

The Making of Mission Communities in East Africa

ROBERT W. STRAYER



Making Of Mission Communities In East

**Sue Ellen M. Charlton, Jana Matson
Everett, Kathleen A. Staudt**



Making Of Mission Communities In East:

The Making of Mission Communities in East Africa Robert W. Strayer, 1978-01-01 The Making of Mission Communities in East Africa calls into question a number of common assumptions about the encounter between European missionaries and African societies in colonial Kenya The book explores the origins of those communities associated with the Anglican Church Missionary Society from 1875 to 1935 examines the development within them of a mission culture probes their internal conflicts and tensions and details their relationship to the larger colonial society Professor Strayer argues that genuinely religious issues were important in the formation of these communities that missionaries were ambivalent in their attitudes toward modernizing change and the colonial state alike and that mission communities possessed substantial attractions even in the face of competition with independent churches Dr John Lonsdale of Trinity College Cambridge has said that It is a sensitive piece of revisionist history which breaks down the simple dichotomy of missions and Africans commonly found in earlier historiographies and even in the period of profound crisis over female circumcision in Kikuyuland In this Professor Strayer shows convincingly how mission communities could be preserved from destruction by principled divisions between Africans as much as between their white missionaries He has pursued themes rather than events and has therefore been able to make remarkably intimate observations of mission communities which were following their own internal patterns of growth yet within the context of a deepening situation of colonial dependence

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Samuel H. Taylor, Robert W. Roberts, 1985 *Labour and Christianity in the Mission* Michelle Liebst, 2021 Important and broadening study of the way Africans engaged with missions not as beneficiaries of humanitarian philanthropy but as workers The important role missions played as places of work has been underexplored yet missionaries were some of the earliest Europeans who tried to control African labour African mission workers roles were not just religious and educational as they were actively involved not always voluntarily in building and domestic work Focusing on the Anglican Universities Mission to Central Africa UMCA in Tanganyika and Zanzibar in the late 19th and early 20th centuries Michelle Liebst shows how missionaries both supported and undermined the livelihood trajectories of Africans Revealing the changing nature of relations over time between missionaries who referred to themselves as workers and the African mission workers including teachers and priests whom missionaries referred to as helpers reflected broader political transformations and this innovative study of missions role in society adds a critical dimension to our understanding of their function and socio economic impact and the history of Christianity in Africa **Missionary Encounters** Robert A. Bickers, Rosemary Seton, 2013-11-05 Describes the exceptional wealth of missionary archives and the major contributions they can make not only to the study of the processes of Christian evangelism and Western imperialism but also their value in documenting and analysing the nature of Western encounters with indigenous societies *A History of Christianity in Africa* Elizabeth Isichei, 1995 Isichei's thorough study surveys the full breadth of Christianity in Africa from the early story of Egyptian Christianity to the churches of the Middle Years 1500 1800 to the prolific success of missions throughout the 1900s This important book fills a conspicuous void of scholarly works on Africa's Christian history Includes 26 maps *The Presbyterian Church of East Africa* Evanson N. Wamagatta, 2009 With over four million members the Presbyterian Church of East Africa PCEA is one of the major denominations in Kenya It was established in 1946 after the Gospel Missionary Society GMS from the United States of America and the Church of Scotland Mission CSM from Scotland merged The two missionary societies had been working independently in central Kenya since 1898 Consequently the GMS became the only mission in Kenya that failed to leave behind its own functioning self propagating self governing and self supporting church with links to its American mother church The Presbyterian Church of East Africa is therefore a study of the missionary work of the GMS from its inception in 1895 to 1946 when it merged with the CSM in order to establish why the mission gave up the struggle to establish its own church when victory seemed imminent The book also uses the GMS as a case study to analyze not only how Christian missions in colonial Africa struggled to win souls for Jesus Christ but also some of the major problems that they encountered and how they tried to solve them **Church, State and Society in Kenya** Galia Sabar, 2012-12-06 This volume offers a debate on the role of Christianity in post colonial Kenya charting the role of the church state and society in the transformation of Kenya and the relationship between the three It shows how the church initiated health education and economic activities showing it to be a major instrument of transformation *The Making of Mission Communities in East*

Africa Robert W. Strayer, 1978 *The Communion of Women* Elizabeth E. Prevost, 2010-03-18 In the late nineteenth and early twentieth centuries a number of British women left home to follow a call to the African mission field Women's involvement in Protestant foreign missions during this time grew out of organized efforts to professionalize women's social services to promote white women's distinct ability to emancipate heathen women and to consolidate the religious framework of the British Empire Motivated women could therefore pursue their vocation in a skilled independent capacity confident in the transformative power of the gospel and its institutional counterparts the Christian home school and clinic Yet women's missions did not transplant British paradigms easily onto African soil Instead missionary women encountered competing forms of culture and knowledge that caused them to approach evangelism as a series of negotiations and to rethink preconceived notions of race gender and religion The outcome was a feminized collaborative framework of Christianity which fostered new opportunities for solidarity and authority among British and African women So powerful were these individual encounters that they decentred collective representations of empire patriarchy progress and civilization Missionaries accordingly focused their attentions not only on the overseas mission field but on the British state and church as sites of regeneration emancipation and reform attempting to build a corporate body around women's Christian authority that would ameliorate the trauma of imperialism and war Elizabeth Prevost looks at missionaries as the products as well as the agents of the globalization of Christianity during a time of rapid change at the local regional and international level Anglican women in Madagascar Uganda and the British metropole form the basis for this story Using a rich and largely untapped base of archival and published sources and encompassing a wide scope of geographical social political and theological contexts Prevost brings together the fine grain and the broad strokes of the global interconnections of Christianity and feminism

The Church in Africa, 1450-1950 Adrian Hastings, 1995-01-05 I can merely admire his courage in tackling so complex and difficult a subject he should succeed in stimulating a fresh generation of research this well written intelligent and lively study will greatly stimulate anyone fortunate enough to read it Christianity provided the constitutive identity of historic Ethiopia From the sixteenth century and increasingly from the nineteenth it entered decisively into the life and culture of an increasing number of other African peoples In the course of the twentieth century African Christians have become a major part of the world Church and arguably modern African history as a whole is not intelligible without its powerful Christian element Yet despite the great advance in African historiography over the last forty years this is the first major volume to consider the historical development and character of the Christian Church in Africa as a whole linking together Ehtiopia Orthodoxy Roman Catholicism Protestantism and the numerous Independent churches of modern times The book focuses throughout on the role of conversion the shaping of Church life and its relationship to traditional values and the impact of political power Professor Hastings also compares the relation of Christian history to the comparable development of Islam in Africa **Walking the Rift** Joan Plubell Mattia, 2017-05-24 The Victorian encounter with Africa contains many micro

narratives that call for a questioning of an old consensus Tentative assumptions as to the motives of early missionaries and colonial personnel often prove less than satisfactory due to stereotypes and unexplored archives The need for new master narratives that move beyond the old paradigms of Western expansion and African victimization are being called for by scholars of the Global North and South narratives that allow room for strong evidence of an egalitarian joint endeavor and African cultural vitality without avoiding the investment in imperialism practiced by colonial personnel Based on extensive archival research *Walking the Rift* advocates an alternative proposal missionaries and administrators caught in the grinding of contradictory opposites As a professional artist Alfred Robert Tucker captured this tug of war on canvas but similar dichotomies are found in his approach to marriage contracts slavery mission and church organizational structure alliance with the colonial government and African partnership Tucker is a representative figure a prism to shine light on those involved in the British East African project Like many in the early encounter with Africa he was neither a consistent imperialist nor a complete egalitarian idealist but operated in both spheres without creating a third

A World History of Christianity Adrian Hastings, 2000-07-05 This superb volume provides the first genuinely global one volume history of the rise and development of the Christian faith An international team of specialists takes seriously the geographical diversity of the Christian story discussing the impact of Christianity not only in the West but also in Latin America Africa India the Orient and Australasia

Shrouded Witness Francis Omondi, 2025-06-30 The history of Christianity in Africa has often been told as a story of Western missions As such the contributions of local converts in shaping mission praxis and impacting the success of Christian witness on African soil has often been ignored In this study Dr Francis Omondi seeks to rectify historic omissions by exploring the role of African converts such as Reuben Omulo in establishing the Anglican Church in the Nyanza Province of western Kenya Utilizing Johannes Kritzinger's encounterological approach Omondi presents the growth of the church in Central Nyanza as the result of complex and dynamic encounters between Luo culture and Church Mission Society CMS theology Examining seven areas of belief and praxis such as contextual understanding interpretation of religious and cultural tradition and perspectives on the role of religious leaders he explores how CMS missionaries were impacted and ultimately transformed through their encounters with the Luo people and vice versa Filled with practical implications for the church in Kenya and beyond this study highlights the radical and often surprising power of encounter as the gospel becomes incarnate in all cultures and all places

The Origins of the New Churches Movement in Southern Ethiopia, 1927-1944 Brian L. Fargher, 2023-09-20 This study describes the beginnings of a movement which has created another face for Ethiopian Christianity The expatriate missionary evangelists who in 1927 were encouraged by Emperor Haile Selassie to work in southern Ethiopia intentionally by passed the Orthodox model and made a fresh start Three of the many facets of the movement comprise the body of the book There is the religious backdrop of Orthodox Christianity and the expatriates fundamentalist traditions then the praxis and polity of their work finally the post Occupation outcome which confirmed their

choices Since its beginning in 1932 the New Churches Movement has impacted every part of Ethiopian society religious political and socio economic It demonstrates that a fresh start can be complementary rather than competitive The movement's success encourages missionary evangelists to continue making new beginnings

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