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## Conflict Between the Clergy and the Laity in the Quaker Church in Kenya

John Muhanji

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GEORGE FOX UNIVERSITY

THE CONFLICT BETWEEN THE CLERGY  
AND THE LAITY IN THE QUAKER CHURCH IN KENYA

A DISSERTATION SUBMITTED TO  
THE FACULTY OF PORTLAND SEMINARY  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF MINISTRY

BY

JOHN MUHANJI

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Portland Seminary  
George Fox University  
Portland, Oregon

CERTIFICATE OF APPROVAL

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DMin Dissertation

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This is to certify that the DMin Dissertation of

John Muhanji

has been approved by  
the Dissertation Committee on February 12, 2021  
for the degree of Doctor of Ministry in Leadership & Global Perspectives.

Dissertation Committee:

Primary Advisor: Antipas Harris, DMin

Secondary Advisor: Randy Woodley, PhD

Lead Mentor: Jason Clark, DMin, PhD

Expert Advisor: Carole Spencer, PhD

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## DEDICATION

To my loving dear wife Rose Afanda, my two sons Kevin and Allan, and my only daughter Audrey, for their loving care and support, and encouragement they provided to me during this process. My Friends United Meeting, Africa Ministries Office colleagues who stood with me and gave me space to undertake this process. You simultaneously paddled the boat to the finishing line successfully.



## EPIGRAPH

“Emptying yourself of your best work is not just about checking off tasks on your to-do list; it is about making steady, critical progress each day on the projects that matter, in all areas of life.”

— Todd Henry, *Die Empty: Unleash Your Best Work Every Day*

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## DEFINITION OF TERMS

In the following section, I am providing many of the theological, ecclesiological, and organizational terms utilized by the Society of Friends and denominations, which influenced the Quaker movement.

### **Friends & Quaker**

These are terms used to denote a member of the Religious Society of Friends. The term "Friend" emerged from the different titles the early movement had for itself, including "Children of the Light" and "Friends of the Truth," which was taken from John 15:15: "I have called you friends."

The term "Quaker" was initially a pejorative utilized by adversaries who witnessed the early worshipers physically shaking or quaking while experiencing the power of God during worship meetings.

Quakerism was a quaking movement, a trembling under the power of the Lord, as Friends admonished others to quake, to tremble at the word of the Lord.

### **Yearly Meeting**

The yearly meeting is a regional administrative body responsible for setting up policies that run the churches under its management. It is responsible for adopting the book of discipline and delineating the body members' faith and practice.

The yearly meeting is denomination. The term "yearly meeting" reflects the practices of gathering once a year to conduct denominational business. Each yearly meeting, because of geographical and cultural differences, will have, in addition to traditional Quaker aspects, unique nuances that separate it from other yearly meetings.

### **Quarterly Meeting**

A quarterly meeting is a regional gathering of Friends from a few monthly meetings for business meetings, worship, and mutual support. Quarterly meetings gather once every quarter of the year to conduct necessary church business.

### **Monthly Meeting**

The monthly meeting or local meeting is the smallest organizational unit of the Friends church. The term emerged in the time of George Fox. He assembled the various gatherings into monthly meetings to streamline the movement's organizational life and guard against heterodox teachings and ministry. These meetings met monthly to conduct necessary church business. The monthly meeting refers to a single congregation, which is also known as the local church.

### **Faith and Practice**

Historically known as the book of discipline, the faith and practice is a combination of history, theological beliefs, and guidelines for Friends' practices and concerns. This document helps codify beliefs and praxis to curb abuses of either while also provoking instruction regarding ecclesiological structures and organizational efficiency.

### **Ministers**

Quakers believed that the spoken ministry was a spiritual gift bestowed upon individual members of a local congregation. Once recognized as having the spiritual gift of preaching, these ministers would be recognized as ministers by being officially recorded as such. It is through ministers that the Gospel was preached regularly to the congregation.

### **Recording of Ministers**

The Friends movement differs from other denominations and religious movements in its system regarding the official recognition and ordination of its clergy. Rather than ordain a minister in the church's service, Quakers record a minister for service in the church. This recording recognizes gifts in the ministry and acknowledges the minister's role in the Friends movement. The term emerged from the early years of Quakerism, with a clerk writing down or recording official ministers' names. The officially recognized clergy are deemed recorded ministers, but later on, recorded pastors.

### **Presiding Clerk**

The presiding clerk presides over the business meeting, clarifies, gathers, and records the substantial unity or "sense of the meeting" when a decision is made. The presiding clerk also maintains records and official correspondence for the meeting. The presiding clerk speaks officially on behalf of the Quaker church. The clerk is the official spokesperson of the Quaker church.

Administratively, the clerk has the primary fiduciary and legal responsibility for the meeting, acting as the official representative for legal issues, the authorized signer on bank accounts of the church, signs, or endorses all minutes after deliberations, transfer, traveling minutes, and the like.

### **Cliché**

A phrase or opinion that is overused and betrays a lack of original thought.

### **Mysticism**

Mysticism is a spiritual belief stating that a connection can be obtained with God or the spirits through thought and meditation.

### **Christology**

Christology is the part of theology concerned with the nature and work of Jesus, including such matters as the Incarnation, the Resurrection, and his human and divine natures and their relationship.

### **Bowen Theory**

Bowen family systems theory is a theory of human behavior that views the family as an emotional unit and uses systems thinking to describe the unit's complex interactions. It is the nature of a family that its members are intensely connected emotionally.

### **Supracultural**

Doctrinal truths that grow out of biblical functions and directives can be applied in any world culture and at any moment in history; basically, it means that the bible message makes sense, whatever your culture.

### **Egalitarian**

Believing in or based on the principle that all people are equal and deserve equal rights and opportunities.

### **Ecclesiological**

The branch of theology that is concerned with the nature, constitution, and functions of a church.

## ABSTRACT

The Quaker church missionaries came to Kenya as part of the West's Christian movement to the dark continent. Historians have usually referred to the Society of Friends' spiritual life as quietism, which did not resonate well with African spirituality which was disregarded by the missionaries as evil. Africans unquestioningly believe in the supreme creator of the universe and humanity. There is no ethnic group in Africa that does not have a specific name for a supreme God.<sup>1</sup> Therefore, the Quaker belief that "*there is that of God in everyone*" was not considered by the Western missionaries that Africans believed in their supreme God. Therefore, the American Quakerism in pastoral ministry did not resonate well with the pastoral ministry in Kenya. This research process seeks to unearth the mystery behind Kenya's current Quaker leadership's conflicts and confusion. It also reveals how missionaries started the Quaker church in Kenya without fundamental Quaker principles and practices that were part of the Quaker foundation. In Kenya, the Quaker church is at a crossroads, and the early Quaker beliefs are hard to implement in the African context.

Therefore, this dissertation has revealed four fundamental problems that obstruct effective Quaker religious practices in Kenya, hence the conflicts between them. 1). Lack of grounded Quaker foundation to the Kenyan church, whereby missionaries aimed to evangelize and convert to Western Christianity without incorporating Quaker values/ethos in the African context. 2). Lack of proper Quaker structures for continuity and managing the church by the African Quakers when the missionaries went back to the

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<sup>1</sup> J. N. Kenyua Mugambi, *From Liberation to Reconstruction: African Christian Theology after the Cold War* (Nairobi, Kenya: East African Educational Publishers, 1995), Kindle loc. 221.

States in 1964. 3). Lack of an anthropological model<sup>2</sup> for contextualized Quakerism, thus little ownership of Quakerism by Africans. 4). Lack of an articulated pastoral theological structure in the African context to raise the support.

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<sup>2</sup> Stephen Bevans, *Models of Contextual Theology* (Maryknoll, NY: Orbis Books, 2002), 54.

## SECTION ONE: THE PROBLEM

### Introduction

Quakers, though few all over the world, have impacted the lives of many people and have written and done much in the areas of peace and justice, environmental concerns, and stewardship. The Religious Society of Friends, the original name for Quakers, arose in England in the middle of the 17th century. This was a time of turbulence and change in both religion and politics in England. The Quakers preached not only by their words but by their lives. They lived a practical life in their communities. The Quaker movement came into existence when the political and ecclesiastical crises led to the Civil Wars in Europe and raised the question of the concept and nature of authority for both church and state in exceptionally concentrated form. It was inevitable that the Quakers' conviction about the supremacy of the inner authority should project them into the very center of the heated debates raging around England and cause them to receive opposition and persecutions from all groups, which viewed the church and state as complementary parts of a whole.<sup>3</sup>

Along with intense religious fervor, there also ran a zeal for practical righteousness. Within this early period arose most of the distinctive Quaker testimonies, which expressed in action, a belief in the components of Equality, Integrity, Simplicity, and Peace. In addition, Friends shunned the outside world, and they centered upon deepening their own spiritual lives and hedging their society about their distinctive rules

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<sup>3</sup> Jack P. Dobbs, *Authority and the Early Quakers* (South Gloucestershire, UK: Martin Hartog, 2006), 3.



and customs. Although this preserved some valuable elements of the Quaker way of life, it also brought a narrowing introspection that was fertile ground for controversy.<sup>4</sup> By the beginning of the 19<sup>th</sup> century, two divergent tendencies became apparent among American Friends. Later in the century, there were further separations.

Since the 19<sup>th</sup> century, the Friends church worldwide has experienced much divergence of ideas in its spirituality. The ultimate separation of the Friends church resulted in two groups of Quakers emerging with distinctive theological differences. This period saw the rise of different Quaker traditions forming healthy and different spiritual practices, which separated them theologically and created a challenge with the Christian communities that questioned their beliefs.

The transformation of American Quakerism was started by the renewal Friends movement led by Joseph John Gurney. The renewal emphasis on biblical knowledge had a more important consequence: a subtle shift in interpreting the basis of Quakerism. By the 1860s, Gurneyite Friends were increasingly finding the standard for Quaker beliefs in the Bible, not in direct revelation, or the Inner Light doctrine, or the early Friends' writings.<sup>5</sup> Through this transformation, the Kenyan Quakers were established from the same doctrine of the renewals, hence known as the Gurneyite movement out of America.

The American Quakers' interest in foreign missions coincided with a home missionary interest among Gurneyite Friends. The formation of a mission organization resulted in the Quakers beginning to send out missionaries to many parts of the world.

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<sup>4</sup> Philadelphia Yearly Meeting, *Faith and Practice. Philadelphia Yearly Meeting of the Religious Society of Friends* (Philadelphia: Yearly Meeting Press, 1972).

<sup>5</sup> Thomas Hamm, *The Transformation of American Quakerism: Orthodox Friends, 1800 – 1907* (Bloomington: Indiana University Press, 1988), 49.

They utilized evangelism and Quaker church extension through preaching and ministers' use in the meetings. The renewal movement believed that preaching and pastoral care was how the Gospel's spread could be achieved from one place to another. The evangelical Quakers were Bible-believing churches, while some liberal Quakers questioned the scriptures' authority away from the early Quaker beliefs. Despite the strong new evangelical emphasis, as Friends preached the new birth in Christ and urged other Friends to experience it, older traditions and patterns of thoughts kept their power. The earlier Quaker worship of sharing the Gospel did not change overnight. The evangelical Friends never repudiated the ideas of gradual growth into holiness and bearing the Cross of Christ.<sup>6</sup>

During the 1890s, Friends continued to rationalize their organizational structure. After conferences in 1892 and 1897, all the American Gurneyite yearly meetings except Ohio Yearly Meeting joined together in 1902 in a legislative body with a uniform discipline, the Five Years Meeting. The effect of this movement toward centralization is challenging to assess. Many Friends hoped that the Five Years Meeting would stabilize the Quaker influence, allowing the whole body of Friends' weight to bear on deviations from its traditions. Instead, it probably exacerbated the existing tensions between different beliefs.<sup>7</sup> Despite the tension among the Friends, the Five Years Meeting moved on to reach their objectives of spreading Christ's good news to other parts of the world utilizing the Quaker principles.

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<sup>6</sup> Hamm, *The Transformation of American Quakerism*, 66.

<sup>7</sup> Hamm, *The Transformation of American Quakerism*, 146.

In 1892, a Quaker named Walter Malone, a businessman from Cleveland, Ohio, turned his attention to religious concerns. Malone used his savings from his business to open the Friends Bible Institute and Training School in Cleveland. By 1900, Malone had gathered around him a group of Friends in Cleveland that had assumed the leadership of holiness Quakerism. The Friends Bible institute set an example that other holiness Friends increasingly followed. Between 1900 and 1920, evangelical Quakers in Oregon, California, Kansas, Indiana, and Western yearly meetings set up similar institutions, partly to train preachers without the expense of regular college education, to serve as bastions of unquestioned "soundness." Holiness Friends increasingly looked to these schools for leadership, contributed to their support, subscribed to their publications, and called their alumni as pastors.<sup>8</sup> Malone's Cleveland school remained the largest among the colleges in the U.S.A. for leadership training. The Five Years Meeting used these college graduates and sent them to Kenya to establish the Quaker church in East Africa. Therefore, in 1902, these graduates from Friends Bible Institute and Training School in C (Sannah October 9 2003) (Dube August 29, 2017) (Tienou May 25, 2017) (Mbiti January 15, 2015) level and came to Kenya as missionaries and established the Quaker church through the evangelical Friends' auspices. Three evangelical Friends, Arthur Chilson, Edgar Hole, and Willis Hotchkiss from Cleveland Friends Meeting set sail from New York to Mombasa, Kenya on April 23, 1902, on a missionary journey to establish the Quaker church in Kenya. They had just graduated from the Friends Bible Institute and Training School, Cleveland.

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<sup>8</sup> Hamm, *The Transformation of American Quakerism*, 161.

Later in 1902, the Five Years Meeting became Friends United Meeting, which sent these three missionaries to Kenya. Friends United Meeting (FUM) is a collection of Christ-centered Quakers, several yearly meetings and associations, thousands of local gatherings, and hundreds of thousands of individuals.<sup>9</sup> Its purpose was to plant Quaker churches in Africa under the Friends Industrial Mission (FIM). The mission was to generate sustainable resources from Africa by the missionaries. They established a sawmill, built a dam for a hydro-electric station and a printing press which was used to generate income for the mission expansion. The missionaries came to Kenya to develop spiritual structures and education, healthcare, and industrial institutions. Their mission was a holistic ministry to the Kenyans, which was under British rule by then. Since the Quaker mission from America was the first to Africa, it was called Friends Africa Mission (FAM). All church properties and schools were registered under the name "Friends Africa Mission."

In Kenya, the Quaker church was established on the American Friends' new transformation utilizing pastoral concept in its meetings. Pastors became instrumental in spreading the Quaker church's faithful spiritual ministry through preaching and evangelization, which historically was not part of the Friends. It was at this same time that the Quaker church was also going through realignment on worship tradition. Modernism was taking center stage among the Quakers in America. The modernism of Quakerism saw the church introduce program worship from the traditional silent worship. The program worship introduced singing, preaching, musical instruments in worship like other denominations and training pastors and using them in the Quaker churches. This

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<sup>9</sup> Friends United Meeting, accessed January 10, 2021, <http://www.friendsunitedmeeting.org>.

was a shift from the Quaker forms of worship. Therefore, when the missionaries came to Kenya, they introduced the new movement of Quakerism under the modernism approach. This might have played a significant role in the Quaker foundation in Kenya, which is not firmly grounded in its principles and values.

This dissertation seeks to examine how, over time, an attitude of supremacy from the laity's leadership toward the trained clergy has developed and persisted within the Quaker church in Kenya.

The church leaders have never received the original Quaker principles and seemed to have been hardened by what they learned through both the American evangelical Friends and the British Quakers. Should we assume that Kenyan Quakers knew more about Quaker history and, at one time, practiced it? We do not think so. The field research I conducted revealed that Kenyan Quakers have never experienced the original Quaker way of practice. However, the Kenyan Quakers learned the new way of Quaker practice through Friends' renewal experience by American evangelical Friends.

### **The Problem**

The Quaker missionaries arrived in Kenya after a significant transformation period of the American Friends occurred. The transformation process led to a great revival movement that saw Friends venturing into the dark continent, Africa, as it was known by then. The three young college graduates in pastoral ministry from Cleveland Bible College were on fire for missions. As previously mentioned, they were the first graduates in pastoral ministry from this college to be sent to Africa as missionaries by the Quakers. The early missionaries who came to Kenya had the backing of Quakerism's transformed mind in America, which had an evangelistic approach to doing God's

mission through pastoral ministry. Therefore, the Quaker church in Kenya was established based on the American version of pastoral ministry, including the religious foundation and evangelical worship and running their programs. During the missionary period, the established Quaker church in Kenya was all led by American pastors. They trained many other pastors sent to the mission fields and other countries, including Uganda, Tanzania, Rwanda, and Burundi.

During my field research experience with pastors, lay leaders, youth, and women leaders, it was interesting to hear some of the responses when the question was asked, "Where did we go wrong after the missionaries left? Why did we push the pastors from the driver's seat and replace them with non-pastoral leadership?" I was amazed to note how the conversation with pastors, lay leaders, and members resulted in different opinions. In a local meeting where we held the discussions, one of the members asked, 'Who led the coup of overthrowing the pastors from the throne?' This question raised additional questions and opened another chapter of arguments, which revealed the reason why there is a current conflict between the pastor and the presiding clerk in the most local meeting.

The discussions I had with the church leaders raised other aspects of the Quaker principles and values that defined the Quaker traditions and practices. Were Quakers in Kenya taught well and deep into the Quaker values of integrity, equality, simplicity, equality, and peace? Were they made to internalize the values as the early Quakers did in their way of life? Are these values currently being practiced and taught to church members? At this point, the members participating in my discussions looked at each other with surprise. They know the values, they have heard about them, but they have not been

taught how to live them as Quakers. John Punshon, a British Quaker and a Quaker scholar, said there is a broad agreement across the Quaker world regarding what the testimonies are and what they require. Unfortunately, these Quaker testimonies were not taught well to the Kenyan Quakers by the early missionaries.

The principles behind the Quaker values have also been adopted widely in contemporary churches worldwide, so they are not as distinctive of Friends as they once were. However, that is no reason for us to weaken in our devotion to them. Other Christians have made a place for ethical principles that have been nurtured by Friends, but they show no sign of being equally open to our theological testimonies. These other churches may pursue peace and simplicity, but church hierarchies remain. The Quaker testimonies cannot be divided. They come together because they are the necessary outcome of our understanding of the church and the basis of our unity, not just individual morality. Our Quaker values make us who we are as people, and without them, we are nothing.<sup>109</sup> If all Quakers have lived with practicing Quakerism that is not fully grounded as the early Quakers, could we then say all Quakers in Kenya know nothing as Punshon indicates in his writing? If the Quaker values make us known as the Quakers, is their absence within our practice making us nothing as far as Quakerism is concerned? If we must go by the fact that Kenyan Quakers lacked the teaching of its values and principles, we can attribute the current conflicts to the absence of these values among the Kenyan Quakers.

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<sup>10</sup> John Punshon, *Reasons for Hope: The Faith and Future of the Friends Church* (Richmond, IN: Friends United Press, 2001).

## One Story

In order to understand the current conflicts within the Quaker church in Kenya, it is helpful to provide specific examples. Moses has been the pastor of Friends Church Kenya for over 20 years; he has served in many different Kapsabet yearly meetings churches. He is currently operating at Gibaita Friends Church. He has worked under several presiding clerks with different dynamic leadership skills and strengths. Moses and the presiding clerk, David, have been doing their work for the church together but not agreeing well, especially regarding policymaking and pastor remunerations. The situation has created tension between the pastor, the presiding clerk, and the church members over the Friends church leader.

The presiding clerk claims that pastor Moses is interfering with the church's operations when he should only concentrate on the church's spiritual development and not administration, which should be the presiding clerk's work. Pastor Moses feels that since he is the trained theologian in matters concerning the Friends Church, he should give the church's final guidance rather than the presiding clerk who has no training and knows very little about the Friends church theology. The persistent conflict between the presiding clerk and the pastor has created many church challenges, affecting its growth and unity. Moses feels frustrated by the church's untrained laity, and the presiding clerks equally feel the same by the pastors' interference. If the Friends church is to thrive in its God-given mission, there must be a proper understanding of the theological reason for its existence. Moses did his pastoral training at Friends Theological College, Kaimosi, in Kenya. He has studied Quaker theology and very well understands the structure and leadership of the Friends church. The presiding clerk is an environmentalist working for



Kenya's government in the environment and natural resources ministry. He has very little knowledge of the Friends church's theology but was only born and raised by a Quaker family and remained an active member of the Friends church. The church's nominating committee nominated him to be the presiding clerk of Gibaita Friends church. The pastor and the presiding clerk have been operating on a different leadership wavelength. While one was a trained clergy, the other was a trained environmentalist, and each saw the other as non-complimentary.

The clerk, being an officer of the government and having more income than the pastor who depends on the members' offertory, has little regard for the pastor and acts as one who understands the Friends church's operation. The presiding clerk had heard about the early Quaker egalitarian mindset that, since the inception, the Friends movement's culture had been one of the "priesthood of all believers." Each member is empowered to follow the leading of the Holy Spirit and minister wherever they may be.<sup>11</sup> This mindset allowed formerly secular jobs to be imbued with a sacred vocation. This is how the presiding clerk was appointed and has disregarded the leadership of the pastor.

What the early Friends church did not have when they began hiring pastors was a clear understanding of the pastoral role. Thus, a Quaker pastoral theology is needed to guide Friends pastors' actions and attitudes to serve effectively.<sup>12</sup> Moses feels his efforts are wasted, having gone to study pastoral ministry for over four years only to find himself not valued as a person who matters in the Quaker church leadership by the presiding clerk who has no theological awareness of the church he is leading. Moses has mentored

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<sup>11</sup> Derek Brown, *On Quakers and Pastors* (Newberg, OR: Barclay Press, 2019), 34.

<sup>12</sup> Brown, *On Quakers and Pastors*, 36.

many young people in the church during his pastoral ministry. But none of the young people would want to join a seminary and serve as a pastor in the Friends church due to these challenges. Many bright young people have left the church and joined other churches where they feel valued, and the pastor is respected and takes charge of the church leadership. Thus, it is challenging to develop a vision for the future Quaker in Kenya due to its inconsistency in direction. Moses' support has been from individual members who have seen him feed his family and educate his children. He has fallen into the trap of well-wisher's members of his church, who sees how he is struggling while serving the church, and as a result, have downgraded his reputation and integrity.

Many times, Moses has felt like quitting his pastoral career just to become a businessperson. However, his calling to ministry and commitment to serving the Friends church holds him back. Moses connects well with the strong words of Thomas Kelly, an early Quaker theologian who said, "But the living Christ within us is the initiator, and we are the responders. God, the lover, the accuser, the revealer of light, and darkness presses within us."<sup>13</sup>

What is experienced here by Moses is mixed up internal practices and habits of the Kenyan Quakers' mind. Moses has hope for the Friends church's future, even if it may not be during his lifetime. His story relates to the writings of John Punshon, a British Quaker and a theologian teacher who said that, if we are not to turn our backs on the world and return to fundamentalism, we shall have to find a way to live in it. If we are

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<sup>13</sup> Douglas V. Steere, *Quaker Spirituality: Selected Writings* (New York: Paulist Press, 1984), 290.

going to leave our distinctive characteristics, we had better do it quickly.<sup>14</sup> This would involve a re-evaluation of our faith and practice and might have serious results. Moses sees a bright future and hope for the Friends church in Kenya's leadership between the presiding clerks and the pastors.

### **Quaker Church History and Leadership Structure**

The Religious Society of Friends (Quakers) began as a result of the spiritual experience of George Fox, an Englishman born in 1624, who at the age of nineteen, experienced a spiritual crisis. He was dissatisfied with the pastoral care of both the Puritan and Anglican clergy, and Fox wandered restlessly until he had a supernatural vision<sup>15</sup> – a realization that truth and salvation could be attained through the direct experience of God, without the mediation of a priest or other artifice of the religious establishment.

Isaac Pennington, a renowned British Quaker, wrote a clear theology of the Quaker movement that,

We, who are reproachfully by many called Quakers, are a people who have much and long sought after the Lord, and after an experimental knowledge of these truths which are testified of and related in the Holy Scriptures..... We sought not after a new Christ, or a new Spirit, or new doctrines concerning Christ or his Spirit: but to know Christ to receive life from him, and to live in the life and Spirit received from him, this has been the single aim and desires of our souls.<sup>1617</sup>

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<sup>14</sup> Punshon, *Reasons for Hope*, 158.

<sup>15</sup> Brown, *On Quakers and Pastors*, 42.

<sup>16</sup> Isaac Pennington, *Works of Isaac Pennington*, Vol. 4. (Sherwood, NY: David Heston, 1863).

During the inception of the Quaker church, Friends carried the doctrine of direct inspiration to extreme ends. One of George Fox's favorite dicta was that a degree from Oxford or Cambridge did not make a minister. This made the early movement anti-intellectualism and resulted in Friends lagging far behind other denominations in higher education developments even while they were primary education leaders. Some Friends condemned all learning above basic literacy. Friends forbade any form of preparation since preaching, or other ministry had to be done under the Holy Spirit's immediate inspiration. Even to bring along the Bible to read in the meeting was rare. Ministers had no professional status. They worked at secular employment to support themselves.

Moreover, they took silent waiting as seriously as any other member. It was common for a minister to ask Friends to hold a special meeting and sit silently throughout it.<sup>18</sup> The Society of Friends was to be a light to the world so that men might see the good works wrought by the members and imitating their example and glorify their Father, Heaven. That attitude left Friends in an uncertain position toward other denominations. On the one hand, Friends saw usefulness in all churches. The very name "Society of Friends" was testimony that "church" was a word to be applied only to believers' universal body.

Friends were explicit in their belief that obedience to the Inner Light could save even those who had never heard of Christ. On the other hand, Friends remained convinced that their society was "primitive of Christianity revived," and they were to be "as a light to the nations."

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<sup>18</sup> Hamm, *The Transformation of American Quakerism*.

The ethos of the Religious Society of Friends revolved around some core principles. Quakers believed in the direct deliverance of divine truth and salvation, a mystical encounter without sacerdotal mediation.<sup>19</sup> Therefore, the Quakers adopted the universal ministry, which drew its inspiration from 1 Peter 2:5, which speaks of the "priesthood of all believers." The Quakers' ecclesiology recognized - that of God in everyone the ability for God to speak truth through any person, regardless of gender, race, or social class. Here, the lay ministry was understood as primary to the work and worship of Quakers. The governance of meetings also reflected the rejection of hierarchy, with an egalitarian leadership model where power and authority were diffused throughout the congregation. In the local gatherings, the meeting for business was understood as worship meetings to seek God's will, in unity, through silence. Decisions were made only through unity. The presiding clerk, whose main goal was to gain the meeting's sense and accurately record the meeting minutes' consensus decision, led the meetings.

During the Quaker worship session, some were recognized as consistently contributing through the vocal ministry and of having the gift of preaching. In recognition of these gifts, ministers were recorded. These ministers would preach regularly in-home meetings and be released to travel and engage in missionary activities. This ecclesiology was maintained basically without being adopted until the late 19<sup>th</sup> century. At that point, revivalism swept through America, drawing thousands of converts to the various denominations, including Friends. Unfortunately, the established Quaker ecclesiological system was not equipped to handle the new Christians' wave of change. It struggled through the use of elders and ministers to pastorally care for these new converts and

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<sup>19</sup> Brown, *On Quakers and Pastors*, 43.

indoctrinate them into the nuances of Quaker worship and life. In this regard, the meetings began to hire and financially support pastors; these were leaders who would preach to and care for members. Many yearly meetings slowly adopted the Quaker worship, with a traditional sermon taking extemporaneous preaching.

The pastoral system's adoption within the Quaker church points to the possibilities regarding understanding the role of pastors. A paradox has arisen: many Quakers recognize the need for pastors but also espouse a universal ministry. These ambiguities, paradoxes, and discrepancies within our different churches and yearly meetings are potential sources of the lack of uniformity regarding a Friends pastoral theology.

### **The Presiding Clerk**

Over the years, Quakers have grown in an environment of seeking and experimenting, of insecurity and confusion, with many people's spiritual experience leading them to challenge any externally imposed authority, and these acts saw the Quaker movement formed. Because of this confusion, the presiding clerk could be viewed as the top position in a Quaker meeting. However, Quaker meetings do not operate in a top-down model of leadership. The ultimate authority on all significant decisions rests not with any one person but with the entire body.

The term "clerk" provides a clue that, although it is a leadership position, it has a leadership style that is different than would be implied by terms like "chair" or "president." We can call this a genuine servant leadership position. The presiding clerk's primary responsibility is to clerk or guide the Quaker meeting for business. Although there is preparation involved, the clerk sets the meeting agenda, based mostly on issues and proposals brought forward by various church committees. Therefore, clerking a

meeting is primarily a matter of being a good listener. It is not about making unilateral decisions or exerting one's influence one way or the other on issues. Instead, the clerk tries to make sure that the full range of views on a question can be shared. The presiding clerk is responsible for discerning the sense of the meeting, deciding when to formulate a minute, testing the minute with the group, and then recording the minute with the assistance of the recording clerk. The clerk also ensures that minutes are clear and accurate, and there is an appropriate follow-up with various church committees.

What does it mean to be a presiding clerk? Does it mean the clerk is the most upstanding, the most righteous, or the most spiritual member of the meeting? Certainly not. So why then do we have a severe disconnect between the Kenyan presiding clerk's understanding of their role and the American Quakers where it originated? According to the Kenyan Quakers, the clerk is the Quakers church's senior-most leader in whichever category. Whether it is on a yearly, monthly, quarterly, or local meeting, the presiding clerk is viewed as the church's authority. The clerk should indeed be familiar with our Quaker Faith and Practice and related Quaker literature. A clerk should have the confidence of the Quaker community and respect for its members and attenders. The clerk should be familiar with the practice of corporate discernment and how to create the conditions whereby the Spirit can lead friends to a sense of the meeting. Did the Quakers in Kenya take this to mean the clerk is an authority of the church?

Quakers have no central authority to speak for all yearly meetings and no generally recognized statement of belief. We have always had significant differences of opinion and have a testimony against traditional creeds, which are more common in other

denominations.<sup>20</sup> According to the Christian faith and practice in the Friends church, East Africa, the presiding clerk receives all correspondence directed to the Quaker meeting and responds only after the meeting's approval. Most yearly meetings or monthly meetings have written on their letterheads that "All correspondence address to the presiding clerk." These statements tend to make the Kenyan clerk feel they are the overall leaders with authority. The Kenyan model of Quakerism is the evangelical model from the Christian movement that has adopted pastoral services in their meetings. Therefore, we have the pastors handling the worship meetings and the presiding clerks handling the church's business sessions. In this model, the presiding clerk has assumed leadership of the church over the trained clergy. Most of these clerks are secular leaders working in secular organizations but carrying volunteer responsibilities. This has created confusion between them and the clergy, who are trained and understand more Quaker theology than the presiding clerk, who usually knows little about the Quaker theology. Neither then do the leaders know the early Quaker traditional way of worship. The poor foundational knowledge of Quaker principles and values has caused the Quaker church in Kenya to have more conflicts and has become a contiguous source of confusion from one clerk to the other. This confusion has set an incorrect presidency among the Quaker leadership in Kenya, where no training of the clerks has been completed to align the leadership with the pastoral training. The Kenyan presiding clerks tend to carry much authority in their leadership practices and acting ignorantly over the Quaker known principles and practices. However, one of the earlier roles of the presiding clerks in the Quaker meeting was to provide leadership to the congregation and the cadre of ministers who attended

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<sup>20</sup> Punshon, *Reasons for Hope*, 19.



and spoke during worship. The clerks were also known as protectors of faith and practice for the meetings they served, including the ministers' faith and practice. The challenge is experienced here due to the poor enactment of the fundamental Quaker principles to the Kenyan Quakers. As a result, the Quaker church in Kenya is experiencing the opposite of the true quaker practices, which they do not know well and have never been taught in context.

### **Quaker Pastors**

During the time of the Civil War in America, the majority of American Friends had moved away from almost everything that had once distinguished Quakers from other denominations. The old standards were gone; new ones had now emerged. Furthermore, the search for new certainties proved painful and divisive, with many Quakers fearful about the outcome.<sup>21</sup> Perhaps no innovation of the 1<sup>st</sup> quarter of the 19<sup>th</sup> century did more to change Quakerism than the pastoral ministry's introduction. For two hundred years, Friends had steadfastly resisted the establishment of a clerical class. Between 1880 and 1900, however, most Friends moved away from the early forms of Quaker worship toward concepts and methods that were not much different from those of other Protestants. The pastoral debate began with the massive influx of converts from the revivals of the 1870s and 1880s. They forced the Quaker church to engage in pastoral ministry to handle the many new converts joining the church.

The revival's commitment to using pastors was inextricably linked to its view of the ministry to meet the many newcomers' needs to the church. The revival centered on

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<sup>21</sup> Hamm, *The Transformation of American Quakerism*, 128.

preaching, which is impossible without ministers. Furthermore, ministers were considered a divinely appointed class, the noblest of the race, called by God to teach and lead the believers. This belief undermined the older Quaker concept of the priesthood of all believers. In the same Spirit of the revivalists, Quakers stressed that the very terms "pastor and shepherd" would imply a position of leadership. However, in moderate Friends' eyes, the pastoral ministry threatened Quakers' traditional view in two different fundamental ways. First, a programmed service seemed implicit in pastoral worship, the pastor's dominance in leading worship. Secondly, closely related to misgivings about the programed worship was the fear that pastors would destroy the freedom of meetings for worship and institute a "one-man rule." The anti-pastoral Friends feared that ministers would become a class with special privileges and authority. Here we can see that many of the obstacles in adopting the pastoral system emerged from early Quakerism's beliefs and teachings. The move to protect tradition and the "Quaker way" led to severe conflict regarding the American Quaker clergy's professionalization. The anti-pastoralism group felt professionalization-imposed authority figures into the established ecclesiology, which remained a conflict until the late 20<sup>th</sup> century. The historical and theological foundation of Quakerism appeared to have been founded upon an intense anti-clerical strain.

One of the biggest obstacles to adopting the pastoral system was the bias against a professionalized clergy, and Friends felt that perceived differences between clergy and laity were artificial and unbiblical. Therefore, any move toward a clergy class's professionalization would face severe challenges as it had to overcome the Friends movement's dominant egalitarian ethos.<sup>22</sup> The Friends church in Kenya is still woven into

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<sup>22</sup> Brown, *On Quakers and Pastors*, 52.

the early Americans Quaker conflicts over this subject of the pastoral ministry's role. The Kenyan Quakers seem not to have come out of the quagmire as much as the Quaker church in Kenya is moving toward professionalizing the clergy class. Furthermore, the older generation has not accepted the clergy entirely and does not fully recognize their role in the church leadership. It is believed that the critique, by the early Quakers, of a professionalized clergy class was not against a professionalized clergy, in principle, but in the qualifications required and the social stratification that professionalization caused. It should also be clear that the Friends church movement opposed a strict and stratified educational path as the only way to become authorized for pastoral ministry.

Another concern regarding clergy education was the lack of spiritual growth among the ministers during and after their educational journey. In Barclay's theological magnum opus, he addressed a forward to the clergy, noting that their great learning, so accounted of-to wit, your school divinity, which takes up almost a man's whole lifetime to learn, brings not a whit nearer or more righteous than he was.<sup>23</sup> Fox also addressed the inconsistency between theological education and knowledge, and spiritual life and vitality, rebuking the clergy: "And to all you the word of the Lord, that hath learned the letter of the scripture, your Hebrews, Greek, and Latin, (but) who hate the light within .... so ye are clouds without water, and all your knowledge, Hebrews, Greek, and Latin is natural; and the natural man knoweth not the things of God."<sup>24</sup> According to Fox's

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<sup>23</sup> Robert Barclay, *An Apology for the True Christian Divinity: Being an Explanation and Vindication of the Principles and Doctrines of the People Called Quakers* (Philadelphia: Friends' Book Store, 1908), 11.

<sup>24</sup> George Fox, *The Works of George Fox* (Memphis: TN: General Books, 2012), 15.

writings, studying biblical languages was considered natural compared to the Holy Spirit's supernatural teachings.

Therefore, an educated clergy, deeply rooted in the Friends movement's spiritual and egalitarian ethos, would fit within early Friends theology and ecclesiology. It was the Holy Spirit's will that guided the minister into the appropriate place of ministry and provided the content of the message. The early Quakers believed that authority is given to ministers by God and that authority is not unlimited, nor is it to be used for personal gain. Instead, this authority is to be used as a sacrificial gift for the good of believers' bodies and the good of the kingdom of God.

For years, even after adopting the pastoral system, the Kenyan Quakers had difficulty paying a pastor, which was equated with sinfulness worthy of ex-communication. Understandably, this barrier would be difficult to overcome. This belief hampered the pastoral system's adoption until the notion of a circuit ministry, taken from the Methodists, was adopted. The Kenyan Quaker church is still buried into the old Quaker traditions that have little understanding of how it came to be and how it should operate. This has created a situation that has prompted me to research this conflict between the laity and the clergy.

#### *Authority of the Spirit in the Quaker Church Worldwide*

It is essential to know what George Fox and the early Quakers understood the authority of the Spirit in the Quaker church. It is written that in 1647 Fox received the assurance that there was one, even Christ Jesus, who could speak to his condition. This assurance came to him from an unidentified but authoritative voice. After this experience, he said that although he had read about Christ as God in the scriptures and so had

knowledge about Christ, it was only a result of this personal experience that he knew Him. This intimate knowledge came, he claimed, through revelation: "as he who hath the key did open, and as the Father of life drew me to his Son by his spirit."<sup>25</sup> Fox had been drawn to the Son by the Spirit from the Father, but the Son was also the Light that drew him back to the Father. Therefore, the Light experience as the Son made the early Quaker's experience and practiced being more important than speculation and theory. Therefore, it was the Spirit's experience within the Quakers that they were concerned rather than theories about the origin and essence.

The early Quakers worshiped in silence, and while listening to the Lord's word, they experienced at the same time the "pouring down" of the Spirit on them as foreseen in Joel 2, causing them to behave in a manner reminiscent of the disciples at Pentecost. In attempting to describe this experience, they used language familiar to them from their intimate knowledge of the Bible. This foundation of the early Quakers' worship practice is missing among the Kenyan Quakers, hence one of the confusions in the church in Kenya.

In comparison with other Christians' practice, one of the most unusual early Quaker testimonies was against water baptism and physical communion. Friends did not recognize them as outward sacraments; their true meaning, they argued, was spiritual.<sup>26</sup> The actual baptism was that of the Holy Ghost, and the true communion was believers' worshipful fellowship. It should be clear that the first Quakers had no training in theology

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<sup>25</sup> George Fox, *The Journal* (Philadelphia: Philadelphia Yearly Meeting, 1985).

<sup>26</sup> Hamm, *The Transformation of American Quakerism*, 130.

and that the concentration of their teaching was on experience rather than on intellectual notions upon which so many disputations about religion were based.

Even today, the Quaker movement struggles to maintain early Quaker ideals in local church practices while also maintaining pastoral leadership. Quakers believe that the personal experience of God is the only basis for worship. Quakers center deeply under the authority of the Holy Spirit. This tradition has been a big challenge in the transition from silence in worship to pastoral/vocal worship. Quakers believed that God might use surprising parts of our minds to speak to us. The authority of the Holy Spirit among Friends then actually rendered pastoral ministry not necessary. The Quaker way of worship in silence is understood as the most potent sign of inward dependence on God. Words, from whatever source, are human and are inevitably adulterated by our worldly ways. This statement throws the Quaker community into confusion over the vocal ministry. Silence, on the other hand, reflects purity. Also, silence is a sign of our conditions. In worship, it means that we wait, expectantly and patiently, for what God has to say to us. Unfortunately, this type of worship was not introduced to the Kenyan Quakers by the missionaries. What was introduced was the vocal and public ministry. However, later, as more Kenyans came to understand the true Quaker worship, they discovered the silence.

As silent worship was introduced to the Kenyan Quakers, it meant nothing to the traditional way of their worship to which the missionaries had introduced them. It should also be understood that introducing silent worship to new people with a different culture would be hard to connect with people. Meanwhile, the fact that silent worship was not forcefully introduced to the Kenyan Quakers and that silent worship does not encourage

pastoral ministry seems to have played a part in the current leadership challenge between the pastors and the laity.

Historically then, Friends have found their identity as a community of faith in the words of the scripture, "Be still before the Lord and wait patiently for him."

### **The Inward Light According to George Fox**

We read so much in many Quaker writings about the "Inner Light," but George Fox did not use this phrase. He spoke of the "inward light," which he attempted to describe the Light which lighteth every man that cometh into the world. The Light was the Light of Christ, the divine Light of Jesus Christ, the heavenly divine Light of Christ, the Light of Jesus, the Light of Jesus Christ, the Light of Christ Jesus, the Light of the Lord Jesus Christ.

The Light was identified with the divine Spirit by George Fox at the very outset of his ministry. Fox wrote: "He was commanded, to turn people to that inward Light, Spirit, and grace, by which all might know their salvation, and their way to God; even that divine Spirit which would lead them into all truth and which I infallibly knew would never deceive any." Fox knew that the Light of and from Christ was also the life in Christ – the life in Christ the Word before Scriptures were written; the true Light ... was the life in Christ the Word by which all things were made and created. Fox identified the Light with Christ and life in Him to say that the Light was His name. The Light was not a natural element of our natural being: it was the divinity's essence within us – beamed into our natural being. Fox used a biblical metaphor referring to the Spirit of man as the candle of the Lord (Proverbs 20:28). The Spirit of Man is the Candle of the Lord, and the Candlestick is every man's body, mind, soul, and conscience, that with this Spirit their

Candle being lighted and set up in its Candlestick, he may see all that is in the House; and with this Light, they may see that Christ died for them, and is risen for them. .... They that love the Light, love that which Lights their Candle, their Spirit. It should be noticed that one of the names by which the Quakers were first known, "the Children of the Light," comes from the verse Fox loved to quote. "Believe in the light while you have the light, so that you may become children of light."<sup>27</sup>

As people saw Christ by His Light, they came to God into his image, where the green pastures of life are known and fed upon. By waiting in the Light which came from God, they might witness the Son of God, that which shall never wither. It was a powerful belief by the Quakers and was fully embedded in their spiritual life as a community of Friends. Was this belief taught well to the Kenyan Quakers? Did the Kenyan Quakers understand the deep spiritual authority that was exhibited by the early Quakers? We can now see why we have different types of Quakers carrying different opinions on their beliefs as Quakers. Did missionaries find it hard to teach the Africans the profound principles of Quakerism? Is the conflict between the clergy and the laity reflecting the inward Light as Fox experienced and expressed? What is being revealed here is that the Quaker church in Kenya has never had an opportunity to learn true Quaker principles and practices, hence these conflicts within its leadership.

### **Discernment of the Spirit**

If the Spirit was to be accepted as the Quakers' final authority, people needed to know how to recognize it indubitably as the Spirit of God and not be led astray by a

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<sup>27</sup> John 12:36 (NIV).



personal whim, conceit, or vain imagining. Only such a correct proclaiming would give a person the authority to proclaim the truth, pass judgment on evil and its perpetrators, and build a spirit-filled community with a common purpose. Quakers believed that one way of discerning the Spirit was to be patient and wait. Thus, precipitated decisions would likely mislead, and action was not to be hurried. Quakers sat down quietly with their leadings. Moreover, since they believed that the Spirit would lead them all into the same truth, it would never contradict itself: "the Spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil and again to move unto it."<sup>28</sup>

By leading the corporate body into Truth and Sound Doctrine, the Spirit would produce unity and fellowship amongst Friends. Any disunity or lack of fellowship would be reasons for the people to question the validity of the Spirit's leadings, which caused such disunity to take place. The early Quakers' healthy spiritual practice is not currently exercised among the Kenyan Friends. The lack of these spiritual practices in decision-making leading to unity, has caused much disunity and conflicts because the current church carries out its processes with disregard to the Spirit's leading. The absence of the Quaker discernment process among the Kenyan Quakers in their decision-making continues to create challenges within its leadership structure.

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<sup>28</sup> Fox, *The Journal*, 399.

## Authority of the Bible

### *How the Early Quakers Understood and Taught the Bible*

The early Quakers argued that the scriptures were "words of God" and not the "Word of God," contrary to the views of many other Christians. In 1652, a Baptist minister, Richard Stookes, spoke to Fox telling him that the Bible he was showing him was the "Word of God," Fox replied that it was not so, it "was the words of God," not the "God the Word," and told him that he understood the Scriptures were themselves to say that they were the words of God, but Christ was the Word.<sup>29</sup> The following year, when answering a question from the court justices, Fox again declared that "God was the Word and the Scriptures were writings." The Word had existed before the writings and had fulfilled them.

The Gospel could not be equated to the Gospels. The Gospel had been preached before Matthew, Mark, Luke, and John were written or printed, and moreover, was preached to all people who might never have encountered those four books.<sup>30</sup> The Quakers used the Scriptures to test the doctrines and forms of religion. It is evident that although both the Quakers and the Puritans attached such importance to the Bible, there was a difference in their approach to it. For Puritans, the scriptures, as God's authentic Word, were the primary authority for doctrine and practice. For Quakers, the Spirit within believers was always essential for an understanding of the Scriptures. Therefore, reading the scriptures is an invitation to learn more about our lives. When we read the scriptures,

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<sup>29</sup> Dobbs, *Authority and the Early Quakers*, 68.

<sup>30</sup> Fox, *The Journal*, 445.

we look into a mirror and discover that our own inward life, both as individual and as a community, is reflected in our spiritual ancestors' lives.<sup>31</sup> We are taught by the same Spirit that inspired the written words of scripture.

It is interesting how the early Quakers viewed the scriptures as the written words of God. The Kenyan Quakers view the scriptures as the Word of God, and they believe in the authority of the scriptures. The Kenyan Quakers are operating from a different understanding with the early Quakers and are not aware that the early Quakers read the scriptures differently. One would ask, who are the Kenyan Quakers? Would this be one of the reasons we are having this conflict between the pastors and presiding clerks?

### **The Authority of Doctrine**

#### *Sound Doctrine in the Early Quaker Church*

The early Quakers first and foremost regarded the inward Christ as their primary authority. They also referred frequently to the Bible for confirmation of their beliefs. They increasingly recognized the need for checks from the corporate body on what individuals claimed to be the Spirit's leadings concerning doctrine and practice. As the movement was born into a religious culture immersed in the scriptures' teaching and imagery, the early Quakers inevitably became passionately involved in serious debates about beliefs and doctrines derived from the scriptures. As these early Quakers shared a common experience and assumed the acceptance of common beliefs derived from scripture, they saw no reason for the imposition of a verbal creed as evidence of unity.

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<sup>31</sup> Michael L. Birkel, *Engaging Scriptures: Reading the Bible with Early Friends* (Richmond, IN: Friends United Press, 2005).

Their knowledge was of the heart rather than the head, and so their unity existed at a deeper level than was expressed by credal affirmation. They did not see the need to reiterate doctrines shared by fellow Christians so much as to spread the truth which they had discovered and which they believed had been overlooked, even lost, by other churches.

From the beginning, the Quakers had a problem using the word "Trinity" in their doctrinal statements since they could not find it in the Bible. Isaac Pennington, a British Quaker, wrote, "Three there are, and yet one; thus they have read in the scripture, and this they testify they have had truly opened to them, by that very Spirit which gave forth the scriptures, insomuch as they certainly know it to be true, and own the thing from their very hearts. However, as for this title of the sacred trinity, they find it not in the scripture."<sup>32</sup> We should note that it was not only the use of the word "Trinity" which troubled the Quakers. They felt uneasy, too, about the concept of three persons, not just because they thought that "person" was too carnal a term for the Godhead, but also because it might encourage people to think in terms of a tripartite God. In 1673, Barclay wrote a pamphlet, *A Catechism*, and affirmed the following: "There are three, that bear record in Heaven, the Father, the Son, and the Holy Ghost, and these three are one (1 John 5:7). The Father is in the Son, and the Son is in the Father (John 10:38, 14:10,11 and 5:26). No man knoweth the Son, but the Father; neither knoweth any Man the Father, but the Son, and he to whomsoever the Son will reveal him (Matthew 11:27, Luke 10:22)."<sup>33</sup>

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<sup>32</sup> Pennington, *Works of Isaac Pennington*, 203.

<sup>33</sup> Robert Barclay, *A Catechism and a Confession of Faith* (London: Thomas Northcott, 1673), 161.

The statement confirms that although the Quakers avoided such an unscriptural term as "Trinity," they certainly did not deny the Father, Son, and Holy Ghost in Unity. Fox confirmed that they owned them with all their hearts as the apostle John did, and many other Christians do now.

The early Quakers were passionately concerned about integrity, moral rectitude, and walking orderly, i.e., practicing what they believed. For them, the vital issue was not so much the death of Jesus on a cross at Jerusalem – that they accepted – but whether the Cross as a daily experience in their lives enabled them to live in a way that manifested the Spirit of Christ in their relationship with others. When writing to Friends, Fox makes it clear that belief should be expressed in practice: "My desires are, the God of all Peace, and the Son of Peace, may fill all your Hearts with his love and Peace, and Wisdom and knowledge in all things, to do his glorious heavenly will, in that you will know his son's Doctrine, and as you know it, obey it."<sup>34</sup>

#### *Cultural Difference on Quaker Doctrine in Kenya*

When the missionaries from American Quakers arrived in Kenya in early 1902, they came to a multicultural community with different languages. The African community already had its way of understanding God apart from what the missionaries presented. The missionaries had no time to teach Quakerism to the Africans. However, they concentrated on teaching about the new God and asked them to throw away the God they knew, since according to these missionaries, he was not the true God. The missionaries spent more time teaching about the new God and demonizing the God they

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<sup>34</sup> Fox, *The Works of George Fox*, 409.

found Africans worshipping. The missionaries grouped people in communities and separated them from their people for those who accepted this new God, and those who did not accept Christianity were not allowed in the believers' camp. The early missionaries did not teach the early Quakers' beliefs to the Kenyan Quakers, but instead, they taught them more about the Bible teachings. The missionaries called on the Africans to abandon all the cultural practices as they believed these practices were demonic and ungodly. In Kenya, the Quaker church was established not on a voluntary acceptance of these new teachings but forced one to disregard their cultural values. The missionaries lived and taught the Kenyans practical Quakerism because they knew what they were doing. Unfortunately, many Kenyan Quakers had no clue what the Quaker principles were; neither were they taught about them in written documents, but they learned from the missionaries from the way the missionaries lived and acted. They imitated the missionaries how the Quakers lived and practiced their faith. It should also be noted that most of the Quaker values were established and practiced from the Western context, and this did not make much sense to the African Quakers. It is important to note here that experience teaches us nothing. No one learns only from experience. One learns from experiences one reflects upon and articulates. The Kenyan Quakers could not connect with the missionaries' way of Quaker living through the experience. In this case, churches benefit when they intentionally reflect theologically on a church's life and ministry.<sup>35</sup> No clear Quaker doctrine was introduced to the Kenyan church, but the church grew out of personal experience from the missionaries by Kenyan leaders who worked closely with

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<sup>35</sup> Mark Lau Branson and Juan F. Martinez, *Churches, Cultures, and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: IVP Academic, 2011), Kindle loc. 401.

them after the introduction of the Quaker church. This lack of clear Quaker doctrine has been an ongoing challenge to the Kenyan church. Culture is the pattern and interconnected system of ideas and beliefs, symbols and feelings, and values.<sup>36</sup> Therefore, less cultural connection with the Quaker values has led to a very shallow understanding of the Quaker ethos held firmly by the missionaries until they left the country. It should be understood that Quaker missionaries operated under the colonial system by the British and hence practiced the same colonial mindset as they established the Quaker church in Kenya. They still carried their superiority complex as they did their ministry. That was why they disregarded any form of African cultural practices that would have been part of their new teachings. However, since the Africans were considered inferior to them, they demonized their practices as evil.

The missionaries left the country immediately after Kenya's independence in 1964 while the Kenyan church had not been developed on their own contextualized theology, hence with no clear doctrine. From the perspective of the African Christian identity, the Quaker missionary's presumption of the American value-setting for the Christian faith led to the exclusion of any preparation for Christianity in Africa's primal religion.<sup>37</sup> This allowed the existence of a pre-Christian memory in African Christian consciousness. For theological consciousness presupposes religious tradition, and tradition requires memory, and memory is integral to identity. Without memory, we have no past, and if we have no

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<sup>36</sup> Branson and Martinez, *Churches, Cultures, and Leadership*, loc. 804.

<sup>37</sup> Kwame Bediako, *Jesus and the Gospel in Africa: The History and Experience* (New York: Orbis Books, 2004), 51.

past, we lose our identity. The Quaker missionaries fleeing Kenya after independence created a Quakerism vacuum in the African leadership.

For over 98 years, the Quaker church in Kenya grew in confusion and conflicts because of its lack of a church business doctrine and order. In 2002, Friends United Meeting, initially responsible for the first missionaries, hurriedly worked with Kenyan yearly meetings to develop the discipline book called Christian Faith and Practice. The Quaker church leaders did not even understand what they were developing. However, Friends United Meeting finished the book, printed it, and started distributing it to the yearly meetings to use. I was privileged to be part of the team that printed and distributed the book to the yearly meetings and carried partial education about the Faith and Practice book. We experienced that most Quaker community members in Kenya were amazed that Quakers had such an intense book that described their faith and practices. They had very little knowledge about the book but much appreciated it. The faith and practice book was not internalized as it was intended, and many leaders have taken it just like any other Quaker book, and churches have not taken it seriously because they do not understand it. In Kenya, the Quaker missionaries failed to be attentive to the definitions or meanings it had received from the community and its cultural practices. The missionaries believed that their western Christian culture was the only one Christ Jesus would accept and therefore disregarded the African cultures. Some of the cultural practices needed to be tested to understand their meanings and align them to scriptural meaning. The Colonial mindset Quaker missionaries overlooked this, leading to the leadership crisis the church is facing now. As a result, the Quaker church in Kenya currently operates with no defined pastoral theology, and yet they have adopted a pastoral system of Quaker leadership. The



absence of a well-structured pastoral theology has continued to confuse the pastors and the presiding clerks. This has left the African Quaker church in Kenya operating on its own unfounded Quaker practices among other Quakers in America and Europe.

Due to the above challenges the Kenyan Quaker church has faced, Bediako Kwame quotes from Andrew Wall, who stated: "No question is more clamant than the African Christian identity crisis. It is not simply an intellectual quest. The massive shift in the center of gravity of the Christian world that has taken place cannot be separated from the West's cultural impact in imperial days. Now the Empires are dead, and the Western value setting of the Christian faith is largely rejected. Where does this leave the African Christian? Who is he? What is the past? A past is vital for all of us – without it, like the amnesia man, we cannot know who we are."<sup>38</sup> The Quaker church in Kenya finds itself in such a situation but continues to thrive in denials.

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<sup>38</sup> Bediako, *Jesus and the Gospel in Africa*, 51.

## SECTION TWO: OTHER SOLUTIONS

### **Management of Power Dynamics**

#### *The Fox Concept of the Church and Authority*

According to George Fox, the church was the community of people who were its members. These members were not the same as the mixed multitude who were considered members of the global church, irrespective of any conviction or comment in the parish system. For Fox, the church "the church in God, the general assembly written in heaven, which Christ is the head of,"<sup>39</sup> a spiritual body composed of people who believed in the light with which Christ had enlightened them all, and who had been purchased by God with His blood.<sup>40</sup> The members of the true church, the congregation of the living, were gathered by Jesus, the heavenly Man, who was in the midst of them. They were gathered into His name, the name which brought salvation. Fox believed that Christ, as the head of the church, exercised a variety of offices amongst His people as their teacher, their counselor, their shepherd to feed them, and their bishop to oversee them and their prophet to open to them. By knowing Christ in this way, people would also come to experience the church order that belonged to those in the new covenant – and only those in the covenant of God could be members of the church of God.

Unity and fellowship were the hallmarks of the true Quaker church. Fox regularly exhorted friends to live in the power of the Lord so that they might be kept in unity. "All

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<sup>39</sup> Fox, *The Journal*, 35.

<sup>40</sup> Fox, *The Journal*, 94.

walking in this Light which Christ hath enlightened you with, you all walk in unity and oneness of mind, and lay away all guile, sin and uncleanness, and are all taught to fear the Lord God."<sup>41</sup> In the light of Christ, they would have fellowship with God, with Christ, and one with another. Such unity and fellowship were possible for all who opened themselves up to the light, grace, truth, power, and Spirit of Christ – One in the Unity of the Spirit. Fox stressed that, since the inner teacher (Spirit) would lead all into the same truth, the expectation would be that the corporate body would make a united witness to God's righteousness after listening patiently to the Spirit's leading and gain victory over the devil.<sup>42</sup> Therefore, by remaining in unity and fellowship and listening obediently to the voice of Christ speaking to His church, the members would know the order he wished for the church. God is a God of order, not confusion, and Fox quoted the saying of the apostle to the young church: "Let all things be done decently and in order."<sup>43</sup> Fox further pointed to the order as it is seen in the universe around that, "Truth hath an order for all things that God did make by Jesus Christ, who upholds all things by his Word and Power: So with his Word and Power he keeps all things in their places, and their order, in their times, and their seasons, the summer and winter, the night and the day, the sun, moon and the stars, all things are kept in order by the Word of God and his power."<sup>44</sup> Returning to this gospel order guided by Fox, the Friends Church Kenya can rise from their confusion,

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<sup>41</sup> Dobbs, *Authority and the Early Quakers*, 92.

<sup>42</sup> Fox, *The Works of George Fox*, 267.

<sup>43</sup> 1 Cor. 14:40 (KJV).

<sup>44</sup> Fox, *The Works of George Fox*, 439.

which has anchored them for many years. Here is a clear direction in getting to the solution of this leadership challenge facing the Kenyan Quaker church.

*The Barclay Concept of the Church and its Structure*

According to Barclay, the true church was distinguished from false churches by the principles and grounds on which its members were gathered, the nature of its hierarchy and order, the way and method by which this was upheld, and the foundation on which it was built.<sup>45</sup> The church must be organized both with those who gave care and those who needed it. Barclay did not see such an organization as human-made or in any way contradictory to the principle of being led inwardly and immediately by the Spirit. The need for order among the Quakers was what had first given rise to order among the apostles. This resulted in the care of the poor, widows, and orphans.

It became necessary for Barclay to indicate the difference between his fellow religionists' understanding of authority in the church and whether the Romanists and the generality of Protestants. The difference between the Quakers and these others rested in the way decisions were reached concerning God's will for the community. The Quakers' judgment did not depend on the majority's will through votes but was recognized as a proceeding from the Spirit. Barclay's argument was based principally that Christ, the head of the church, had ordained such order and government (Matt.18:15-18) and that the Spirit-led apostles and first Christians practiced it (Acts 1:23-26). The authority and power they experienced were still available. Barclay speaks to the current Gospel Order quoting the leading of the Spirit as guided by Christ Jesus through the gospels for the

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<sup>45</sup> Barclay, *An Apology for the True Christian Divinity*, 203.

Quaker church management. Building on what Fox has established in the church leadership management, the Kenyan Quaker church can build their Quaker leadership foundation from these well-articulated Christian Quaker structures established by George Fox and Robert Barclay.

### **Why Two Levels of Leadership and Need for Positive Change**

Within the ministry context, organizational leadership involves the pastor in a cooperative role with the church's other leadership elements. These elements include but are not limited to: elders, church boards, deacon boards, and other committees that provide vision and leadership for the church. Kenneth Gangel described pastoral leadership as pastors exercising leadership as servants and stewards, sharing authority with their followers, and affirming that leadership is primarily a ministry to others, modeling for others, and mutual membership with others in Christ's body.<sup>46</sup> In addition to understanding the pastoral leaders as humble servants, there is also an implicit and explicit assumption that the congregation will follow the pastor's leadership. This submission, whether functional (as an expedient to achieve the church's goals) or ontological (where the pastor is more spiritual or holy than a layperson), has the potential to create an artificial divide between the clergy and the laity, especially if leadership is unethical.<sup>47</sup> Within this delicate relationship, any ambiguity or lack of communication can create a ripple effect on the pastor's authority and leadership, which may hurt the church overall. The Quaker church in Kenya is currently facing this situation.

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<sup>46</sup> Kenneth Gangel, *The Meaning of Leadership* (Grand Rapids, MI: Baker, 2007), 147.

<sup>47</sup> Brown, *On Quakers and Pastors*, 211.

Barclay affirms that the clergy's work is to instruct, exhort, admonish, oversee and watch over their brethren more frequently and more notably than others.<sup>48</sup> Furthermore, in that relationship, such obedience and subjection are due then from the flock, as mentioned in Hebrews 13:17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." 1 Thes 5:12-13 and 1 Tim 5:17. Barclay also affirms that the laity's work is to watch over and privately admonish the young and take care of widows, the poor, and the fatherless and see that they lack nothing. They see to it that peace, love, unity, harmony, and sound doctrine are preserved in the church of Christ.<sup>49</sup> This also applies to the deacons mentioned in Acts 6. We can clearly see that Barclay's writings give proper guidance to the distinctions of the two leadership tiers, clergy, and laity for the Quaker church in Kenya. According to the early Quakers, the distinction made between the laity and clergy automatically leads to that good, virtuous, manually skilled men and others who have not learned the art and trade of preaching are excluded from the ministry. "There are diversities of gifts, but the same Spirit."<sup>50</sup> Therefore, God's light or gift is that all right knowledge of things spiritual is received and revealed. It is also by the strength and power of these, as they are made manifest and received in the heart, that every true minister of the Gospel is ordained, prepared, and equipped for ministry work.

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<sup>48</sup> Barclay, *An Apology for the True Christian Divinity*, 215.

<sup>49</sup> Barclay, *An Apology for the True Christian Divinity*, 216.

<sup>50</sup> 1 Cor. 12:4 (KJV).

### Faith Thinking as Dialogue

Christian theology and ethics should be understood more as a process of thinking and acting than a fixed set of accepted truth and moral rules. Quaker study in these two areas involves such questions as "What am I to believe?" and "How am I to act?" However, it would be wrong to imagine that the matter is settled when general answers have been given. The temptation is often felt to look for detailed truth and conduct systems, which are all too easily dismissed from the mind. The big challenge facing the Quaker church in Kenya is both theology and faith. In the first case, the Quaker church in Kenya faces a theological crisis from the African perspective, which affects its faith.

No one can be concerned with theology's answers without becoming personally involved in the process of thought – that is, without considering one's approach to life. We have to work our way to them through many varied and puzzling situations in our own lives, modifying our beliefs as we go.<sup>51</sup> African Quakers believe that a somewhat similar openness is more urgently needed in theology and ethics than has usually been admitted in the Kenya's Quaker church's life. Another issue the Quaker church in Kenya needs to work on is the new morality under debate in the Christian faith communities. It is variously designated as situational or contextual ethics and is, in many ways, the reverse of natural law. As the Kenyan Quaker church struggles to reconstruct its theological understanding from the early establishment that saw the natural law applied, an emerging new morality must be incorporated in its future development. Natural law has been traditionally understood as referring to immutable structures that govern and

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<sup>51</sup> Warren F. Groff and Donald E. Miller, *The Shaping of Modern Christian Thought* (Cleveland, OH: The World Publishing Company, 1968), 3.

shape human moral behavior. It has served in the past as a basis of reasoning by which general moral considerations are related to particular cases. Problems of politics, business, and personal decisions alike can, in this view, be solved by reference to universal moral standards. The universal moral standards are considered to have been established biblically in the Ten Commandments and the Sermon on the Mount and by human reason in what is popularly called common sense. Therefore, the new morality arising in our faith communities needs to be analyzed from the political character of what God is doing in the world and the context of Christ. The new morality is both the sign and the reality of what genuine humanity is. Most importantly, as Quaker experience tells, by waiting for guidance, we do not try to take God's kingdom by force. Quakers consider the spiritual posture indicated by worship in silence and spiritual experiences of opening, leading, concern, measure, and obedience to the light within to be essential to the proper reception of Christian truth.<sup>52</sup>

There is a need for a careful discussion among the Kenyan Quakers to reorganize its contextualized theology. The mixture of theological differences coming from the American and British Quakers continues to cause more challenges with the Quaker church in Kenya. Most of the new Quakers who are currently joining the Quaker church in Kenya join the church with no proper Quaker foundations. Hence, the church will continue to experience these leadership challenges between the clergy and the laity. The faith dialogue is also necessary to bring the Quaker context to understanding for the many Quakers in Kenya and their contextualized Quaker theology. John Punshon encourages the Quaker community that there is a future for the Quaker church if we maintain our

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<sup>52</sup> Punshon, *Reasons for Hope*, 186.



strong faith in our tradition and maintain our foundations on the power of Christ Jesus. Kenyan Quakers have good faith in God through the scriptures, but they need to build the same into the Quaker principles that bring out Jesus's practical life. One of the cornerstones of the Quaker conviction is that God, as revealed in Christ, can, and indeed does, reach out to communicate with each of the spirits whom He has made and that He never leaves Himself without a witness in any heart.<sup>53</sup>

### **African Quaker Theology in Progress**

The African Christian Quaker Theology is the understanding, presentation, and concrete interpretation of the Christian Quaker faith in accordance with the aspirations, needs, thought forms, and mentality of the peoples of the black continent. Theology is the enterprise to construct a coherent system of Christian beliefs and practices drawing from the Old Testament and New Testament texts and the faithful's historical traditions.

Most of the Quaker missionaries introduced the message of Jesus Christ to Kenyans based on their own culture and mentality. After many years, Kenyan Quakers are now soliciting a unique African Christian theology that is self-defining Christian doctrine expressed and presented in accordance with African mentality and needs. In line with this, the Kenyan Quakers are confronted with three conflicting worlds: Christian Quaker faith, African culture, and modernization. African Quaker theology will necessarily create unity and an enriching number of cultural expressions and procedures. It means that it will involve a plurality of multiple theologies. However, it is not easy to foretell whether such plurality will consist of different theological schools corresponding

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<sup>53</sup> Elton Trueblood, *The People Called Quakers* (Richmond, IN: Friends United Press, 1966), 81

to the same thinking systems or different theologies corresponding to many different philosophical systems approaches. It will take an effort to develop uniformity in African Christian theology because we have numerous tribes and each with a different articulation in culture, customs, languages, and belief systems. It is also a known fact that their social, political, and economic circumstances peculiar to us do not favor uniformity. However, the development of the African Quaker theology focuses on Kenyan Quakers, which may give a fair representation of the African Quaker practices, that may create a sense of unity and the understanding of the Quaker effects on the community and its cultures, synchronizing Quaker practices with some of the good relevant African cultures to make it real in the lives of believers.

There are no culture-free and history-free theologies because theologies are embedded in various histories and worldviews that shape how one sees things. Theology impacts how Christians live. Because of its impact on how those who subscribe to it live, contextual interpretations of biblical notions need to be critically evaluated and compared with interpretations of the same notion in other contexts to eliminate inappropriate biases. This process intends to propose and disseminate an African Quaker Christian theology that is biblically rooted, contextually relevant, and meaningful, impacting the Christian faith's praxis in Africa. The quest for developing theologies that are contextually meaningful and relevant for African Christian Quakers is ongoing. Elton Trueblood, an American Quaker, said that the paradox is that Quakers have excelled in some form of culture while they have been almost totally ineffective in others.<sup>54</sup> For the Kenyan Quakers to grow in Quakerism's spirit, contextualizing the Quaker principles and

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<sup>54</sup> Trueblood, *The People Called Quakers*, 232.

practices should be done to bring the larger population of Quakers in this region to raise the Africa Quaker response to matters of Quakerism from the African perspectives. It is my assumption that through this process, we can be able to address the currently existing conflict between the clergy and the laity from a contextualized African Quaker approach.

### **Ethical and Faith Practices Among the Quaker Church**

If theology or faith thinking is faith in its reflective and analytical mode nowadays, then ethics is faith in its active mode. The first involves thinking about the meaning of faith, the other, deciding how to act.<sup>55</sup> However, decisions and actions can never be divorced from faith. Therefore, ethics is part of every theological enterprise, and to ignore it either in language or in range of thought is to miss the full significance of theology.

In the 20<sup>th</sup> century, Quakers had rediscovered and given complete application to a phrase used by George Fox, which was primarily neglected for over two preceding centuries. The phrase was: "that of God in everyone." The phrase was never used or adopted by Evangelical Quakers during the evangelical revival. However, it began to be widely used when interpreters of Quaker thought emphasized mysticism, and when Quakers began to be more conscious of the undoubted values in religions other than Christianity.<sup>56</sup> The phrase "that of God in everyone" has significantly been overused in the later part of the 20<sup>th</sup> century and has become a cliché within non-evangelical Quakers. Indeed, it has not been uncommon for the phrase to define Quakerism. Many have asked

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<sup>55</sup> Groff and Miller, *The Shaping of Modern Christian Thought*, 4.

<sup>56</sup> Trueblood, *The People Called Quakers*, 73.

the question, "What do Quakers believe?" and the frequent answer is, "Quakers believe in that of God is in every man." While many, especially the Kenyan Quakers, would say, "We do not know, but we believe in God." The overuse of the expression "that of God in every man" is a further indication of the humanist danger inherent in all references to the "Inner Light." It is a challenge that many are seeing themselves as if they have already overcome sin since that of God is in them, and therefore, they are covered; this betrays the presence of the inner Light of Christ that transforms the lives of people. Trueblood objected to this narrative and said that, when men have ceased to believe in God unapologetically, and therefore hesitate to refer simply to God in the fully objective sense, the reference to "that of God" appears to some to be a good escape from the predicament of the Fall or sin. Since Fox's phrase "that of God in everyone" is highly ambiguous, it is essential to be careful in using language and see what we mean.<sup>57</sup> This concept plays a part in the conflict of the Kenyan Quaker church that was shallowly introduced to them and has been hard to contextualize the belief. The laity believes that since that of God is in them, they equally have the spiritual powers in leading the church just as the clergy are doing. The phrase is another one of the main challenges between the laity and the clergy.

One of the marks of the intellectual and spiritual vitality among Quakers of the present generation has been the reconsideration of the entire issue involved in using the expression we are considering "that of God in everyone." It is seen as an acceptance of the phrase "that of God in everyone" as a creed, which is dangerous for the Quakers. Robert Barclay and other scholarly Quakers emphasized the Light of Christ's universality

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<sup>57</sup> Trueblood, *The People Called Quakers*, 74.

to make credible the divine justice. Let us remember that the climate of opinion in the mid-17<sup>th</sup> century, England, was strongly Calvinistic; that is, God is already predestined some to inherit His kingdom, and the rest of us are not part of those chosen few. The average Puritan kept asking, "What must I do to be saved?" but, as some began to see the logical consequences of Calvinism, the question was altered to "How can I know whether I am saved?" This was because, according to Calvin, the outcome was already determined. We do not understand Quakerism unless we see it as a deliberately open-ended conception, involving a total rejection of Calvin's double election, according to which God has determined, in advance, that some will be saved as some will be damned. Every Quaker saw this idea as a horrid blasphemy because it meant that God was playing favorites.<sup>58</sup> We can realize that the Quaker faith is best understood as an attempted solution to this dilemma. The central answer is that Christ is indeed the only way, but that as the divine Logos, He has revealed Himself to millions who have never had an opportunity to know Him or even know of Him in the flesh. Not only did Christ say, "I am the way"; He also said, "I have come as light into the world, that whoever believes in me may not remain in darkness."<sup>59</sup> In this regard, the Kenyan Quaker church being an evangelical is characterized as orthodox, biblically-based, and spirit-led in the broadest terms. Evangelical Quakers desire to be part of the historic church, not a sectarian protest against it. They use the Bible as the touchstone of faith, practice, and innovation rather than secular scholarship's latest ideas.

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<sup>58</sup> Trueblood, *The People Called Quakers*, 76.

<sup>59</sup> John 12:46 (KJV).

## **The New Shape of Christian Quaker Thoughts in Africa**

African theology is the theology of Christian beliefs and practices from the perspective of the African cultural context. This is not the black theology that originated from African American seminarians and scholars and the South African context. The African theology concentrates primarily upon the Old Testament text and the New Testament and on Christian tradition. This belief structure has come because Christianity in Africa was significantly influenced by Western forms of Christianity brought by foreign missionaries during the European colonization on the continent of Africa.

It is in the same spirit that the African Quakers are also in the process of developing its own version of African Christian Quaker theology for a variety of reasons, such as to:

- Help them understand Quaker Christian tenets culturally.
- Make comparisons between Quaker Christianity and other Quaker traditions.
- Defend Quaker Christianity from African perspectives against objections and criticism.
- Facilitate reforms in the Quaker Christian churches in Africa;
- Assist in the propagation of Quaker Christianity in Africa;
- Make African Quakers the primary factor in the method of carrying out African Quaker theology and spirituality.
- To build an African Quaker church voice among other Quaker voices that have dominated the Quaker literature.

One of the significant priorities of African theology was to ensure that Christian theology could equally interact with African culture by giving African expression to the

Christian faith within a theological framework.<sup>60</sup> It should be noted that African Christianity does not have any necessary history, the cultural backing, or theological traditions that may distinctively give it an African identity. On the other hand, as a universal religion, Christianity cannot only be reduced to an African concept. Therefore, this concept of African Christian remains a point of contention in African scholarship.<sup>61</sup> In this sense, the contextualization of Christianity in Africa appears to have been mainly concerned with integrating positive aspects of the African cultural heritage into the Christian faith. In this regard, African Christian Quaker theology seeks to contextualize Quaker Christianity principles with positive African cultural practices. During the African Conference of Churches meeting held in Abidjan, Nigeria, in 1969, African Theology was defined as a theology grounded on the Bible and spoke to the Africans' mindset. However, this was expressed in categories of thought that arise based on the African people's philosophy. Therefore, the African Quaker theology is the African Christian Theology, focusing on Christ, Christian tradition, Quaker principles, and the Bible as the inevitable revelatory agents. In other words, African Christian Quaker theology is the understanding, presentation, and concrete interpretation of the Christian faith as per the needs, aspirations, thought forms, and mentality of Africans. Thus, African Christian Quaker theology is the systematic and scientific understanding, presentation, and elaboration of the Christian faith according to the needs, aspirations, thought forms, and mentality of the African Quakers. For many years since

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<sup>60</sup> Bediako, *Jesus and the Gospel in Africa*, 43.

<sup>61</sup> Ludovic Lado, "The Roman Catholic Church and African Religions: A Problematic Encounter," *The Way* 45, no. 3 (2006): 11.

colonialization and the missionaries' entrance, Africa has often been seen and portrayed to outsiders as a dark, poverty-stricken, crisis-ridden continent. Developed nations have seen Africa as a continent that has nothing to offer. The African Quaker church is one that has the highest number of Quakers in the world, yet they contribute almost nothing to the global community of Friends in terms of literature in the African context and very little towards their membership affiliates fees. We need genuine African Quaker theology that requires cross-disciplinary expertise. There is a need for the Quaker church in Africa to own itself and take responsibility through the contextualization of Quaker practices in addition to biblical studies expertise. This will help understand and incorporate Quaker practices with the scriptures in its original cultural context, ethnographic research along with anthropological and sociological analysis to help immerse the African Quaker theologians raise their voices worldwide.

### **Conclusion**

The issues facing the Quaker church in Kenya over the conflict between the clergy and the laity is one that can be managed if the church in Kenya could employ the Quaker traditional practices that were not incorporated during the establishment of the church by the missionaries. The need to enhance the contextualized African Quaker theology and setting will assist the church to better leadership of the Quaker church in Kenya than what we are experiencing now. It is believed that challenges facing the Kenyan Quaker church can be resolved? through the application of the Quaker principles and practices. Therefore, as our culture and historical context plays a part in the constitution of the reality in which we live, so our context influences the understanding of God and expression of our Quaker faith.



Doing Africa Quaker theology contextually means doing theology in a way that takes into account two things. *First*, it takes into account the faith experience of the past that is recorded in scriptures and kept alive, preserved, defended and perhaps even neglected or suppressed in tradition. *Second*, contextual Quaker theology takes into account the experiences of the present, the context.<sup>62</sup> It is appropriate that Quakerism is made African and owned by African Quakers.

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<sup>62</sup> Bevens, *Models of Contextual Theology*, 5.

## SECTION THREE: ISSUES AND PROCEDURES – HYPOTHESIS

### **Introduction**

The conflict between the clergy and the laity in the Quaker church in Kenya is causing damage to the church in Kenya. The continued pull and push over leadership supremacy within the church is resulting in stagnant growth. Pastors are complaining that presiding clerks have acquired an absolute authority in the church that is not part of the Quaker practices. The same presiding clerks are frustrating the pastor. The presiding clerks are equally complaining about the pastors interfering with administrative matters. Both presiding clerks and pastors are needed in the structure of the Quaker church in Kenya to foster growth, mission work, and matters which pertain to the church's mission.

Due to the conflict facing the clergy and the laity in the Quaker church in Kenya, research was conducted in a few yearly meetings in Kenya and local churches to help examine the cause of this conflict and how to manage this conflict and create a healthy Quaker church in Kenya. The research addressed the following question:

"How can the Friends Church in Kenya develop a working relationship between the pastor and presiding clerk over their rivalry, for effective growth, unity, and healthy church in the 21st Century?"

I have looked at the historical background of the Quaker church formation and its theological foundations established by the founder George Fox and others such as Robert Barclay, who shaped the Quaker doctrine as a unique practice from other denominations. Historical background has helped establish where the problem lies between the two leadership entities (presiding clerk and pastor) of the church. It also helped to find out if

the Kenyan Quaker church has ever developed its own Africa Quaker theology to handle the church matters in the context of the African cultural perspectives. This research seeks to find out how to transit from the current situation that has existed for a long time and has developed into a retrogressive church in Kenya to a progressive one. A transition can, indeed, be difficult and challenging. Even those we welcome and look forward to, like promotions, are not always easy and may bring unwanted surprises.<sup>63</sup> Therefore, as I seek to find a positive transition to managing the conflicts running the church down and draining the leadership energy and zeal for leading the church to positive growth, we connect with the transition found in the book of Acts. This book shows us that the early church had problems, not unlike our own. From the book of Acts chapter 9 and 10, we can see that the church experienced conflicts over whom their legitimate leaders were and having significant theological differences that split their ranks. This book of Acts helped connect researching into the conflict between pastors' leadership and the presiding clerks in Kenya's Quaker church.

This research seeks to claim the following and unravel the mystery in the conflict, and further establish the solution to the challenges facing the church top leadership of the Friends church Kenya. The claim: "Friends church Kenya leadership of the pastors and the presiding clerks can build a health collaborative church management. Organized prayers, training, and church engagement as a Christian church will lead the church to a centrally accepted leadership for the church's future." The research question and claim

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<sup>63</sup> Ronald W. Richardson, *The Church in Transition: Three Talks on Bowen Family Systems Theory and Dealing with Change in the Church* (Tucson, AZ: self-published, 2017), 6.

articulated above is helping me set the mood for establishing the grounds for unearthing the cause of conflict and projecting a possible intended outcome.

### **Theological Background of the Kenyan Quakers**

One of my sources for this research was Philemon Indire, a second-generation Quaker convert and a scholar in Kenyan education, and he provided rich historical information for this research. He is also a retired professor of education in history and the first African to chair the permanent board of the first yearly meeting in Kenya. Indire, who worked under missionaries' supervision, remembers that Quakerism in Kenya was not easy to establish among the Africans. The missionaries used a method of drawing people from communities and creating isolation camps in various places to have enough time to teach and mold the new believers to the values of Christianity. Indire remembers that he was born in such a camp where his parents had joined the Quaker movement. The isolation helped the missionaries to have a connection and teach them Christian values. What Indire can remember that was contextualized to the people's language was the translation of the scriptures from English to the local language known as "Maragoli," who are a subtribe of the Luhya community found in Western Kenya. The Maragoli people were the first to receive the missionaries when they arrived in Kenya, so the missionaries settled among the Maragolis. The Bible translation to the local language helped the indigenous people read and understand the scriptures in their own language and know God in their language too.

The quest for African theology in other churches started in the mid-1960s after most African countries gained independence. For the Quaker church in Kenya, we saw many splinter groups come out of the Quaker church and formed what we call the

African Christian churches. For example, the Holy Spirit Church of Africa, Dini ya Msambwa (Religion of the Ancestors), and many others came out of the Quaker church in Kenya. The Quaker church remained as the missionaries established it, but in the late 1990s, the need for the African Quaker theology started growing in many Quaker scholars' thoughts, but nothing has been done so far. Humphrey Mwangi, a professor of Philosophy and Religious studies at Kenyatta University, Kenya, stated that African Theology in Africa is like a new bicycle in the hands of a group of boys. The riding of this new bicycle simply meant that Africans had to own their theological discourse. According to Gwinyai H. Muzorewa, a Zimbabwean and professor of Philosophy and Religion at Lincoln University of Pennsylvania, defining African theology is an attempt to respond to a mandate to construct a biblically-based and relevant theology that speaks to the spiritual needs of the African people. In this context, the Kenyan Quakers are attempting to develop the African Christian Quaker theology based on Muzorewa's explanation of African theology but from a Quaker perspective.

Kenyan Quakers are part of the African Christian churches whose theological background is of Christology foundation. The American missionaries took more time teaching those people who were kept in the camps to understand more about the new scriptures and how they connected to the local people in their language. Therefore, the subject of African Quaker theology should be approached from Africans' context if it does make sense. This approach will emphasize the culture of the African people whom African Quaker theology reaches, thus making Africans the primary factor in carrying out African Quaker theology and spirituality. Currently, the scholarship method is Western orientation, and it engages the African experience as an afterthought. This approach is a

disadvantage to the development of African Quaker theology and spirituality to a considerable extent.

### **Transition from Quaker Missionaries to Africans**

The African Quaker church is struggling to create an identity within the Quaker family of the world. The plan to develop its contextualized African Quaker theology is waiting to be developed by the African Quaker scholars. This is now coming out long after the missionaries left the Kenyan Quaker church immediately after Kenya gained independence in 1964. 'The church had been under the missionaries' management, although the missionaries mostly made decisions with some few Africans. There was no proper preparation for the Africans to take over the church's total management once the missionaries left. The Colonial mentality that the Africans are inferior to the white man played a significant role in our American missionaries' management of the Quaker church in Kenya. The Africans were never trusted with resources to manage until the missionaries were forced to leave after Kenya's independence because Africans would not guarantee their security. The postcolonial syndrome has played a negative role in the Quaker church's growth and management in Kenya, hence the reconstruction of the African Quaker theology.

I had another interview with another second-generation Quaker who saw the missionaries and worked with them while he taught in one of our Quaker schools managed by the missionaries. Jotham Machayo, a retired teacher and a prominent farmer in Kitale, shared his missionary experience. When asked to explain how the missionaries left Kenya after Kenya was declared a republic, Machayo stated that the mission headquarters, which was under the missionary's management, was very well managed. As

soon as Kenya became an independent state from British rule, the British colonial government advised all foreign missionaries that their security was not guaranteed after they handed over the powers to the Africans' rule after the British exit. All foreign missionaries were advised to decide whether to leave or remain in the country. All Quaker missionaries chose to leave the country and returned to the USA without preparing the Africans well into the leadership of the yearly meeting, East African Yearly Meeting of Friends (EAYM). During this period, there was only one yearly meeting in East Africa, and its offices were in Kenya at Kaimosi. Machayo remembers that he understood the Quaker values of the Quaker Testimonies: integrity, peace, equality, and simplicity. However, he does not remember where these testimonies were applied or taught to the African Quakers. He saw some of the missionaries apply those testimonies, and they expected the Africans to see and understand even when they were not explicitly taught.

Therefore, as soon as the Quaker missionaries left the country and handed the church to the Africans, conflicts started in the mission station among the African leaders left to lead the mission that covered the East African countries of Kenya, Tanzania, and Uganda. Conflicts arose over the sharing of resources that the Kaimosi mission station was managing. This is where the Quakers' values were tested if they were ever taught to the Kenyan Quakers, especially "integrity." Machayo felt disappointed that the management he saw from the Western missionaries was different from what the Africans demonstrated when they were handed the oversight. After that, the fight over resources started from the leaders, which then saw a split and more split in the church. Listening to Machayo's description of what happened to the church after the missionaries left reveals

what Richardson wrote in his book “The Church in Transition” and brings out one element known as “anxiety” that destroys families, institutions, and even churches. The Quaker church in Kenya was struck with anxiety after the missionaries left abruptly without proper preparations. The one element that all transitions, good or bad, have in common is anxiety. If we get a promotion, we can feel anxious; if we get fired, we can feel anxious. That anxiety is the sense of threat that underlies our uncertainty about what is to come or our predictions about what will come.<sup>64</sup> The Quaker church family in East Africa was overwhelmed by anxiety, which has been destructive to the Quaker church in Africa. Bowen's theory defines anxiety as the experience of threat, real or imagined. To be in a church is just like being in a family, with having to deal with recurring experiences of anxiety. The only non-anxious church is a dead church, a church that is not living, moving, and growing.<sup>65</sup> To be alive is to have the experience and deal with anxiety. One can say that the Quaker church in Kenya was overwhelmed with anxiety, which created multiple challenges, including severe theological identity.

Machayo expressed disappointments from how the leadership started messing the yearly meeting over leadership wrangles along tribal lines and mistrust between certain subtribes over the others. The church's spirituality was destabilized, which resulted in a lack of spiritual guidance for the church. The question that came up was, “How did the missionaries teach the Africans the true Quaker spirituality?” Where was the sense of the leading of the Spirit among Quakers? There was a clear gap between the missionary's spirituality and the African way of understanding spirituality in the Quaker context. It is a

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<sup>64</sup> Richardson, *The Church in Transition*, 11.

<sup>65</sup> Richardson, *The Church in Transition*, 12.



known fact that throughout its history, the church itself has experienced threats and is under attack from outside its walls. At those times, all the members and leaders usually join together to fight against the attack, just like a family does. We join together to resist the attack, and indeed at our most corporative time with one another. Afterward, we say, “Well, that crisis made us stronger.” We feel good about belonging to one another.

However, when things are calmer externally than internally, we start paying more attention to our church differences. We begin to perceive each other as a threat to ourselves, individually, or to the community of believers. Anxiety drove the Kenyan Quaker church to this level, and with no proper foundation in Quaker practices and resolutions management. Machayo regrets that the missionaries had to leave in a hurry after they had established the Quaker mission in Kenya. Were they concerned about what they had established and their sustainability from a Quaker perspective?

We are now in a time in Kenya when major church groups separate from one another, leaving denominational structures that have been dear to them. Those leaving have felt under attack from others in the denomination, and ultimately, they decide they must leave and form their denomination. When they have done so, they feel good. They celebrate and have joy in their movement. But afterward, as time passes, little things begin to happen within the new denomination or congregation, and these separated groups begin to think that some in their movement are not as committed to the principles they separated for and that further refinement of beliefs to happen. They become irritated with one another. They argue and begin to attack one another. Ultimately down the road, they may decide another separation is in order from those who did not get what it was all

about.<sup>66</sup> The Quaker church in Kenya has experienced a similar anxiety experience as Richardson described above. We have had separation after separation since the first one that occurred in 1973. When the missionaries left, we had only one yearly meeting. However, since then, we now have over 20 yearly meetings in Kenya alone, and all these yearly meetings have multiple challenges we are addressing in this research process.

Therefore, anxiety is contagious, and it spreads through membership, even when people do not know what is going on. They can be uninformed about the nature of the battle, but they are anxious, like a herd of wild animals that bolts when one member of the group thinks it has seen a predator, reacts, and starts running. Soon the whole herd is running. If they had such consciousness, one animal could say to the other, “What are we running from?” and the other would say, “I do not know. I did not see anything, but it must be serious because our leader is running.” Unfortunately, the Quaker church in Kenya had behaved like the wild animals when the missionaries left and were gripped with anxiety, combined with no strong Quaker foundation principles in leadership. The transition left the Quaker church in Kenya doctrinally vulnerable. Anxiety leads to endless feedback loops and spreads in the organization. One person or one group of people often get fingered as the bad guys, and they are labeled as disturbers of the peace.

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<sup>66</sup> Richardson, *The Church in Transition*, 14.

## Methodology

### *Quaker Basics*

Following the challenges experienced through the transition from the missionaries to African leadership of the Quaker church in Kenya, this research process was done through interviews with twenty key church leaders and members. Information was gathered from the following people in three yearly meetings and three churches in Kenya: presiding clerks, pastors, women's leadership, youth leadership, men's ministry (Quakermen), Sunday school leadership, and ordinary members who are not leaders. Information was also collected from a few second-generation Quaker converts who were still alive and had a good memory of historical events. The research process consisted of listening to stories of what they knew and how they have seen the church managed as they grew up. As I mentioned in the preceding chapter on transition, anxiety has overwhelmed the church. It has continued to operate based on wrong principles for a long time until the wrongs became the right in their perspectives.

The research question being addressed here touches on the lack of doctrinal guidance as far as leadership of the Quaker church in Kenya is concerned. The constant leadership wrangles between the pastors and presiding clerks in the church raise the question, "Were Quaker principles and practices taught to the Africans from an understanding point?" The rivalry between the trained clergy and the laity does not represent Quaker spirituality and how the Spirit's leading works among the Quakers. The rivalry contradicts the "Inward Light" principle propagated by the Quakers, which transforms lives. The other question raised during this research was, "How does the inward Light and the leading of the Spirit work in the life of a Christian or, more

specifically, a Quaker?” These foundational and Quaker theological questions lead us to the main research question: “How can the Friends Church in Kenya develop a working relationship between the pastor and presiding clerk over their rivalry to promote growth, unity, and Quaker relevancy in the community?”

Humphrey Mwangi, a professor of Philosophy and Religion at Kenyatta University, Kenya, said that “Several theologians today argue that African theology's priorities are many. These include providing a clear and comprehensive dialogue between African culture and the Bible concerning the African faith. They argue that the Bible has also been translated into local languages to enable the African cultures to become intelligible in how they relate to the scriptures. On the other hand, others have prioritized African Theology's definition to deal with it from their perspective of African Traditional Religions. Also, others want to prioritize African Theology to reflect the praxis of Christian faith within a relatively deprived community.”<sup>67</sup>

The research question at hand drives us to dig deeper into how other African theologians have handled such theological challenges after the missionaries left or since the missionaries introduced Christianity to the Africans. A few upcoming African theologian scholars are currently researching how Christianity has devolved among the Africans in different cultures. The question addressed here is that “Is the problem within the Quaker church in Kenya related to this African theological exegesis being expounded by these African scholars?” Kwame Bediako, an African theologian from Ghana, states that “The first major priority in African theology was to ensure that Christian theology

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<sup>67</sup> Humphrey Mwangi Waweru, “African Theology in the 21st Century: Mapping Out Critical Priorities,” *European Scientific Journal* 14, no. 8 (2018), <https://doi.org/10.19044/esj.2018.v14n8p213>

could interact with African culture in a plane ground, by giving African expression to the Christian faith a theological framework. This involves a conscious engagement of a dialogue between Christian missionary thinking and African religious thinking to develop a counterpoint to integrate Christianity into African people's life and culture.”<sup>68</sup> How then is the Quaker research question at hand related to the African theology concept?

Quakerism theology is a religion with a Western origin and introduced in Africa from the American/Western context. It has never been reviewed from an Africa perspective since the American missionaries introduced it to the Africans. With time and anxiety after the missionaries left, its meaning and understanding continued to dwindle from the African context. Hence, the many challenges, including the research question, come from conflicts between the clergy and the laity. Therefore, the research question is a theological challenge from an African perspective as far as Quakerism is concerned. The other question we are exploring is, “Did colonialism play a role among the American missionaries who introduced Quakerism in Kenya?” Why is it that immediately after they left in 1964, challenges started to emerge as if they knew nothing about Quaker principles?

### *Practices and Understanding of Quakerism*

By questioning the Quaker basics from the preceding chapter, Kenyan Quakers are still raising the question, “Who is a Quaker leader, and how does he/she lead from a Quaker perspective in the African context?” The research question draws from this

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<sup>68</sup> Kwame Bediako, *Religion, Culture, and Language: An Appreciation of the Intellectual Legacy of Dr. J. B. Danquah* (Accra, Ghana: Ghana Academy of Arts and Sciences, 2006), 43.

understanding and why the challenge and, therefore, bringing various specific leaders together and asking them the questions has helped address this challenge facing the Quaker church in Kenya. There is a need to redefine our priorities as Quakers in Africa from an Africa theological perspective.

In February 2019, the Quaker leaders in Kenya held their first consultative conference and looked at these theological issues the Quaker in Kenya is facing during this 21<sup>st</sup> century period. The conference's theme was “Rewiring the Quaker church in Africa to conform to the current needs and practices.” The following issues were prioritized for discussions and further development.

- Theological issues from the African context.
- Structural and leadership issues.
- Relationship with other Quaker bodies from the African context.

The conference drew out an identity crisis among the Quaker church and its leadership in Kenya.

### *Practices and Understanding of Quaker Principles*

**Admitting New Members in the Church.** The Kenyan Quaker church has a unique way of welcoming new members into the church. The missionaries introduced the current process, which involves teaching and thoroughly observing the community members before he/she is accepted first as an associate member. During this period, the individual will be observed for several months before being allowed to take on another process of now becoming a full member of the church. The Quaker church in Kenya calls this process “Book one” and “Book Two.” Others call it “Catechism one” and Catechism

two.” Others call it “Class one” and “Class two.” This is a process meant to teach the Quaker church's doctrine from a Christian perspective to those new members joining the church

When leaders and other church members were asked what they understand about the process, they gave different views of the process. Many do not even understand why this process is there at all. The process has never been used anywhere else in the world by the Quakers but only in Kenya. With no or little understanding of the Quaker doctrine, nothing is taught within these processes that indoctrinate the Quaker's members. Every yearly meeting teaches what it thinks is the correct content to teach. Members teaching the process are ignorant of the correct Quaker practices hence teaching other things they draw from other churches.

One good thing that came out of these teachings was the concentration on selected Bible verses taught to the new members. This made them deep-rooted in the scriptures and looked at the Bible as their spiritual authority. What is lacking is a contextualized theological reflection from the African perspectives that address the current challenges as an African church. John Punshon wrote that “Friends at their best have always tried to school their members into an understanding and inward espousal of doctrine through the conviction of the light rather than by imposing sanctions upon disbelief and disobedience.”<sup>69</sup> At the same time, there is a need to maintain a corporate understanding of what obedience means because of the light within guides the community and the individual. This research process has found gaps that are ignorant of the simple Quaker beliefs among the Kenyan Quakers. If what they are correctly practicing now in Kenya is

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<sup>69</sup> Punshon, *Reasons for Hope*, 245.

Quakerism or not, most of them could not tell what is right and what is not. The older generation would say it is not Quakerism, and the youth would say they do not understand what Quakerism is and what it is not.

**Quaker Principles, Values, and Application.** The old Quaker values are known to some church members as “Integrity, Peace, Equality, and Simplicity.” When asked what they understand with these values as Quakers, the majority responded that they do not understand them but know the meaning of the words. When asked if they had ever seen these words applied in their lives or seen it applied in other Quaker leaders in Kenya, they responded that none had been applied except the peace value, which the church has used before reaching out to many communities for building peace in Kenya. However, this principle does not apply to peace within the Quaker church in Kenya. Members find it odd that Quakers speak of being a peaceful church, but it has no peace within itself. The Quaker church's whole concept being one of the historic peace churches contradicts itself when it cannot use the same to solve its conflicts within does not make sense. Leaders do not live to these values requirements, and therefore, members cannot apply them in their lives. Are Quaker processes of doing business and other programs followed with this same confusion? The question still goes to the missionaries who played a role in establishing the Quaker church in Kenya. The absence of their continuity after they left created a severe vacuum that has seen the churches in Kenya grow without valid Quaker values and practices. A sign that Africans were not yet ready to be responsible for church management or leadership. Over sixty years since the establishment of the church in Kenya, many followers could not understand their faith



and practice or conduct business. Hence the confusion at hand now within the Quaker church in Kenya.

*Evangelical Theory in the Quaker Church in Kenya*

**Unity of Evangelical Quaker Spirituality in Kenya.** Kenyan Quakers were established on Christianity's right foundations by the evangelical Quaker missionaries after a great reformation among the American Quakers. When the participants were asked how they view the scriptures and value Christianity, they all responded to how the authority of the Bible plays much meaning in their Christian lives as Quakers in Kenya. There is total unity among the Kenyan Quakers when it comes to understanding God through the scriptures. However, integrating the Quaker values with the scriptures has been a challenge and still a serious one.

Punshon stressed that “Evangelical Friends can be characterized as orthodox (original Quakers), biblically-based, and spirit-led in the broadest terms. They desire to be part of the historic church, not a sectarian protest against it. They use the Bible as the touchstone of faith, practice, and innovation rather than secular scholarship's latest ideas. Evangelical Friends are, therefore, essentially revisionists.”<sup>70</sup> The Kenyan Quakers have had such exposure to evangelical Quakerism, which has made them well anchored into Christ's true gospel. The unity over the evangelical theory of Friends continues to create more confusion regarding the Quaker church's leadership and its practices. Many people I interviewed could see the difference between the Quaker church and other evangelical

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<sup>70</sup> Punshon, *Reasons for Hope*, 32.

churches in Kenya. They even wonder why they are not growing at the same rate as their counterpart are doing.

**The Kind of Quakerism Practiced in Kenyan Churches.** It is clear from the preceding section that Kenyan Quakers are an evangelically established church. Its substantial base was founded on the scriptures and has seen growth in numbers in Kenya. Unfortunately, the church has little to show to imitate the practice of Quakerism. When members were asked what kind or type of Quaker is practiced in Kenya, none could tell where the Kenyan church lies in Quaker practices. The Kenyan Quakers consider themselves Quakers, while Quakers from the USA and Britain see the Kenyan Quakers as something different from Quakerism's other breeds. Therefore, the Quakerism that has emerged in Kenya is a hybrid type that does not connect to Quaker values but only carries the name Quaker. The church is searching for its identity amid these confusions.

This is a clear indication that the American missionaries who operated under the British colonial rule embraced the same colonial attitude in handling their missions among the Africans. Superiority complex played a lot in the establishment of Quakerism in Kenya. Hence Quakerism was not planted among the Kenyan converts, but Christianity was taught from the white man's superiority. When they left in 1964, they went back with their original Quakerism. As I had indicated earlier that, they came with Quakerism from the United States of America on the plate and remained on the plate until they went back with it on their plate. Quakerism was never planted among the Kenyans, either by omission, intentional, or ignorantly.

## **Reconstruction of and Development of the African Quaker Theology in Kenya**

Considering the Kenyan Quaker church's current situation, a new way of thinking among the Kenyan Quaker theologians is required to examine what is happening regarding the Quaker church's future in the region of Africa. The preceding section revealed that the Kenyan Quaker church is building a Quakerism with unknown Quaker values. There is a need for a reconstruction of a working African Quaker theology in Kenya. This will bring out a distinctive Quaker practice inculcated with African Christian culture. As a result, there shall be three blocks of Quaker theory practices on the world map, one from Europe, the other from the USA, and a new one from Africa, but all will have the Quaker distinctive based on the regional cultures.

Therefore, reconstruction of African Quaker theology would seek to interpret scriptures to re-create a new approach for God and his people, with Africans playing an equal role. It will be a theology that incorporates the African people with the distinctive including proactive rather than reactive; complementary rather than competitive; integrative rather than disintegrative; program-driven rather than project-driven; people-centered rather than institution-centered; deed oriented rather than world-oriented; participatory rather than autocratic; regenerative rather than degenerative; future-sensitive rather than past-sensitive; co-operative rather than confrontational; and consultative rather than appositional; in the Western theologically domineered field in the world. It should be noted that Africa is now engaging in the reconstruction of its culture, economy, and political life, and churches are using this new ideological thinking to respond to the

contemporary issues that are affecting the African continent.<sup>71</sup> Waweru, Humphrey, states that “Reconstruction theology is purely a renewal concept that has been invented by African theologians. It is a process of review. Thus, this is only possible if the Africans are concerned with a reconstruction that will help to reduce poverty and bring reality in their Christian lives in Africa.”<sup>72</sup> Rufus Jones, one of the well-known Quaker scholars and a theologian in the 20<sup>th</sup> century, wrote in one of his devotional readings that “Religion is not something apart from life and business, not something for special days or sacred places. It is the whole of life. It is a way of life. It is something one does and is.” Therefore, Rufus Jones, a well know Quaker theologian and an educator, summed that “Quakerism is a way of life” and that religion is not a creed but a way of life. Reconstruction of the African Quaker theology makes Quakerism a way of life from the African context instead of a creed. Therefore, this reconstruction requires a shift in the way of African thinking.

As it said by the African teachers that “You cannot learn the new math with an old math mind!” In the gospel of Mark, Jesus says that a new patch cannot be put in an old garment, and new wine cannot be put into an old wineskin.<sup>73</sup> In this regard, Kenyan Quakers need a transcendental model of contextual theology to reconstruct their theology. Without this shift or conversion, we are struggling to answer what amounts to an inadequate question. Therefore, a transcendental model of reconstruction is needed. Reconstructing a contextualized theology is not about producing a particular body of any

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<sup>71</sup> Bediako, *Religion, Culture, and Language*, 43.

<sup>72</sup> Waweru, “African Theology in the 21st Century.”

<sup>73</sup> Mark 2:21-22.

text; instead, it is about attending to the affective and cognitive operations in the self-transcending subject.<sup>74</sup> Bernard Lonergan speaks of metaphysics in that contextual theology will not appear primarily in books but men's and women's minds.

Antipas Harris talks of proper contextualizing theology in a universally acceptable way without biases of reducing Christianity to one group of people. He wrote, "Proper theological thinking is melding of both the primitive world that we are investigating and the modern views of the peering deeply into the ancient past." These two views inform how we should think about God and the world. Suppose the ancient text is only communicating with a Eurocentric worldview. In that case, the interpretation that follows will be a Eurocentric message to its hearers, which ends up being unhealthy for most of the world's population.<sup>75</sup> It is in this context that the African Quaker theological reconstruction is necessary. Since Quakerism was started in Kenya during colonial rule, it was taken from the presenters' perspective. Since Quakerism is multiplying in Kenya under the leadership of Africans, there seems to be a disconnect between the theological application taught initially and what is being practiced now, hence the research question at hand, which points to challenges between the clergy and the laity from the African perspective. In this regard, a call for a reconstruction of Africa Quaker theology is inevitable. Harris further said, for people to understand and appreciate the Bible, they must understand their history – not adopt a methodology centered around other points of

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<sup>74</sup> Bevans, *Models of Contextual Theology*, 103.

<sup>75</sup> Antipas L. Harris, *Is Christianity The White Man's Religion? How the Bible is Good News for People of Color* (Downers Grove, IL: InterVarsity Press, 2020), 74.

view.<sup>76</sup> It is true that when people do not know their history, their future is confusing. Neither can they tell where they are coming from nor going without their history? The research I have conducted has revealed that members of the Quakers church in Kenya have no clue how to connect the Quaker church their way of living from their cultural view. One area of contextualizing Quakerism is the cultural circumcision of young people and the passage from childhood to adulthood. During this period, boys are taught some cultural issues that are good and offensive to their female counterparts as they grow up. However, when the contextualization of Quakerism is applied, this process will involve the pastors and church elders in applying Quakerism's teachings as a way of life to the boys. The circumcision that Christians condemned as evil would be one avenue of reaching the young boys on how to be responsible men by applying Quaker principles. Circumcision would be part of the Quaker tradition application in the community context, especially the Luhya tribe, where Quakerism is well established.

### **Presiding Clerk and the Pastor - Their Role in the Quaker Church Kenya**

Another critical conversation took place with Esther Mombo, a religion professor at St. Paul's University in Kenya. She indicated that there had been no clear structure in Kenya for the presiding clerk and pastor to operate. During the missionaries' reign in Kenya, they trained pastors and used them in other areas of responsibility as they did pastoral work. The missionaries opened the first quaker seminary college in 1943 at Lugulu, later moved to Kaimosi in 1946. Since then, Kenyan Quakers have been training pastors for the fast-growing Quaker church in the region. Unfortunately, the missionaries

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<sup>76</sup> Harris, *Is Christianity The White Man's Religion?*, 70.

did not place proper structures for pastors' responsibilities in the church other than just preaching, child dedication, burial processes, and visitation. They never put in place the remuneration of pastors, and therefore, pastors operated under the members' mercy for financial assistance. This process has continued to date where pastors serving various churches have no terms of service, and they are still serving at the mercy of members. As much as the church is aligning itself with pastoral and evangelical churches, they look at pastors as people to offer free services because the Quaker church had an egalitarian ecclesiological system.

Professor Mombo remembers her time as she trained as a pastor at Friends Bible Institute at Kaimosi in Kenya, which is currently called Friends Theological College. During her time there, the students were told to prepare to serve without pay as they were Quakers who practiced simplicity. The college principal was a retired teacher and told students to apply simplicity, knowing that there was a gap between the churches and the pastoral ministry. This same gap has now been taken up by the self styles presiding clerks who have found themselves in charge of churches.

After missionaries left without preparing the church structure that depended on them, the clerks took over the church's management. Since the missionaries left in a hurry after independence in 1964, the Kenyan church continued on its own, which has developed over time into what is being experienced now. The Kenyan Quaker church has now built itself into an immensely powerful presiding clerk who has taken over the church's running with no Quaker structure. The pastors are finding themselves under the mercy of the presiding clerks of local meetings and yearly meetings. Due to the lack of proper teaching of Quaker principles and practices to the Kenyans, this has created the

conflicts we are experiencing between the pastors and the presiding clerks. The mixing of the British Liberal Quakers who opened up Kenyan Quakers to train in Britain created a new practice of liberal Quakerism, which has conflicted with the American evangelical Quakers and has thus confused the Kenyan church. This is why the reconstruction of the African Quaker theology is sorely needed. The question we are asking is: “Which type of Quakerism is applied in Kenya?” It is a mixture with much confusion. When talking with other church members, it has been clear that both presiding clerks and the pastors are needed, but there should be a structured process for training the leadership into a harmonized approach.

### **Conclusion**

The Quaker church in Kenya was established by the American Quaker missionaries who managed every mission sector. They managed the finances, the administration, the pastoral, and all about the Quaker church's work in Kenya until the time they left after Kenya gained independence. There was no proper handing over to a trained and well-prepared African team to manage the Quaker church in Kenya. The Quaker church in Kenya was left with the leadership structure to continue from where the missionaries left. The leadership gap left by the missionaries is still felt to this moment.

It also evident that during the time missionaries were running the church, they never developed the pastoral ministry for Africans in managing the church. Neither did they help develop the terms of service for the pastors they were training, but instead left them hanging under members' mercies. The Kenyan Quaker church did not know what to do with pastors, although they were doing good work for the church with no pay. The



missionaries were being paid to do the work, but they did not encourage the Kenyan church to pay their pastors.

It is also evident that due to the leadership vacuum created by the missionaries, presiding clerks emerged as strong leaders and took control of the church with no or limited understanding of Quaker principles/values. This has led to the development of authoritarian presiding clerks carrying many administrative powers. Further, the same problem of not developing the terms of service for pastors is still at large.

There is a need for the Kenyan Quaker theologians to begin a discussion on the reconstruction of the African Quaker theology to bring the Quakerism principles to the people's culture. It can be said that the missionaries came to Kenya with Quaker values and kept them on their plates, and they left with them still on their plates. Quakerism was never planted among the Africans in Kenya and hence has led to the challenges the church is facing now. Reconstruction of the African Quaker theology will be planting the Quaker principles among the Africans from their own context and developing a structure of leadership accountability, which is lacking in the Quaker church in Kenya. The process here requires what Bevan, Stephen calls in his book- *Models of Contextual Theology* - as anthropologically contextualized theology. Thus, human experience is limited and yet realized in culture, social change, and geographical and historical circumstances is considered the primary criterion of judgment as to whether a particular contextual expression is genuine. It is within every person and every society and social location, and every culture that God manifests the divine presence.<sup>77</sup> This model is mainly in a study of a sympathetic identity with a people's culture, whereby one finds the

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<sup>77</sup> Bevan, *Models of Contextual Theology*, 54.

symbols and concepts to construct an adequate articulation of that people's faith.

Therefore, the Kenyan Quaker church requires the anthropologically contextualized Quaker theology, which will listen to the African context to hear within its structure the very word of God, from the Quaker perspective and ready for sprouting to full Africa Quaker practices.

#### SECTION FOUR: ARTIFACT DESCRIPTION

The artifact is a twelve-week curriculum course called *Quaker Leadership Training: Introduction to Quakerism Principles and Practices*. Each session will engage with materials on four major common Quaker values; integrity, peace, equality, and simplicity in an anthropologically contextualized approach. Each Quaker value will be taught and connected to cultural meaning and application in the African context with similar cultural references and connecting to Quaker historical practices. The lessons will be about attending to the affective and cognitive operations in each Quaker value's self-transcending subject. The sessions will create a sacred space for the participants to connect well with these Quaker values and practice them as a way of life from a Christian perspective. It is hoped the participants will connect scripturally with the values and other Quaker principles connected with the church's leadership.

*Quaker Leadership Training: Introduction to Quakerism Principles and Practices* will provide a clear road map for the Quaker church in Kenya to understand the Quaker doctrine from the African context and build a healthy, united, and focused church in Kenya without confusion anymore.

The training implementation will be done at the Quaker seminary, Friends Theological College (FTC) Kaimosi, Kenya. The faculty of FTC will implement the course at the seminary. The artifact will have a training manual with five significant lessons to be taught for twelve weeks as an immediate measure to save the Quaker church in Kenya from derailing from its Quaker principles. A team of all presiding clerks, general secretaries, and general superintendents will first attend the first lessons. After

that, other leaders, including pastors, will undergo the same training. The training will further be opened to all prospective leaders of the Quaker church in Kenya.

The final curriculum will be developed and incorporated into the pastors' training at the college and other leaders. The training will be a twelve-week course, which will be mandatory for any aspiring leader in Kenya's Quaker church.

## SECTION FIVE: ARTIFACT SPECIFICATION

### **Introduction/Purpose**

The Quaker church's history in Kenya is highly regarded by many church members and even those of other denominations. A positive outcome from the missionaries establishing the church in Kenya was that they also established schools and other institutions within the community. Everybody, irrespective of whether a member or not, benefited from those institutions. Communities were enlightened through these institutions, which have remained an icon of Quakerism in the communities where Quakers settled. The unfortunate thing is that, even within these institutions, there is nothing we can call Quaker values or practices seen anywhere. There is a thirstiness for practical Quaker application within the community and institutions. Hence, there is the need to develop the training course that would redirect the church in Kenya to its Quaker basics in a contextualized way. Is training going to change an unfair Quaker practice by Kenyan Quakers for over 50 years since missionaries left? We would hope so since there is a growing need for local Quaker churches' identity that demands the development of a genuinely contextual Quaker theology.

Due to this growing need by the Kenyan Quaker church and their desire for understanding true Quakerism in practice, Quaker leadership training would be the best tool for owning Quakerism contextually. The Quaker leadership training program will help bring the church's doctrine in place that is missing now due to Quakerism's lack of incarnational nature in Kenya. This training intends to draw participants to focus on two

significant areas: 1) Understanding Quaker practices/structure and 2) Connecting these practices to their way of life, thus making Quakerism a way of life in the 21<sup>st</sup> century.

### **Rationale**

The Quaker leadership training explores the experience related to the audience, the scope of the lessons and contents, budget, promotion, standards of publication, and action plan. More important considerations include the type of audience seeking to understand the proper Quaker leadership process in a contextualized and simplified context. This training will also include a well-crafted scope of lessons and contents relevant for training and creating an understanding of Quakerism cultured in the African perspective within a specified period. A workable budget will also be developed, which will be affordable for the participants to implement this training program with the proper resourceful materials, trainers, and administrators. The yearly meetings' leadership consultative forums and brochures' development will help promote understanding of the need for this Quaker church leadership training. Materials will be printed on paper for leaders to carry home and make them available in the soft copy. Finally, an action plan will be developed to complete this training and evaluate the outcome.

What seems essential is to conceive theology in terms of a constant dialogue between the people – who are the subject of culture and cultural change and so have a pre-eminent place in the enterprise of seeking to understand Christian faith in a particular context – and the professional theologian could articulate, deepens and broadens the

people's faith expression with his or her wide knowledge of Christian tradition and perhaps the articulation of faith in another context.<sup>78</sup>

### **Goals and Objectives**

The artifact's primary goal is to address the challenges unearthed in the research and develop a paradigm shift through contextualized leadership training for the Quaker church in Kenya. These goals and objectives are to be achieved through the following:

#### *Audience*

The program targets the Quaker church's current leaders in Kenya and, later, all other prospective leaders of the Quaker church. This will include all church leaders, including presiding clerks, general secretaries, general superintendents, recording clerks, treasurers, trustees, elders, women, the youth, Quakermen, and Sunday school leaders/teachers. Pastors will also undergo a refresher training in this Quaker leadership training, which seeks to end the conflict between the clergy and the laity currently being experienced. The program takes seriously human experience, social location, particular cultures, and social change in those cultures, and synchronizing it within the Quaker perspective. The audience will seek to engage the program in modeling it through their way of life to make it relevant to the congregations they lead.

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<sup>78</sup> Bevens, *Models of Contextual Theology*, 18.

### *Artifact Scope and Content*

It is essential to know that contextualization, in other words, is a theological imperative, hence what we are undertaking as a Quaker church in Kenya. Since this will be a new way of training Quaker leadership, it will take time to know how long to achieve the intended objective. The course will mainly address the following:

- Understanding Quaker historical principles and practices
- Quaker Values and how they apply to African life
- Integrating Quakerism in leadership practices
- Applying practical Quakerism as a way of life contextually
- Christianity in the eyes of the Quaker practices and scriptural connection

This program will well be executed through Friends Theological College (FTC), Kaimosi in Kenya. FTC is owned and managed by the Quaker churches in Kenya, and its role is to mainly training pastors and leaders. The training structures are available with a faculty staff prepared to teach this new Quaker leadership training.

### *Budget*

Since the program will be running in an established institution, the cost will be calculated based on the other courses currently offered at the FTC. The course will be a 12-week program, and church leaders will be asked to meet the training cost. Individual members could pay for the training, and at the same time, churches could sponsor their leaders to train and pay for them. Since I am a denominational leader of the Quaker church in Africa, it is one of my responsibilities to mobilize and appeal to the churches to



sponsor their leaders and members for this training. The church may also apply for some leadership scholarships for this training.

### *Promotion*

I am privileged to be a leader within the Quaker church in Africa and based in Kenya. This gives me an advantage over the management of these programs. One of my job responsibilities is to do leadership training, and this program falls under the same. Therefore, promoting this program will be more comfortable through the regular promotion of other church programs. The promotion will be through leadership forums we already have in place with church leaders in the region and develop the brochures that describe the program and send it to the churches. But first, it will be through the leadership forum where the leaders would adopt and own the program to be taught to their members, including themselves. Resolutions would be passed to ensure that all Quaker leaders in Kenya go through this program to create awareness of the true Quakerism practiced in Kenya.

### **Action Plan (Overview Plan Appendix B)**

#### **Step 1. The Artifact Goals and Objectives.**

1. Prepare Quaker leadership in Kenya to anchor well in understanding the Quaker principles and practices
2. Enable the Kenyan Quaker church to know and understand the Quaker values and apply them in their daily lives.
3. Equip the Kenyan Quaker church in understanding their contextualized Spiritual formation practices as they execute their leadership.

4. Assist the presiding clerks and pastors of the Quaker church in Kenya to clearly understand their roles in the context of Quaker principles and respect each other as they embrace the spirit of humility for church unity and growth.

**Step 2. Clear Goal and Timelines for the Artifact (Short term of 12 weeks).**

*Table 1: Goals and Objectives*

<b>Goals</b>	<b>Assigned to</b>	<b>Due Date</b>
Quaker beliefs & historical background	Friends Theological College	Sept. 2021 – Dec.2021
Quaker values & their application	Friends Theological College	Sept. 2021 – Dec.2021
Understanding Quaker Spiritual Formation	Friends Theological College	Sept. 2021 – Dec.2021
Leadership roles in the context of Quakerism	Friends Theological College	Sept. 2021 – Dec.2021

1. Train the FTC faculty for one month to prepare training the yearly meeting leaders.

This is a new training program that needs to be rolled out to the Yearly Meeting leaders in Kenya. Therefore, there is a need to train the faculty of Friends Theological College for one month to understand the course's scope and be able to train the leaders well.

*Table 2: FTC Faculty Induction Period*

<b>Topic</b>	<b>Assigned to</b>	<b>Due Date</b>
Quaker beliefs & historical background	Benson Khamasi – Graduate of Earlham School of Religion in Quaker theology	July 2021
Quaker values & their application	John Muhanji	July 2021

<b>Topic</b>	<b>Assigned to</b>	<b>Due Date</b>
Understanding Quaker Spiritual Formation	Benson Khamasi	July 2021
Leadership roles in the context of Quakerism	John & Benson	July 2021

Develop with the faculty the training schedule of the yearly meeting leaders for a three-month certificate program.

## 2. Training program for Yearly Meeting Leaders

The following leaders will be trained first to become the trainers of their respective yearly meeting leaders in the Monthly and local meetings. The following leaders would target first for training:

- i. Presiding Clerks (including Women, Quakermen, and Youth Leadership)
- ii. General Superintendents (Including their Assistants)
- iii. General Secretaries
- iv. Recording Clerks of yearly meetings
- v. Treasurers of yearly meetings

*Table 3: Yearly Meeting Training Period*

<b>Topic</b>	<b>Assigned to</b>	<b>Due Date</b>
Quaker beliefs & historical background	Benson Khamasi & FTC Faculty	Sept 2021 –
Quaker values & their application	FTC Faculty	Sept/October 2021
Understanding Quaker Spiritual Formation	Benson Khamasi & FTC Faculty	October/Nov. 2021
Leadership roles in the context of Quakerism	FTC Faculty	November/December 2021

### 3. Training the Monthly and Local Meeting Leadership

This will take some time to finish training all the local and monthly meetings in Kenya. We have over 600 monthly meetings in Kenya and over 1200 local meetings. This brings to over 1800 Quaker meetings in Kenya that would require to be training into this new program. This training is meant to revolutionize the leadership and create a new perspective of Quaker practices in Kenya.

This training will be done within the respective yearly meetings. Each yearly meeting will organize this training, and the FTC team will validate the training to ensure the same content is taught all across the yearly meetings.

*Table 4: Monthly and Local Meetings Training Period*

<b>Topic</b>	<b>Assigned to</b>	<b>Due Date</b>
Quaker beliefs & historical background	Respective Yearly Meetings Trainers	January 2022
Quaker values & their application	Respective Yearly Meetings Trainers	February/March 2022
Understanding Quaker Spiritual Formation	Respective Yearly Meetings Trainers/ FTC	March/April 2022
Leadership roles in the context of Quakerism	Respective Yearly Meetings Trainers	April/May 2022

#### **Step 3. Verify Progress by Regularly Reviewing the Outcomes.**

The program will be closely followed each month as the training ensures that the right content is taught, and that the retention rate is noticed. The program ensures that the practical application of the Quaker practices is adhered to by the learners. Friends Theological College will undertake this exercise through its validation of the program. This team of FTC faculty will be reviewing the progress and outcome of the training.

**Step 4. Adjust the Plan – for a longer-term.**

After reviewing the training program's progress each month, the FTC team would either recommend an adjustment of the program or the status quo remains as it will be structured. If the review is needed to ensure full understanding and retention of what is taught, they would recommend longer-term training for all the church's leadership. The program would also extend to all other Quaker church members in Kenya who are potential leaders to take the course and understand the Quaker process of being a leader and steering the church in the true spirit of Quakerism that has been missed for many years.

This training program is intended to be a requirement for any Quaker church member in Kenya who could be appointed to any church leadership position. Any church leader should demonstrate a full understanding of the Quaker practices and application in their daily lives. Thus, this would make Quakerism a way of life, as Rufus Jones wrote in his devotional readings<sup>79</sup>.

**Step 5. Monitor, Evaluate, and Update.**

The program will be subjected annually to the evaluation process as training continues within yearly meetings. A team of FTC faculty and some selected leaders from yearly meetings will form an evaluation and monitoring team. They will assess the program's impact on the local meetings and how members react to the program. This will help the team make adjustments and correct some areas needing correction as training continues for new leaders in Kenya's quaker church. Leaders shall be monitored closely annually and analyse how they are doing their business management of the church, their

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<sup>79</sup> Hans Eirik Aarek, *Quakerism, A Way of Life* (As, Norway: Norwegian Quaker Press, 1982), 97.

personal lives in relation to the principles of integrity and peace building. They will be evaluated on how they are making changes in their respective churches and how members are responding to the new approach of true Quakerism.

Through this process, the development of a contextualized Africa Quaker theology will be evolving out of the practical application of the Quaker principles in the African cultural beliefs that relate well with these values.

## SECTION SIX: POSTSCRIPT

For me, the essence of Quaker spirituality is the certainty that everything we do has religious significance. It is not cutting ourselves off from life but entering profoundly and comprehensively into it. Of course, we shall seek refreshment in times of individual meditation and our meetings for worship. These are special and precious occasion which can be relied upon to sustain us in the daily business of living, which is the arena of our life, both sacred and secular. Quaker spirituality can easily be contextualized from its original format to any cultural context. This is because it is spiritually inspired and of the true Spirit of God. Quakerism is a way of life.

### **Summary of Execution**

*Quaker Leadership Training: Introduction to Quakerism Principles and Practices* in its written statement and curriculum artifact responds to leadership conflict between the clergy and the laity in Kenya's Quaker church. The written statement provides a fundamental theological background and the gaps discovered in not embracing the Quaker principles and practices as an African church. It also provides clarity for the lack of contextualized Quaker theology in Kenya. The curriculum artifact provides a practical application to address a theological lapse within the Quaker church in Kenya. It also provides an exact training of the Quaker principles and practices in a practical application. The training will simplify Quakerism from being a religion to a practice that reflect way of life.

## **Personal Discovery**

Initially, I started exploring the issues affecting the Quaker church in Kenya and specifically focusing on the existing conflicts between the clergy and the laity leadership. I did not know how deep this would go in discovering many faults in establishing the Quaker church in Kenya in the early 20<sup>th</sup> century. I chose this area because I knew it would not be very much involving. As I went more in-depth researching why the conflict exists and when it started, I went through the Quaker principles and practices and how they were introduced to the Kenyan Quakers by the missionaries.

The research into the conflict between the clergy and the laity in the Quaker church in Kenya has opened a new chapter for me to understand the Quaker church I thought I understood it well. The revelation that what we are practicing in Kenya is a mixture of many different doctrines but using the name Quaker to remain connected to the wide community of Quakerism, is the reason for leadership training into the Quakerism principles and practices.



## APPENDIX A: RESEARCH QUESTIONNAIRE SUMMARY

### MAIN RESEARCH QUESTION

What is the cause of the conflict between the clergy and the laity in Kenya's Quaker church?

### **Areas for questionnaires**

1. Quaker values within the Kenyan churches
2. Historical practices of the church leadership
3. Quaker faith and practice for the Kenyan church
4. Pastoral structure for the church
5. Leadership difference between the clergy and the laity in the Quaker church in Kenya

### **Questionnaires:**

1. The Quaker church is known for its values of Integrity, Equality, Peace, and Simplicity.
  - a. Explain how these values are seen in the lives of Quaker members and most leaders?
  - b. How are these values connected to the cultural practices of the local people?
  - c. What relevancy do these values bring to the community as Quakerism was spread in the communities?
2. The Quaker church has been known for many years as one that believes and respect the power and authority of the Spirit in its operation as a church. It also believed that "there is that of God in everyone." And we are all ministers of the gospel.

- a. Explain how you understand this concept and how it is applied in the church now in Kenya?
  - b. How do you connect to this early Quaker belief?
3. The Quaker faith and practice is a discipline book for the Quaker churches that gives leadership and organizational guidance for the running of the church in the manner of Friends. Each yearly meeting develops its own. To the seniors of the church – The first yearly meeting in Kenya was East Africa Yearly Meeting that was formed in 1946.
  - a. Was there any faith and practice book for the yearly meeting by the Kenyans?
  - b. Is any yearly meeting in Kenya having any of their discipline books?
  - c. How did the current one that was written in 2002 for East African Quakers come into place, and are yearly meetings following it?
4. In 1943 the missionaries opened the first Friends Bible Institute for training pastors in Kenya.
  - a. Was there any structure that supported the pastors in the Quaker church in Kenya?
  - b. Were local meetings encouraged to pay their pastors, or did the church develop any terms of service for the pastors they were training?
  - c. What role did these pastors play in the church after training?
5. The Quaker church in Kenya has well known to be led by lay leadership. They played both pastoral and lay leadership roles interchangeably.
  - a. How did the pastors connect with the lay leaders as they came from college?
  - b. Was there any room for the pastors to play in the Quaker church dominated by the laity leadership?

- c. What was the relationship by then, and how is it now between the pastors and the clerks?

People that participated in the questionnaire from three yearly meetings and five local churches in Kenya (Elgon East Yearly Meeting, Kakamega Yearly Meeting, Lugulu Yearly Meeting, Friends church Kisumu, Friends Church Kitale Town, Friends church Mbale, Friends Church Gisambai, and Friends church Mukuyu)

1. Ten trained pastors
2. Ten presiding clerks
3. Three general secretaries and superintendents
4. Ten other leaders – recording clerks, treasurers
5. Eight women leaders
6. Ten youth leaders
7. Eight Quakermen leaders
8. Five church elders from the second-generation Quakers in Kenya.

**Findings from the interview processes.**

1. The Quaker church is known for its values of Integrity, Equality, Peace, and Simplicity.
  - a. Explain how these values are seen in the lives of Quaker members and most leaders?
  - b. How are these values connected to the cultural practices of the local people?
  - c. What relevancy do these values bring to the community as Quakerism was spread in the communities?

**Responses:**

- d. All the people interviewed said that these values are only heard by other people talking about them that they were Quaker beliefs that are not seen anywhere in the running of our churches or living them out.
  - i. The young people said that they were taught in the membership class as what Quakers believed, not as it is today. They were never taught to believe or live a life related to these values. They do not see any difference between the Quaker church and other evangelical churches except how leadership is not clear.
  - ii. Pastors responded that they know these values as early Quakers, but they have not seen Kenyan Quakers living these values. We just preach them as Quaker values as if Quaker are other people than ourselves. Kenyans have never connected to these values.
  - iii. Most presiding clerks responded that these values are ours, but we have never lived them as part of our lives. We speak about them as foreign values that do not relate to us Kenyans
  - iv. The elders responded that the early Kenyan Quakers lived these values as they learned from the missionaries. They experienced people living their lives with these values because they feared the missionaries would punish them if they did the opposite. Most Kenyans took them as the white man's values that were being imposed on the Africans. Unfortunately, they did not get down well with the Kenyans.

2. The Quaker church has been known for many years as one that believes and respect the power and authority of the Spirit in its operation as a church. It also believed that "there is that of God in everyone." Moreover, "we are all ministers of the gospel."
  - a. Explain how you understand this concept and how it is applied in the church now in Kenya?
  - b. How do you connect to this early Quaker belief?

**Response:**

It was fascinating that most people who were interviewed on this question intensely deny this concept, having ever connected to it as a Kenyan church. It sounded foreign to most of them

- i. The young people were surprised that we have such a Quaker belief and did not understand what it means to their Christian lives. They said that the only history of Quakerism they have heard and taught was the Quaker Church's founders and the first converts in Kenya. But, beyond that is foreign to them.
- ii. Pastors responded that they learned in college as one of the early Quaker beliefs but not as they are applied in our lives here in Kenya. But at the same time, they indicated that the older Kenyan Quakers used this to frustrate the pastors who never found a good landing in the churches.
- iii. Presiding clerks felt that this practice was not straightforward with them at all, but the older ones felt that since there was that of God in all of us, there was no need for pastors taking a unique position in the church. Even clerks were pastors. Some clerks said that this practice has been abused and has led to

getting people who are not strong in their faith to leadership in the Quaker church in Kenya and is now causing problems.

- iv. The elders felt that the current leaders have messed up the church. Especially the pastors were coming and assuming responsibilities that were meant for the presiding clerks. This has caused conflicts. Others felt that presiding clerks had abused this belief and frustrated pastors to this date. The church does not respect the authority of the Spirit any longer in the church.

3. The Quaker faith and practice is a discipline book for the Quaker churches that gives leadership and organizational guidance for running the church in a Friends' manner. Each yearly meeting develops its own.
  - a. To the seniors of the church – The first yearly meeting in Kenya was East Africa Yearly Meeting that was formed in 1946. Was there any faith and practice book for the yearly meeting by the Kenyans?
  - b. Is any yearly meeting in Kenya having any of their faith and practice books?
  - c. How did the current book that was written in 2002 for East African Quakers come into place, and are yearly meetings following it?

**Response:**

- a. The elders responded to this question by saying that there was no discipline book used by the East Africa yearly meeting by then. They saw the church managed under the guidance of the missionaries. Unfortunately, this book was not well introduced to

- the Kenyan yearly meeting until when the missionaries left. One of the elders said the missionaries were the faith and practice by themselves.
- b. If the first yearly meeting in Kenya never owned the discipline book, how can any recent yearly meeting separated from the original one have one? This was the question posed by most of the people asked this question.
- i. The young people got utterly lost with this question. They do not understand the faith and practice book. Some of them have seen it, but they thought it is only for the church's elders. It was a complete blackout for the youth on this matter.
  - ii. The pastors felt that the Kenyan church had not understood the book, so it was not taken seriously. They agreed that if the Kenyan church understood the book, there would have been very minimum church leadership challenges. Some solutions are addressed in the current faith and practice book, but the church in Kenya has never owed it.
  - iii. Most presiding clerks responded that the current faith and practice book is good, but they do not connect to this book. They have struggled to follow what is written in the book, but it does not make sense to the Kenyan leadership.
4. In 1943 the missionaries opened the first Friends Bible Institute for training pastors in Kenya.
- a. Was there any structure that supported the pastors in the Quaker church in Kenya?

- b. Were local meetings encouraged to pay their pastors, or did the church develop any terms of service for the pastors they were training?
- c. What role did these pastors play in the church after training?

**Response:**

- a. It was fascinating how all the people answered this question. First, they did not understand what I meant by the structure for pastors' support. Second, they all agreed later that pastoral ministry in the Quaker church in Kenya is essential, but the church has never come up with a plan to consider them in the structure of support.
  - i. The young people were disturbed that there was no plan all these years for the pastor's support. It has made the pastoral ministry in the Quaker church in Kenya to be taken by many who have retired from the secular jobs or those who were failures in the society and could not make it to any other professional. Bright young people cannot join pastoral ministry because they are not taken care of and hence a challenging profession in the Quaker church. They called for a review of the structure for pastoral positing in the church.
  - ii. The women felt that since there has been no structure supporting the pastoral ministry, they have suffered more than men. They serve, but nobody takes care of them. Sadly, this is where the Quaker church is in Kenya.
  - iii. Pastors felt that they are being abused by the church leadership even when they have done their work very well. The fact that the church has turned a back on them is a worrying situation for the church's future region.



- iv. Presiding clerks feel since there has never been a structure of the sort, they do not know what to do hence the conflict with pastors.
  - b. All the categories of leaders and members interviewed indicated that local churches are now trying to develop a package for the pastors depending on the church's economic strength. But still, nothing was put in place for pastors, and the same continues to date. Confusion reigns in the yearly meetings across the country in Kenya.
  - c. There was no doubt when it comes to the role the pastors play in the churches. They run the worship meetings on Sundays; they visit members, handle funerals for their members, and do counseling. And many other duties for their happy members. However, they are not considered in the support line, while they do not have any other support line.
5. The Quaker church in Kenya has well known to be led by lay leadership. They played both pastoral and lay leadership roles interchangeably.
- a. How did the pastors connect with the lay leaders as they came from college?
  - b. Was there any room for the pastors to play in the Quaker church dominated by the laity leadership?
  - c. What was the relationship by then, and how is it now between the pastors and the clerks?

**Response:**

The question generated many discussions on the lay leadership's subject leading the church and pastors coming later. One of the leaders asked if the missionaries were from a pastorally established evangelical group. Why did it take too long for the Quaker church in

Kenya to adopt pastors in their churches? The pastors were tensed by this question and equally questioned why they were not recognized in the church leadership structure from the beginning.

*a. How did the pastors connect with the lay leaders as they came from college?*

- i.** Pastors have always been welcomed back by their respective churches after college. However, what has been lacking is how these pastors are to be taken care of by churches under the presiding clerks. Pastors are expected to come back to their churches and offer free services to the members, and how they are taken care of is none of the leading concern. When pastors start asking for their support, they change from being a blessing to the church to being a burden, and hence the conflict between the clerks and the pastors starts. While members would wish pastors to be supported, the presiding clerks would not support that. Some members responded that the presiding clerks feel the pastors are taking their position in the church; members start paying more attention to the pastors than the clerks.

## APPENDIX B: COURSE OUTLINE

## ARTIFACT COURSE OUTLINE

**Quaker Leadership Training: Introduction to Quakerism Principles and Practices**

Topic	Sub-Topics	Resource Materials	Budget	Due Date
Quaker beliefs & historical background	i. Historical Quaker practices ii. Understanding Quaker basics iii. Understanding the purpose of the early Quaker movement iv. How Quakerism has evolved – from Britain, USA and finally Africa- Kenya v. Missionaries arrival in Kenya, Quakerism & how evangelism was taught to the Kenyans. vi. Quakerism and pastoral care in Kenyan Quakers by missionaries vii. How missionaries left, and how preparation was done for leadership takeover.			Sept – Dec. 2021
Quaker values & their application	i. Understanding why Quakers adopted these values/principles – integrity, peace, equality, and simplicity ii. Integrating these values in the application of the daily lives of Quakers in Kenya			Sept – Dec. 2021

Topic	Sub-Topics	Resource Materials	Budget	Due Date
	<p>iii. Connecting the values with cultural practices in Kenya and how relevant they are to their lives.</p> <p>iv. How these values can be applied by the lives of Quakers in the community and how this could help change community to embrace and apply them in their lives and working environment.</p> <p>v. Making these Quaker values a way of life – a true Christian living in the context of the African way of living.</p>			
Understanding Quaker Spiritual Formation	<p>i. Understanding the Quaker Authority of the Spirit in a Quaker life</p> <p>ii. Understanding Quaker principles in the context of the Spirit and how it affects their lives.</p> <p>iii. Understanding the Quaker spiritual discernment process</p> <p>iv. Understanding decision making and building consensus</p> <p>v. Understanding how to conduct business sessions of a Quaker meeting and the process of leadership nominations guided by the Spirit.</p>			Sept – Dec. 2021

Topic	Sub-Topics	Resource Materials	Budget	Due Date
Leadership roles in the context of Quakerism	i. Quaker leadership structure by the early Quakers and why it was different from mainstream churches. ii. How the leadership evolved through American Quakers iii. The introduction of Pastoral leadership in the Quaker church iv. How Kenyans adopted the Pastoral ministry and its relationship with lay leadership v. Difference between the evangelical and liberal Quakers in view of the Pastoral ministry in Kenyan Quakers. vi. Synchronizing the Pastoral and laity leadership in the Quaker church in Kenya and building unity and understanding. vii. Defining the distinct role of the trained clergy and the laity leadership in the Quaker church in Kenya.			Sept – Dec. 2021

## APPENDIX C: SYLLABUS

**CURRICULUM FOR QUAKER LEADERSHIP TRAINING:  
INTRODUCTION TO QUAKERISM PRINCIPLES AND PRACTICES  
SYLLABUS**

**1.0 QUAKER LEADERSHIP TRAINING: INTRODUCTION TO QUAKERISM  
PRINCIPLES AND PRACTICES**

**1.1 Specific Objectives:**

By the end of this topic, the learner should be able to:

- a) Explain and articulate the meaning of Quaker principles in their context.
- b) Explain the Quaker principles and how to apply in their daily lives.

**1.1.1 Content**

- a) Meaning and understanding of the Quaker historical practices.
- b) Importance of applying the Quaker principles/values into one's daily life.

**2.0 TOPIC: QUAKER BELIEFS & HISTORICAL BACKGROUND (7 Lessons)**

**2.1 Specific Objectives:**

By the end of this topic, the learner should be able to:

- a) Explain the Quaker historical practices;

- b) Describe the Quaker basics and purpose of the Quaker movement in Kenya and worldwide;
- c) Identify various strength and weaknesses of the Quaker missionary approach in Kenya;
- d) Explain, the significance of these strengths and weaknesses to the Kenyan Quaker church.
- e) Understand and appreciate missionaries' work in Kenya
- f) Explain how one can connect and apply the Quaker beliefs and practices into all of life;
- g) Explain the historical background of the Quaker pastors in the Kenyan church

### **2.1.1 Content**

- a) Meaning of Quakerism and its application in Kenyan context.
- b) Meaning of the Inner Light and that of God in every man as a Quaker belief.
- c) Understanding the differences in Quaker practices all over the world.

## **3.0 TOPIC: QUAKER VALUES & THEIR APPLICATION (5 lessons)**

### **3.1 Specific Objectives**

By the end of this topic, the learner should be able to:

- a) Explain the meaning of the Quaker values;
  - i. Living and promoting honesty
- b) Explain how the Quaker values are acquired and lived;

- c) Explain how the Kenyan Quaker church can promote these values;
- d) Apply the foundations for Quaker value practices in the community;
- e) State factors that promote truth and honesty in society;
- f) Explain the process of maintaining and living a contextualized life utilizing the Quaker values.

### **3.1.1 Content**

- a) The meaning of the Quaker Values (Simplicity, Peace, Integrity, Community, Equality & Stewardship);
  - i. Ways of acquiring the values;
  - ii. The Kenyan Quaker church and Quaker values;
- b) Integrating Quaker values in daily living;
  - i. The meaning of integrating into the community lives;
  - ii. Importance of these values to the Kenyan community;
  - iii. Teachings on the Quaker values through living and application.
- c) The processes of contextualizing these values in the Kenyan church;
  - i. Definition of contextualization;
  - ii. Factors that promote this process;
  - iii. Ways of maintaining and living through this process;
- d) The importance of Quaker values in the local community and beyond.

## **4.0 TOPIC: UNDERSTANDING QUAKER SPIRITUAL FORMATION**

**(5 lessons)**



#### 4.1 Specific Objectives:

By the end of this topic, the learner should be able to:

- a) Explain the meaning of Quaker Spiritual formation;
- b) Explain the meaning of the that of God in everyone - the Inward Light, Christ Within, Seed, Spirit of Truth, Divine, God, and Spirit;
- c) Explain the decision-making in the manner of Friends, clearness, and unity (Discernment and decision-making in the Quaker meeting for business are Spiritual practices);
  - i. Understanding of Clearness;
  - ii. Understanding of Consensus;
  - iii. Understanding of the *sense* of the meeting;
  - iv. Understanding of unity.
- d) Explain how to identify spiritual gifts in the members and nurture them to edify the Holy Spirit and church growth.
- e) Understand the elements of one's spiritual journey from a Quaker perspective.
- f) Explain how a relationship with God is best achieved through Spiritual practice.

##### 4.1.1 Content

- a) Meaning of Quaker Spiritual formation;
- b) That of God in everyone – inward Light/inner Light;
- c) Development of personal Spiritual journey;

- d) Discernment and decision making in the manner of Friends and nominating process;
- e) Importance of Spiritual authority in promoting and maintaining Quakerism.

## **5.0 TOPIC: LEADERSHIP ROLES IN THE CONTEXT OF QUAKERISM (7 lessons)**

### **5.1 Specific Objectives:**

By the end of this topic, the learner should be able to:

- a) Explain the meaning of the Quaker leadership structure;
- b) Identify factors that led to Quakerism changing its original structure in America;
- c) Explain how the Kenyan church adopted its structure from the American Missionaries;
- d) Identify and explain the difference between diverse styles of Quaker worship;
- e) Explain the foundational traits of pastoral development in Kenya by the American Quakers;
- f) Identify pastoral connection to Quaker beliefs and leadership
- g) Explain why pastoral leadership was not inculcated in the Quaker church in Kenya, hence the laity leadership challenges with pastors;
- h) Understand the need for a trained pastor to be part of the church leadership in the Kenyan Quaker church.
- i) Identify factors that led to Quakerism changing its original structure in America

- j) Develop the structures that embrace unity between laity and clergy leadership.
- k) Explain the importance of having both trained clergy and the laity in the Quaker church for smooth operations.
- l) Understand the roles of both the clergy and the laity and how they collaborate in the church's leadership.
- m) Identify the good Quaker leadership traits in pastoral ministry and the office of the laity.
- n) Explain why pastors should be considered in the churches with appointment letters detailing their terms and condition of service

#### **5.1.1 Content**

- a) Explain the purpose of Quaker leadership structure;
- b) Analyze types of Quaker leadership structures
- c) Establishment and adoption of Quaker pastoral services;
- d) Examine the current leadership structure and the pros and cons using the Quaker principles
- e) Revisit the Quaker business process in the manner of Friends and the role of each leader.
- f) Revisit the history of Quakers and its transformation in America, which led to the Quaker branches' formation, including FUM, EFCI, FGC, and the Conservative.

## APPENDIX D: TEACHERS GUIDE

**CURRICULUM FOR QUAKER LEADERSHIP TRAINING: INTRODUCTION  
TO QUAKERISM PRINCIPLES AND PRACTICES  
TEACHERS' GUIDE**

**LESSON 1:1**

## 1. Opening

**Topic**

Introduction to Quakerism principles and practices

**Sub-Topic**

Importance of Quaker principles and practices

**Objectives**

By the end of this topic, each learner should be able to:

- c) Explain and articulate the meaning of Quaker principles in their context
- d) Explain the Quaker principles and how to apply in their daily lives.

**Learning Resources**

- a) Bevans, Stephen B. *Models of Contextual Theology. Faith and Cultures*. New York: Orbis Books, 2002.
- b) Dobbs, Jack P. *Authority and the Early Quaker*. Frenchay: Martin Hartog, 2006.
- c) Aerek, Hans Eirik. *Quakerism a way of life*. Skoleveien, Norway: Norwegian Quaker Press, 1982.

- d) Punshon, John. *Reasons for Hope: The Faith and Future of the Friends Church*. Richmond, Indiana: Friends United Press, 2001.
- e) Steere, Douglas V. *Quaker Spirituality: Selected Writings*. New York: Paulist Press, 1984
- f) Hamm, Thomas D. *The Transformation of American Quakerism*. Bloomington and Indianapolis, Indiana: Indiana University Press, 1988.
- g) Barclay, Robert. *A Catechism and a Confession of Faith*. London: Thomas Northcott, 1673.

## **Rationale and Theme**

### **Rationale**

The Quaker leadership training program explores the following components: the experiences of the participants related to aspects of Quaker faith and practice; the actual scope and sequence of the content and specific lessons; budgets for the program; promotion of the program; standards for the publication of materials; and an action plan. This program is developed for audiences within the Quaker church and beyond who are seeking to understand the history of Quakers in Kenya,

### **Theme**

Due to the Kenyan Quaker church's growing need and their desire for understanding true Quakerism in practice, Quaker leadership training would be the best tool for owning Quakerism contextually. The Quaker leadership training

program will help bring the church's doctrine in place that is missing now due to Quakerism's lack of incarnational nature in Kenya.

### **3. Content**

#### **Activities**

##### **Teacher guided process**

The teacher should briefly introduce the theme and rationale for the lesson. This lesson will be the building block for the entire curriculum. The students should understand that they will learn many more concepts of Quaker principles and practices and how to live their lives applying them within their communities.

##### **Teacher Tips**

##### **Additional methods/remarks**

- The overview and definitions for Quaker terms from various Quaker writers in the resource books. It is helpful to read through these introductory materials before introducing this first overview lesson.
- Since this is the first overview lesson, it is important to determine the learners' background knowledge in the classroom. The teacher should ask questions of the students before providing any other background information.
- Once the students have discussed the Quaker principles' questions, then the teacher should introduce the definitions of the Quaker principles and practices.

#### **4. Conclusion**

##### **Applications**

The learner will begin to understand the Quaker principles and practices and how they are essential for all areas of their daily lives.

##### **Summary**

Introduction to Quakerism principles and practices concept in this curriculum will provide vital information for knowing how to live by applying these Quaker principles in your families, communities, and country.

## LESSON 2:1

### 1. Opening

#### TOPIC

Quaker beliefs & historical background

#### Sub-Topic

Historical Quaker practices

#### Objectives

- h) Explain the Quaker historical practices
- i) Describe the Quaker basics and purpose of the Quaker movement in Kenya

#### Learning Resources

- a) Dobbs, Jack P. *Authority and the Early Quaker*. Frenchay: Martin Hartog, 2006.
- b) Steere, Douglas V. *Quaker Spirituality: Selected Writings*. New York: Paulist Press, 1984.

### 2. Rationale and Theme

#### Rationale

Understanding doctrinal history is essential to one who is focused on furthering understanding of a topic. When one does not know his/her history, options for applying such knowledge is limited

#### Theme

The history and how one connects to the future.



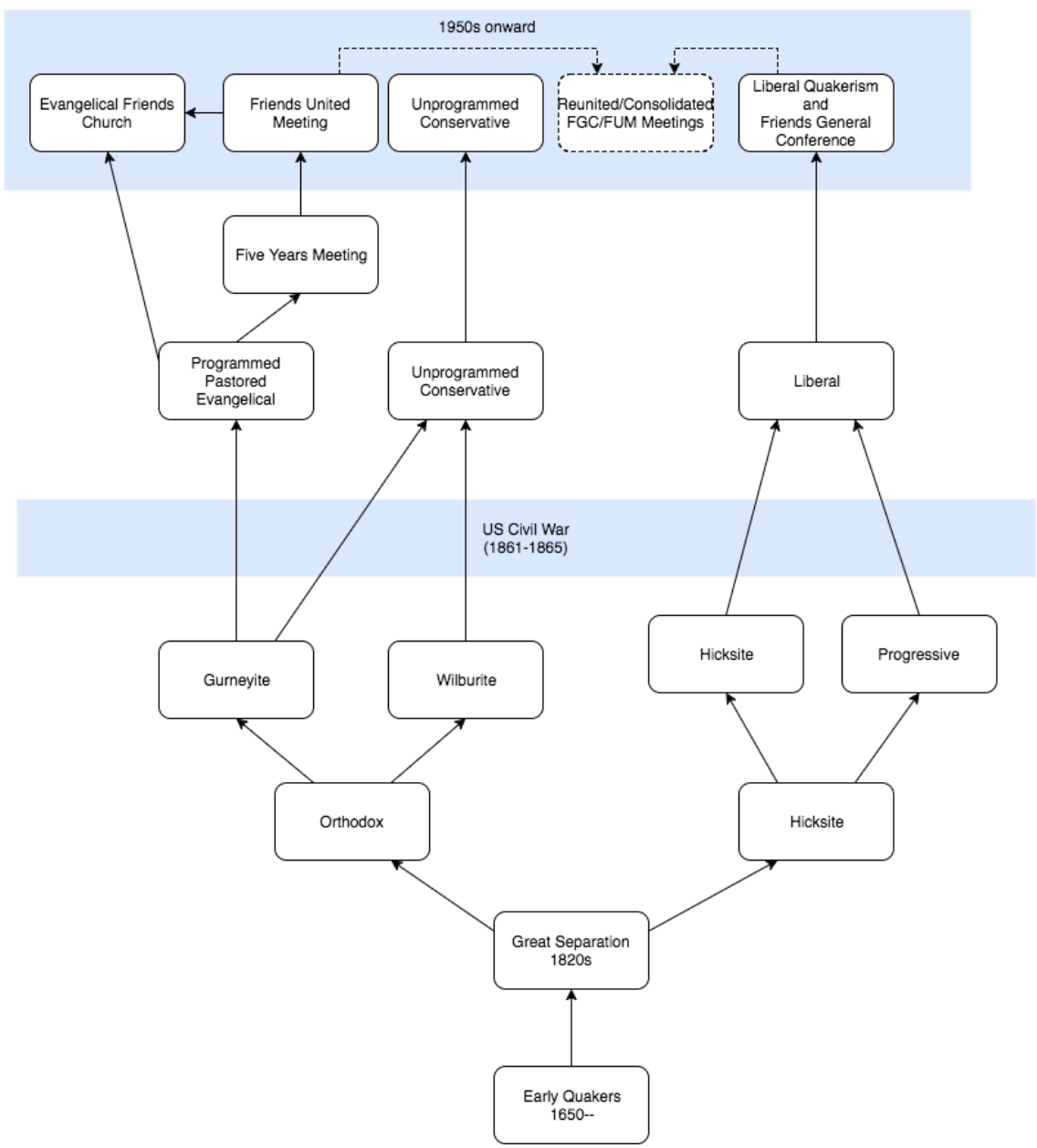


Figure 1: Quaker Branches and Quaker Faith History

### **3. Content**

#### **Teachers Tips**

Additional methods/remarks.

Before teaching these lessons on Quaker historical practices, the teacher should read through the resource books to understand the lesson's content and application. The teacher guides the learners in understanding their historical Quaker background to where they are.

### **4. Conclusion**

#### **Application**

Strengthen reading of their Quaker history.

- Raise self-confidence about the Quaker church and its practices.
- Appreciate their church in their context

#### **Summary**

The introduction to Quaker principles and practices emphasizes Quakerism's value and dignity in the Kenyan church, thus building a robust Quaker church with conflict management structures.

## LESSON 2:2

### 1. Opening

#### TOPIC

Quaker beliefs & historical background

#### Sub-Topic

Understanding Quaker basics

#### Objectives

By the end of the lesson, each learner should be able to:

- a) Describe the Quaker basics and purpose of the Quaker movement in Kenya
- b) Identify various strength and weaknesses of Quaker missionaries in Kenya

#### Learning Resources

- a) Punshon, John. *Reasons for Hope: The Faith and Future of the Friends Church*. Richmond, Indiana: Friends United Press, 2001.
- b) Steere, Douglas V. *Quaker Spirituality: Selected Writings*. New York: Paulist Press, 1984

### 2. Rationale and Theme

#### Rationale

- Understanding and building Quaker basics in their daily lives as a practice of true Quakerism in their respective communities.

#### Theme

- Quaker basics is away of formulating the living standards according to Quakerism principles and practices.

### 3. Content

#### **Teacher tips**

##### Additional Methods/Remarks

- Review the chart from the first lesson on Quaker history.
- Let the students connect with what they see in their church and what formed the alignment of the existing structure. The students should be engaged in discussing these Quaker basics and their understanding of them and connecting to real-life examples.

### 4. Conclusion

#### **Application**

- Appreciate the Quaker basic and strive to live them in their daily application.
- Accept and honor the Quaker basics as they appreciate being Quakers in their rights.

#### **Summary**

It is imperative to identify how these Quaker basics live out in others and then apply them to their own lives.

## LESSON 2.3

### 1. Opening

#### Topic

Quaker beliefs & historical background

#### Sub-topic

Understanding the purpose of the early Quaker movement

#### Objectives

By the end of the lesson, each learner should be able to:

- a) Explain the Quaker historical practices;
- b) Understand the Quaker basics and purpose of this Quaker movement in Kenya and worldwide
- c) Understand what the driving force behind the Quaker movement to Africa was, Kenya
- d) Explain and appreciate the significance of Quaker movement.

#### **Resource Materials**

- a) Barclay, Robert. *A Catechism and a Confession of Faith*. London: Thomas Northcott, 1673.
- b) Hamm, Thomas D. *The Transformation of American Quakerism*. Bloomington and Indianapolis, Indiana: Indiana University Press, 1988.

## 2. Rationale and Theme

### Rationale

- Quakerism as a way of life has its own history and all current practices are connected to the early history.

### Theme

- There is pride in knowing your origin and living to that purpose. How about Knowing the history of one's belief structure provides context to living out the values.

## 3. Content

### Teacher Tips

- The teacher may guide the learners in describing their family history from as much far as they could remember; they would also discuss the family names (if any) they are using and the significance.
- The learners should relate the early Quaker movement to their current understanding of Quakerism in perspectives.

## 4. Conclusion

### Application

How the early history complements the current Quaker movement in Kenya.

**Summary**

This lesson will promote and appreciate the richness of Quakerism in the lives of many Quaker believers. It strengthens the sense of belonging and why being a Quaker is humbling.

## LESSON 2:4

### 1. Opening

#### Topic

Quaker beliefs & historical background

#### Sub-Topic

How Quakerism has evolved – from Britain, U.S.A. and finally Africa-Kenya

#### Objectives

By the end of this lesson, the learner should be able to:

- a) Understand and appreciate missionaries' work in Kenya.
- b) Identify individual connection to Quaker beliefs and some Kenyan cultural practices;
- c) Identify various strength and weaknesses of the Quaker missionary approach in Kenya;

#### Learning Resources

- a) Hamm, Thomas D. *The Transformation of American Quakerism: Orthodox Friends, 1800 - 1907*. Indianapolis: Indiana University Press, 1988.
- b) Hamm, Thomas. *The Quakers in America*. New York: Columbia University Press, 2003

### 2. Rationale and Theme

#### Rationale

- The concept of history is fundamental in life. Quakerism's evolution helps the church understand how it has evolved since the 17<sup>th</sup> century to date.



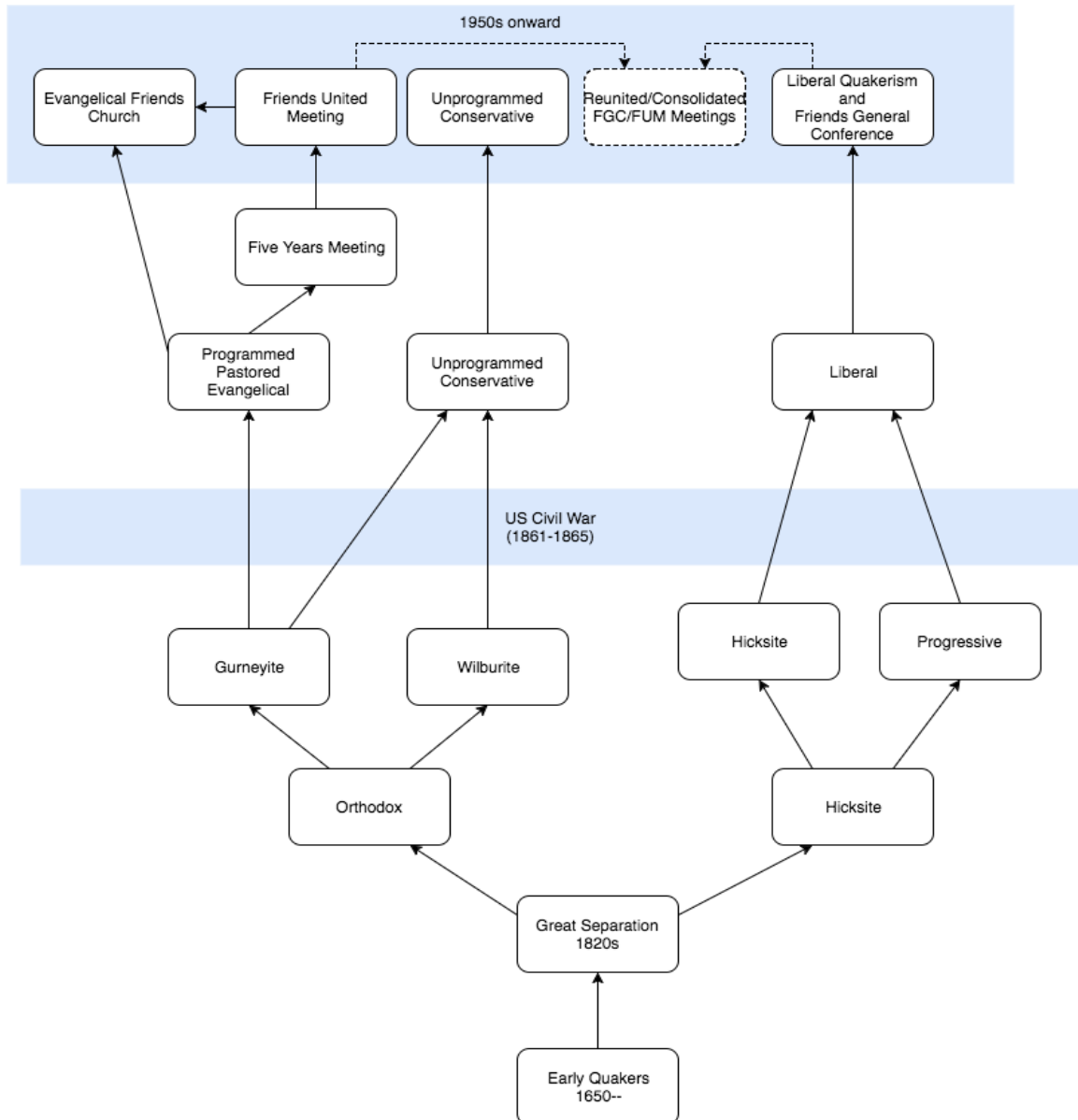
### **Theme**

- It is good to appreciate your origin and trace how it has evolved with time and with many branches of Quaker traditions.

### **3. Content**

#### **Teachers Tips**

Before teaching this lesson, the learner should read through the resource materials in reference to Figure #1 on Quaker faith history.



#### 4. Conclusion

The teacher will summarize the sub-topic outlining the stages of evolution of the Quaker movement and what still holds them together despite the differences.

### **Application**

The learner should understand the Quaker church's foundational structures and try to live to the principles that have kept all these branches together and maintained the name Quakerism.

### **Summary**

The learners will actively be involved in promoting Quakerism from the respective branch they identify themselves. Critical in this is maintaining the Quaker principles that never change despite the difference in theological approach.

## LESSON 2:5

### 1. Opening

#### Topic

Quaker beliefs & historical background

#### Sub-Topic

Missionaries arrival in Kenya, Quakerism & how evangelism was taught to the Kenyans.

#### Objectives

- a) Identify various strength and weaknesses of the Quaker missionary approach in Kenya
- b) Explain, the significance of these strengths and weaknesses to the Kenyan Quaker church.

#### Learning Resources

- a. Hamm, Thomas D. *The Transformation of American Quakerism: Orthodox Friends, 1800 - 1907*. Indianapolis: Indiana University Press, 1988.
- b. Trueblood, Elton. *The People Called Quakers*. Richmond, IN.: Friends United Press, 1966.
- c. Waweru, Humphrey Mwangi. "African Theology in the 21st Century: Mapping Out." *European Scientific Journal*, 2018: 14

### 2. Rationale and Theme

#### Rationale

- It is important to recognize the positive contributions of the early missionaries, but also the negative aspects during their mission in Kenya.
- **Theme**
  - To understand how the Kenyan Quaker church was established in the middle of all the confusion by many Quaker church branches.

### 3. Content

#### **Teachers Tips**

#### Additional Methods/Remarks

- The teacher is to allow critical thinking surrounding the missionary's works in Kenya from all perspectives, with complements and critiques of their way of doing work and how Quakerism was taught to the Africans.
- The learners are to compare and contrast what they are learning now and what they knew before this course began.

### 4. Conclusion

The learners should be able to connect the Quaker church's establishment from the missionaries and how it has grown to where it is.

#### **Application**

- Learners should appreciate the missionaries' excellent work and continue the same mission work in their communities to grow the Quaker church in Africa.

**Summary**

The teacher summarizes by challenging the learners to reciprocate through doing other mission work in the rest of Africa despite the many challenges the missionaries carried with them to the Africans.

## LESSON 2:6

### 1. Opening

#### Topic

Quaker beliefs & historical background

#### Sub-Topic

Quakerism and pastoral care in Kenyan churches by missionaries

#### Objectives

By the end of this lesson, the learner should be able to:

- a) Explain the historical background of the Quaker pastors in the Kenyan church
- b) Identify pastoral connection to Quaker beliefs and leadership
- j) Explain the significance of these strengths and weaknesses of the missionaries' approach;

#### Resource Materials

- a. Brown, Derek. *On Quakers and Pastors*. Newberg, OR: Barclay Press, 2019.
- b. Aarek, Hans Eirik. *Quakerism a way of life*. Skoleveien, Norway: Norwegian Quaker Press, 1982.
- c. Waweru, Humphrey Mwangi. "African Theology in the 21st Century: Mapping Out." *European Scientific Journal*, 2018: 14.

### 2. Rationale and Theme

### **Rationale**

- Quakerism and pastoral care, how compatible are they? In Kenya, the Quaker church is concerned about the care for the church's clergy and their participation in church leadership.

### **Theme**

- To understand how the Quaker church in Kenya handles pastoral care and how the missionaries handled it before leaving the country. The need for the pastoral ministry in the church to be part of the leadership.

### **3. Content**

#### Teacher Tips

Additional methods/remarks:

- Learners to understand the importance of the clergy in the church and how Quakers never recognized them before.
- Learners to understand how missionaries who were pastors did not connect the locally trained pastors with their local church to take responsibility for the pastor after training.
- Learners to understand the need for a trained pastor to be part of the church leadership in the Kenyan Quaker church.

### **4. Conclusion**

#### **Application**

- The learners should be able to understand and recognize the importance of the clergy in the church leadership.



- The learner should understand that the custodian of the Quaker theological understanding of the church is the trained pastor. Therefore, they need to be part of the principal leaders of the Quaker church in Kenya.

### **Summary**

This lesson has discussed how pastors came to be part of the Quaker church and that the Kenyan church was established on a pastoral model. We have learned that pastors have over time become the primary custodian of the Quaker theological understanding and, therefore, an authority in the church's leadership together with the laity.

## LESSON 2:7

### 1. Opening

#### Topic

Quaker beliefs & historical background

#### Sub-Topic

How missionaries left, and how preparation was done for leadership takeover.

#### Objectives

- a) Identify pastoral connection to Quaker beliefs and leadership
- b) Understand how the missionaries left Kenya after independence and pastoral ministry and church leadership was prepared.

#### Resource Materials

- a. Barclay, Robert. *A Catechism and a Confession of Faith*. London: Thomas Northcott, 1673.
- b. Brown, Derek. *On Quakers and Pastors*. Newberg, OR: Barclay Press, 2019.
- c. Aarek, Hans Eirik. *Quakerism a way of life*. Skoleveien, Norway: Norwegian Quaker Press, 1982.
- d. Mugambi, J. N. K. *From liberation to reconstruction: African. African Christian Theology after the Cold War*. Nairobi, Kenya: East African Educational Publishers, 1995.
- e. Waweru, Humphrey Mwangi. "African Theology in the 21st Century: Mapping Out." *European Scientific Journal*, 2018: 14

## 2. Rationale and Theme

### Rationale

- Learners to understand the gaps left by missionaries when they left in a hurry without preparing church leadership in Kenya, confusing the Quaker church is experiencing today.

### Theme

- Understand why the missionaries left in a hurry without preparing leadership structures for the Quaker church in Kenya and how pastoral ministry has developed over time.

## 3. Content

Teachers Tips

Additional Methods/Remarks

- The teacher leads the learners to research further into the missionaries' work in Kenya and how they left the country.
- The learners established how the Africans' Quaker church leadership progressed after the missionaries left and how finances were managed and collected from the churches.

## 4. Conclusion

### Application

- The teacher to ask learners to develop a plan on how to correct the mistakes done by the missionaries and set up an orderly process for good leadership within the Quaker church.

**Summary**

The learners will understand the weaknesses created by missionaries when they left Kenya and how pastoral role developed over time.

## LESSON 3:1

### 1. Opening

#### Topic

Quaker values & their application

#### Sub-Topic

Understanding why Quakers adopted these values/principles – integrity, peace & Justice, equality, simplicity, community and stewardship.

#### Objectives

By the end of the lesson, the learner should be able to:

- a. Explain the meaning of the Quaker values;
  - i. Living and promoting honesty
- b. Explain how the Quaker values are acquired and owned and lived;
- c. Explain how the Kenyan Quaker church can promote these values;

#### Learning Resources

- The Holy Bible
- East African Faith & Practice Booklet
- Barclay, Robert. *A Catechism and a Confession of Faith*. London: Thomas Northcott, 1673.

### 2. Rationale and Theme

#### Rationale

- The Quaker principles are life-giving values that shape the moral standards of living in such a corrupt political government. We live in a corrupt and

confused society that requires these values that are spiritually inspired to transform lives.

### **Theme**

- These Quaker values touch every aspect of our lives and the environment we live in. They promote the purpose of God's creation of the universe and making mankind the caretaker.

### **3. Content**

#### **Teachers Tips**

- Before teaching this subject, learners should read Robert Barclay's book that explains why the Quaker movements started and applied these values to counter oppression and evils that were happening.

### **4. Conclusion**

The teacher will summarize the sub-topic by outlining the key points and connection of the Quaker values to the community's way of life.

#### Application

- The learners to take a strong interest in studying the importance of Quaker values in a personal life and how they affect the community.

#### **Summary**

The learners will be actively involved in using the Quaker values to connect with their cultural lives in the community.

## LESSON 3:2

### 1. Opening

#### Topic

Quaker values & their application

#### Sub-Topic

Integrating these values in the application of the daily lives of Quakers in Kenya

#### Objectives

By the end of the lesson, the learner should be able to:

- Explain how the Kenyan Quaker church can promote these values
- Apply the foundations for Quaker value practices in the community

#### Resources

- Dobbs, Jack P. *Authority and the Early Quaker*. Frenchay: Martin Hartog, 2006.
- Aarek, Hans Eirik. *Quakerism a way of life*. Skoleveien, Norway: Norwegian Quaker Press, 1982.
- Anderson, Paul, *Following Jesus: The Heart of Faith and Practice*, Barclay Press, 2013.

### 2. Rationale and Theme

#### Rationale

- Our moral responsibility is to live our lives responsibly by applying these values in our daily lives in the community. We also have to help our

communities out of the Quaker churches with the importance of these values to help support sound government systems.

### **Theme**

- Understanding how the society would use these values when lived well by the Quaker community in society. They are making Quakerism a way of life.

## **3. Content**

### **Teachers Tips**

- e) Integrating Quaker values in daily living
  - The meaning of integrating into the community lives
  - Importance of these values to the Kenyan community
  - Teachings on the Quaker values through living and application
  - Listening to David Jones, retired Vice President of Development for Kendal, and Jane Mack, President and C.E.O. of the Friends Services Alliance—both lifelong, committed Quakers—talk about the legacy and enduring role of Quaker values. (check the clip-on **Quaker Principles S.P.I.C.E.S**)
    - [www.kendal.org/quaker-values-and-their-relevance-today](http://www.kendal.org/quaker-values-and-their-relevance-today)

## **4. Conclusion**

### **Application**

- The learners should identify ways to model the Quaker principles daily in their families and community to help influence other people through their practical living.



### **Summary**

The learners should be able to connect the Quaker principles with their usual way of life culturally. "Quakerism being a way of life," the learners will strive to make this relevant to life.

## LESSON 3:3

### 1. Opening

#### Topic

Quaker values & their application

#### Sub-Topic

They relate the Quaker values with cultural practices in Kenya and how relevant they are to their lives.

#### Objectives

By the end of the lesson, the learner should be able to:

- Explain how the Kenyan Quaker church can promote these values
- Apply the foundations for Quaker value practices in the community

#### Resources

- Christian Faith and Practice in the Friends Church booklet
- Bevans, Stephen B. *Models of Contextual Theology. Faith and Cultures.*

New York: Orbis Books, 2002.

### 2. Rationale and Theme

#### Rationale

- God calls the Quaker church in Kenya to live and apply the Quaker principles concerning their cultural practices in the community to answer God's call to transform people's moral lives.

### **Theme**

- Understanding how God calls each one of us to be good stewards of his creation. The Quaker principles prepare humankind for that assignment morally.

### **3. Content**

#### **Teachers Tips**

- The importance of Quaker values in the local community and beyond
- Integrating Quaker values in daily living
  - Students are connecting Jesus' sermon on the mountain teachings with the Quaker principles. Matthew 5.

### **4. Conclusion**

#### **Application**

- The learners will be able to identify moral practices in their lives through the Quaker principles application.
- Learners try to contextualize these principles to meet the understanding of the Kenyan Quakers as applied.

#### **Summary**

- Quaker principles are foundational to humankind's development of tending the earth and all its resources as directed by God. These are principles that cut across religious barriers if applied but have been propagated by the Quakers. The Kenyan Quakers would reflect the same in building a robust Kenyan community anchored in God's love.

## LESSON 3:4

### 1. Opening

#### Topic

Quaker values & their application

#### Sub-Topic

How these values can be applied by the lives of Quakers in the community and how this could help change community to embrace and apply them in their lives and working environment.

#### Objectives

By the end of the lesson, the learner should be able to:

- Apply the foundations for Quaker value practices in the community
- State factors that promote Truth and honesty in society
- Analyze the disconnect between societal disorder and lack of Quaker values

#### Resources

- Christian Faith and Practice in the Friends Church booklet
- Aarek, Hans Eirik. *Quakerism a way of life*. Skoleveien, Norway: Norwegian Quaker Press, 1982.
- Punshon, John. *Reasons for Hope: The Faith and Future of the Friends Church*. Richmond, Indiana: Friends United Press, 2001.
- Bevans, Stephen B. *Models of Contextual Theology. Faith and Cultures*. New York: Orbis Books, 2002.

## 2. Rationale and Theme

### Rationale

- Making Quakerism a way of life by the Kenyan Quakers can transform the society's mindset from doing wrong things to doing the right things. The Kenyan Quakers' application of the Quaker principles in their respective communities speaks more volumes than merely talking about them.

### Theme

- Maintain a practical living of Quaker principles in the community

## 3. Content

### Teachers Tips

### Additional Methods/Remarks

- The teacher leads the learners through the processes of contextualizing the Quaker values in the Kenyan church:
  - Defining the meaning of contextualization
  - Analyzing factors that promote the process of contextualization.
  - Examining various ways of maintaining and living through the process
  - Practical ways of achieving this goal.
- How the Quaker values can impact the local community's behavioral change in Kenya and beyond.

#### **4. Summary**

The learners should analyze how moral standards in the society have been affected for lack of these Quaker principles if applied and lived by the Quakers as a role model. Our communities, schools, institutions, and the country at large need Quakers practicing these principles. Corruption, ethnicity, poverty, and self-centeredness can be addressed well by these Quaker principles when applied.

## LESSON 3:5

### 1. Opening

#### Topic

Quaker values & their application

#### Sub-Topic

Making these Quaker values a way of life – a true Christian living in the context of African hospitality.

#### Objective

By the end of the lesson, the learner should be able to:

- Analyze the disconnect between societal disorder and lack of Quaker values
- Explain the process of maintaining and living a contextualized life utilizing the Quaker values

#### Learning Resources

- a) Christian Faith and Practice in the Friends Church booklet
- b) Aarek, Hans Eirik. *Quakerism a way of life*. Skoleveien, Norway: Norwegian Quaker Press, 1982.
- c) Punshon, John. *Reasons for Hope: The Faith and Future of the Friends Church*. Richmond, Indiana: Friends United Press, 2001.
- d) Bevans, Stephen B. *Models of Contextual Theology. Faith and Cultures*. New York: Orbis Books, 2002.

## 2. Rationale and Theme

### Rationale

- People would appreciate each other and their environment when the Quaker principles are applied in our society. These principles cut across the religious divides; although they are scripturally generated, they speak to humankind on equal measure.

### Theme

- Live, work, act, behave, react and demonstrate Quakerism as a way of life

## 3. Content

Additional methods/remarks:

- Teachings on how the Quaker values can be seen through the lenses of living and applying
- The importance of Quaker values in the local community and the country of Kenya

## 4. Conclusion

### Application

- Learners to understand the importance of the Quaker principles in a person's life and how they affect the other people around them.
- Through their local Quaker churches, learners live to demonstrate how humanity is the beloved one of God through these values.

### Summary

Quakers have always been known to focus their private lives on developing behavior and speech in communities. That gives each person an equal right to



do what the Lord has in him or her—embodying the belief "that of God in everyone" all within the Quaker principles' application.

## LESSON 4:1

### 1. Opening

#### Topic

Understanding Quaker Spiritual Formation

#### Sub-Topic

Understanding the authority of the Spirit in a Quaker life

#### Objective

- Explain the meaning of Quaker Spiritual formation
- Explain the meaning of that of God in everyone - the Inward Light, Christ Within, Seed, Spirit of Truth, Divine, God, and Spirit.

#### Learning Resources

- a) Martin, Marcelle. *Our Life is Love: The Quaker Spiritual Journey*. San Francisco, California: Inner Light Books, 2016
- b) Barclay, Robert. *A Catechism and a Confession of Faith*. London: Thomas Northcott, 1673.
- c) Barclay, Robert. *An Apology for the True Christian Divinity Being an Explanation and Vindication of the Principles and Doctrines of the People Called Quakers*. Philadelphia: Friends' Book Store, 1908.
- d) Bobbs, Jack P. B. *Authority and the Early Quakers*. South Gloucestershire, U.K.: Martin Hartog, 2006.

## 2. Rationale and Theme

### Rationale

- Understanding and being dependent on the Holy Spirit is the foundation of Quakerism. Therefore, all believers in Quakerism recognize the power and authority of the Spirit in Christian life.

### Theme

- Spiritual formation, the foundation of Quaker principles/Quakerism

## 3. Content

### Teacher Tips

#### Additional Methods/Remarks

- The teacher leads the learners into understanding and application of Quaker Spiritual formation in their lives;
- The learners to understand the concept "That of God in everyone" – inward Light/inner Light
- The learners develop an understanding of the Spirit's power through the practice of waiting on the Spirit's guidance.

## 4. Conclusion

### Application

- The Light within is the fundamental and immediate experience for Friends. It guides each of us in our everyday lives and brings us together as a community of faith. It is, most importantly, our direct and unmediated experience of the divine. Therefore, learners are to apply these principles of the Spirit, realizing Quaker values in their lives.

**Summary**

- The learners will actively examine how poor or wrong decisions made without the Spirit's guidance can harm the church's management, own lives, and other institutions.
- The Spirit is the de facto of the decision making in the Quaker church.

## LESSON 4:2

### 1. Opening

#### Topic

Understanding Quaker Spiritual Formation

#### Sub-Topic

Understanding Quaker principles in the context of the Spirit and how it affects their lives.

#### Objectives

By the end of the lesson, the learner should be able to:

- Explain the decision-making in the manner of Friends, clearness, and unity (Discernment and decision-making in the Quaker meeting for business are Spiritual practices).
  - Understanding of Clearness
  - Understanding of Consensus
  - Understanding of the Sense of the meeting
  - Understanding of unity

#### Resources

- a) Martin, Marcelle. *Our Life is Love: The Quaker Spiritual Journey*. San Francisco, California: Inner Light Books, 2016
- b) Barclay, Robert. *A Catechism and a Confession of Faith*. London: Thomas Northcott, 1673.

- c) Barclay, Robert. *An Apology for the True Christian Divinity Being an Explanation and Vindication of the Principles and Doctrines of the People Called Quakers*. Philadelphia: Friends' Book Store, 1908.
- d) Bobbs, Jack P. B. *Authority and the Early Quakers*. South Gloucestershire, U.K.: Martin Hartog, 2006.

## 2. Rationale and Theme

### Rationale

- Learners understand the Spirit's operation in their lives and how it is applied in their daily lives and the decision-making process.

### Theme

- Maintain the dependence and guidance on the authority of the Spirit.

## 3. Content

### Application

- Building on the Quaker principle, "That of God in everyone" – inward Light/inner Light
- Development of personal Spiritual journey
- Apply personal discovered Spiritual gifts for ministry.

### Summary

Quaker principles were developed through the inspiration of the Holy Spirit. Therefore, making Quakerism a way of life requires one to live a life full of the Spirit. Friends were called Quakers due to the Holy Spirit's full inspiration and hence shaking in the presence of the Lord.

## LESSON 4:3

### 1. Opening

#### Topic

Understanding Quaker Spiritual Formation

#### Sub-Topic

Understanding the Quaker spiritual discernment process

#### Objectives

By the end of this lesson, the learner should be able to:

- Explain how to identify spiritual gifts in the members and nurturing them for the edification of the Holy Spirit and church growth.
- Explain how a relationship with God is best achieved through Spiritual practice

#### Learning Resources

- a) Martin, Marcelle. *Our Life is Love: The Quaker Spiritual Journey*. San Francisco, California: Inner Light Books, 2016
- b) Bobbs, Jack P. B. *Authority and the Early Quakers*. South Gloucestershire, U.K.: Martin Hartog, 2006.
- c) Faith and Practice, Yearly Meeting Philadelphia. *Faith and Practice*. Pennsylvania: Philadelphia Yearly Meeting press, 1972.
- d) Fox, George. *The Journal*. Philadelphia: Philadelphia Yearly Meeting, 1985

## 2. Rationale and Theme

### Rationale

- The faith community depends on the guidance of the Spirit in doing and meeting their objectives. The Spirit plays a more significant part in leadership shaping and identifying for the institutions' management.

### Theme

- Authority of the Spirit determines the future and success of the ministry

## 3. Content

### Teacher Tips

#### Additional Methods/Remarks

- The teacher leads the learners into the process of discernment and decision making in the manner of Friends
- The teacher puts learners in groups to practice Spiritual discernment process analyzing case studies related to discernment.

### Summary

Successful decisions have been inspired and guided by the Spiritual discernment process. The authority informs the Quaker Process of making a personal decision in life and choices made of the Spirit.



## LESSON 4:4

### 1. Opening

#### Topic

Understanding Quaker Spiritual Formation

#### Sub-Topic

Understanding how to conduct business sessions of a Quaker meeting and the process of leadership nominations guided by the Spirit.

#### Objectives

By the end of this lesson, the learner should be able to:

- Explain the meaning of "that of God in everyone" - the Inward Light, Christ Within, Seed, Spirit of Truth, Divine, God, and Spirit.
- Explain the decision-making in the manner of Friends, clearness, and unity (Discernment and decision-making in the Quaker meeting for business are Spiritual practices).
  - I. Understanding of Clearness
  - II. Understanding of Consensus
  - III. Understanding of the Sense of the meeting
  - IV. Understanding of unity

#### Resources

- a) Martin, Marcelle. *Our Life is Love: The Quaker Spiritual Journey*. San Francisco, California: Inner Light Books, 2016

- b) Bobbs, Jack P. B. *Authority and the Early Quakers*. South Gloucestershire, U.K.: Martin Hartog, 2006.
- c) Faith and Practice, Yearly Meeting Philadelphia. *Faith and Practice*. Pennsylvania: Philadelphia Yearly Meeting press, 1972.
- d) Fox, George. *The Journal*. Philadelphia: Philadelphia Yearly Meeting, 1985

## 2. Rationale and Theme

### Rationale

- The meeting for business is held in the Spirit of a meeting for worship. Listening with care and tenderness to the words of each Friend and holding these words in prayer.

### Theme

- Quakers are community-driven by a standard set of values that stem from the fundamental belief of "that of God in everyone." We recognize that all of us are in the business of Spiritual growth. Therefore nominations of leaders are spiritually discerned, and nobody should be ruled out for any job at the start of the process.

## 3. Content

### Teacher Tips

- The teacher leads the learners in the understanding of discernment and application of decision making in the manner of Friends.

- The authority, wisdom, and power of the blessed Spirit's Truth and unity should take dominance over Friends' meetings, including nominations. Their conduct and conversation be such as become the gospel of Christ.

#### **4. Conclusion**

##### **Application**

- The learner looks at how the right processes of nominations and business meetings have yielded promising results using this Quaker process.
- Applying spiritually inspired process in all decision making in life and family.

##### **Summary**

Discernment and decision-making process is a robust spiritual tool that recognizes the Quaker concept of "that of God in everyone" and hence gives prominence to the Spirit's power in the life of a Quaker.

## LESSON 5:1

### 1. Opening

#### Topic

Leadership roles in the context of Quakerism

#### Sub-Topic

Quaker leadership structure by the early Quakers and why it was different from mainstream churches.

#### Objectives

By the end of this topic, the learner should be able to:

- Explain the meaning of the Quaker leadership structure
- Analyze types of Quaker leadership structures

#### Learning Resources

- a) Barbour, Hugh S. *The Quakers in Puritan England*. Richmond, Indiana: Friends United Press, 1985.
- b) Barclay, Robert. *A Catechism and a Confession of Faith*. London: Thomas Northcott, 1673.
- c) Faith and Practice, Yearly Meeting Philadelphia. *Faith and Practice*. Pennsylvania: Philadelphia Yearly Meeting press, 1972.
- d) Fox, George. *The Journal*. Philadelphia: Philadelphia Yearly Meeting, 1985.
- e) Hamm, Thomas D. *The Transformation of American Quakerism: Orthodox Friends, 1800 - 1907*. Indianapolis: Indiana University Press, 1988

## 2. Rationale and Theme

### **Rationale**

- The Quaker church structure of leadership is unique from other churches with a simplistic approach that does not reflect humans' authority over the membership. Terminologies are used to reflect the belief "that of God in everyone."
- Do these terminologies still make sense in our current dispensation period?

### **Theme**

- The Quaker structural and leadership evolution. (Terminologies for leaders and worship meetings)

## 3. Content

### **Teacher tips**

Additional methods/remarks:

- The focus is to connect the learners into understanding the meaning of Quaker leadership structure. They will also compare and contrast the number and types of Quaker leadership structures between the early Quakers and the present.

## 4. Conclusion

### **Application**

The positives within the early Quaker structures in leadership and structural naming give the Quaker church an advantage.

### **Summary**

The structure of the Quaker church is complicated to many who do not know the church well. Its simplistic use of different names away from the usual way churches are known to sound unique in its formation.

## LESSON 5:2

### 1. Opening

#### Topic

Leadership roles in the context of Quakerism

#### Sub-Topic

How the Quaker leadership evolved through American Quakers

#### Objectives

By the end of the lesson, the learner should be able to:

- Identify factors that led to Quakerism changing its original structure in America
- Explain how the Kenyan church adopted its structure from the American Quakers.
- Identify and explain the difference between diverse styles of Quaker worship

#### Learning Resources

- a) Hamm, Thomas D. *The Transformation of American Quakerism: Orthodox Friends, 1800 - 1907*. Indianapolis: Indiana University Press, 1988

### 2. Rationale and Theme

#### Rationale

Every organization grows and evolves from one stage to the other following the changing times and environment.

#### Theme

- b) Quakerism that originated from Britain by the British was contextualized in America and transferred to Kenya in American model.

### **3. Content**

#### **Teacher tips**

Additional methods/remarks:

- c) Establishment and adoption of Quaker pastoral services
- d) Establish how the laity and the pastoral leadership operate parallel to each other in Kenya.

### **4. Conclusion**

#### **Application**

- The learner to identify the correct Quakerism contextualized to the interest of the Kenyan church. Build structures that support the pastoral ministry and support systems for pastors.

#### **Summary**

Quakerism in Kenya originated from the transformed Quakerism in America. The new transformed Quakerism should be contextualized to the Kenyan context but maintain the foundation principles and practices.



## LESSON 5:3

### 1. Opening

#### Topic

Leadership roles in the context of Quakerism

#### Sub-Topic

The introduction of Pastoral leadership in the Quaker church

#### Objectives

By the end of the lesson, the learner should be able to:

- Explain the meaning of the Quaker leadership structure;
- Identify factors that led to Quakerism changing its original structure in America;
- Explain how the Kenyan Quaker church developed a pastoral system
- Identify factors that led to Quakerism changing its original structure in America
- Identify pastoral connection to Quaker beliefs and leadership
- 

#### Learning Resources

- a) Hamm, Thomas D. *The Transformation of American Quakerism: Orthodox Friends, 1800 - 1907*. Indianapolis: Indiana University Press, 1988
- b) Brown, Derek. *On Quakers and Pastors*. Newberg, OR: Barclay Press, 2019

## 2. Rationale and Theme

### **Rationale**

- The Quaker church by origin does not encourage paid pastors but recognizes vocal ministry among the gifted members. However, the transformed American Quakers, evangelical in nature, introduced the pastoral ministry in Kenya.

### **Theme**

- The Quaker church has been evolving and continues to evolve in the way of worship and pastoral ministry. But its foundational principles and practices remain the same.

## 3. Content

### **Teacher Tips**

Additional Methods/Remarks:

- The teacher leads the learners in the establishment and adoption of Quaker pastoral services
- Establish how the laity and the pastoral leadership operate parallel to each other

## 4. Conclusion

### **Application**

- The learners to understand and adopt the use and management of pastoral leadership altogether. Understand the collaboration between the laity and the pastoral leadership for the church growth.

### **Summary**

- The belief that "there is that of God in everyone" and hence no pastoral ministry was enhanced to respect everybody in the eyes of God, but pastoral gifts were singled out for church leadership through the Quaker transformation in America. Therefore, we have to accept the use and management of pastors in our churches. Pastors are part of the church leadership.

## LESSON 5:4

### 1. Opening

#### Topic

Leadership roles in the context of Quakerism

#### Sub-Topic

How Kenyans adopted the Pastoral ministry and its relationship with lay leadership

#### Objectives

By the end of this lesson, the learner should be able to:

- Identify the foundational traits of pastoral development in Kenya by the American Quakers.
- Identify and explain the difference between diverse Quaker styles of worship
- Explain why pastoral leadership was not inculcated in the Quaker church in Kenya, hence the laity leadership challenges with pastors.

#### Learning Resources

- a) Hamm, Thomas D. *The Transformation of American Quakerism: Orthodox Friends, 1800 - 1907*. Indianapolis: Indiana University Press, 1988
- b) Brown, Derek. *On Quakers and Pastors*. Newberg, OR: Barclay Press, 2019

## 2. Rationale and Theme

### Rationale

- The Quaker church in Kenya has operated on a different plate from other Quaker churches across the world. Adopting the American Friends' pastors model did not connect well with Kenyans; hence, they have adopted but not taken responsibility. Pastors are part of the church leadership in the evangelical friends model.

### Theme

- The evangelical nature of the Quaker church in Kenya dictates that pastoral leadership is inevitable. The church has to take full responsibility for taking care of the church's pastor and leadership to accept their role as necessary.

## 3. Content

### Teachers Tips

#### Additional Methods/Remarks

- Establish why the laity and the pastoral leadership operate parallel to each other, causing church leadership challenges.
- Revisit the Quaker business process in the manner of Friends and each leader's role to promote unity.

## 4. Conclusion

### Application

- The learner accepts and develops a working relationship between the pastors and the laity in promoting unity and church growth.

- The laity accepts building consensus in the church's leadership, with pastors taking their role as the clergy and the laity taking their role positively.

### **Summary**

In Kenya, the Quaker church has experienced leadership challenges by not accepting pastors as part of the church leadership, hence conflicting. Under the leadership of the laity, the church has not taken the responsibility of pastoral care and being part of the leadership. Instead, the laity has suppressed the pastoral leadership under their control. It is with the understanding that the laity and the pastors would collaborate and work as co-workers in the ministry.

## LESSON 5:5

### 1. Opening

#### Topic

Leadership roles in the context of Quakerism

#### Sub-Topic

Difference between the evangelical and liberal Quakers given the Pastoral ministry in Kenyan Quakers.

#### Objectives

By the end of this lesson, the learner will be able to:

- Identify and explain the difference between diverse Quaker styles of worship;
- Identify factors that led to Quakerism changing its original structure in America
- Explain and identify the advantages and disadvantages between the evangelical and Liberal Friends.

#### Learning Resources

- Hamm, Thomas D. *The Transformation of American Quakerism: Orthodox Friends, 1800 - 1907*. Indianapolis: Indiana University Press, 1988
- Brown, Derek. *On Quakers and Pastors*. Newberg, OR: Barclay Press, 2019
- Punshon, John. *Reasons for Hope: The Faith and Future of the Friends Church*. Richmond Indiana: Friends United Press, 2001

## 2. Rationale and Theme

### Rationale

- The learner's understanding of the difference between the evangelical and liberal Friends would make them informed and why they are evangelical with pastors and not liberals who do not recognize pastors. Pastoral ministry is a prerequisite of the evangelical church to fulfill its mission and not the liberal church.

### Theme

- The Quaker church appreciates and values the diversity of worship within but unite around its foundational values.

## 3. Content

### Teacher Tips

### Additional methods and Remarks:

- The teacher leads the learners to revisit the history of Quakers and its transformation in America, which led to the formation of the Quaker branches, including F.U.M., E.F.C.I., FGC, and the Conservative
- The teacher works with learners on the purpose of establishing and adopting of Quaker pastoral services;

## 4. Conclusion

### Application

The learner understands the importance of the evangelical church and the need for pastoral ministry to be supported and be part of the church leadership.



### **Summary**

The Quaker church is a diverse religion that incorporates both evangelicals and liberal members. However, the Kenyan Quaker church is purely evangelical and pastoral in practice.

## LESSON 5:6

### 1. Opening

#### Topic

Leadership roles in the context of Quakerism

#### Sub-Topic

Synchronizing the Pastoral and laity leadership in the Quaker church in Kenya and building unity and understanding.

#### Objectives

By the end of this lesson, the learner should be able to:

- Understand the need for a trained pastor to be part of the church leadership in the Kenyan Quaker church
- Develop the structures that embrace unity between laity and clergy leadership

#### Learning Resources

- Hamm, Thomas D. *The Transformation of American Quakerism: Orthodox Friends, 1800 - 1907*. Indianapolis: Indiana University Press, 1988
- Brown, Derek. *On Quakers and Pastors*. Newberg, OR: Barclay Press, 2019

### 2. Rationale and Theme

#### Rationale

- The clergy and the laity are all leaders of the Quaker church.  
Understanding the Quaker reformation into pastoral ministry by the

learners creates room for the unity of purpose between the laity and the clergy in the Quaker church in Kenya.

### **Theme**

- Uniting the clergy and the laity in the Quaker church in Kenya opens a new wave of church growth in the region.

## **3. Content**

### **Teacher Tips**

#### Additional Methods/Remarks

- The teacher leads the learner in examining the current leadership structure and assesses its pros and cons using the Quaker principles
- The learners are put in groups and create a sample leadership collaboration model between the clergy and the laity.

## **4. Conclusion**

### **Application**

The learners start incorporating the clergy and the laity in their top church decision making and execution. The respect for the clergy as a member of the top church leadership creates unity.

### **Summary**

The Quaker in Kenya is growing out of a divisive ignorant leadership with the understanding of its authentic history. Quaker principles connect the laity and the clergy in collaborative work in promoting the church's growth in Kenya.

## LESSON 5:7

### 1. Opening

#### Topic

Leadership roles in the context of Quakerism

#### Sub-Topic

Defining the distinct role of the trained clergy and the laity leadership in the Quaker church in Kenya.

#### Objectives

By the end of this lesson, the learner should be able to:

- a) Explain the importance of having both trained clergy and the laity in the Quaker church for smooth operations.
- b) Understand the roles of both the clergy and the laity and how they collaborate in the church's leadership.
- c) Identify the good Quaker leadership traits in pastoral ministry and the office of the laity.
- d) Explain why pastors should be considered in the churches with appointment letters detailing their terms and service condition.

#### Learning Resources

- Barclay, Robert. *An Apology for the True Christian Divinity Being an Explanation and Vindication of the Principles and*

*Doctrines of the People Called Quakers.* Philadelphia: Friends' Book Store, 1908.

- Bobbs, Jack P. B. *Authority and the Early Quakers.* South Gloucestershire, U.K.: Martin Hartog, 2006.
- Brown, Derek. *On Quakers and Pastors.* Newberg, OR: Barclay Press, 2019.
- Punshon, John. *Reasons for Hope: The Faith and Future of the Friends Church.* Richmond Indiana: Friends United Press, 2001

## 2. Rationale and Theme

### Rationale

- The learners' understanding of the clergy's respective roles and the laity creates a sense of respect for each position in the church, which leads to unity and even-growth of the church.

### Theme

- The clergy and the laity's roles are essential for the church's growth and stability.

## 3. Content

### Teachers Tips

Additional Methods/Remarks

Activity – Roleplay in a Business meeting

- The teacher creates a ten-member group to discuss a severe problem where a laity has misused the church money, and the pastor is not paid his salary.

- Apply a Quaker process of doing business and solving such challenges commonly experienced in Kenya's Quaker church.
- The acting clerk of the meeting to lead the business session to arrive at a consensus and apply Spiritual guidance in solving the issues at hand.
- Each group reports back after 20 minutes of discussion in the business meeting conducted in the manner of Friends.

### **Application**

- The learners to continually use the Quaker technique in resolving issues through business meetings held in a manner of Friends to enhance the unity of the church leadership.

### **Summary**

The rift between the clergy and the laity has been a thorn in the Quaker church's flesh in Kenya. This process opens up the understanding of these roles in the church. The Quaker church's historical background concerning the establishment of the pastoral ministry brings harmony between these influential leaders for church growth.

## APPENDIX E: LEADERSHIP TRAINING EVALUATION FORM

**Quaker Leadership Training Evaluation Form**

For *participants* in Quaker Leadership Training:

Introduction to Quaker Principles and Practices

Thank you for attending the training. To evaluate the training's effectiveness, we would like to request your ideas by completing this evaluation form. Your comments and feedback will help shape and strengthen future Quaker leadership training.

		Yes	No	N/A
<b>Program Objectives</b>				
1	The program objectives were clearly defined.			
2	The facilitator covered the program objectives.			
<b>Course Content and Relevancy</b>				
1	The content revealed incorrect information practiced for a long time and addressed it satisfactorily.			
2	The course materials were well organized.			
3	The course materials helped support the course objectives.			
4	The content was relevant to my needs as a practicing Quaker.			

<b>Facilitator's Knowledge and Effectiveness:</b>				
1	The facilitator demonstrated a good understanding and effectively delivered the program material.			
2	The facilitator's shared experiences with the participants connected well to the content being discussed.			
3	The facilitator effectively generated participant interaction while keeping it a safe learning environment.			
4	The pace of the program was good.			
5	The learning session's duration was appropriate for the content objectives and effectiveness.			

		Yes	No	N/A
6	The breaks were spaced at the right times during the session(s).			



<b>Program Evaluation:</b>				
1	The assessment reflects a fair representation and delivery of the program content			
2	The role-plays or activities were a fair representation of the program content.			

### **Final Comments:**

1. What new things did you discover during the learning session(s)?
  
2. What do you think needs to be changed or improved in the learning sessions?
  
3. Are there any other topics that you would wish to be included in this course training?
  
4. Please share your final comments on the learning session(s) and facilitator.

Full Name and Signature (optional):

THANK YOU FOR YOUR TIME TO COMPLETE THIS EVALUATION FORM. FEEDBACK RECEIVED WILL BE USED TO IMPROVEMENT FUTURE TRAINING.



### Specific Areas of Observation & Actions

Indicate the specific areas/challenges that were noticed how Quaker processes were applied during observation. Identify specific actions that need to be applied to embrace the Quaker processes. This includes the specific individual responsible for taking action and when/how it should be applied.

Issue identified during the Meeting	Actions to be taken in Correcting
<p><i>Example: The yearly meeting general board meeting that was observed on the 20<sup>th</sup> September 2021 did not meet the Quaker process in doing business in a manner of Friends. The Presiding Clerk responded that most members had not understood these Quaker processes of doing business in the manner of Friends.</i></p>	<p><i><b>FTC Trainers:</b> To organize a briefing session for the yearly meeting trainers by the 30<sup>th</sup> October 2021 to understand the Quaker processes of doing business in the manner of Friends. Provide further coaching to help them implement the Quaker processes.</i></p> <p><i><b>Yearly Meeting Training Officers:</b> To ensure that all leadership trainers follow the Quaker process of doing business in the manner of Friends by 30<sup>th</sup> November 2021 and conduct supervision visits to verify this.</i></p>

### Next Observation Visit

Provide details of when the next observation visit will be. The objectives of the next observation visit should address the understanding of the Quaker process and actions identified in this visit:

Observer's Name	
Observer's part	
Location	
Dates	
Objectives	

### Summary Observations

Record your summary observations from the activities observed here. Write a few paragraphs and pages. Please include photos, recordings, and leader's names.

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**\*Note:**

Observational evaluation provides the opportunity to monitor or assess a process or situation and document evidence of what is seen and heard in our yearly meetings. Seeing actions and behaviors within a natural context, provides insights and understanding of the business meetings, activity, or situation being evaluated.

**How to conduct observational evaluation of the Quaker Business meetings****1. Identify specific objectives**

Be clear about what you want to observe and why. How are leaders conducting business meetings applying Quaker processes? Here the observer is trying to learn Quaker habits, patterns, behaviors, reactions, and general information about Quaker principles.

**2. Establish recording methods during an observation**

Try to minimize disruption or using unfamiliar devices in the environment you wish to observe—a note-taking method; photographs, audio recordings, and other methods.

**3. Develop related Questions and Techniques**

Knowing your objective, determine specific questions you have related to the Quaker processes of business meetings. Be prepared when entering the observation space equipped with the information you are trying to learn.

**4. Observe the proceedings and take Notes**

Be unobtrusive as possible, taking notes, photographs, and audio recordings without disrupting the environment.

## 5. Analyse Behaviors and Inferences

To make your observed data sensible, interviewing people in the environment is necessary. Try to connect between interactions, responses, behaviors, and other Quaker phenomena.

The following types of observational methods can be applied to complete the above processes of evaluation.

- a. Complete observer
- b. Observer as participant
- c. Participant as observer
- d. Complete participant

All these are ranging from detached observation with no participation in the meeting on the observer's part (*complete observer*) to an observer being part of the meeting environment (*complete participant*).

## APPENDIX G: BUDGET

**Quaker Leadership Training in Kenya Curriculum Budget for Implementation  
Proposed Budget for three Months Training Period.**

		All figures in KSHS.				
Item	Particulars	Period	Cost per Period	Total period (months)	Total Cost (shs)	Notes
<b>A</b>	<b>Staff Costs</b>					
1	Administrative cost	Month	10,000	3	60,000	Friends Theological College
2	FTC Trainers	Month	15,000	3	60,000	
3	Other Trainers	Month	20,000	3	90,000	
4	Yearly Meeting Trainers	Month	10,000	3	30,000	
					0	
<b>B</b>	<b>Program Administration</b>				<b>0</b>	
1	Stationery	Lumpsum			30,000	
2	Medical costs Emergency	Lumpsum			20,000	<i>Due to Covid 19 pandemic medical emergency kit is established</i>
3	Brochures for sensitization	Lumpsum			20,000	
4	Posters in the community	Lumpsum			15,000	
5	Library Services	Lumpsum			20,000	
					0	
<b>E</b>	<b>Training and Activities (Churches)</b>				<b>0</b>	
1	Training materials	Workshop			30,000	
2	Workshop costs	Workshop			30,000	
3	Activities in churches				20,000	
					0	
<b>F</b>	<b>Materials Development</b>				<b>0</b>	
1	Design work	Manual			10,000	
2	Reproduction	Unit			20,000	
3	Photocopying	unit			10,000	

**Quaker Leadership Training in Kenya Curriculum Budget for Implementation  
Proposed Budget for three Months Training Period.**

		<b>All figures in KSHS.</b>				
<b>Item</b>	<b>Particulars</b>	<b>Period</b>	<b>Cost per Period</b>	<b>Total period (months)</b>	<b>Total Cost (shs)</b>	<b>Notes</b>
	<b>TOTAL</b>				<b>465,000</b>	

\*Note:

The program will cost shs.465,000 when done at Friends Theological College for tuition only. But the cost would be different when done at the yearly meeting level. If the training is done with the learners staying at the college or another venue, the cost of meals and accommodation will be determined by the venue. FTC would cost their accommodation cost different from the course cost for tuition.



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