communication is the art of transmitting information, ideas and attitudes from one person to another³⁸. The concept of the masses is intrinsic to the concept of communication. It is through communication that ideas, data and feelings that are presented by one person, become present or available to more than one person. The ability to communicate occurs in all forms of animal life. The human person excels all other forms of animal life in the ability to communicate. The ability to communicate is limited in the lower forms of life. Only human person possesses the ability to communicate complex ideas and ultimately the self. It is one of the humanity as creature

³⁷ GORDEN, I. W., *Communication, Personal & Public*. California: Alfred Publishing Co. Inc., 1978, 134.

³⁸ EMERY, E. - AULT, P.H. - AGEE, W.K., "Introduction to Mass Communication", 3rd Edition, *Basic Human Communication. Communication for Pastoral Formation*. I. Nairobi: Pauline Publications Africa, 2002, 50.

created by God in his image and likeness³⁹. Effective communication requires not merely the transmission of information, but the sharing of a message, the sharing of meaning and above all, the sharing of life itself, which is communion⁴⁰. Effective communication fosters understanding of one another and brings people closer together by promoting cooperation, solidarity, peace and progress.

Communication is what the God of the Bible does best and superlatively in Christ (Jn.1:17). Communication, rising towards communion and is what man at his best does. When we speak of communication, we have a religious, a moral and spiritual purpose rather than a technological one⁴¹.

2.2. Types of Media.

One of the most interesting and significant developments that we are witnessing today is the advent of mass communication. It is the communication which uses technical media like television, radio, cinema, newspapers, books, video-cassettes, compact discs, internet and the like⁴². Mass communication is oriented to a vast number of persons who are not contacted personally. Perhaps the medium which has still the largest possible reach and penetration in the entire country is the radio. However, television is yet to cover many areas in the country, but is recognized as the most powerful vehicle for the dissemination of education, information, culture and entertainment⁴³. On television, we can see and experience everything that other mediums only allow us to read and hear.

³⁹ HASELDEN, K., *Morality and the Mass Media*. Tennessee: Broadman Press, 1968, 52.

⁴⁰ MAURUS, J., *The Art of Communicating Effectively*. Bombay: Better Yourself Books, 1976, 12.

⁴¹ MAURUS, J., *The Art of Communicating Effectively*. Bombay: Better Yourself Books, 1976, 53.

⁴² MAURUS, J., *The Art of Communicating Effectively*. Bombay: Better Yourself Books, 1996, 83.

⁴³ MAURUS, J., *The Art of Communicating Effectively*. Bombay: Better Yourself Book, 1996, 83.

Mass media as a medium is generally understood in study of social communication as a means of transmitting some kind of text⁴⁴. For example, electronic media such as radio and television carry certain kinds of programs; news shows, soap operas, talk shows, situation comedies, music and Christian programs, commercials, action-adventure shows, science fiction shows and sporting events. There is also the print media such as books, magazines, newspapers and billboards that carry texts as varied as novels, plays, news articles, public releases and advertisements. All these play important roles in our everyday lives. The majority of Kenyans watch, listen and read news and programs on television, radio and newspapers. The radio is more accessible to the majority of Kenyans while television and newspapers have limited accessibility, especially in rural areas. Very few people can afford newspapers and manage television with lack of electricity in the rural areas.

Mass media will always strive for mass appeal. The media left to run their natural course, would substitute entertainment for knowledge and thought, and will displace the best artistic, cultural and religious forms of entertainment with escapism that appeals to the least common denominator of the public⁴⁵. For instance, advertisers often use radio and television not to give the public information about their product, but to create a hunger and a false implication that their product will satisfy that hunger. In such circumstances, programs that have a high quality of educational, religious, ideological and polemical content do not often successfully catch the attention of the listener and the

⁴⁴ BERGER, A.A., *Essentials of Mass Communication Theory*. London; SAGE Publications, 1995, 54.

⁴⁵ HASELDEN, K., *Morality and the Mass Media*. Tennessee: Broadman Press, 1968, 61.

viewer when they are matched with lavishly financed programs that appeal to our desire to be entertained⁴⁶.

According to McLuhan's theory, "the medium is the message" in the sense that the medium is as important as the message, and that the medium in itself determines what we are to become and that its content is therefore relatively unimportant⁴⁷. However, Joseph Klapper comes with a better premise and conclusion. For him, mass communication is only one of the several teaching situations to which children and adults are subjected, even in societies where the mass media has a primary claim on public attention. This means that mass communication is not in itself sufficiently influential to produce specific results. It is merely one of the several contributory agents in the development of character and personality. For instance, a child learns from what the parents say and chiefly from what they do. He also learns from his peers, the community in which he lives, from his school teachers, Sunday school and Church teachings, what he reads from newspapers and magazines, as well as what he sees and listens from the television and radio⁴⁸. We should remember that the types of media we have or use, carry texts and that which it uniquely shapes. In this regard, we are talking about the texts that the media carries and not the media itself as divorced from its texts.

2.3. The Church and Mass Media

Today's world is characterized by the study and use of mass media as a very important means of transmitting information. The mass media has a fundamental impact on public opinion and the formation or deformation of conscience. It can cause a loss of value in religious terms; it can cause an erosion of traditional values; and is a challenge to

⁴⁶ HASELDEN, K., *Morality and the Mass Media*. Tennessee: Broadman Press, 1968, 61.

⁴⁷ McLUHAN, M., *Understanding Media*. New York: McGraw-Hill Book Co., 1964, 23.

⁴⁸ HASELDEN, K., *Morality and the Mass Media*. Tennessee: Broadman Press, 1968, (72-73).

effective training in cultural, social and moral values⁴⁹. The Church is well aware of both the dangerous conditioning power enjoyed by the mass media as well as of the capacity that it offers if wisely used for being a useful powerful means for evangelization. For this reason, the Church does not want this vehicle to be neglected, and has often pointed out the importance of mass media in transmitting and promoting human and religious values and the special responsibilities that ensue for those who work in this difficult field⁵⁰. The Church has an obligation to proclaim the Gospel to the whole world and she believes that this task involves employing the means of mass media to announce the good news of salvation and to teach men and women how to use it properly⁵¹. She desires to support media professionals in the field of communication by setting down positive principles to assist them in their work, while fostering constructive dialogue in which all interested parties can participate⁵². Since the instruments of social communication are the usual channels for communicating the news and for voicing contemporary attitudes, they offer marvelous opportunities to all for considering the implications of their religious convictions through the discussion of events and problems of the day. Today, people have grown used to the entertaining style and skillful presentation by the media and are tolerant of what is obviously inferior in any public presentation. The same can apply in the religious milieu. In order to make the teaching of the Church more interesting and

⁴⁹ *Instrumentum Laboris*, IX Synod of Bishops, 124.

⁵⁰ JOANNES PAULUS II. "Message for the 29th World Communication Day", *AFER*, XXXVII, no. 1-4, April, 1995, Eldoret: Gaba AMECEA Pastoral Institute, 1995, 66.

⁵¹ *Inter Mirifica*, 3.

⁵² Pontifical Council for Social Communications. *Ethics in Communications*. Nairobi: Pauline Publications Africa, 2002, (6-7).

effective, the media should be used wisely but prudently. Every effort should be made to use the most appropriate technique and style which contains the message to its medium⁵³.

In the African Synod, Bishop James Sangu of Mbeya in Tanzania was critical of much of the Church's communication. He spoke of sermons which do not nourish the people, of books and pastoral letters that are written in a language too difficult for the people to understand. Because of the greater attraction of audio and visual communication today, he insisted that our written and oral communication must be as attractive as possible. Much more attention must be paid in seminary formation to teaching our future priests to speak and write well. There was no doubt that the Church's use of the media would be quite decisive for evangelization in Africa⁵⁴.

2.4. Videos as a relevant tool of Evangelization in Kenya

The rapid technological change has made the media of communication even more pervasive and powerful. As the Church strives to carry out her perennial mission of proclaiming the word of God, she faces the immense challenge of evangelizing this new culture of mass media and expressing the unchanging truth of the Gospel in its language. Since all believers are affected by these developments, each of us is called to adapt to changing situations and to discover effective and responsible ways to use the communications media for God's glory and for the service of his creation⁵⁵.

⁵³ EILERS, F.J., "Inter Mirifica, Vatican II Decree, 1963", *Church & Social Communication. Basic Documents, Second Edition*. Manila: Divine Word Publications, Inc., 1997, (55-68).

⁵⁴ MCGARRY, C., "The project of the African Church on Communications: A Reflection on the Post-Synodal Apostolic Exhortation, The Church in Africa", *Publishing at the Service of Evangelization. Proceedings of the Seminar of the Catholic Publishers in Africa*. Nairobi, 12-24 February, 1996, Nairobi: Pauline Publications Africa, 1996, (68-69).

⁵⁵ EILERS, F.J., "Videocassettes and Audiocassettes in the Formation of Culture and of Conscience, John Paul II Message for World Communication Day, 1993", *Church & Social Communication. Basic Documents, Second Edition*. Manila: Divine Word Publications, Inc., 1997, (298-300)

As a Church that is divinely sent to all nations that she might be “the universal sacrament of salvation”⁵⁶, there is need to be creative in order to proclaim the resurrection of Jesus Christ. The audiocassettes and the videocassettes have made it possible for the Church to have at hand and easily transport unlimited numbers of programmes in voice and vision, whether for instruction or entertainment, for a more complete understanding of news and information. or for the appreciation of beauty and artistry⁵⁷.

Videos are used for learning and reads the cognitive, intellectual, emotional and spiritual level of the human person. For this reason, use of lighting is significant in creating the setting in which the message is transmitted. Advertising agencies have discovered how to communicate messages that are supplemental to motivate individuals and groups to buy a particular product by changing designs and features to look more attractive. This brings about a change in behavior and way of life of the people. The same could be achieved in the Church for evangelization⁵⁸. The use of videos can enable the aged and the sick that may not make it to Church on Sunday to receive the message of Christ in their own homes or nearer visual centers, where priests may not reach. Many Christians likewise are to turn up for worship on Sunday. The prudent use of videos may attract many of them to come for worship.

According to Brother John Olsen, fifty years ago dioceses in the United States of America used videos for primary education conveyed on television. This raised the

⁵⁶ *Lumen Gentium*, 48.

⁵⁷ EILERS, F.J., “Videocassettes and Audiocassettes in the Formation of Culture and of Conscience. John Paul II Message for World Communicate Day, 1993”, *Church & Social Communication. Basic Documents, Second Edition*. Manila: Divine Word Publications, Inc., 1997, (298-300)

⁵⁸ OLSEN, J., “How can Videos be used to Evangelize?” interviewed by author, 5th February, 2003, Tangaza College.

quality of education. He insisted that videos can also be used to promote vocations in the Church. For instance, the Xaverian Community to which he belongs, has been using videos to recruit new candidates to their community. They show the history of their Congregation, charism, community life and all the members through pictures. This makes a great impact on the discernment process of candidates aspiring to join⁵⁹.

After pointing in brief the important role of videos in the Church, I now move on to practical details and examples drawn from various organizations, institutions and individuals who have used videos.

⁵⁹ OLSEN, J., "Why Use Videos?" interviewed by author. 5th February, 2003, Tangaza College.

Chapter Three

3.0. The past and present use of Videos for Evangelization in Kenya

3.1. Introduction

Since we discussed the use of audiocassettes and videocassettes as media influencing people's thoughts and feelings, I now focus on some of the organizations, institutions and individuals who have found videos to be a useful tool of evangelization. Many have indeed made use of videos in teaching others in schools, homes, and small Christian communities to learn more about their faith and moral values in life.

3.2. Ukweli Video Production Mission Statement

Ukweli video production is located in Westlands, just outside the city centre of Nairobi. It began in May 1981 and is the first Church professional video centre in Africa producing more than two hundred video programmes dealing with social issues, developmental projects, pastoral concerns, traditional and family values, promotional and commercial programmes.

Ukweli video production has video-taped in eight Africa countries: Kenya, Sudan, Tanzania, Uganda, Zambia, Rwanda, Burundi, and Zimbabwe. Programmes made at Ukweli video have been shown all over the world, even on Cable News Network (CNN).

The aims and objectives of Ukweli video productions are as follows. First, to give the Kenyan Church and the other eight AMECEA countries, a strong foothold in the world of the mass media. Second, to help Catholic institutions, pastoral groupings and interested Churches and individuals to understand the use of videos as a pastoral and educational tool through personal advice and demonstration. Third, to advise any interested parties about what hardware to purchase and what software to use. Fourth, to

duplicate video cassettes from their master library. Fifth, to produce videos for the needs of the Church. Finally, to encourage institutions and parties to build up their own video vision libraries.

Ukweli video productions has produced several religious and educational video-cassettes that contain useful information about the Catholic faith. According to Fr. Richard Quinn, the founder and director, Ukweli has video tapes for almost every occasion; sports, creation, bible, stories of faith, family, environment, Aids, drugs and alcoholism, counseling, sacred dancing and life of Christ⁶⁰.

To mention a few programmes, Ukweli has done produced programmes on Catholic answers to respond to questions regarding the Catholic faith which is constantly being challenged on daily basis. As a result, Ukweli has responded to questions like:

- a) Who/What is a Catholic evangelist?
- b) Why celibacy?
- c) Why do Catholics make the sign of the cross?
- d) Baptism by immersion only?
- e) Should infants be baptized?
- f) Why do Catholics confess to priests and not to God directly?

In addition, Ukweli created programs on Evangelization such as: “Invitation to Evangelization”, and “We are the Church”. These show the involvement of the Catholic laity in proclamation of the word. Another program named, “the Church in the

⁶⁰ FR. QUINN, R., “Ukweli Video Productions”, interviewed by author, 29th January, 2003, Tangaza College.

Neighborhood' that shows the life and activities of several Small Christian Communities lived out in an African context⁶¹.

When I talked to Fr. Quinn, he indicated that Ukweli encourages artists, musicians, catechists and teachers to preach through their God-given talents⁶². In this regard, they have produced three programmes on Christian Art, four on women, eight on Aids, seven Episcopal videos on the life and work of Church leaders in various dioceses and other various development video projects showing that Ukweli is interested in the integral person. Even though most people are accustomed to entertainment Television, Ukweli produces pastoral and educational videos to help priests, teachers, catechist, families or individuals to gain a deeper understanding and a wider vision of Christian teaching.

3.2. Experiences from field Evaluation-Successes and Questions

According to David Kitavi, a lay social worker at Don Bosco Youth Centre, videos have had a great impact on the lives of many young people. Talking with him at his office in Karen, he said, "I use videos as a tool for teaching in schools and youth small Christian communities because in videos the youth see a reflection of the various issues affecting them"⁶³. I noted that he uses videos to teach about social issues like leadership development, Aids awareness, drugs and a variety of spiritual matters based on biblical stories. Finally, he uses videos for leisure and in particular musical videos (Christian and Secular) to teach dancing steps which the youth adapt to liturgical celebrations in their small Christian communities and local Churches.

⁶¹ MEJIA, R., *The Church in the Neighborhood: meetings for animation of small Christian communities*. Nairobi: St. Paul Publications, 1992

⁶² FR. QUINN, R., "Videos as a tool for Evangelization", interviewed by author, 29th January, 2003, Tangaza College.

⁶³ KITAVI, D., "Uses of Video", interviewed by author, 17th September, 2003, Tangaza College.

In addition, David gives reasons why he prefers to use videos for teaching. First, the sound, the vision and style makes the sessions very lively and interesting. The viewers are very attentive because they want to hear and see one of their own talking to them in videos. Second, the message is portrayed in a powerful way and the viewers are left with questions to answer. This leads them to deeper reflection and thinking, challenging them to look for practical solutions. Third, the response he receives reveals the great impact videos have, and the interest that is there in many people to learn more.

At the Catholic Bookshop, the Daughters of St. Paul sell videos for education, religious and entertainment purposes. Talking to one of the employees Nancy Gathu, she says, "we sell videos for education to people working in social ministry like the priests and the religious, non- governmental organizations, institutions and schools, who use them to respond to issues affecting the society like Aids, drugs, abortion and relationships among the youth"⁶⁴. In addition, they sell religious videos about the saints and the works of Church leaders. Many Christians want to know more about their faith. Wanting to know why people buy videos, one of the customers by the name, Nancy Waithera, purchasing a video on the life of St. Paul, told me, "I am a Catechist at Bikiria Maria center in Nairobi and this video helps me to understand the struggles involved in preaching the word of God. It gives encouragement in one's spiritual life. The word of God is made meaningful since you can see everything taking place in this video"⁶⁵.

At Loreto Convent High School, Bonface Ikatukhu, a teacher, uses videos in teaching the French language. This is because, first, videos help students to see communication in real life and do not have to go to France to study the language. Second.

⁶⁴ GATHU, N., "Why do you sell videos?" interviewed by author, 17th September, 2003, Tangaza College.

⁶⁵ WAITHERA, N., "Why purchase videos?" interviewed by author, 17th September, 2003, Tangaza College.

videos enhance culture. Through videos students can see how different people live their lives and they can learn from it. Third, videos are more interesting because students can see things in three dimensions. In his final remarks, he says, "Videos teach students more than just what is being taught or demonstrated in class"⁶⁶.

At St. Joseph the Worker parish in Kangemi, videos have played a very important role in the small Christian communities. Fr. Rodrigo Mejia, S.J. found that the use of videos had a great impact in establishing small Christian communities in St. Joseph the worker parish. Using the video entitled, "The Church in the neighborhood", he helped the Christians understand the necessity of small Christian communities in the parish. Using the above video, he establishes that the origin of the small Christian community is the origin of the Church itself, and that small Christian community is the Church in the neighborhood. Therefore, the challenge in using the video is to educate the lay people to be part of the Church in the neighborhood through small Christian communities. Through the videos, people come to learn about their responsibilities and activities in small Christian communities with special attention to leadership. For example, the video shows Bible animators, marriage animators, and health servants who help the poor in the community in concrete ways, for they can see and hear everything as acted in the video.

Having seen how effective videos are, I should not hesitate to note their limitations. The people interviewed in this field experience expressed several limitations in using videos. Time is limited in group settings yet video lessons take lengthy periods of time and tax the learner's concentration. Using videos requires technical know-how that many people do not possess. As such, much time is used when using videos. Generally, one person works the video machine and they are often busy. Lack of power

⁶⁶ IKATUKHU, B., "Why use Videos?" interviewed by author, 30th September, 2003, Tangaza College.

in remote areas and power cuts during sessions also limits the effectiveness of videos. The use of videos is expensive and as such very few people can afford the necessary equipment. In addition, the transportation of delicate machinery to the audience in the remote areas is difficult. If a video is produced in English or Kiswahili, often the poor residing in the rural areas understand them with difficulty. Many rural people communicate primarily in their mother tongue. Consequently, the message in the video can be misinterpreted by viewers which leads to the distortion of their minds. Sometimes, they are carried away with a message that contradicts the core message. Finally, use of videos tends to favor the bright and fast viewers. As such it inconveniences the slow learners and therefore becomes ineffective for the majority.

With these limitations in mind, measures have to be taken to resolve these difficulties. I will now look at strategies which the Church can adapt to make videos an effective tool for proclaiming God's message in our parishes.

Chapter Four

4.0. Pastoral Strategies for the future

4.1. Introduction

Thus, we have discussed the meaning and the need for evangelization especially in chapter one. In chapter two, we explained the types of media in use and the videos now in use as relevant tools for evangelization. In the third chapter, we have seen how Ukweli Video Production and other institutions, and individuals have made use of videos underlining their limited effectiveness. In this chapter, I shift my attention to various strategies that can be considered for future effective evangelization of small Christian communities.

4.2. Pastoral Strategies for the future use of Videos in small Christian communities

a) Establishment of Visual Centers

The Church can establish visual centers in strategic places like the parish which might be accessible to the old and the sick who may not make it for mass on Sundays. These centers can also serve as places for the renewal of Catholicism. Various people can come and learn more about their faith through videos especially in the areas of scriptures and the teachings of the Church. I also believe that the impact of the media in the lives of ordinary people will draw them to the Church especially those who seem not attracted to small Christian communities.

b) Videotapes in Swahili

The Church should encourage the production of Swahili videotapes for the Christians who may not understand English very well. Swahili videos will make the message more meaningful and bring it home more easily in a language familiar to them.. Swahili videos can reduce tribalism and can encourage unity among Christians by their sharing. As such the Christians can engage into discussions about what they have seen and heard, and can easily share their views, insights and reflections with others on their own.

c) Technical Know-How

For the effective use of videos in small Christian communities for evangelization, members need to be trained to use videos. Skills in using videos will help the members begin meetings on time, and will enable them to rewind and view the videotapes again and again on their own. They can recapture information they did not capture during their meetings. Such training will enable them see their work as an apostolate to which they are called by the Lord. In addition, the priests should study videos in the seminary and use them in their work. They make the message of the gospel more attractive and catch the attention of the Christians. Finally, courses on videos should be taught in schools so that teachers and students can be aware of their use not only for entertainment, but specifically for the enhancement of morals and Christian faith.

d) Knowledge of the Right Videos

The leaders of various institutions and small Christian communities should be given prior knowledge of the videotapes they would want to use in their sessions on

particular topics or themes that are relevant. They should consult media houses like Ukweli, Daughters of St. Paul, Don Bosco youth center and other organizations that deal with production of videos of all kinds. This will enable them to preview the videos early in time and develop a clear idea of the scenes before the meeting.

e) Fear

Even though many fear the media and its contribution to the great loss to religious values, the Church should not hesitate to reverse the destructive power of the media by encouraging the production of videos of faith. These can be used for ongoing formation of our Christians in seminars and workshops. In this way, the power of media that is harnessed carelessly will be restored to the people.

f) Involvement of the People in Video Production

The Catholic Church has much to proclaim, but it has not been able to disseminate information effectively. The Church should involve Christians and prepare them to produce good programmes for pastoral, liturgical and catechetical formation, as well as for recreation. For example, videos can be made locally by getting the members of the small Christian communities involved, identify problems in their own environment and act out solutions in form of a drama. Such involvement can indeed reshape the communities and instill a sense of responsibility in members. In fact teenagers who enjoy producing videos can make productions that can benefit the entire parish.

g) Education

The Church should also encourage the production of videos that are educative, and which address current problems affecting the society by enumerating their causes,

symptoms and solutions. For example, more videos are needed to the subjects of HIV and AIDS, alcoholism, drug addictions, premarital sex and abortion, broken relationships and family conflict. Members of the communities watching these videos will learn how to identify these problems in their lives and how to cope with them. In addition, Christian videos can be selected which teach about Christian faith. Perhaps documentaries can be produced depicting Christians who once were victims of these problems giving testimonies of their experiences and conversion.

h) Finance

Bearing in mind that media projects are expensive to produce, we must continue to encourage these instruments of communication since they have become part of our lives. The Church should organize itself and make appeals to raise funds to run such programmes and to ensure that its mission of evangelization is not derailed by the lack of resources. The Church can do this through appeals for donations locally and internationally. Videotapes can be a worthwhile long-term investment for parishes. Good tapes can be used over and over again.

i) Videotape Library

Parishes should begin to build videotape libraries of their own. They should aspire to purchase the best videotapes for specific educational and training purposes such as: sacramental preparation, marriage preparation, liturgical ministry training, adult education in social issues, scripture, and parenting. In addition parishes should seek videotapes that are useful for religious education of children and teens using a combination of biblical stories and moral values animated by actors or puppets which teachers and catechists can develop more fully in prayer groups.

j) Media Advertising

The Church can advertise through videos its activities and videos can effectively inform ordinary people of the existence of the Church and the need for evangelization. However, the Church should be aware that advertising may not necessarily motivate people to change their existing behavioral pattern and come to Church or embrace Christ as their Savior. They lay the foundation for personal contact with the Church.

It is my conviction that the above strategies should be put in place. If the Church is willing to use videos in this manner, her evangelization would indeed be more effective.

Conclusion

At the beginning of my research, I set out to discuss ways that videos could be used as an effective means of communicating God's presence in small Christian communities. Having considered several issues and arrived at this point, what can be my conclusion? Can I rightly claim from what I have discussed, that videos have something to offer in evangelization of small Christian communities?

As it is evident from this research, I can boldly assert that videos are a relevant tool of evangelization not only in small Christian communities, but also to the entire Church. The relevance lies in the Christian vision of the human person, his motives and of his history that sees this as a developmental response to the divine command to "possess and master the world" (Gen. 1: 28). It also lies in the fact that this is an act of cooperation in the divine work of creation and conservation⁶⁵. Videos have much in common with other instruments of social communication in terms of influencing and informing a vast public about contemporary issues in the world. They provide us with the insight and the sounds, which are the very stuff of life.

In this new culture of mass communication, we need to advance a forward thinking agenda, that is, the use of modern methodologies that would help us understand the legitimacy, advantages, and the necessity of adopting the modern communication technology and adapting the Church life to achieve the proposed goals of the Christian message⁶⁶.

⁶⁵ *Communication: A Pastoral Instruction on the Media, Public opinion and Human progress*. Pontifical Commission for the means of Social Communication. Washington D.C., United States Catholic Conference, 1971, I.

⁶⁶ EDAPPILLY, J., *The Emerging Electronic Church*. Bangalore: Asian Trading Corporation, 2003, 87.

I am pleased and encouraged with the efforts and steps the Church has taken in using the modern means of communication in its mission of evangelization. However, we are still new to this technology, and as such there is still much to be achieved. In this regard, the Church has a responsibility to teach our people to make proper use of the media. We should help our people to change their understanding of media. It is not only meant for entertainment, but must help us to develop a critical mind able to analyze moral and religious realities in the light of Christian faith. We should encourage Christians to see the media as a means of evangelization, and make use of videos in transmitting the right information that builds the human family. It is also time to change our methods of evangelization and use videos in an attractive and relevant way to bring Christ to our people.

Finally, I feel we should be willing to criticize and challenge videos that contradict Gospel values and destroy Christian moral standards. Our involvement is indeed a witness of God's universal plan of salvation.

LIST OF ABBREVIATIONS

AFER: African Ecclesial Review
AIDS: Acquired Immune Deficiency Syndrome
AMECEA: Association of Member Episcopal Conferences in Eastern Africa
Cor.: Corinthians.(RSV)
CNN: Cable News Network
D.C., :District of Colombia
Eph.: Ephesians
HIV: Human Immune Deficiency Virus
IMBISA: Inter-Regional Meeting of Bishops of Southern Africa
Jn. :John
Mk: Mark
Mt.: Matthew
Lk.: Luke
Rom.: Romans
RSV: Revised Standard Version
SECAM: Symposium of the Episcopal Conferences of Africa & Madagascar
SJ: Society of Jesus
Tim. : Timothy
TV: Television

Bibliography

Church Documents

1. *Christifideles Laici*: Apostolic Exhortation of Pope Paul II on the vocation and the mission of the lay faithful in the Church and in the World.
2. *Communication: A Pastoral Instruction on the Media, Public Opinion and Human Progress*. Pontifical Commission for the means of Social Communication. Washington D.C.: United States Catholic Conference, 1971.
3. *Comunio et Progressio*: Pastoral instruction for the application of the Decree of the Second Vatican Council on the means of Social Communication.
4. Dogmatic Constitution on the Church.
5. *Ethic in Communications*: Pontifical Council for Social Communications.
6. *Evangelii Nuntiandi*: Apostolic Exhortation of Pope Paul VI on Evangelization in the Modern World.
7. *Guadium et Spes*: The Pastoral Constitution on the Church in the Modern World.
8. *Instrumental Laboris*: IX Synod of Bishops.
9. *Inter Mirifica*: The Decree on the means of Social Communication.
10. *Lumen Gentium*: The Dogmatic Constitution on the Church.
11. *Redemptoris Missio*: Encyclical letter of Pope John Paul II “on the permanent validity of the Church’s Missionary mandate”.
12. Social Communication Departments AMECEA and IMBISA, *Basic Human Communication. Communication for Pastoral Formation I*, Nairobi: Pauline Publications Africa, 1999.
13. Social Communication Departments AMECEA and IMBISA, *Communication in the Church and Society. Communication for Pastoral Formation III*, Nairobi: Pauline Publications Africa, 1999.

Books

1. BAUR, J., *2000 Years of Christianity in Africa. An African Church History*. Nairobi: Pauline Publications, 1999.
2. _____, *The Catholic Church in Kenya. A Centenary History*. Nairobi: St. Paul Publications Africa, 1990.
3. BERGER, A.A., *Essentials of Mass Communication Theory*. London: SAGE Publications, 1995.
4. BOISVERT, R.-MARCAZZAN, T., ed., *Publishing at the Service of Evangelization. Proceedings of the seminar of the Catholic Publishers in Africa*. Nairobi, 12-24 February, 1996, Nairobi: Pauline Publications Africa, 1996.
5. BUONO, G., *Missiology. Theology and Praxis*. Nairobi: Pauline Publications Africa, 2002.
6. EDAPPILLY, J., *The Emerging Electronic Church*. Bangalore: Asian Trading Corporation, 2003.
7. EILERS, F.J., *Church & Social Communication Basic Documents. Second Edition*. Manila: Divine Word Publications, Inc., 1999.
8. GORDEN, I.W., *Communication, Personal & Public*. California: Alfred Publishing Co., Inc., 1978.
9. HASELDEN, K., *Morality and the Mass Media*. Tennessee: Broadman Press, 1968.
10. HOFINGER, J., *Evangelization and Catechesis*. New York: Paulist Press, 1976.
11. MAURUS, J., *The Art of Communicating Effectively*. Bombay: Better Yourself Books, 1976.
12. McLUHAN, M., *Understanding Media*. New York: McGraw-Hill Book Co., 1964.
13. *Mission in Africa. New Challenges to the Comboni Charism*, Acts of the Course/Assembly on Evangelization in Africa Entebbe (Uganda), July 21-August 10, 1996, Rome: Comboni Missionaries, 1997.
14. PHILLIPART, M., ed., *The Africa Church in the Communication Era*. Nairobi: St. Paul Publications Africa, 1992.
15. PIERLI, F., ed., *The Slums: A Challenge to Evangelization*. Tangaza Occasional Papers/no. 14. Nairobi: Pauline Publications Africa, 2002.
16. SHORTER, A., *Evangelization and Culture*. New York: Geoffrey Chapman, 1994.

Journals

1. *Africa Ecclesia Review*, XXXVII, no.1-4, April, 1995, Eldoret: Gaba AMECEA Pastoral Institute, 1995.
2. *Church*, XVIII, no.1-2. New York: National Pastoral Life Center, Spring 2002.