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P. N. Wachege, Janet Chemutai Langat

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## **Ecllessial Community and Servant Models towards Shepherding the Youth more Effectively in St Peter Claver's Catholic Parish, Nairobi County-Kenya**

**Prof. P. N. Wacheg**

Department of Philosophy and Religious Studies, University of Nairobi, Nairobi, Kenya

Email: patricknwacheg@gmail.com

**Janet Chemutai Langat**

PhD Candidate, Department of Philosophy and Religious Studies, University of Nairobi, Nairobi,  
Kenya

Email: taiyanesse@gmail.com

### **Abstract**

*Pope Francis in his Exhortation Gaudete et Exsultate (Rejoice and be Glad) 2018 -henceforth GE- creates awareness that the kernel of shepherding the Lord's flock is to bring about authentic joy and gladness as one addresses socio-economic- religious and cultural factors of all categories of people including urban youth by way of commensurate fundamental approaches that result in paradigms triggering beneficial ministry to changed and changing generations in diverse life situations. Underlying the above is the concretization of Matthean pericope on a specific beatitude (Mt 5:11-12) that has to do with rejoicing and being glad hence the title to the above Pontiff's policy document. In this 22,064 words shepherding document consisting of 5 chapters and 177 numbered paragraphs, the term "hell" is mentioned only once (GE no. 115). A closer look at the context in which the solitary concept, which is utilized so much by the agents of the Gospel especially towards shepherding the youth, happens to be both radical and concretized. To have that word "hell" only once in such a huge pedagogical document is a pointer to the expectation that the mandate of the Church shepherds is not so much to preach condemnation – more so of the urban youth – but to re-examine her identity and models that influence the shepherding role thereby disposing self and others properly in service towards integrated sacrality (GE, no. 177).*

*By her essence as "community of communities" the Church is thus required to employ more ongoing viable innovative approaches to ministering the youth in their historical concrete existence by identifying more appropriate Church models that incorporate all people and to play the shepherding roles more effectively and indiscriminately. Consequently, the ecclesial shepherds have the role of*

*being servants ministering for the community welfare taking after Christ who established his community as “Body of Christ” by serving selflessly as “Suffering Servant of Yahweh” embracing relevant models as He identified Himself as the Good Shepherd (Jn 10: 10-18). Such an issue provokes the study to find out whether a combination of the “Church community” and “servant Church” models could be part of the answer. That is why the main goal of the paper is to find out whether the merger of Church community and servant models are invaluable in effectively shepherding and transforming the youth at St Peter Claver’s Catholic Parish Nairobi County and other related localities. The guiding theories employed in the endeavor are: Social learning theory, Mediation theory and Redaction Criticism theory.*

*The paper’s main finding is that intertwining the two significant ecclesial images namely “Church community” and “servant Church” will go a long way in effectively shepherding and transforming the Catholic youth at St Peter Claver’s Catholic Parish Nairobi County and elsewhere.*

**Keywords:** Church, Community-servant model, Shepherding, urban youth and Exhortations.

### Introductory Reflections

The finality of the current study is to find out whether the merger of “Church community” and “servant Church” models will result in a more significant ministry towards the Catholic youth in St Peter Claver’s Catholic Parish Nairobi County. The fundamental assumption in this opted for endeavor is that intertwining the two models is invaluable in effectively shepherding and transforming the youth in the above mentioned locality and elsewhere.

In his Exhortation *Gaudete et Exsultate (Rejoice and be Glad)* (Francis, GE, 2018), Pope Francis creates awareness that the kernel of shepherding the Lord’s flock is to bring about authentic joy and gladness as one addresses socio-economic- religious and cultural factors of all categories of people. Underlying the above is the concretization of Matthean pericope on a specific beatitude (Mt 5:11-12) that has to do with rejoicing and being glad hence the title to the Pontiff’s Apostolic Exhortation. In this 22,064 words shepherding policy document consisting of 5 chapters and 177 numbered paragraphs, the term “hell” is mentioned only once (GE no. 115). A closer look at the context in which the solitary concept, which is utilized so much by the agents of the Gospel especially towards the youth, happens to be both radical and concretized. To have that word “hell” only once in such a huge document is a pointer to the expectation that the mandate of the Church is not so much to preach condemnation – more so of the urban youth – but to reexamine her identity and models that influence the shepherding role thereby disposing self and others properly in service towards sacralty (GE, no. 177) for community’s well-being.

The endeavor demands community effort within the fabrics of inter-relatedness imbued with inter-personal serving concern (GE, no. 6). The two models namely “community” and “servant” should be realistically combined to assist in enhancing better evangelization of the flock that includes urban youth (Dulles, 1987: 28-29). Still, owing to new paradigms, changing generations and signs of the times models of the Church are incomplete, ongoing and in need of inter-dependence and mutual enrichment (Dulles, 1987: 30ff). Such insights confirm the study’s coinage of Church “community” and “servant” models to be investigated to see whether its employment can assist ecclesial

shepherds to minister to urban youth more significantly and restore genuine joy and happiness upon them.

Despite the above expectations, urban youth seem to be, as Jesus exclaimed, sheep without shepherds (Mk 6:34). No wonder they are constantly bombarded in television, internets, FM radios and print media with advertisements on cigarettes taking, condoms, alcohol, gambling and pornographic shows to mention but a few. All these are tailored to specifically attract youth for manipulative entertainment, addictive participation and non-developmental exploitation. Various FM radio stations have not been left behind and are abuzz with vulgar talks targeting mainly the youth to tune in and push up the ratings for more money for their radio stations without caring for the resulting moral decay, pseudo-happiness and fake joy together with distorted religiosity emanating from those negative manipulations. The same mass media comes alive almost every other day with news of youth turning to drugs and abusing alcohol to a point of addiction and recruitment into outlawed gangs and many more other vices, perhaps as a way of escape due to failure to get instant cash, fame, and gratification as portrayed in the media in their catchy and flashy advertisements. It is even in public domain that some, in a disturbing frequency, are reaching a level of frustration and depression resulting in fatal violence and suicide. The phenomenon calls for a more integrated mode of shepherding that combines appropriate Church models to counter such malevolent forces and hopelessness among the youth. This makes Kung assert that the Ecclesia ought to play the role of a mediating servant who transmits grace to the people within the community or communities (Kung, 1965) yet the reality on the ground contradicts the ideal thus opening a gap that needs to be filled.

In connection with the above, Kenyan youth represent a sizeable percentage of the country's population and the numbers keep going up annually. This tremendous increment of the youth population in Kenya and Africa at large has seemingly caught the eye of both local and international investors who are looking to the continent buoyed by the presence of an industrious, dynamic, vibrant and innovative youth population. Among such youths belong to different faith affiliations many adhering to mainstream Churches like the Roman Catholic Church (henceforth RCC). According to *Kenya Vision 2030* (Government of Kenya, 2007), a good number of these youth, some belonging to the RCC, are restless and unemployed since they lack confidence and basic skills to usher them into gainful employment and thus end up as casual laborers and other activities struggling to make ends meet. Under the situations, though they keep flocking to respective churches for services and Mass, they become easy targets to malevolent exploitation and vulnerable to aforementioned agents together with ever-increasing illegal groups that lure them for no good intentions making one wonder what these groups have that Church shepherds lack. These are unlawful groups like Amachuma, Al-Shabab, Banyamulenge, Mũngiki Movement and Angola Msumbiji (Matiang'i, 2018). The phenomenon, therefore, calls for commensurate modes of ecclesial shepherding.

The ecclesia as the "community of communities" is, therefore, challenged to employ more viable approaches to ministering the youth in their historical concrete existence by identifying more appropriate Church models that incorporate all people and to play the shepherding roles more

effectively and indiscriminately. It is thus the responsibility of the Church as an all embracing Community to adhere to what prophet Isaiah describes as Yahweh's servant who endures to the end in service for the good of the community (Isaiah 42, 49, 50, 52, 53:3). Jeremiah presents Christ, and by implication the Church He founded, as the *ebed Yahweh* (the Suffering Servant of Yahweh). In this setting, the Ecclesia should be one that understands whatever afflicts their congregations which include the youth and serve them accordingly as the 'servant of servants' and "community of communities." She is expected to play the role of serving people effectively including the youth living in these areas who are in dire need of guidance that leads to transformation of a political, social, economic and spiritual nature as Bonheoffer affirms (Bonheoffer, 1967: 203-204). The Church further has the role of being a servant ministering for the community welfare taking after Christ who established his community by serving selflessly embracing relevant models He identified Himself with like that of the Good Shepherd and a Servant washing others' feet (Bonheoffer, 1967: 203-205). Our study, therefore, intends also to provoke the Church to emulate the founder as earlier explained.

In addition to the above, the Pastoral Constitution *Gaudium et Spes* (*Church in the Modern World*) – henceforth GS-demands of the Church to keep up with the changing world so as to effectively proclaim the Good News to all which in turn will transform their lives as community builder and an effective servant of the Good News (Vatican 11 Documents, GS no. 62). Since Christ came to serve and not to be served, the Church is equally called upon to serve by reaching out to all people, urban youth included, in service thereby enhancing the establishment of healthy relationality within communities (GS, no.3). The Servant Christ in the NT, moreover, spells out his mission (Is.61:1, Lk 4:16-19) where he proclaims the Holy Spirit and makes it explicit that His mission is to bind up the broken hearted, to proclaim liberty to the captives and the opening of prison for those who are bound (Lk 4:18-22). Nevertheless, judging by the numerous problems faced by the Catholic youth at St Peter Claver's Catholic Church and other Parishes, one is bound to agree with the findings by Wachege and Rũgendo that youth morality has deteriorated, their joy diminished and their helplessness increased (Wachege and Rũgendo, 2017: Vol 7 no. 12, 691-710). The scenario raises issues as to whether the Church "community" and "servant" models if properly understood, embraced and effectively applied could contribute substantially towards countering youth afflictions. Among the problems are ruining their talents, poor self-assertion, poverty, bad behavior, prostitution, drug and substance abuse which have unfortunately become continuous existential problems (Wachege, 1992: 248). The scenario, therefore, calls for this kind of paper.

### Study Problem and Main Research Questions

It is interesting to note that Pope Francis' three consecutive Exhortations, as the representative of Christ the universal Shepherd, have to do with joy and happiness especially to the youth. These ecclesial policy documents are: *Evangelii Gaudium* (*The Joy of the Gospel*), 24<sup>th</sup> November, 2013; *Amoris Laetitia* (*The Joy of Love*) 19<sup>th</sup> March, 2016; and *Gaudate et Exultate* (*Rejoice and be Glad*) 19<sup>th</sup>, April 2018. While ideally or in principle the propagation of Christianity has for its core the Good News that is supposed to transmit authentic joy and gladness in life and living, reality has it that real joy and happiness in today's world, more so from the point of view of youth, has become scarce or is perhaps a mirage. It is even worse among the urban youth despite so many of them being regular in



ecclesial services cum Masses and committed Church devotional groups' members. What the contemporary people seem to be bombarded with is pseudo-joy and farfetched happiness leading to hopelessness, suicidal inclination and ungodliness owing to the aforementioned factors. A disinterested observation reveals that Ecclesial leaders do not seem to diversify their pastoral approaches in ministry nor insert themselves adequately among those they are supposed to serve, particularly the urban youth, to an extent of smelling like their flock (EG, no. 24). No wonder the Pontiff summons the shepherds to have a Church that instills holiness in our world capable of bringing about true joy and happiness – more so to the youth by diversifying and being innovative in shepherding approaches that transform most significantly. Such an issue provokes the study to find out whether a combination of the “Church community” and “servant Church” models could be part of the answer. That is why the study opted to investigate “community Church” and “servant Church” models with the assumption that intertwining them will result in a more effective shepherding ministry to the Catholic youth in St Peter Claver's Catholic Parish in particular and in other localities who apparently live or perhaps exist or maybe survive like a flock with no one to tender them adequately (Mk 6:34) thereby evoking an academic attention. The study was guided by the following main research questions:

- 1) What is the nature, problems and life situations of the multi-ethnic Catholic youth in St Peter Claver's Catholic Parish?
- 2) What are the ecclesial models in Church history, imbued with respective positive and negative aspects, geared towards shepherding ministry?
- 3) How are the “Church community” and “servant Church” models seen through the lenses of Inculturation-Liberation theology to be explained in view of meaningful evangelization of St. Peter Claver's Catholic youth?
- 4) What impact do the co-models “Church community” and “servant Church” have on the integrated development and relevant mentoring of Catholic youth in St Peter Claver's Catholic Parish and elsewhere?

### **Objectives and Their Hypotheses**

The main goal of the study was to find out whether the merger of “Church community” and “servant Church” models are invaluable in effectively shepherding and transforming the Catholic youth at St Peter Claver's Catholic Parish Nairobi County and elsewhere.

The specific objectives were:

- 1) To scrutinize the nature, problems and life situations of the multi-ethnic Catholic youth in St Peter Claver's Catholic Parish.
- 2) To identify and elaborate the historical ecclesial models that inspire shepherding ministry.
- 3) To explore “Church community” and “servant Church” models through the lenses of Inculturation-Liberation theology towards significant evangelization of St. Peter Claver's Parish Catholic youth.
- 4) To evaluate the relevance and effectiveness of the co-models “Church community” and “servant Church” towards a holistic more significant transformation of St. Peter Claver's Parish Catholic youth and those from elsewhere.

The main assumption of the study was that intertwining “Church community” model and “servant Church” model is invaluable in effectively shepherding and transforming the Catholic youth in St Peter Claver’s Catholic Parish Nairobi County and elsewhere.

The specific hypotheses are:

- 1) Awareness of the nature, problems and life situations of the multi-ethnic Catholic youth in St Peter Claver’s Catholic Parish is critical in shepherding them.
- 2) There are historical ecclesial models that have been assisting in shepherding God’s flocks.
- 3) “Church Community” and “servant Church” Models perceived through Inculturation-Liberation approaches will impact well in ministering St. Peter Claver’s Catholic Parish youth.
- 4) The ecclesial co-models “Church community” and “servant Church” are invaluable in a holistic transformation of St Peter Claver’s Parish youth and those from other Parishes.

### Rationale Of The Study

Dulles identifies and discusses five outstanding ecclesial models in Church history namely: Church as Sacrament, Church as Herald, Church as Mystical Communion, Church as Servant, and Church as Institution (Dulles, 1987: 34-102). The list keeps growing taking into account that Vatican 11 came up with Church as “Body of Christ” and “People of God” models (Vatican 11 Documents, LG, nos. 8,9). There is also the Synod of African Bishops which came up with the image of Church as “Family of God” (John Paul11, *Ecclesia in Africa*, 1994: no. 63). Furthermore, as recent as 2010, Nyamiti too has come up with a new combined model of the Church known as “*Koinonia*-in- Ancestors” model (Nyamiti, 2010: vol. 4, 7ff). Dulles himself is also quick to confirm that the models he gave are not only meant to be inconclusive and incomplete but that they have a better impact when incorporated than being used individually and being well disposed for emerging ones for mutual enrichment (Dulles, 1987, 25ff). In this regard, Nyamiti took the wise counsel and came up with a double pronged attribute which, as earlier pointed out, is called “*Koinonia*-in- Ancestors” Church model. He persuasively brings together the aspect of Community and Ancestors, a clear indication that the Models are incomplete, ongoing and thus dependent on each other. This paper uses the same rationale in identifying and endeavoring to investigate a blend of “community” and “servant” Church models with the assumption that they are more relevant to the area of study and the subject opted for.

In addition to the above, it is worth noting that the problematic issues plaguing the non-Christian youth like that of unemployment and other challenging factors have affinity with those Catholic youth in St Peter Claver’s Catholic Church in Nairobi County encounter. Although youth are a majority in the Church and are passionately engaged in many activities of a pastoral nature at the Church, studies have shown that the problems affecting non-Christian youth do not spare the Catholic ones in the above locality (Langat, 2017). Exploitation by evil forces stemming from lack of life skills among others, leads to bad behavior, lack of authentic joy, extreme poverty and death as a last resort. Previous studies that have been carried out show a bitter restless and hopeless youth who in their quest to have a better life end up in premature deaths caused by exploitation and other factors inflicted by those who should instead be role models to these youth. Wachege and Rũgendo in their article titled, “*Factors Leading to Premature Deaths of Male Youths: A Case of Karũri Village, Kĩambu County- Kenya*” (Wachege and Rũgendo, 2017: Vol. 22, 64-74) found out that youth lose their lives

prematurely because they lack realistic shepherding from the clergy, proper guidance, meaningful engagement among other factors. This situation lends credence to the paper's assertion that indeed there is a problem which if ignored and reasonable effort is not made to combat it will result in a torn and disenfranchised society despite so many Church pastors who are duty bound to serve them and numerous youth religiously attending services and Mass especially on Sundays. Such factors legitimized the opted for study.

### Scope and Limitation

The study opted for St Peter Claver's Catholic Parish for the reasons that it is not only extensive and most densely populated but there are also a number of churches of different faith-affiliations and a mosque found within the locality like Salvation Army and *Landhies* Mosque. It is also the only faith affiliation in the area with a modern five story media complex called Radio Maria which focuses not only on prayers but also on evangelization ministry via electronic and print media. Even though all these religious institutions are found here, the investigation though opted for St Peter Claver's Catholic Parish as a case study in finding out how this particular Church is utilizing "Church community" and "servant Church" models towards the effective shepherding of people in general and their youth in particular. The locality also embraces the main upcountry bus station popularly referred to as "Machakos airport", the busy Kenya Bus Station together with "*Koja*" stage near fire brigade. The aforementioned bus stations brings a huge number of people particularly youth into and takes them out of Nairobi, whereas others remain and work at the same bus stations as *Matatũ* touts, hawkers and watchmen. Security evidence further shows that youth in this ecclesial locality are more prone to exploitation and fatal incidents. To our knowledge, none has grappled with the kind of research the paper endeavored to engage in handling the above issues.

With regard to the study limitation, the research area consisted of numerous youth belonging to diverse faith affiliations owing to endowment with a considerable number of Churches like ACK, Salvations Army and the RCC. For practical purposes, the study focused on youth belonging to RCC faith affiliation since this is the oldest Church in the locality which, according to Parish register entrances, the first convertees was baptized on 19<sup>th</sup> March 1918. Another limitation was that the Parish has many Catholic youth who reside elsewhere though they have allegiance to the Parish. We overcome the limitation by opting for the Catholic youth that are officially registered as belonging to the Parish as per Parish well-kept records. The shortcoming was further handled by utilizing Parish youth documented category members. Among these are: Missionary Youth Movement (MYM) consisting of those aged between 13 and 17years; Youth Serving Christ (YSC) those from 18-26; Youth Catholic Adults (YCA) made up of those aged between 27 and 35(Hunja, 2018:33) and also those belonging to specific devotional groups like choir, Sacred Heart and Legionaries.

### Literature Review

The section reviews literature on the ecclesial "community" and "servant" models together with related works that add value to Shepherding the youth more effectively in St Peter Claver's Catholic Parish and elsewhere. Of particular concern will be the contribution of scholars. Among them are:



Buhlmann, Shorter, Wachege, Moltmann, Sundermeir. Others are L. Boff, C. Boff, Pope Francis, Bujo, Dulles, Bonheoffer and Freire.

Buhlmann as a Capuchin missionary who pastured in Tanzania from 1954 to 1970, a professor of Missiology in Gregorian University Rome and the Congregation's secretary general from 1971 is resourceful in our area of research. In his book, *The Missions on Trial*, (Buhlmann, 1978) he points out that an evangelizer, or shepherd in our case, is obliged to mingle with the flock to have a firsthand understanding of the flock. One is duty bound by the Good News one propagates to be a servant of respective communities who is in love and at home among the people and the geographical locality one is appointed to minister (Buhlmann, 1978: 147). The author makes it clear that the shepherds and the message have to have a good rapport with the people's concrete existence, generation and their whole welfare. For him, Christianity is not just a classroom affair but mainly a fundamental issue in life and living (Buhlmann, 1978: 127). While acknowledging that realistic and often exaggerated accusations directed to the witnesses and intermediaries of the Gospel did not end with early exponents of Christianity but are ongoing among indigenous clergy, he points out that: "These African shepherds are fellow-citizens of ours and fellow-Christians, a part of us, and so, in reading their encouraging and at the same time depressing story, we are reading part of our own story" (Buhlmann, 1978: 10).

The observation provokes the study to endeavor to retrieve shepherding values and limitations in early missionary vision and mission for better tendering of the flock, especially the urban youth, by today's indigenous clergy shepherds. It is, therefore, demanded of local shepherds to also implement the Gospel propagated in appropriate methods as well as passionate zeal, new initiatives commensurate with changing generation, signs of the times. Buhlmann quotes an indigenous shepherd called Kalenga Matembe's sentiments that the missionaries "dealt with and resolved Africans' problems for them and without them and many times against them transmitting their foreign rituals, customs, laws... burdening Africans with fossilized forms and formulas from their homeland people" (Buhlmann, 1978: 49). In the light of the foregoing, the study expects to conscientize those who persistently judge early carriers of the Gospel harshly that they too need to self-examine their approach and passion to shepherding the youth (Ibid., 38) since they are not spared of weightier reactions against them from today's society – especially more aggressive youth particularly those adhering to religious relativism, hedonism and atheism (Ibid. 38). Such negativity directed to the early shepherds who brought Christianity creates the study's interest to either falsify or verify the generalized accusations in reference to a particular Parish founded by the missionaries, St. Peter claver's focusing on the urban Catholic youth as a case study.

Shorter, belonging to White Fathers missionaries and a great scholar at that, in his book, namely *Toward a Theology of Inculturation* (Shorter, 1988) proves the above critics wrong. Not only did he minister upon the youth of, for instance Mathare shanty with a fellow White Father missionary called Fr. Groll the founder of *Undugu* Society specifically for the disadvantaged *vijana wa mitaa* (slum youth). As a scholar who taught in universities like CUEA where he was a founding members also published numerous books on Missiological, anthropological and African Christian Theology particularly on Inculturation. Among his many publications is one titled *Priest in the Village* (Shorter, 1979: v, 1ff) in which he not only explains that a missionary priest can do very little for the people he serves unless one consciously enters deeply into their community life and thought but also records

that he actually lived among the Kimbu of Tanzania who he shepherded to an extent of writing a doctoral thesis on them. Several bishops, priests and nuns evangelizers were his students. According to him, since there is a pluriformity of cultures, it follows that a commensurate evangelization be that of Inculturation that appreciates the ecclesial multicultural reality (Shorter, 1988: xi). The encounter between Christianity and different cultures of those upon whom it is propagated, including urban youth, is of immense importance. To clarify the issue, he does well to explain what Inculturation means. He enriches our study by providing the nature of culture as what human beings share i.e. their values, customs and distinctive way of living that constitutes them as a recognizably distinctive human group or society. He articulates it as essentially a transmitted pattern of meaning embodied in symbols, a pattern capable of development and change belonging to the concept of humanness itself (Ibid., 4-5). He, moreover, differentiates between Inculturation which is utilized within theological context and Enculturation which is used from sociological point of view. Enculturation then “refers to the cultural learning process and learning” (Ibid., 5). On its part, Inculturation means “the insertion of the tradition of Christian faith into a non-Christian culture and a subsequent ongoing dialogue between that faith and the culture into which it is inserted” (Ibid., 17). Such insights will go a long way in assisting to find out whether those who shepherd the aforementioned youth understand the diversity of cultures of the youth in the Parish for a more meaningful tendering. A noticeable limitation with Shorter is that he does not seem to link Inculturation with liberation for a more effective ministry to the youth.

Wachege fills the gap in his book titled *Jesus Christ Inculturated into Agĩkũyũ Elderhood as Mũthamaki (Ideal Elder)* (Wachege, 2018: 357ff) where he enriches the study by explicating the indispensable affinity between Inculturation and liberation ways of theologizing that has a great impact on shepherding the flock that includes Catholic urban youth. He exemplifies this by creatively taking Inculturation as the starting point for the theology of liberation owing to the solidarity the two perspectives necessarily have (Wachege, 1992: 185-193). To acquire the intended goal it is not enough to do the theology of Inculturation since – according to the author - each such theology is liberation, but one must have the explicit intention of taking such an Inculturational perspective as a point of departure for the theology of liberation from socio-cultural religio-economic and political dehumanization. In the light of the above, the author thus comes up with the following mode of doing liberation theology which merges the above twofold orientations making the scenario very useful in shepherding all categories of people in St. Peter Claver’s Parish and elsewhere as follows:

- a) For the theologian who intends to construct liberation from socio-economic and political oppression, one must start from the global culture and social situation of the country or society in which such oppression is found.
- b) One must then elaborate a theology which strives to liberate the oppression starting from the global cultural and social situation with which the socio-economic and political elements are closely linked.

In the author’s well-grounded opinion, the above intertwining of Inculturation and liberation approaches is highly invaluable in shepherding in that:

- 1) It necessarily links the Inculturation and liberation types of theology.
- 2) It attacks the evil of oppression radically i.e. from within thereby avoiding the error of segregating the problem of socio-economic and political oppression from its social and

cultural rooting.

- 3) It immediately leads to a theology of integral liberation and Inculturation and, as such readily avoids the danger of political reduction in theology and evangelization.

In a commendable manner, Wachege concretizes the above blended outlook in a published article titled "*African Inculturation Liberation Theology*" as a model of an "inculturated-liberation theology" (Wachege, 1992: Vol.8, 43-56). He does it using Christology as one of the main Christian mysteries for practical purposes justified by the fact that Jesus Christ is the Shepherd *par excellence* who redeemed and saved through service as the suffering Servant of Yahweh and founded the community as His Body. The author then enumerates very useful advantages of the merged approach as follows:

- a) A more comprehensive and realistic approach to liberation, shown by situating the problem in the total cultural and socio-ethical setting in which it is found.
- b) Immediate insistence on conversion of all (oppressors and oppressed) to follow Christ the Liberator (fullness of life) – as the basic condition for true and lasting liberation. Hence insistence on attack of sin as primary task of liberation movement.
- c) Insistence on the fact that everyone, including the poor or oppressed, is an oppressor – first of himself/herself and then of others. Other liberation theologians often see the others only as sinners and oppressors.
- d) Insistence on conversion...is a good and necessary preparation for true and lasting liberation when external oppression will have been removed... Other theologians usually don't prepare the poor or oppressed for future liberation.
- e) Love of the oppressor, and effort to liberate him/her.

Despite such a rich exposition, the gap in the above is that of missing actual Ecclesial aspect and also the two sides of oppression. Here, Moltmann chips in to fill the gap.

Moltmann in his monograph entitled *Experiences in Theology: Ways and Forms of Christian Theology*, asserts: "Oppression always has two sides. On the one side stands the master, on the other side lays the slave. On the one side is the arrogant, self-elevation of the exploiter, on the other the suffering of his victim" (Moltmann, 2000: 185). It is then a double destroyer in that: "The oppressor acts inhumanly, the victim is dehumanized. The evil the perpetrator commits robs him of his humanity, the suffering he inflicts dehumanizes the victim" (Ibid., 185). On the one hand, "The oppressed will have to free themselves from the constraints of oppression and cut themselves off from their oppressors, so as to find themselves and their own humanity. It is only after that that they can try to find a truly humane community with their previous oppressors" (Ibid., 186). On the other hand, "The oppressors will first of all have to see themselves in the suffering eyes of their victims, and recognize themselves as oppressors, so that by surmounting their compulsions to oppress the others they can then overcome the isolation they have brought on themselves. They will have to withdraw their violence and their structures of violence if they want to turn back again to the community of human beings" (Ibid., 186). Such a wealth of ideas will be very helpful for the researcher in not only interrogating the shepherds of the aforementioned Parish. It will also be useful in scrutinizing the oppressed and oppressing Catholic urban youth. It will further enhance a critically handling and digging into the underlying philosophy of the previously exposed illegal youth groups that are continuously enticing Catholic Parish youth.

The importance of communal service is well portrayed by Sundermeier namely the individual and community in African Traditional Religions (Sundermeier, 1998:17-20). He asserts that individuals in the Africa community exist because of that community. Much value is placed on interdependence in the African community within the context of African world-view. People, the environment and even animals work together in an exchange of strengths. The way an individual leads his life reflects and affects the community's harmony and at the same time affects even the fertility of the land. This interdependence therefore calls for participation of every Individual within that community, with their individual special powers, positions and occupation but now as members of the group/community.

The people also understood the hierarchy of powers and adapted their lives to these powers and used them for the good of their community especially by multiplying so as to preserve the community and whatever was done was for the well-being of the community. Sundermeier is looking at the community and how the servant Community models were applied and from the lenses of the Africa Traditional Religions, whereas this study will look at the Servant-Community Models from the ecclesial perspective with a bias to the shepherding of urban Catholic youth.

According to the two Latin American brothers *Leonardo* Boff and *Clodovis* Boff in their book titled *Introducing Liberation Theology* (Boff and Boff, 1987: 24-39), the process of liberation is achieved through three independent but interrelated steps of liberation called mediations or moments. The first step is the socio-analytical mediation (Ibid., 24-32) where the liberation theologian inserts themselves into the lives of the oppressed in order to experience firsthand what their situation is and thus having the ability to analyze the situation. Hermeneutical mediation (Ibid., 12) or theological reflection is the second step of Liberation according to the two brothers. In this aspect, the theologian interprets the situation of those they inserted themselves among, as to whether it is the will of God for the oppressed to live their lives in the situation that they are in. In that manner, the theologian will then be able to give hope and liberation to them in accordance with the will of God drawn from the Bible, Tradition and traditions. The final step is practical mediation (Ibid., 39-42). In this final step, the theologian now liberates through coming up with avenues where those being researched on can be assisted to liberate themselves and others from dehumanizing and depersonalizing situations. This methodological approach will be very helpful for our study as profoundly explained in the subsection on theoretical framework.

Despite the importance of the above steps, the book does not show how the Community-Servant Models can be applied in the shepherding of youth and other people in general with the finality of instilling values and hope which this study is seeking to achieve. Here, the study seeks light in Moltmann's monograph below.

In his *Theology of Hope* Moltmann asserts that elements that will instill self-esteem, positive attitude, integrated faith and hope among the "hopeless youth" are indispensable (Moltmann, 1967: 339ff). Inspirational and important tools are vital for the agents of evangelization in assisting the youth to live lives of hope, inspired by Jesus himself who is no stranger to the problems and temptations that youth face today and was victorious. These instruments will allow these youth to conduct meaningful lives with the hope that there is a future full of peace, and well-being. In that way, the youth will seek to live according to the standards of Jesus Christ meaningfully in as far as they encounter existential stumbling blocks with determination, courage and, above all, in unity with Christ. A gap is

identified though since the author does not show how to shepherd the youth effectively using the Servant-Community Models, in a way that the Gospel gives hope to the youth as this study endeavors to do. The same author discusses the discontent, disheartenment and disillusionment that people go through resulting in a lost sense of purpose due to industrial, political and economic circles of senselessness. All these according to him bring about apathy and an unconscious wish for death (Moltmann, 1974: 331-332). Christianity according to Moltmann is hope, and those in Christ are encouraged to move towards Christ. Christ inspires his followers to find hope in his second coming. In this gesture, Christians in the world they live in should give hope to the hopeless and assist shepherd them through Christ towards eternal Kingdom. While appreciating his theology of hope, a gap is identified since the author does not clearly show, as this study intends to, how the ecclesial Community-Servant Models can be applied to inspire hope especially to urban youth. The gap the author also leaves is that of avoiding the issue of authentic joy and gladness in a society imbued with pseudo-happiness and joy which impact negatively among the urban youth.

Pope Francis bridges the above gap in his Exhortation *Gaudete et exsultate (Rejoice and be Glad)*. He cautions Church shepherds who are duty bound to minister effectively to all through relevant preaching (GE, no. 43) to guard themselves from undue “obsession with the law, an absorption with social and political advantages, a punctilious concern for the Church’s liturgy, doctrine and prestige, a vanity about the ability to manage practical matters, and an excessive concern with programs of self-help and personal fulfillment” (GE, no. 57). He is quick, however, to point out individual personal effort as he asserts that though incorporated within the community one has to individually also accomplish the mission of being a Saint “living one’s own vocation and mission on the earth” (GE, no. 19). He underscores that such involvement is critical since holiness *par se* is a mission in our concrete existential roles, opportunities and duties as nurses, politicians, teachers and those who opt to be with and for others (EG, no. 273).

The Pontiff further enriches our study with the requisites of holiness which the shepherds should instill among the recipients of the Gospel – including urban youth. He spells out fivefold qualities of sacrality so much resourceful for effective Church shepherding role. They are: patience and humility (GE, nos. 144, 122); joy and sense of humor (GE, nos. 122, 127); courage and fervor (GE, nos. 134, 135, 138); journeying on as a community (GE, nos. 141, 146); and praying without ceasing (GE, nos. 147, 151). He, moreover, points to Mary of Nazareth who Jesus elevated as our Mother (Jn 19:25-27) as our exemplar in the above. This Mariological aspect reminds the Church to include feminine values in shepherding to complement the male ones.

In another of his Exhortation, *Evangelii Gaudium (The Joy of the Gospel)*, 2013 Pope Francis instructs that the shepherds are supposed to diversify their approach in ministry and to be on the ground with their sheep to an extent of, to use his analogy, smelling like their sheep (EG, no. 24). The Exhortation is his shepherding program focusing mainly on the Church’s new evangelization whereby the agents of ministry are challenged to diversify their propagation endeavor as they adapt to their respective ecclesial regions (EG, no. 32). As such, evangelizing is not to be perceived as a one off event but an ongoing mission that requires not a monolithic model but a combination of ecclesial attributes for a better ministry (e.g., no. 25). As such, the new evangelization not only complements Pope John Paul II Exhortation namely *Ecclesia in Africa (The Church in Africa)*, 1995: no. 63. It also energizes the Church towards concretization and growth in maturity. Despite the above resourceful insights, one



misses the specificity in the implementation as well as being deprived of suggested models for better shepherding as our study chooses to do.

While drawing similarities between Latin America and Africa, Bujo raises searching questions (Bujo, 1998: 33ff): What is the place of God in the alleviation of the suffering and oppression of his people? What is the reality and possibility of suffering in the face of a merciful God? The extreme poverty and socio-economic issues, untold poverty, suffering, oppression and exploitation especially in the two continents presents a situation of hopelessness and despondency and one can be tempted to doubt the possibility of any hope of coming out of it. Hope is usually trained towards the future. It is futuristic. The past is gone and with the present at hand, Romans 8:24 sums it up well by asking a pertinent question, "Who hopes for what he already has?" God is a God of promise and whose promise invites new things. Moltmann advocates for a hope that is based on God's promise and is enthroned in the future (Moltmann, 1967:338ff). The task of the Christian Church therefore is to be involved in the mission of hope that will transform lives of individuals, institutions, communities and the world. This according to him "is the task of the Christian Church" (Ibid., 338ff). This study intends to show unlike Moltmann did that hope can be found among the youth through the use of various images for this case, the ecclesial Community- Servant Models.

Vatican 11's *Lumen Gentium* (Dogmatic Constitution on the Church, Vatican 11), nos 8 and 9 highlights the view of the Church as the "Body of Christ." The principal paradigm of the Church though in Vatican 11 documents is that of "People of God." This image is deeply rooted in the OT in Israel constantly being referred to as God's special people. In the NT, the Christian Ecclesia is the new Israel or People of God of the New Covenant (Rom.9:23-26, Heb 8:10, James 1:1, 1Peter 2:9). The model of the Church as Community is seen as the People of God or the Body of Christ, growing into the final perfection of the kingdom. The Church as People of God is supposed to be inclusive accommodating atheists, Christians and also non-Christians. It is the gathering of God of a sinful humanity to Christ who is divine. The same is echoed by Fuellenbach when he said that, "the Kingdom of God is not the kingdom of Christians and thus the Ecclesia cannot monopolize this kingdom of God" (Fuellenbach, 2002: 74). The above Document thus emphasizes that the Church as a community of communities embraces non-Christians, non-believers and all. As such, it is supposed to be an ideal community yet the Document is quiet on what evangelizing mode or Church image is friendlier in propagating the Gospel.

The attributes of the Church as spelt out and critically elaborated by Dulles are: Church as an institution, Church as a mystical communion, Church as a Sacrament, Church as a herald and Church as a servant (Dulles, 1987: 34-102). The characterization of the model of the church as a communion by Dulles stemmed from, face to face association, relative permanence, intimacy among participants (Ibid., 46). The concept of the Church as community is brought together by other Biblical images, mainly those of the Body of Christ (Rom.12, 1Cor.12) and the People of God (Rom.9:23-26, Heb 8:10, James 1:1, 1Pt 2:9). It connotes a group of people who are bound together and kept alive by the grace of Christ. This body includes not just the earthly beings but also the heavenly members, namely the angels and separated souls.

Bonheoffer on the other hand sees the model of Servant as brought about by Dulles as one who only exists for the sake of others, and must therefore share in the problems of ordinary life by helping and serving and not dominating (Bonheoffer, 1967:203-204). He also suggests that the servant-Church

should not own property when the people it serves are suffering. In this scenario, the Church should sell what they have, and instead live off the offerings from the congregation or engage in a secular job (Ibid., 204). To Bonhoeffer, service is more important than comfort. This study will seek to approach the use of the models in a two-pronged manner as opposed to approaching them separately as Dulles did, to ascertain its effectiveness in shepherding today's youth.

It is important to reiterate that evangelization is the main mission of the Church. It is not an option to be considered therefore Christians and the Church cannot purport to opt to do. In *Evangelii Nuntiandi* (On Evangelization of the Modern World) Pope Paul VI insists that evangelization is "a task and mission which the vast and profound changes of present day society make it all the more urgent" (EN, 1975, nos. 13, 14). The Church today is a product of the evangelization of Christ, Mt 9:37, Jn 3:34-36, Acts 5:42, Acts 18:9. It is therefore the duty of all Christians to evangelize and it is not reserved for priests and clergy in general. Moreover, shepherding ministry can be done through deed or word or both, but it must be done somehow. Christians are impelled by the love of Christ to proclaim Him, for the sole purpose that all people should know him and his liberating message of salvation (2 Cor 5:14). Evangelization will therefore remain the axis or the core and also the peak of its power, that is to say which in Jesus Christ, salvation to all men is given as a gift of the grace and mercy of God (Ibid., nos. 14-15). This Encyclical complements this study in that it takes the community to bring about transformation of people in general but mostly the youth as per this study.

In seeking to be an effective Shepherd of its membership, St Peter Claver's Catholic Parish-Nairobi's mission statement is based on Matt 28:19, where they are seeking to evangelize to all and to guide them towards religious, social and economic empowerment. Their *Strategic Plan* (2012-2016:4ff) is guided broadly by the Kenya National Development Agenda, *Vision 2030* and the Millennium Development Goals. In the Strategic plan, they give the historical background of St Peter Claver's Catholic Parish, as one of the oldest Catholic Parishes in the republic of Kenya, which was established in 1909 by the Spiritan Fathers and Brothers of the Holy Ghost Congregation. This Church was initially started solely for Africans – just as Holy Family Basilica by then was for the Europeans and St. Francis Xavier for the Asians especially Goans - and was named after a Jesuit who had respect and love for Africans who had been sold all over the world as slaves. The rationale for starting this Church for Africans is because they (Africans) were not allowed to celebrate Mass at both Holy Family Basilica and St Austin Msongari since those Churches were reserved for the whites alone mainly on cultural basis. Admittedly, this Church has faced a myriad of issues and stumbling blocks in its pursuit for growth and ministry to its people, This study will therefore look into how they have used the Servant-Community Models and any other Models they have employed in shepherding their youth in line with the Kenya Vision 2030, and their Mission statement based on Matt 28:19.

Freire shows that there is need for empowerment of those who are considered the "illiterates" or the "lowest" in society (Freire, 1970). The emphasis is that every human being has the capacity to be critical and objective in their outlook of the world - that if empowered to do so; this cadre of people does have a way of solving their problems in their own way. These people referred to as the "underclass" can transform their lives in line with their social and personal situations. The setting of the book though being in Sao Paulo in Brazil, nevertheless, it is relevant to the youth of St Peter Claver's Catholic Parish youth who are grappling with related issues of oppression through various vices that surround them in their work places, schools, and settlements and even within the Church.

Freire being an educator himself offers education as a way of achieving freedom where the student and the teacher both have something to learn from one another as a form of dialogue, in the present case, dialogue between the evangelizers of the Good News and the youth should be encouraged. This goes hand in hand with what the Constitution of Kenya (2010: Arts.531b, 55a) outlines that, the state has a duty to offer every child “compulsory basic education” and is also mandated to ensure that youth access relevant education and training. Such are constitutional provisions that urban youth can take advantage of if properly shepherded using the Models available to the ecclesia for the same mission. This can go a long way in subsequently changing their situations by prodding them into good preparation for proper employment.

The understanding of life by today’s youth is so diverse and dynamic. Majority of them have been raised and socialized into different behaviors without critically seeking to understand why they do what they do. Philosophically, youth should have a critical mind to understand the values of life. Ochieng-Odhiambo explicates the value of philosophy as a means of handling life issues. Among the underpinning factors he put forth are, living an examined life, acquiring personal freedom and attaining self-actualization (Ochieng-Odhiambo (2005: 24-27) .It is a pity that youth have indulged themselves in destructive substance abuse and criminal activities due to social influence. A number of them lack principles of determination and a philosophy of life and thus appear to be without direction, guidance and proper shepherding within the community. Perhaps it makes sense therefore that Masolo advises the youth to know their identity so as to emancipate themselves from “group think” (Masolo, 2011: 1ff). It is in the related manner that this study will encourage the youth to embrace their identity in the African Community but go further to encourage them to find an identity within the ecclesia and put into practice the ecclesial Servant-Community Models.

### **Research Methodology**

The paper’s research design, sample and sampling techniques, data collection procedures and data analysis techniques are as follows:

#### **Research Design**

The study was concerned with the implementation of Church community and servant models in shepherding the youth and it adopted the case study research design. The case study research design was suitable for an in-depth investigation since it allowed for the description of a unit in detail, in context and holistically. Also, through this design, a great deal of information about the phenomena under study was learned from the few selected examples (Kombo,2006: 72). From a case of St Peter Claver’s Catholic Parish, therefore, we learn more about the utilization of community and servant models in the effective shepherding of youth not only in this particular Parish, but also in other Parishes and churches of other faith affiliations resulting in coming up with relevant recommendations.

#### **Population and Sample Selection**

The Study’s population was the members of the clergy of St. Peters Claver’s Catholic Parish, the youth and youth leaders. They formed the pool from which a sample of respondents was selected from. Sampling was done through the use of Non-Probability purposive sampling method. The study

followed the three categorizations of youth in St Peter Claver's Church, namely the Pontifical Missionary Children (7-13 years), The Junior Youth (14- 24years) and the Young adults (25-35). Using the simple random sampling method, youth were picked from the Pontifical Missionary Children, and the junior youth.

The senior youth categorized as young adults were sampled judgmentally as key informants, since they were the ones who were more susceptible to the influences and malevolent exploitation of demonstrations, maiming etc. mentioned earlier in the paper. The sample of the senior youth was divided equally between the two genders. Other respondents sampled included members of the clergy, youth leaders, CWA and CMA members. The sampling procedure for these groups was drawn using the simple random sampling method.

### **Data Collection Techniques**

The data was collected using primary and secondary sources. The data from Secondary sources was sourced from books, journals, articles, theses and the internet. Primary data, on the other hand, was sourced through questionnaires, interviews and focus group discussions.

### **Questionnaires**

The questionnaires consisted of both closed and open ended questions. The respondents were required to choose from the alternatives given and to give their view for the open ended questions. This research instrument had fewer biases since it was monitored well and was regarded to be more suitable in gathering data over a large sample in the presentation of data and thus the reason for its identification for use (Ibid., 89). The questionnaires were administered to three groups of respondents namely: youth at St. Peter Claver's Catholic Parish, Church members, youth leaders and members of the clergy. Some of the respondents got the questionnaires through email while for others received the same through hand delivery. Research assistants were identified and trained to administer the questionnaires.

### **Structured In-depth Interviews**

The structured in-depth interview research technique was used to gather further information from Priests, Youth leaders, catechists and small Christian communities' members. This gave room to the Study to achieve comprehensive understanding of the how the community and servant models were being utilized to shepherd the youth. Furthermore, the technique allowed the researcher to get more information which would not have been possible through questionnaires by making probing and searching inquiries on the subject of the study (Mugenda and Mugenda, 2003:84).

### **Focus Group Discussions**

Focus group discussions were used to gather in-depth data on the role of the laity in the shepherding of the youth at St. Peter Claver's Parish using the ecclesial community and servant models. This technique was also useful in assessing needs, developing interventions, testing new ideas or programs or improving existing ones (Kombo and Tromp, 2006: 89). One Focus Group Discussions constituted Christians from the SCCs and in the Parish. This allowed for an in-depth discussion thus saving a lot of time. The other group consisted of members of the Christian Women's Association and

the Christian Men's Association, not forgetting the youth who were instrumental in shedding light on how the two Models work for them. These groups provided the researcher with relevant data that was useful for the Study.

### **Data Analysis Techniques**

Since the study mainly targeted qualitative data, the descriptive method was used to analyze data collected without ignoring quantitative data. The responses to the questions in the questionnaires were reported using descriptive narrative. After cleaning and sorting the data so as to clear errors, the data was then thematically organized and interviews were transcribed before analysis. The questionnaires were coded and analyzed using the Social science statistical package (SPSS). The researcher then tested the hypothesis, drew conclusions and made inferences. Finally the resultant data was described qualitatively. The results of the study were compared with literature review to investigate the "Church Community"- "Servant Church" Models in the effectiveness regarding shepherding of youth in light of the research objectives within the umbrella of the opted for subject.

### **Paper's Findings, Recommendations and Conclusion**

Below are paper's Findings, Recommendations and Conclusion:

#### **Findings:**

- 1) That it is of immense importance to be aware of the nature, problems and life situations of the multi-ethnic Catholic youth in St Peter Claver's Catholic Parish for a more significant shepherding.
- 2) Church history is imbued with paradigmatic ecclesial models that have been assisting in shepherding God's flocks. Among these are: Church as Sacrament, Church as Herald, Church as mystical Communion, Church as Servant, Church as institution, Church as Body of Christ, Church as People of God, Church as Family of God and Church as *Koinonia*-in- Ancestors models.
- 3) The paper's "Church Community" and "servant Church" Models perceived through Inculturation-Liberation approaches impact well in ministering St. Peter Claver's Catholic Parish youth.
- 4) The ecclesial co-models "Church community" and "servant Church" are invaluable in a holistic transformation of St Peter Claver's Catholic Parish youth and those from other Parishes.

#### **Recommendations**

- 1) The youth should be involved in the formation and evaluation of their programs to allow for participation and to instill responsibility and value in them. They should be encouraged to own what happens in the Parish and make their respective contribution towards the community as they are conscientized to render their service as active ecclesial members.
- 2) Church shepherds should take into account the different categories of youth and their peculiar challenges and through redaction criticism theory, source from Scripture as to what the will of God is for their urban youth, pertaining to those challenges.
- 3) The Church should consider using technology to evangelize. The paper established that technology is a challenge to urban youth but mostly because they uncritically consume more negative content than the positive content.



- 4) For purposes of effectiveness and continuity, it is incumbent upon the Church shepherds to consider engaging permanent counselors to attend to the urban youth and general membership at St Peter Claver's Church. This will allow the youth to readily and confidentially access counseling whenever they need it without having to 'announce' their need for counseling for the same to be made possible as is the case at the moment.
- 5) The clergy and parents are advised to make a conscious decision to be role models, by providing advice, guidance and counsel to the perceptive youth who should not be left alone to run their lives without mentors. It is incumbent upon them to realize that the youth are not "self-sufficient" in that they should not be thought of as knowing everything.
- 6) Further research is recommended on allusions made during our research on incest fostered by congestion in living quarters due to environmental challenges, and on youth molestation by a few stray clergy buoyed by Pope Emeritus Benedict XVI candid exposure of the scandal of the clergy (Benedict 2010:36ff).
- 7) Taking after the paper's co-models of the Church i.e. intertwined "Church community" and "servant Church" together with Nyamiti's blended model namely "*koinonia*-in-Ancestors" Church model, shepherds are challenged to come up with even more viable combined models to cater better for the changing youth generation thereby enhancing more meaningful shepherding.
- 8) St Peter Claver's Catholic Parish construction of five stories Radio Maria media complex for youth evangelizing and prayers using modern ITC is an achievement that deserves to be emulated in other localities to enhance fruitfulness in youth shepherding.

### Conclusion

By way of conclusion, we reiterated that the paper has established that to be conscious of the nature, problems and life situations of the multi-ethnic Catholic youth in St Peter Claver's Catholic Parish is indispensable in shepherding them. It was also confirmed that Church history is imbued with important historical ecclesial models which are both ongoing and complementary that have been assisting in shepherding God's flocks. With the above in mind, the paper creatively intertwined "Church Community" and "Servant Church" models perceived through Inculturation-Liberation approaches as a contribution towards a more significant shepherding of St. Peter Claver's Catholic Parish youth and those from related localities. The above insights emerging from the paper have, therefore, verified that ecclesial co-models "Church community" and "servant Church" are invaluable in a holistic transformation of St Peter Claver's Catholic Parish youth and those from related parishes in shepherding ministry.

The paper contributes in understanding whether the Church models described by Dulles have been understood and taken into consideration by the Church in assisting to shepherd God's flocks. The creatively intertwined "Church Community" and "Servant Church" models are also the paper's contribution towards a more holistic transformation of St. Peter Claver's Catholic Parish youth through shepherding ministry. The two Church models are dependent on each other and their blend is a more viable approach in shepherding the youth.

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