

## **Historical Background of the African Divine Church of Kenya**

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### **ABSTRACT**

European colonization of Africa was largely followed by a process of religious acculturation as older African religious and social traditions were threatened and partially replaced by new ones. Each new religious movement has its own peculiar causes or a combination of causes. The significance of these churches is important to note due to increasing numbers and growth usually at the expense of the historic and mission churches. Many of these AICs were founded by charismatic leaders who attracted followers through their preaching and healing, attributed to the power of the Holy Spirit. This article arises from fieldwork that adopted a descriptive research design within Hamisi District in western Kenya. Data was collected using questionnaires, oral interviews and participatory observation. This in-depth study details the historical background of the African Divine Church, its origins, mandate and development in present day Kenya.

### **INTRODUCTION**

African independent church (AIC) movement is a phenomenon that has origins on the African continent and is closely associated with colonialism. The factors that contributed to the rise of these movements include social, political and economic among others. Each new religious movement has its own peculiar causes or a combination of causes. The significance of these churches is on the rise due to increasing numbers and growth usually at the expense of the historic and mission churches. Many of these AICs were founded by charismatic leaders who attracted followers through their preaching and healing, attributed to the power of the Holy Spirit (Allan, 2001). At the beginning of the last half of the twentieth century, the movement constituted an all-Africa population of about 42,000 and grew to about 54 million by the year 2000 constituting about 14% of the Christian population of the whole of Africa. These movements have become the most dominant and fastest growing expression of Christianity on the continent.

A systematic development of AICs can be traced. The movement in Africa has been an old one but which has stubbornly persisted without being clearly understood (Nyaundi, 2003). After the European colonization of Africa, a process of religious acculturation took place as older African religious and social traditions were threatened and partially replaced by new ones. Western mission church leaders and other observers, labelled the creative independent churches that began to emerge at the turn of the twentieth century as “sects”, “syncretists”, “nativist” and “messianic”. (Barrett, 1968). This new wave of Christianity is referred to as New Religious Movements.

A methodical categorisation of AIC is recognised. New churches are classified according to the factors that led to their emergence. The three major groups include Zionists, “Ethiopian” or “African”, movements which include churches that seceded from mission churches for political reasons. “Messianic” movements are churches which believe in liberation from suffering by Prophets or Messiahs. “Zionist” churches are Pentecostal movements that emphasize on the influence of the Holy Spirit in healing and liberation from the evil. These were the earliest to emerge at the end of the 19<sup>th</sup> century (Allan, 2001). These movements have flourished most, but not exclusively, in areas where protestant missions have been longest as is the case in Southern Africa, the Congo Basin and Western Kenya and near the West African Coast (Allan, 2001).

The oldest new religious movement in Africa was the Donatist movement, which represented African traditional interpretation of Christianity in which penance as suffering played a predominant role in an age when the Roman Empire was officially Christian. This movement started between 204 and 314 AD. The movement survived under Constantine rule, even when all Christians were expected to sacrifice to the state gods or die. Finally, it was destroyed by the Islamic invasion of the former Roman province of North Africa (Saah, 1991). In East Africa, the greatest numbers of independence movement has been in Kenya because it was selected as a settlement area for the white settlers. These movements included Mumboism, Dini ya Musambwa and Mau Mau uprising. The first new religious movement in Kenya was the Nomiya Luo church, founded by John Owalo in 1914. This church attracted both male and female who were unhappy with the missionaries who were against their cultural practices such as polygamy. However, John Owalo baptized both male and female and children from the polygamous families (Ndeda, 2004). By 1966 there were 166 new churches in Kenya and by 1978 this proliferation had become a concern to the post independent state (Barret, 1968).

ADC as a church was founded during the colonial period. Among its founders was a group of men led by Saul Chabuga. There were also women who prayed for the church to be registered and be allowed to start operating (Rev. Mahero, 2009). The ADC as a church fits well in Allan's 2001 description of Pentecostal and charismatic Churches, which are a rapidly growing form of African Christianity hereafter referred to as New Pentecostal and Charismatic churches (NPCs). These movements are becoming one of the most recognized and significant expressions of Christianity on the African continent. Allan refers to these new churches as older AICs which include, Pentecostals originating from western Pentecostal missions. The term "Pentecostal" applies to a greater number of older kinds of AICs which emphasize the gift of the Holy Spirit in church (Allan, 2001).

In the history of Kenya, AICs that were formed before 1963 were for the first time given an opportunity to entertain the crowd. This was during the 49<sup>th</sup> celebration of Madaraka Day on 1<sup>st</sup> June, 2012. They sung, danced, clapped hands and beat drums. They were dressed in their official church attire. These churches were ADC, the African Israel Nineveh church and the Pentecostal Charismatic churches. This shows that the Kenyan Government is appreciating the roles played by these churches during the colonial period and after. Today these churches are on the fore front preaching peace and uniting various ethnic groups to avoid what happened during the 2007-2008 post-election violence. (N.T.V. entertainment on 1<sup>st</sup> June, 2012 at 12.15 p.m.).

This study gives an account of the Historical Background of African independent churches and ADC in particular. The objective of the study was to analyse the historical background of ADC church and to examine the beliefs and practices of ADC. The guiding question to the study was; what is the historical account and background of ADC?

## **METHODS**

The research design used was descriptive or qualitative analysis. The major purpose of descriptive research is description of the state of affairs as it exists. Descriptive studies often result in the formulation of important principles of knowledge and solutions to significant problems. Descriptive research is a process of collecting data to test hypothesis or to answer questions concerning the current status of the subject of study (Kinoti, 1998).

A descriptive study was undertaken to ascertain and be able to describe the characteristics and the situation, (Sekaran, 2004). A descriptive survey is a method of collecting and analyzing information by interviewing or administering a questionnaire to a sample of individuals. The researcher analyzed the historical background of the church. Any research undertaking involves lots of implications hence this design was deliberately selected for the study because such descriptive method allows for quick data collection at comparatively

cheap cost, (Grinnel, 1993). The researcher also employed quantitative or statistical analysis. In this method, the researcher calculated percentages of various responses from the oral interviews, focus group discussions from the interviewees and statistics from the registry department on leaderships and membership composition. In using qualitative analysis of data, the researcher was interested in analyzing information in a systematic way in order to come to some useful conclusions and recommendations, (Mugenda and Mugenda, 1999).

### **Area of Study**

Hamisi District formed the area of study. The headquarters of Hamisi District is at Hamisi. Hamisi District is a cosmopolitan district inhabited by Tiriki, Maragoli and the Terik people. Hamisi District is divided into two divisions; Tiriki East comprising Shaviringa, Shamakhokho, and Banja; and Tiriki West comprises Gisambai, Tambua, Jepkoyai and Gamalenga. The climate is mainly tropical, with variations due to altitude. The district is a home of many new religious movements and mission churches among them ADC, African Israel Church Nineveh, and Pentecostal Assembly of Canada among others respectively. The district has a population of about 142,000. The study was limited to investigation of historical background, examining the role of women in leadership, and looking into the theological aspects such as worship, prophecy and faith-healing and religious practices such as marriage and death.

### **Study Population**

The target population of this study was the Archbishop, the General Secretary (GS), the Male Leaders, the Female Leaders, the Mother Assemblies (MAs), the Mother Villages (MVs), Sunday School Teachers (SSTs) and the female members of the congregation.

### **Instruments for Data Collection**

Data was collected using questionnaires, oral interviews, participatory observation, and document analysis and focused group discussion.

### **Questionnaires**

Questionnaire was preferred for its suitability to this study. It was suitable as a method of data collection because it allowed the researcher to reach a larger sample within limited time. This method allowed combining the flexibility of the interview method and the fixed standard order of the questionnaire. By using this, a questionnaire is constructed setting out all the questions and noting down the responses (Kinoti, 1998).

### **Oral Interview**

Oral interview was used because some members claimed they did not have time to fill the questionnaire. Others said they did not know how to read and write and that they were not sure for what purpose the research was intended for. Hence the researcher explained extensively to ADC respondents the purpose of the research. The interviewees were picked because of one reason or the other, for example, the elderly male leaders who gave information on the specific areas of study such as death, marriage, healing and prophecy and on the historical background of ADC.

### **Participatory Observation**

This was used by the researcher in observing beliefs and practices in relation to marriage, death and theological aspects in relation to faith healing and prophecy and worship, and role of women in leadership. This was because participatory observation made it possible to record actions, behavior and interactions as they occurred. This is important in descriptions where one wants to be as accurate as possible.

The method allowed the researcher to simply observe the situation as it was without in anyway manipulating the subject being observed. It is participatory because the observer becomes part of the situation and participates in whatever is going on. This method gives first hand

information and enables one to know attitudes of members concerning the movement, (Kinoti, 1998). Through this participatory observation method the researcher attended and observed procedures in worship, marriage and death ceremonies in the 12 sampled regions in ADC.

### **Document Analysis**

With the help of document analysis guide, the information was used to cross validate the responses given by members and leaders. The researcher pursued the records of churches on membership based on gender, beliefs and practices, role of women in leadership and theological aspects such as worship, prophecy and faith healing. The researcher pursued primary sources, through oral interviews on ADC. Library research was done by the researcher, to go through literature on new religious movements to find the gaps to fill.

### **Data Collection Procedure**

The researcher visited ADC Archbishop for permission to visit various churches for data collection. Various churches were visited for carrying out oral interviews and document analysis to ascertain the required information by the researcher on the subject of research.

### **Data Analysis**

Data for this study was analyzed using descriptive or qualitative analysis. This method was used to describe, explain and generally work with the data around each of the major topics. This was done including all information relevant to the questions answered throughout the research that is answering research questions with an aim of reporting the findings in detail. This was done in a narrative form to provide a complete picture of the activity or event being described. The second method to be used in data analysis was quantitative data analysis. This involved calculating the number of regions to be used in the research, how many female leaders, male leaders and calculating percentages of the number of respondents from the responses received through oral interview, questionnaire and focus group discussions. This was done on various issues such as prophecy, faith healing, women membership composition, women in leadership roles and reasons for attraction to ADC. All of these numbers become statistics of one sort or another and provide valuable backup for conclusions that are more strictly quantitative, (Kinoti, 1998).

## **RESULTS AND DISCUSSION**

### **Historical Background of ADC**

African Divine Church split from Pentecostal Assemblies of Canada in 1947 due to leadership wrangles. In December 1947, Zachariah Oyiengo, Pastor of Boma Pentecostal Assemblies of Canada, was transferred to Itovo by the then missionary of PAOC, Morison. Oyiengo was replaced by Jacob Ananda as the Pastor of Gamalenga Pentecostal Assemblies of Canada in 1948. Jacob was rejected by Gamalenga assembly as their pastor on the grounds that he had married from Gamalenga and that he was a foreigner from Bunyore. Morison maintained his stand of appointing Ananda as pastor of Gamalenga and said that he was not going to replace him with any other person. Morison went to Gamalenga assembly and chased away those who had objected to his appointment of Ananda.

At that time, Saul Chabuga was the local Chairman of Gamalenga Assembly. After being chased, Saul and his followers went and started worshiping near Peter Tsohi and Aineah Senge's farm. The worship centre was given the name Boyani Pentecost "B" in 1948. When Morison heard of Boyani Pentecost "B", he went and reported Saul Chabuga and his followers to the police and accused them of being members of Dini ya Musambwa, allegedly associated with idol worship. Following these allegations, Saul was arrested and afterwards released but was to report to the police every month as he was being monitored for one year.

After his probation, the police handed Saul Chabuga to the then District Commissioner, Mr. Hunter, of Kakamega who also monitored him and his church for a period of nine months in

## **Historical Background of the African Divine Church of Kenya.**

1949. After his probation, Hunter called Saul to Kakamega and told him to go with somebody who understood English. Saul took with him Silas Asembeka Were and Mr. Hunter told Silas and Saul to write the constitution, the name of their church, their address and to look for a place for worship. After being told this, the two went back home and met other elders to do as they had been instructed by Mr. Hunter, (Rev. Mahero, 2009). The elders present included the following: Chabuga Saul, Hezekiah Ludenyo, Zablon Mugunda, Silas Asembeka, Kefla Adoli, Joash Ombiri, Chrispo Bodohi, Alfred Mwanzu, Soloistmon Sote, Absalom Andiva, Peter Asige, Henry Mboku, Jotham Kichamu, Albert Chaguga, Nathan Malongo, Hezron Otina and Ayub Were. Following the permission of Mr. Hunter to Saul to look for the name, and place of worship, ADC was then founded officially in December 1949 by Saul Chabuga as the first Archbishop.

### **Origin of the Name ADC**

The name “African Divine Church” was picked from the book of John 15:1-17 in 1950 concerning the true vine. This is because, ADC is compared to the vine tree that grows and bears fruits. Similarly ADC is meant to grow geographically and bear fruits numerically. Also since it was the vision of the founder, it has to be propagated by his successors (OI with Archbishop Saiya on, 14/12/2011). In the same year, the address of the church 907 Kisumu, the plot for the church and the constitution were founded. This means if it had its foundation on the leaders, it would have collapsed with the death of Saul Chabuga. ADC members believe that the church has a biblical foundation hence, those who break from ADC Boyani headquarters do not succeed. (O.I with the Archbishop Rev. Saiya on, 14/12/2011). According to the ADC Constitution of 1950, the key leaders of ADC then included the following: Bishop Saul Chabuga (Patron), Silas Aseneka (Secretary), Ezekiel Muhindi (Minister), Joash Ombiri (President), Soloistmon Muganda (Senior Pastor) Pastor Soloistmon Sote (Pastor), Jason Ago (Treasurer) and Jason Derwa (Elder).

### **Plot for the Church**

The headquarter of ADC is located at Gamalenga Sub-location, Tambua Location Tiriki West Division in Hamisi District. It is to the right along Kakamega-Kisumu highway. The plot for Boyani ADC was under the community ownership or it was no man’s land before it was officially given to the church. The above seven leaders approached Chief of Nyang’ori, Antonio Kipketeri and requested him to give them the plot, which he accepted.

On his acceptance, the plot became the property of ADC. Mr. Hunter confirmed their meeting of the requirements and went to Nairobi to register ADC with the registrar of societies. The DC gave them permission to continue with their worship under the name African Divine Church. At this time, they met opposition from Morison, PAOC missionary, who referred to them as Dini ya Musambwa, (the idol worshippers).

Apart from the above eighty men, there were also women who played an important role in spreading African Divine Church and spent most of their time in prayer. These women



**Photo 2.1:** ADC Headquarters

included: Rodah Atsikoyo, Salome Milenja, Elia Angano, Esther Mugono, Peninah Kasindaha, Susan Budembu, Tereza Emenya, Rabeca Kadaga, Martha Agosa, Naomi Alivitsa, Deborah Musimbi, Ruth Evusa, Bena Agosa, Leah Kasudi, Rebecca Ndovola, Susan Kerorio, Eside Kahede, Naomi Libese, Sabeti Imbwaga, Elita Karegi, Martha Iminza, Erega Kiriti and Peninah Siego. (**Source:** Rev. Mahero, 2009).

From 1950, the ADC spread to areas like Isukha in Kakamega district and Ibwali in Emuhaya district. By 1955, the ADC also spread to Manyatta, Muhanda, Vigege and by 1964, ADC spread to Uganda from Kigumba by Jotham Mukiri. In 1957, ADC was registered officially by the registrar of societies, Mr. Haward, and thereafter started the following branches: Boyani, Manyatta, Kapkoi, Tanzania, Isaku, Nairobi and Uganda. By 1957, ADC branches were being registered by the registrar of societies under African church headquarters but afterwards ADC nullified the registration of its branches in 1996 because, some of its branches had started to ignore the conditions of ADC headquarters. For example, they wanted to break away and establish their own headquarters. Also according to the registrar of societies, a church is only registered once. (OI with G.S Rev. Mahero on, 22/07/2012).

At its inception, African Divine Church concentrated on spiritual development of its members until 1972. The church started a livelihood support programme through education, agriculture, business and health. The church is currently supporting several nursery and primary schools, one health centre, micro-business for its members, one polytechnic, a Bible college and is in the process of putting up two more polytechnics at Mautuma in Western Province and Igina in Rift Valley.

The church is a member of the Organization of African Instituted Churches (OAIC), Kenya United Independent Churches (KUIC), the National Council of Churches of Kenya (NCCCK) and the World Council of Churches (Rev. Mahero 2005). ADC supports the vulnerable in society such as Orphans and Vulnerable Children (OVC), People Living with AIDS (PLWAs), the old, the girl child education and widows. To the PLWAs, ADC gives spiritual support, for example, telling them that they are not sick simply because they are sinners; anybody can contract the disease. To the orphans, contributions are made to assist pay their high school fees through their guardians (O.I. with SG Rev. Mahero on, 23/11/2011).

The Church has three major meetings. These include: the Annual General Conference, the Council committee meeting and an executive committee meeting, that oversee the smooth running of the church.

### **ADC Dressing**

For ADC to look different from PAOC, in its constitution in 1950, it was agreed that men were to wear white robes with white hats and women white dresses and white veils. In 1962, ADC dressing was changed after a revelation through prayers. The white robes looked like the Muslims' attire. The official ADC dressing was redesigned to have three colours:

- i) White - the light of Christ.
- ii) Red - the blood of Jesus.
- iii) Green - the world in which we live.

### **Mandate and Purpose of African Divine Church**

The mandate of ADC is derived from the Bible (Matthew 15:1-17) which concerns the true vine as explained earlier.

### **The Purpose**

Purpose of ADC, as stipulated in the constitution, is; To function as a fellowship of Christians, professing, maintaining the Christian faith and life and Christian service to its members and harmony at large in accordance with the principles and practices of worldwide religion:

The overall goal of ADC is to contribute, spiritual and economic empowerment of the members and the community for realization of a dignified life. The vision of the church is to be a responsible spiritual guided church that empowers its members spiritually and economically. The mission of the church is to preach, teach and spread the gospel.

### Internal Culture of ADC

African Divine church strives to inculcate an internal culture which is empowering by ensuring that, all key stakeholders are involved in decision making and the process is decentralized to facilitate efficiency in decision making at all levels. The church plays a central role in the development process for its members and the general community; the church endeavors to pursue the highest standards of integrity, accountability and transparency.

All the employees and the secretariat have to demonstrate the Christian virtues, which are fundamental to African Divine Church as they work as the development arm of the church. They have to serve as an information department of the church, embracing and sharing new ideas that will add value to the church mission and vision. The employees and secretariat have to actively strive to acquire knowledge so as to remain “a learning church” embracing new ideas for the development of the church.

Collaboration with other churches has remained critical as this has added value to their work. ADC secretariat holds itself individually and collectively accountable for the promotion of an internal culture which defines their identity. In pursuit of ADC mission, vision and purpose, ADC is guided by the following core values which define the culture of the church:

- 1) Equality – that all are equal before God.
- 2) Peace including peaceful resolutions - live in harmony and solve conflicts the Christian way not taking each other to court.
- 3) Simplicity –interpret the gospel to be understood by all.
- 4) Honesty/truth – members to be truthful and faithful in their work.
- 5) Baptism – all members be baptized through water.
- 6) Love – treat each other as a brother and a sister through the love of God (agape), that is God's love for human beings
- 7) Generosity – people to give themselves voluntarily for the work of God (O.I. with Rev. GS Mahero on, 14/12/2011).

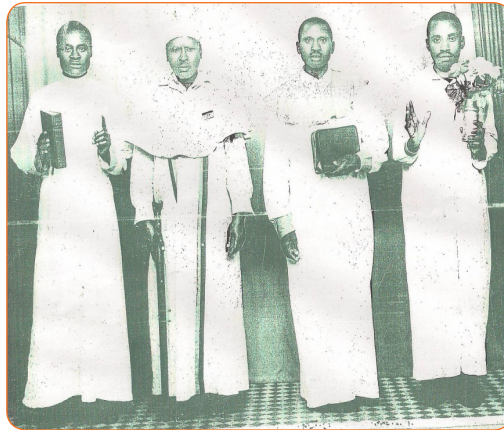
There are three committees in accordance with ADC constitution, as already mentioned earlier, whose main duty is to oversee the smooth running of the church. These committees include: The executive committee whose members are, the Archbishop as the Chairman, the general secretary as its secretary, his Assistant, the treasurer and his assistant, Chief vicars and two female members that is, mother mission and the principal of the theological college. The functions of this committee include: dealing with the management of the church such as, the implementation and overseeing policies in place are working. The members of this committee meet three times a year and it is normally held at the Headquarters of ADC, Boyani.

The second committee is the central council committee, whose members include, the Archbishop as the chairman, the general secretary and his assistant, the treasurer and his assistant, chief vicars, mother mission, the principal of the theological college and all pastors. The members meet three times a year and its functions include, dealing with all affairs of ADC such as inauguration of leaders, and starting of new ADC regions among others.

The third committee is the annual conference which is held once a year. Archbishop is the chairperson and the meeting is attended by other executive and council committee members as earlier mentioned. This committee is charged with the responsibility of policy making, giving annual financial reports and amending ADC constitution (O.I with GS Mahero on, 06/12/2011).

## Biography of the ADC Archbishops

### Saul Chabuga: (1898- 1970)



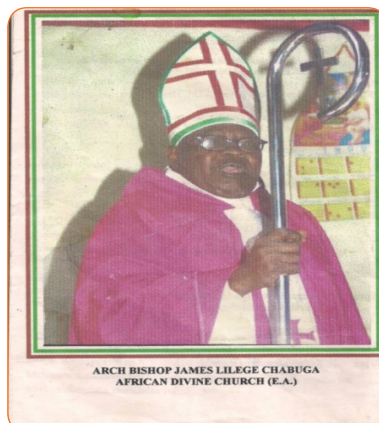
**Photo 2.2:** First ADC Bishop Saul Chabuga (second from left) and other church leaders

The first Archbishop of ADC (Second left) with his church officials then. The late Archbishop Saul Chabuga was born in 1898 at Jepkoyai of former Kakamega District but currently Hamisi District. Saul migrated from Jepkoyai to Gamalenga where he settled. Before founding ADC, Saul was a member of PAOC until 1949, when ADC was allowed to start its services independently. Saul was the son of Chamwama of “Vasaniaga” clan and Mudasia of “Avasali” clan. The late bishop was blessed with two sons and five daughters. His level of education is not clearly known but he received missionary education from the missionaries of PAOC at Nyang’ori Mission. He died at the age of 72 years in 1970 after heading the church for 21 years. After his death Saul was succeeded by his son James Lilege Chabuga (O.I. with GS Rev. Mahero on, 24-11-2011).



**Photo 2.3:** Mausoleum of the First Archbishop, at his home in Gamalenga.

### Archbishop Rev. James Chabuga Lilege: from 1970-2005



**Photo 2.4:** Second Bishop of ADC Rev. James Chabuga



### **Historical Background of the African Divine Church of Kenya.**

Rev. James Chabuga Lilege was born on, 15/02/1928. He was son of Rev. Saul Chabuga Chamwama, the first bishop of ADC. His mother was the late Elia Angano. He was born at Boyani, Gamalenga Sub-Location, Tambua Location, Tiriki West Division, Vihiga District (currently Hamisi District). He belonged to the “Vasaniaga” clan and uncled among the “Vatembuli” clan. He was dedicated on, 20/03/1928 by Rev. Zachariah Oyiengo of Pentecostal Assemblies of Canada. He was educated at Gamalenga Primary School in 1935, moved to Simbi Primary School and finished at Nyang’ori in 1939. He was circumcised in 1939 and belonged to Jumo or Jongen I age set. He worked with Mackinon Road in the Ministry of Roads and Construction in 1945. He worked with AS Ghuma in 1959 in Mombasa in a veterinary laboratory. He started the work of the ADC Bishop in 1970.

As the Bishop, he established Boyani Health Centre, Boyani nursery school, brought electricity, started the foundation for Boyani Bible College. He also started seven ADC primary schools namely; Wambandu in Vihiga, Mukomba, Singila in Migori, Bondeni in Kakamega, Musou in Nandi South, Bondeni in Lugari and Godown in Lugari. He also constructed various permanent ADC churches. Through him ADC expanded to Uganda and Tanzania.

He married Jelida Kanaiza and was blessed with 11 children, 10 daughters and one son. The late Bishop James Chabuga started ailing in 2003 and was diagnosed with diabetes. He succumbed to death in 2005.

The first commemoration of Rev Archbishop James Lilege after 40 days in 2005.



**Photo 2.5:** Colourful Mausoleum of the Second Archbishop of ADC

### **2.8.3 Archbishop Rev. John Saiya Lilege from 2**



**Photo 2.6:** Rev. Archbishop John Saiya Lilege

Rev. Archbishop John Saiya Lilege was born in 1968, to Rev. Archbishop James Chabuga and Jelida Kanaiza. The Archbishop belongs to the ‘Vasaniaga’ clan and uncled among ‘Vamavi clan.

He was born at Boyani, Gamalenga Sub-Location, Tambua Location, Tiriki West Division, Vihiga District currently Hamisi district.

The Archbishop attended Gamalenga Primary up to class 7. He passed Certificate of Primary Education (CPE) and proceeded to Kaimosi Boys for ordinary level ('O' level). The Bishop passed well and continued with 'A' level education at Senende High School which he completed and passed well. He joined Kenya School of Professional Studies and studied Computer. He joined University of Nairobi where he studied a diploma in Business Administration. Archbishop has also attended several church management courses with various church organizations for example, All Africa Council of Churches. He has also graduated with a Diploma in Theology.

Before becoming the Archbishop of ADC, he worked for the Milling Corporation of Kenya as business executive personnel. He took over office after his father's death in 2005. The Archbishop got married to Jane Karegi in 1989. They have four children: two sons and two daughters. As the Archbishop, he has put in place a Strategic Plan for the year 2009 - 2014. The Strategic Plan is to help him and his office bearers to assess the success of ADC by 2014 and be able to improve on any area that would not have achieved its objectives in the Plan then. He has also continued with the construction of the headquarters that had been laid by the father. (O.I with the archbishop Saiya on 14/12/2011 in his office at the headquarters). In terms health services, the Boyani Dispensary has been expanded to accommodate a maternity wing, a Voluntary Counseling and Testing Centre (VCT) and medical laboratory. A dental unit has also been initiated in partnership with Ukweli Mission Hospital. Dispensary services have also been expanded and two clinics have been opened at Mugango and Jemaga. Health education has been expanded door to door, through guidance and counseling and HIV and AIDS testing.

ADC being an independent church, the history of the founders and that of the successors must be maintained hence, mausoleums are built for Archbishops for these reasons:

1. As a sign of respect to those who have uplifted the standards of the church.
2. A way of maintaining faith of generations behind to learn something from the late Archbishops, for example, being peaceful and practising good governance.
3. Stabilizes the system by reducing conflicts because leadership conflicts are reduced as people get used to the tradition of leadership. That is, the ADC members know that leadership is hereditary hence, there are no leadership wrangles for it's known to belong to the Chabuga family (O.I with Archbishop Saiya on (14/12/2011).

Economically, several programmes have been put in place to uplift standards of ADC members, for example, Community Savings and Loans Organization (COSALO) through which the youth, orphans, women and widows have merry go-rounds to get money which is lent out on interest. This is to enable themselves operate small scale businesses for income generation. These groups form a forum to address the needs of the needy and the vulnerable in society.

The future of ADC is promising because, for the last five years there has been an increase in the number of converts. In Hamisi District, if the number of trained pastors is increased from 50 to 200, automatically the geographical spread of the church will go up and hence numerical increase. From the book of Mathew 15, ADC is expected to grow and embrace all the communities in Hamisi district (O.I with the Archbishop on, 30-12-2011).

## **CONCLUSION**

Our first objective was to analyze the historical background of ADC. Our findings revealed that African Divine Church split from PAOC in 1947. The split was led by Saul Chabuga and his followers. The reason for the split from PAOC was leadership wrangles. Saul Chabuga and his followers rejected Pastor Jacob Ananda who was transferred from Itovo to Gamalenga. After the split, Saul started his branch referred to as Boyani Pentecost 'B'.

The split was not accepted by missionary Morrison of PAOC. This led to Saul being reported to

the then DC of Kakamega Mr. Hunter. Saul was accused of associating with Dini ya Musambwa which was allegedly known for worshipping idols. As a result Saul was imprisoned but released after sometimes. Saul was to report to the police every month while on probation. The persecutions Saul went through echoes Tertullian's (160-225) words that the blood of the martyrs is the seed of the church.

In 1949, Saul was given permission by the DC Mr. Hunter to start ADC officially. Saul then became the first Bishop of ADC in 1949. In 1957, ADC was registered with the registrar of societies. Saul's church was given the name ADC. This name has its roots from the book of Mathew 15/1-27 concerning the true vine. The church premise was acquired in 1950 after Saul approached the Nyang'ori chief Antonio Kipketen requesting for the plot. The premise is located at Gamalenga sub-location, Tambua location, Hamisi District. Initially this premise was under community ownership. Since the inception of the church, women were recognized in church. This was because, a part from the men, there were women who also played a vital role by praying for the church so that it could be registered. Since 1950, the church has spread to various regions in Kenya, Uganda and Tanzania.

ADC has an official attire of three colours. ADC is not only concerned with the spiritual nourishment of its members, but also with the economic and social welfare. This is done through various programmes launched by the church for example micro-finance formed by women at the church levels.

The church is also a registered member of various organizations such as NCKK and KUIC. For the church to achieve its objectives, it has a purpose to profess and maintain Christian faith and service to its members and harmony in accordance with other world churches. The church has an internal structure where all stakeholders are involved in decision making at all levels. The church also strives to show integrity, transparency and accountability alongside virtues such as honesty, peace, simplicity and baptism.

Since 1949, ADC has had three Bishops. The first Bishop Saul Chabuga was born in 1898. Initially Saul received missionary education at Nyang'ori PAOC. He passed on in 1971 after heading the church for 22 years at the age of 72. The second Bishop James Chabuga was born in 1928. James was the son of the first Bishop. He led the church for 34 years. James passed on in 2005 at the age of 77. During his reign, he started the complex at Boyani headquarters which consists of a church, Bible college, a polytechnic, a dispensary and a nursery school. Many churches were started at various parts of Hamisi district through fundraisings.

The third Bishop John Lilege Saiya was born in 1968. He has a diploma in Business administration and another in theology John took over office in 2005 after the death of his father. He has launched a five year strategic plan 2009-2014. The aim of this plan is to make sure that the objectives of the church are achieved within the stipulated time. He has for instance completed the projects started by his father. The geographical spread and numerical increase of the church has grown tremendously. Mausoleums of Bishop are built for remembrance and in honour of their good work towards ADC members.

In view of the above findings, our first conclusion is that ADC is an African Pentecostal church. ADC is African and ethnocentric because majority of its members are from the Luhya ethnic group which is the second largest ethnic group in Kenya. In particular most members are from the Maragoli sub-ethnic group which is the second largest sub-ethnic group among the Luhya. Leadership is hereditary that is passed on from father to son. The church is also Pentecostal because it split from PAOC a missionary church stationed at Nyang'ori.

### **Recommendation**

According to our first objective, our conclusion was that in ADC leadership is inherited. The researcher therefore recommends for a further study on how African leadership has influenced church leadership in African independent churches.

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