

## DISSERTATION ABSTRACT

Doctor of Ministry  
Emphasis in Discipleship and Biblical Spirituality

Adventist University of Africa

Theological Seminary

Title: INTERROGATING FACTORS CONTRIBUTING TO THE LOW PARTICIPATION IN HOLY COMMUNION SERVICE IN SELECTED CHURCHES OF CENTRAL KENYA CONFERENCE

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This study explores the reasons behind low participation in Holy Communion among church members in the Central Kenya Conference of the Seventh-day Adventist Church and proposes strategies for improvement. Although Holy Communion holds deep theological meaning as a source of spiritual nourishment and communal unity, recent data show declining participation rates. Drawing insights from a quantitative survey of 300 baptized members across selected churches, the study identifies key barriers to engagement. These include poor time management, inadequate hygiene practices during services, and limited awareness of the sacrament's significance. Despite acknowledging its spiritual importance, many members face practical challenges that hinder full involvement.

To address these issues, the study recommends targeted strategies such as enhanced education on the meaning and value of Holy Communion, more effective church communication, and better logistical organization of the service. By tackling both the theological and practical obstacles, the church can boost participation, nurture spiritual growth, and reinforce a sense of unity within the congregation. These strategies aim to bridge theological understanding with practical solutions, fostering deeper spiritual connection and stronger community unity within the church.

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OF CENTRAL KENYA CONFERENCE

A dissertation

presented in partial fulfillment

of the requirements for the degree

Doctor of Ministry

by

Samwel Robinson Moegi

June 2025



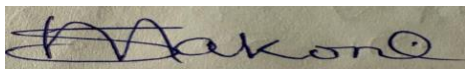
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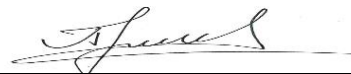
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## CHAPTER 1

### INTRODUCTION

The Holy Communion, also referred to as the Lord's Supper, is a deeply sacred and significant ordinance in the Christian faith, particularly in the Seventh-day Adventist Church. This practice involves the sharing of bread and wine among believers, symbolizing the body and blood of Jesus Christ, and is usually accompanied by the ordinance of foot washing. For Christians, the Holy Communion serves as an important moment for spiritual reflection, renewal, and remembrance of the ultimate sacrifice made by Jesus Christ on the cross for the salvation of humanity. It is a powerful reminder of His love, suffering, and resurrection, and an essential part of worship that fosters a deeper connection with God and with fellow believers.

In the Seventh-day Adventist Church, the Holy Communion holds particular theological significance. It is viewed as an essential act of worship that signifies unity among believers, reinforces their shared faith in Christ, and provides spiritual nourishment. It is a time for the congregation to reflect on Christ's sacrifice, renew their commitment to living according to His teachings, and experience spiritual rejuvenation through participation in this sacred practice. The act of partaking in the bread and wine is not only a personal reflection but also a communal event that strengthens the bond of fellowship within the church community. However, despite the profound theological and spiritual importance of Holy Communion, participation in this ordinance has been on the decline in various parts of the world, including among members of the Seventh-day Adventist Church.

Specifically, in the Central Kenya Conference (CKC) of the Seventh-day Adventist Church, there is a notable decline in the number of church members who participate in Holy Communion. In fact, data from the East Central Africa Division (ECD), which includes the CKC, paints a concerning picture.

The 2017-2018 Global Church Member Survey highlighted a worrying global trend, with only 49% of respondents worldwide participating in Holy Communion at least once per quarter during the previous year. This means that slightly more than half of the global Seventh-day Adventist Church members did not engage in this essential religious practice. Participation rates were not consistent across all regions, which further underscores the need for closer examination.<sup>1</sup>

A cross-tabulation of the survey data by division reveals alarming regional disparities. The Euro-Asia Division recorded the highest participation rate, with 88% of respondents partaking in the Holy Communion at least once per quarter. In stark contrast, the East Central Africa Division (ECD), which encompasses the CKC, reported a much lower participation rate of 51%. This suggests a significant disengagement in the ECD region, which includes Kenya, Uganda, Tanzania, and other East African nations. The decline in participation rates within the ECD raises concerns about the spiritual engagement and commitment of members in the region.<sup>2</sup>

The Global Church Member Survey, 2017–2018, investigations at the CKC level indicate that participation in Holy Communion may be even lower than the regional average of 51%. Local church reports suggest that, on average, only 40–45%

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<sup>1</sup> K. G. D. Bailey et al., *2017-2018 Global Church Member Survey Concerning the General Conference of Seventh-day Adventists Reach the World 2015-2020 Strategic Plan Meta-Analysis: Final Report* (Silver Spring, MD: General Conference of Seventh-day Adventists), <https://digitalcommons.andrews.edu/pubs/1223>.

<sup>2</sup> Ibid.

of members within the CKC partake in Holy Communion on a quarterly basis. This statistic reflects a notable decline from previous years, highlighting a deepening concern about the vitality and significance of this sacred practice in the region.

Despite its theological and spiritual significance, Holy Communion has seen a noticeable decline in participation among members of the Seventh-day Adventist Church, particularly within the CKC. This downward trend reflects broader concerns about spiritual disengagement and evolving patterns of religious observance. While some researchers, such as Bailey et al., attribute this decline to changing societal values and generational shifts in spirituality, the specific reasons for reduced participation within the CKC remain underexplored.

The reality is that many members, especially younger generations, may no longer perceive traditional practices like Holy Communion as essential to their faith journey. Cultural shifts, increased secularization, and alternative expressions of spirituality may be contributing to a sense of disconnect from this sacred ordinance. Furthermore, local church records indicate that only 40–45% of eligible members within the CKC participate in Communion services on a quarterly basis—a figure that falls below both regional and global averages.

This trend highlights an urgent need for targeted research to identify the underlying factors contributing to low participation. By gaining a clearer understanding of the barriers—whether logistical, theological, cultural, or psychological—the Church can develop informed strategies to reengage its members. A revitalized focus on spiritual education, pastoral care, and inclusive worship practices could play a pivotal role in restoring the significance of Holy Communion and encouraging fuller participation across all demographics.

## **Statement of Problem**

Given that participation in Holy Communion is a fundamental aspect of Christian discipleship, a decline in participation may have serious implications for the spiritual well-being of the church. Ellen G. White emphasizes that the Lord's Supper is not only a celebration of Jesus' sacrifice but also a profound act of worship, unity, and joy.<sup>3</sup> Additionally, the foot washing ceremony, which precedes the Communion, symbolizes humility, renewed cleansing, and fellowship among believers.<sup>4</sup> Therefore, low participation in these ordinances may indicate a weakening of spiritual commitment among members, leading to diminished personal and collective faith experiences.

Despite the significance of Holy Communion, not much research has been conducted to understand the specific reasons for low participation within the CKC. This study seeks to interrogate the key factors contributing to this trend.

## **Research Objectives**

The primary objective of this study was to interrogate the factors contributing to low participation in the Holy Communion service within selected churches of the CKC. The specific objectives were as follows:

1. To examine the theological and doctrinal significance of Holy Communion within the Seventh-day Adventist Church.
2. To identify the key socio-cultural, doctrinal, and logistical factors influencing low participation in the Holy Communion within CKC.
3. To analyze the impact of low participation on the spiritual well-being of

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<sup>3</sup> Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1898), 656.

<sup>4</sup> *Ibid.*, 650.

Church members within CKC.

4. To propose a strategic framework aimed at improving participation in Holy Communion within CKC.

### **Research Questions**

1. To what extent do religious factors affect participation in the Holy Communion in the selected churches of the CKC?
2. What leadership factors influence participation in Holy Communion in selected churches of the CKC?
3. What is the theological and doctrinal significance of Holy Communion in the Seventh-day Adventist Church, and how does it relate to members' participation in selected churches of the CKC?
4. What strategy can be put in place to encourage members to participate in Holy Communion in selected churches of the CKC?

### **Description of the Ministry Context**

#### **Macro Context of the Ministry Geographical Overview of Kenya**

Kenya, located in East Africa along the Equator, is renowned for its diverse landscapes, including the majestic Mount Kenya, the Great Rift Valley, expansive plains, and stunning wildlife. The country also features beautiful sandy beaches along its coastline. Nairobi, the capital city, is uniquely situated at the heart of the country and is notable for its proximity to a national park.

#### **Demographics of the Kenyan Population**

Kenya is a multi-ethnic nation comprising over 42 distinct ethnic groups, each contributing to the country's rich cultural diversity and traditions. The ethnic

composition of Kenya includes groups that have historically inhabited the region for centuries, as well as immigrant communities that have settled in the country over time. One of the most notable immigrant communities is the Indian community, which arrived in Kenya during the construction of the Kenya-Uganda railway in the 19th century. Many members of this community initially came as laborers, traders, and professionals, later establishing themselves as part of Kenya's economic and social fabric.<sup>5</sup>

Linguistically, Kenya's indigenous languages are classified into four main language families: Bantu, Nilotic, Cushitic, and Arabic/Afro-Asiatic languages. The Bantu language group is the most widely spoken, accounting for approximately 65% of the population. This category includes major languages such as Kikuyu, Luhya, Kamba, Meru, and Kisii, which are spoken by various ethnic communities across different regions of Kenya.

The Nilotic language family, spoken by communities such as the Luo, Maasai, Turkana, and Kalenjin, is the second-largest linguistic group. The Cushitic languages, spoken mainly in Northern and Eastern Kenya, include Somali, Rendille, and Borana. Combined, Nilotic and Cushitic languages account for a significant proportion of Kenya's linguistic diversity.

Additionally, Arabic/Afro-Asiatic languages are spoken by a smaller segment of the population, primarily among Kenyan coastal communities, particularly the Swahili and Arab descendants. These languages collectively represent about 16% of the population.<sup>6</sup> European languages, particularly English and Swahili, serve as

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<sup>5</sup> Kenya National Bureau of Statistics, "Kenya Demographic and Health Survey 2022," accessed 15 April 2025, <https://www.knbs.or.ke/reports/kdhs-2022/>.

<sup>6</sup> David Matsumoto, *Culture and Psychology* (Pacific Grove, CA: Brooks, 1996), 45.

Kenya's official languages, facilitating communication across different ethnic groups and regions. Kenya's diverse linguistic and ethnic composition has shaped its social, economic, and political landscape, fostering a multicultural environment while also presenting challenges related to ethnic identity, representation, and inclusion.

### **Cultural Dynamics in Kenya**

Kenya's indigenous culture plays a crucial role in shaping the values, traditions, and lifestyles of its people. Culture, as defined by Lonner, Keith, and Matsumoto, refers to a set of attitudes, values, and behaviors shared by a group and passed down through generations.<sup>7</sup> These cultural elements provide social cohesion, identity, and a sense of belonging among various ethnic groups in Kenya.

Despite the country's rich cultural heritage, the rapid expansion of Western education, urbanization, globalization, and technological advancements has significantly influenced traditional Kenyan customs and practices. The adoption of Western lifestyles, modern governance structures, and economic transformations has resulted in a gradual decline in traditional cultural practices, with younger generations embracing modernity at the expense of ancestral customs<sup>8</sup>

According to Schein's Cultural Model, there are three levels of culture that shape how individuals interact and express their traditions. The first level, Visible Artifacts, includes observable elements such as dress codes, rituals, ceremonies, symbols, and material culture. In the Kenyan context, these are seen in traditional items like the Maasai shuka, intricate beadwork, and various community festivals that

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<sup>7</sup> Walter J. Lonner, Kenneth D. Keith, and David Matsumoto, "Culture and the Psychology Curriculum: Foundations and Resources," in *The Handbook of Culture and Psychology*, ed. David Matsumoto and Hyeon C. Hwang, 2<sup>nd</sup> ed. (New York, NY: Oxford University Press, 2019), 34.

<sup>8</sup> Edgar H. Schein, *Organizational Culture and Leadership*, 4th ed. (San Francisco, CA: Jossey-Bass, 2010), 27, 29, 35.

showcase indigenous cultural heritage. However, in modern urban settings—particularly in professional and educational environments—Western-style clothing and formal business attire have become predominant.<sup>9</sup>

The second level in Schein’s Cultural Model is Values, which encompass the beliefs, norms, and principles that shape a community’s behavior and social expectations. In Kenya, traditional values such as respect for elders, communal living, and the preservation of heritage through oral storytelling have historically played a vital role in societal cohesion. However, in recent years, the effects of urbanization, globalization, and technological advancement have led to a shift towards individualism, nuclear family systems, and a growing emphasis on personal achievement over communal obligations.<sup>10</sup> These evolving values reflect a dynamic cultural landscape where traditional and modern ideals increasingly intersect.

The third and most profound level of Schein’s Cultural Model is Basic Underlying Assumptions—deeply held, often unconscious beliefs that fundamentally shape behavior, values, and perceptions. In Kenya, such assumptions are reflected in the strong religious and spiritual foundations that continue to influence social norms, moral reasoning, and community life. Many communities operate on the unspoken belief that life events are divinely ordered or spiritually significant. However, with the rise of modern education, global media, and urban lifestyles, secular worldviews are increasingly challenging these traditional perspectives, leading to a subtle but significant cultural transformation.<sup>11</sup>

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<sup>9</sup> Schein, *Organizational Culture and Leadership*, 29.

<sup>10</sup> Michael Harris Bond, “Traveling from the Past into the Future of Cross-cultural Psychology: A Personal-scientific Journey,” in *The Handbook of Culture and Psychology*, ed. David Matsumoto and Hyisung Hwang, 2<sup>nd</sup> ed. (New York, NY: Oxford University Press, 2019), 56.

<sup>11</sup> Schein, *Organizational Culture and Leadership*, 35.

The shift in cultural practices is further accelerated by technology and media influence, where global entertainment, digital communication, and foreign ideologies continue to reshape Kenyan cultural identity. While some communities strive to preserve their indigenous heritage, others have adapted to contemporary trends, blending both traditional and modern elements in everyday life.

### **Micro Description of the initiative Design**

The Central Kenya region has witnessed significant organizational evolution within the Seventh-day Adventist Church over the decades. Initially, the mission center was formally organized as a Field in 1953, marking the beginning of structured Adventist administration in the area. Due to rapid growth and expansion, particularly toward Western Kenya, Central Kenya Field became the largest administrative unit at the time.

In 1985, the increasing church membership within Central Kenya Field prompted a territorial reorganization, resulting in the establishment of Coast Kenya Field in 1986. This new field was tasked with overseeing mission work in the Coastal, Eastern, and Northeastern provinces. Continued growth led to the elevation of Central Kenya Field to Conference status in 1989 by the East Africa Union, making it the second Conference in Kenya after South Kenya Conference (SKC), which had attained Conference status in 1981.

The Conference continued to grow, and in 2013, the Nakuru Station was separated from CKC and established as the Central Rift Valley Conference (CRVC) through the action of the Kenya Union Mission (KUM) Executive Committee. Six years later, in 2019, the East-Central Africa Division, through the East Kenya Union Conference (EKUC), reorganized the CKC into four distinct administrative units:

Central Kenya Conference (CKC) East Nairobi Field (ENF) North East Kenya Field (NEKF) South Nairobi Kajiado Field (SNKF)<sup>12</sup>

This restructuring was aimed at enhancing mission efficiency, administrative accessibility, and spiritual outreach across the rapidly growing membership in the region.

### **Cultural Setting**

Indigenous Kenya Culture reveal a great deal about their values and way of life. Matsumoto argues that culture is the set of attitudes, Values, and behavior shared by a group of people, communicated from one generation to next, that includes the learned behavior, beliefs attitudes, values, and ideals that are unique to a given society.<sup>13</sup>

Despite the country’s rich cultural heritage, the reality is that the people have been influenced by Western education, urbanization, and technology. As a result, many local cultures are slowly fading. Edgar Schein asserts that culture manifests itself at various levels: (1) visible artifacts, (2) espoused values, and (3) basic underlying assumptions. When one enters an organization, they experience its artifacts—such as dress codes, modes of address, emotional intensity, and other observable phenomena—which serve as expressions of deeper cultural elements.<sup>14</sup>

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<sup>12</sup> East Kenya Union Conference, “Organizational History and Administrative Records of Central Kenya Conference,” accessed 16 April 2025, <https://www.ekuc.adventist.org>.

<sup>13</sup> David Matsumoto, *Culture and Psychology* (Pacific Grove, CA: Brooks, 1996), 16.

<sup>14</sup> Schein, *Organizational Culture and Leadership*, 23-27.

## **Religious Context of the Seventh-day Adventist Church in Kenya**

Before the advent of Christianity, the people of Kenya practiced traditional tribal religions centered around the worship of a supreme deity, known by various names such as Ngai (among the Kikuyu), Mulungu (among the Bantu), and Asis (among the Kalenjin). These indigenous belief systems emphasized reverence for ancestors, nature, and community rites, reflecting a deeply spiritual worldview rooted in the African cosmology.<sup>15</sup>

Each tribe had its own creation mythology that tied their lives to the land and involved solid ancestral worship. These beliefs were deeply rooted in the cultural practices and social structures of the communities.<sup>16</sup>

Religious practices played a vital role thus each community had a tribal priest who acted as a go-between when approaching God or spirits during religious rituals. However, Christianity and other religions had a significant impact on people's religious lives; remnants steadfastly upheld their traditional belief and practices in the face of modernization and challenges across the religious spectrum.

A study carried out by Don MacLafferty on Christian Adventists in Kenya has shown that Adventist religious activities have had a significant impact on the lives of many Kenyans. The influence of the Church is not only experienced by its members but also by individuals from other faith communities, particularly in regions where

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<sup>15</sup> John S. Mbiti, *African Religions and Philosophy* (London: Heinemann, 1969), 29-32.

<sup>16</sup> J. Karanja, *The Role of Traditional Religion in the Lives of the People of Kenya* (Nairobi, Kenya: East African Educational Publishers, 2015), 38.

Adventism has established a presence and actively engaged in outreach and service initiatives.<sup>17</sup>

Amayo documented the educational activities of the Seventh-day Adventist Church as a vital missionary tool utilized in advancing religious activities across various regions of Kenya. According to his findings, the Church in Kenya has consistently regarded education as an effective strategy for evangelization. This approach has significantly influenced many Kenyan communities to embrace the faith. The Seventh-day Adventist education curriculum in Kenya primarily focuses on reading, writing, arithmetic, Bible instruction, and practical training in manual labor. This holistic model of education is designed to attract learners by integrating spiritual and practical life skills, thereby fostering a deeper understanding of God and the salvation He offers to humanity.<sup>18</sup>

By employing this religious framework, the Seventh-day Adventist Church in Kenya has successfully reached across diverse ethnic and socioeconomic populations, integrating both spiritual and developmental objectives in its outreach and educational missions.<sup>19</sup>

Churches are located. Various elements in the Church's in specific context may include the centers, Markets, and villages in which the Church are established.

In essence, the Seventh- day Adventist Church is known in Kenya, for its eminent support and promotion of physical and mental health. Also care for the poor

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<sup>17</sup> Don MacLafferty, *Christian Adventists in Kenya: Religious Influence and Social Impact* (Nairobi: Kenya Religious Studies Press, 2005), 78.

<sup>18</sup> G. N. Amayo, *The Role of the Adventist in the Development of Education in Kenya* (Nairobi, Kenya: Government Printer, 2003), 35.

<sup>19</sup> Amayo, *The Role of the Adventist in the Development of Education in Kenya*, 40.

and the needy, and educating among other social and religious activities. This includes evangelistic gospel outreach.

### **Political Environment**

Kenya gained independence from colonial rule in 1963, but faced internal strife shaped by historical domestic tensions and contestation associated with centralizations, abuse of power and corruption. Since the adoption of a new constitution in 2010, the country has held peaceful elections, particularly in March 2013, August 2017, and August 2022. This was a breakpoint moment in Kenya's political transition, with political temperatures influencing people's behavior including religious leaders.<sup>20</sup>

### **Geographical Setting**

Kenya has moderate climate condition with hot temperatures in some regions especially highland zones. Within this basic framework, Kenya is divided into the following geographic regions: Lake Victoria basin, the Rift Valley and associated highlands, the eastern plateau forelands, the semiarid and arid areas of the north and south, and the coast.

### **Economical Activities**

The agricultural sector is the backbone of the economy, contributing approximately 33 percent of Kenya's Gross Domestic Product (GDP). The agriculture sector employs more than 40 percent of the total population and 70 percent of the rural population.

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<sup>20</sup> U.S. Agency for International Development, "Economic Growth and Trade | Kenya," last modified February 13, 2023, accessed 26 September 2023, <https://www.usaid.gov/kenya/economic-growth-and-trade>.

Until the COVID-19 pandemic, Kenya was one of the fastest growing economies in Africa, with an annual average growth of 5.9% between 2010 and 2018. With a GDP of \$95 billion, Kenya recently reached lower-middle income status, and has successfully established a diverse and dynamic economy. It also serves as the point of entry to the larger East African market. However, Kenya continues to face significant challenges to sustainable and inclusive economic growth, which have been exacerbated by COVID-19's economic disruptions, alongside long-running challenges including corruption and economic inequality

### **Significance of the Study**

This study is significant for several reasons. First, it contributed to the existing body of knowledge by providing empirical data on Holy Communion participation within the Seventh-day Adventist Church in Kenya. Second, it offered insights to church leaders and administrators on the challenges affecting participation, enabling them to develop informed pastoral and administrative interventions. Lastly, the findings served as a resource for future research and theological discussions on the role of Holy Communion in spiritual growth and church unity.

### **Justification for the Study**

The observance of Holy Communion is a central spiritual practice within the Seventh-day Adventist Church, instituted by Christ Himself (Luke 22:19–20). It serves as a sacred moment of reflection, renewal, and unity among believers. However, despite its doctrinal significance, participation in the Holy Communion service remains notably low in several regions, including the CKC. The 2017–2018 Global Church Member Survey revealed that only 49% of respondents worldwide had participated in Holy Communion at least once a quarter, underscoring a critical gap in

engagement with this ordinance. This study aims to explore the underlying factors contributing to the low participation in Holy Communion among members of four selected churches within the CKC: Lavington, Karura, Central Church, and Parklands. These churches represent diverse congregational dynamics, including urban and semi-urban settings, variations in membership demographics, and differing levels of adherence to Adventist ordinances. Identifying and addressing the barriers in these specific churches will provide insights that can be applied across CKC and beyond, ensuring that this vital practice maintains its intended significance in the spiritual life of the church.

### **Delimitation of the Study**

#### **Scope and Delimitation of the Study**

This study was confined to four selected churches within the CKC of the Seventh-day Adventist Church: Lavington, Karura, Central Church, and Parklands. These congregations were deliberately chosen based on their geographical diversity, varying membership sizes, and distinct worship dynamics. While the Holy Communion ordinance is widely practiced across many Christian denominations, this study limited its scope to the Seventh-day Adventist context, ensuring doctrinal and procedural consistency.

Additionally, the research focused exclusively on baptized members who are eligible to partake in Holy Communion. Its primary objective was to investigate the reasons behind their participation or non-participation in the ordinance. The study did not seek to engage in broader theological debates such as transubstantiation or consubstantiation. Instead, it emphasized the identification of practical factors such as personal beliefs, cultural influences, and institutional policies that influence member engagement with the sacrament.

## **Limitations and Mitigation Strategies**

This study is confined to four selected churches within the CKC: Lavington, Karura, Central Church, and Parklands. While these churches represent a diverse range of congregational characteristics, including geographical diversity, varying membership sizes, and different approaches to worship and doctrinal practices, the limited scope of the sample may not fully capture the dynamics present in all churches within CKC. The findings of this study may therefore not be fully representative of the entire conference or other regions outside of the selected churches.

### **Mitigation Strategy**

To address this limitation, the study focused on gathering in-depth data from the selected churches to offer rich insights into the factors affecting participation in Holy Communion. The study also suggested that future research expand the sample to include additional churches across CKC and beyond, allowing for a more comprehensive understanding of the issue.

The research was also restricted to the context of the Seventh-day Adventist Church and its practices, specifically focusing on baptized members eligible for Holy Communion. As such, the findings did not address the practice of Holy Communion within other Christian denominations. To address this limitation, the study clearly delineated its focus on the Seventh-day Adventist context while acknowledging the broader Christian tradition's practices of Holy Communion. This ensured clarity in the scope and context of the research.

Additionally, the study excluded a broader theological discussion on the doctrinal aspects of the ordinance, such as transubstantiation and consubstantiation. Rather, it concentrated on identifying the practical barriers to participation, including cultural influences, personal beliefs, and church policies. This approach limited the

research to a more pragmatic investigation into the reasons behind participation or non-participation.

### **Methodology**

This study employed quantitative methods to systematically analyze data and describe the characteristics of a population or phenomenon. It utilized a descriptive survey design, a research approach used to provide an objective and structured examination of a given subject. According to Creswell, a descriptive research design is a method that describes the characteristics of a population or phenomenon and is primarily used to gain an understanding of a group or phenomenon through data collection via surveys.<sup>21</sup> The descriptive survey predominantly employs quantitative data to describe a phenomenon or situation.”<sup>22</sup> In this study, quantitative data were utilized to objectively establish the research problem and provide a detailed description of factors influencing participation in Holy Communion.

The research employed a self-constructed questionnaire as the primary data collection instrument. The target population included baptized members of four selected Seventh-day Adventist Churches: Karura Adventist Church, Lavington Adventist Church, Nairobi Central Adventist Church, and Parklands Adventist Church. A sample size was determined using an online sample size calculator to ensure statistical validity. The study utilized convenience sampling, where only available and willing respondents were selected due to time constraints and the relatively homogeneous nature of the population.

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<sup>21</sup> John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 4<sup>th</sup> ed. (Boston, MA: Pearson, 2012), 76.

<sup>22</sup> J. W. Creswell and J. D. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5<sup>th</sup> ed. (Los Angeles, CA: SAGE, 2018), 155.

## Chapter Summary

This method allowed for an assessment of how multiple independent variables influenced participation while controlling for the effects of other predictors.<sup>23</sup>

This study is structured into six chapters: Chapter 1 introduces the research, outlining the background, problem statement, and objectives. Chapter 2 explores the biblical foundations of Holy Communion, referencing both the Old and New Testaments and the writings of Ellen G. White. Chapter 3 presents a review of relevant literature to examine previous studies on the topic. Chapter 4 details the research methodology, including the development and analysis of the questionnaire. Chapter 5 evaluates the collected data using descriptive statistics and multiple regression analysis and proposes strategies to enhance participation in Holy Communion within the CKC. Chapter 6 provides a summary of findings, conclusions, and recommendations for future research and action.

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<sup>23</sup> A. Field, *Discovering Statistics Using IBM SPSS Statistics*, 4<sup>th</sup> ed. (London, England: SAGE, 2013), 219.

## CHAPTER 2

### BIBLICAL AND THEOLOGICAL FOUNDATIONS AND ELLEN G. WHITE

#### **Theological Foundations of the Passover in the Old Testament**

The Passover is one of the most significant events in the Old Testament, instituted by God as a commemoration of Israel's deliverance from Egyptian bondage (Exod 12:14). It is not merely a historical event but also a theological marker of divine intervention, redemption, and covenant renewal.<sup>1</sup> The Passover serves as a fundamental symbol of God's sovereignty, faithfulness, and the establishment of Israel as His covenant people<sup>2</sup>

Theologically, the Passover reflects the broader biblical theme of atonement and substitutionary sacrifice. The requirement of an unblemished lamb (Exod 12:5) prefigures Christ's ultimate sacrifice in the New Testament, as affirmed in 1 Corinthians 5:7, where Paul refers to Christ as our Passover lamb, who has been sacrificed.<sup>3</sup>

Additionally, the Passover signifies God's righteous judgment and deliverance. The Israelites were spared from the death of the firstborn because of the

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<sup>1</sup> John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: InterVarsity Press, 2000), 72.

<sup>2</sup> N. T. Wright, *Jesus and the Victory of God* (Minneapolis, MN: Fortress Press, 1996), 554-556.

<sup>3</sup> N.T. Wright, *The Day the Revolution Began: Reconsidering the Meaning of Jesus's Crucifixion* (New York: HarperOne, 2016), 134-135.

lamb's blood applied to their doorposts, which served as a divine sign of protection (Exod 12:13).<sup>4</sup> This pattern of judgment and redemption is a recurrent biblical motif, later reflected in Israel's prophetic tradition and Christ's redemptive work.<sup>5</sup>

### **Details of the Passover Feast**

The institution of the Passover in Exodus 12 outlines specific elements that were rich in symbolic meaning: The Unblemished Lamb: Representing innocence and purity, the lamb foreshadowed Christ's sinless nature (1 Pet 1:19). The Blood on the Doorposts: A sign of protection from divine judgment, illustrating the necessity of atonement. Unleavened Bread and Bitter Herbs: The bread signified haste in leaving Egypt (Deut 16:3), while the herbs reminded the Israelites of the bitterness of slavery. Later, the Passover became a central observance in Israel's religious calendar (Lev. 23:5-8; Deut. 16:1-8).<sup>6</sup> Over time, the ritual developed beyond its Exodus roots to include communal and national dimensions. By the time of the monarchy, Passover was observed in the Jerusalem temple under centralized worship.<sup>7</sup>

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<sup>4</sup> Gordon J. Wenham, *The Book of Leviticus*, New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1979), 312.

<sup>5</sup> Baruch A. Levine, *Numbers 1-20: A New Translation with Introduction and Commentary*, Anchor Bible 4A (New York: Doubleday, 1993), 316.

<sup>6</sup> Jacob Milgrom, *Leviticus 1-16: A New Translation with Introduction and Commentary*, Anchor Bible 3 (New York: Doubleday, 1991), 767.

<sup>7</sup> John Smith, *The Passover: A Historical and Theological Study* (New York, NY: Academic Press, 2018), 98.

## **The Second Passover in the Wilderness**

Numbers 9:1-14 records a second observance of the Passover, demonstrating God's provision for those unable to celebrate due to ritual impurity or travel. This secondary Passover (Pesach Sheni) underscores the inclusivity of the covenant community and emphasizes personal spiritual readiness over rigid ritualism.<sup>8</sup> Rabbinic traditions affirm that the second Passover was not merely a practical solution but a theological statement of ... God's grace, allowing individuals a second opportunity for obedience.<sup>9</sup>

## **The Passover before the Promised Land**

Before entering Canaan, the Israelites observed the Passover at Gilgal (Josh 5:10-12), signifying: Renewal of the Covenant: Circumcision and Passover were re-established as Israel transitioned from the wilderness to the Promised Land. End of Manna: After this Passover, manna ceased, and Israel began eating the produce of Canaan, symbolizing self-sufficiency under God's provision.<sup>10</sup> This observance marked a new chapter in Israel's national identity, reinforcing their dependence on God as they faced new challenges in Canaan.<sup>11</sup>

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<sup>8</sup> Michael D. Goulder, *The Psalms of the Return (Book V, Psalms 107-150): Studies in the Psalter, III* (Sheffield, England: Sheffield Academic Press, 1998), 201.

<sup>9</sup> Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 279

<sup>10</sup> Craig L. Blomberg, *Jesus and the Gospels: An Introduction and Survey* (Nashville, TN: B&H Publishing, 2009), 399.

<sup>11</sup> John Goldingay, *The Theology of the Book of Isaiah* (Downers Grove, IL: IVP Academic, 2014), 99.

## **Passover in the Promised Land**

Once settled in Canaan, Passover became an established national and communal festival. However, its observance varied depending on Israel's spiritual condition. Several notable national Passover celebrations occurred during the monarchy: Hezekiah's Reform (2 Chr 30:1-27): Hezekiah invited all Israel and Judah to celebrate the Passover, even extending grace to those who were ceremonially unclean. Josiah's Reform (2 Kgs 23:21-23): Josiah reinstated Passover as part of his broader spiritual reform, purging idolatry and emphasizing covenant renewal.<sup>12</sup> These reforms highlight how ... revivals in Israel's history were often accompanied by renewed Passover observance, reaffirming covenant faithfulness.<sup>13</sup>

## **Beginning of the Passover**

The origins of the Passover are deeply rooted in Israel's theological and national identity. Beyond being a religious festival, it reinforced: God's sovereignty and deliverance (Exod 12:26-27). The responsibility of passing down faith to future generations (Deut 6:7). The role of communal worship in maintaining Israel's distinct identity. In later Jewish tradition, the Passover Seder developed into a structured meal with scriptural readings, prayers, and storytelling, ensuring that its theological significance remained central.<sup>14</sup>

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<sup>12</sup> Richard S. Hess, *Israelite Religions: An Archaeological and Biblical Survey* (Grand Rapids, MI: Baker Academic, 2007), 212.

<sup>13</sup> Tremper Longman III and Raymond B. Dillard, *An Introduction to the Old Testament*, 2<sup>nd</sup> ed. (Grand Rapids, MI: Zondervan, 2006), 183.

<sup>14</sup> Baruch M. Bokser, *The Origins of the Seder: The Passover Rite and Early Rabbinic Judaism* (Berkeley: University of California Press, 1984), 35-38.

## **Significance of the Passover**

Passover was more than a ritual; it was a multi-layered theological statement of: Divine Deliverance: A tangible reminder of God's saving power. Covenantal Faithfulness: Reaffirming Israel's unique relationship with God. Messianic Expectation: Many Jewish traditions saw Passover as pointing to future redemption, fulfilled in Christ as the Passover Lamb (John 1:29).<sup>15</sup> Communal Unity: The meal was shared among families, fostering a sense of belonging. The transition from Passover to the Lord's Supper in Christian theology underscores its lasting significance.<sup>16</sup>

## **Negligence and Performance of Kings and Prophets**

Throughout Israel's history, Passover was often neglected during periods of apostasy. The prophets repeatedly emphasized the importance of ... authentic worship over empty ritual (Isa 1:11-14; Jer 7:21-23).<sup>17</sup> Notable reforms include: King Hezekiah's Passover (2 Chr 30): Marked by inclusivity and national repentance. King Josiah's Passover (2 Kgs 23:21-23): Regarded as the most faithful observance since the days of Samuel.<sup>18</sup>

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<sup>15</sup> Joachim Jeremias, *The Eucharistic Words of Jesus*, trans. Norman Perrin (Philadelphia, PA: Fortress Press, 1966), 198-202.

<sup>16</sup> Craig L. Blomberg, *Contagious Holiness: Jesus' Meals with Sinners* (Downers Grove, IL: IVP Academic, 2005), 120-125.

<sup>17</sup> Walton, Matthews, and Chavalas, *The IVP Bible Background Commentary: Old Testament*, 72.

<sup>18</sup> Hess, *Israelite Religions*, 212.

## **Passover in the New Testament**

The Passover plays a significant role in the New Testament, transitioning from an Old Covenant observance to its fulfillment in Christ. The Synoptic Gospels, the writings of Paul, and the book of Acts provide insight into this transition, demonstrating how Christ's sacrifice parallels the sacrificial lamb of Passover (1 Cor 5:7). As Gordon Fee notes, Paul explicitly calls Christ "our Passover Lamb," linking the crucifixion to the Exodus event.<sup>19</sup>

### **The Synoptic Gospels**

The Synoptic Gospels (Matthew, Mark, and Luke) emphasize the Last Supper as Jesus' final Passover meal. Scholars argue that Jesus intentionally linked His impending death to the Passover, fulfilling the prophetic imagery of the sacrificial lamb (Exod 12:3-6). Joachim Jeremias explains that "the Last Supper was an eschatological Passover," signifying the arrival of the kingdom of God.<sup>20</sup>

### **The Holy Communion as a Commemoration of Deliverance from Sin**

Holy Communion, established by Christ during the Last Supper, is a direct continuation of the Passover meal, but with a deeper theological significance—it commemorates not just Israel's deliverance from Egypt, but humanity's redemption from sin (Matt 26:28). N. T. Wright asserts that "the Eucharist functions as a sign of the new exodus, where Jesus leads His people out of the bondage of sin."<sup>21</sup>

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<sup>19</sup> Gordon D. Fee, *The First Epistle to the Corinthians*, New International Commentary on the New Testament (NICNT) (Grand Rapids, MI: Eerdmans, 1987), 118.

<sup>20</sup> Jeremias, *The Eucharistic Words of Jesus*, 112.

<sup>21</sup> N. T. Wright, *Jesus and the Victory of God*, 554.

## **The New Covenant**

In Luke 22:20, Jesus declares that His blood establishes the "new covenant," fulfilling Jeremiah 31:31-34. This signifies a shift from the Mosaic covenant, where deliverance was through the law, to a covenant of grace through Christ's atoning death. James Dunn describes this as "a radical transformation in salvation history."<sup>22</sup>

## **Means of Remembrance**

Jesus' command to "do this in remembrance of me" (Luke 22:19) establishes the Lord's Supper as an ongoing memorial for believers. This aligns with Jewish Passover traditions, where remembrance was a key function (Exod 12:14). I. Howard Marshall notes that early Christians adopted this practice as a central element of worship.<sup>23</sup>

## **Commemoration of Israel's Deliverance**

While the Passover originally commemorated Israel's deliverance from Egypt (Exod 12), its significance expands in Christian theology to represent freedom from sin. Jesus, as the Passover Lamb, fulfills Isaiah's prophecy of the suffering servant (Isa 53:7). Brant Pitre explains that "Jesus reinterpreted the Passover around His own sacrificial death."<sup>24</sup>

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<sup>22</sup> James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids, MI: Eerdmans, 1998), 177.

<sup>23</sup> I. Howard Marshall, *Last Supper and Lord's Supper* (Grand Rapids, MI: Eerdmans, 1980), 68.

<sup>24</sup> Brant Pitre, *Jesus and the Jewish Roots of the Eucharist: Unlocking the Secrets of the Last Supper* (New York: Doubleday, 2011), 92.

## **Commemoration of the Lord's Death**

Paul explicitly links the Lord's Supper to Christ's death: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Cor 11:26). Scholars such as Ben Witherington emphasize that "the Eucharist is a tangible proclamation of the gospel."<sup>25</sup>

## **The Continuation of Passover in Early Christianity (Acts)**

The book of Acts records that early Christians frequently broke bread in remembrance of Christ (Acts 2:42, 20:7). This suggests that the early church understood Holy Communion as both a communal meal and an act of worship. Richard Bauckham states that this practice "demonstrates the early Christian conviction that Jesus had redefined the Passover around His own mission."<sup>26</sup>

## **Ellen G. White's Writings on the Passover**

Ellen G. White, a foundational figure in the Seventh-day Adventist Church, wrote extensively on the theological significance of the Passover. She viewed it not only as a historical event central to Jewish identity but also as a foreshadowing of Christ's ultimate sacrifice. In her writings, she consistently emphasized the typological relationship between the Passover lamb and Jesus Christ, highlighting how the ancient ritual pointed toward the atonement accomplished at the cross.<sup>27</sup> The Passover, originally instituted in Exodus 12, was a commemoration of God's deliverance of the Israelites from Egyptian bondage. White's interpretation of this

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<sup>25</sup> Ben Witherington III, *Making a Meal of It: Rethinking the Theology of the Lord's Supper* (Waco, TX: Baylor University Press, 2007), 126.

<sup>26</sup> Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids, MI: Eerdmans, 2006), 221.

<sup>27</sup> White, *The Desire of Ages*, 652.

event aligns with broader biblical scholarship that recognizes the Passover as a prototype of divine salvation, culminating in Christ's redemptive mission.<sup>28</sup> Her analysis reflects the New Testament's treatment of the Passover, particularly in the Gospel narratives and Paul's epistles, where Jesus is explicitly identified as the "Lamb of God" (John 1:29; 1 Cor 5:7)<sup>29</sup>

### **The Sacrificial Lamb: Christ as the Fulfillment of the Passover**

One of White's key theological assertions is that the Passover lamb prefigured Christ, who was the true sacrificial lamb slain for the sins of the world. In *Patriarchs and Prophets*, she explains that the requirement for an unblemished lamb symbolized Christ's sinless nature, making Him the only acceptable offering for humanity's redemption.<sup>30</sup> This view is widely supported in biblical scholarship, where the significance of the lamb is traced through Jewish sacrificial traditions and their fulfillment in the New Testament. Brant Pitre, a noted scholar on Jewish-Christian relations, underscores that Jesus deliberately identified Himself with the Passover lamb during the Last Supper. According to Pitre, the timing of Jesus' crucifixion coinciding with the slaughter of the Passover lambs in the Temple further affirms the connection between the Jewish festival and Christ's atoning death.<sup>31</sup> White elaborates on this point in *The Desire of Ages*, where she emphasizes that Jesus' sacrifice was preordained as part of God's salvific plan.<sup>32</sup> Furthermore, the Passover lamb's blood,

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<sup>28</sup> Bauckham, *Jesus and the Eyewitnesses*, 188.

<sup>29</sup> Pitre, *Jesus and the Jewish Roots of the Eucharist*, 112.

<sup>30</sup> Ellen G. White, *Patriarchs and Prophets* (Washington, DC: Review and Herald, 1890), 277.

<sup>31</sup> N. T. Wright, *Jesus and the Victory of God*, 554.

<sup>32</sup> White, *The Desire of Ages*, 653.

which was placed on the doorposts to protect the Israelites from the angel of death (Exod. 12:7, 13), serves as a powerful symbol of Christ's blood, which secures salvation for believers. White affirms this parallel, stating that just as the Israelites were saved by the blood of the lamb, Christians are saved by Christ's sacrifice.<sup>33</sup> This interpretation aligns with Pauline theology, particularly Romans 5:9, where Paul asserts that believers are "justified by His blood" and saved from God's wrath.<sup>34</sup>

The sacrificial aspect of the Passover lamb is further reinforced in Hebrews 9:22, which states that "without the shedding of blood, there is no forgiveness of sins." White consistently highlights that Christ's death not only fulfilled the Old Testament sacrificial system but also ushered in a new covenant, in which His blood replaces the need for animal sacrifices.<sup>35</sup>

### **The Passover Lamb Was Slain for Our Sins: Atonement and Redemption**

Ellen G. White places great emphasis on the substitutionary nature of Christ's death, which mirrors the role of the Passover lamb in ancient Israel. In *The Desire of Ages*, she writes that Christ bore the weight of the world's sins, serving as the ultimate Passover sacrifice.<sup>36</sup> This concept is echoed in 1 Corinthians 5:7, where Paul explicitly states, "For Christ, our Passover lamb, has been sacrificed." The doctrine of substitutionary atonement is a central theme in both Protestant and Catholic theology. N. T. Wright argues that Jesus' death was not just a historical event but a divinely orchestrated act of redemption, rooted in Israel's long history of covenantal

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<sup>33</sup> Ibid.

<sup>34</sup> Dunn, *The Theology of Paul the Apostle*, 177.

<sup>35</sup> White, *The Desire of Ages*, 654.

<sup>36</sup> Ibid.

sacrifices.<sup>37</sup> Dunn supports this view, asserting that Jesus' crucifixion was a conscious fulfillment of Old Testament typology.<sup>38</sup> White's writings are in harmony with these theological perspectives, emphasizing that Christ's death was necessary to reconcile humanity with God. Additionally, White explains that the blood of Christ serves as a means of protection and deliverance, just as the blood of the Passover lamb protected the Israelites from destruction. This theme is prevalent in Revelation 12:11, where believers are said to "overcome by the blood of the Lamb."<sup>39</sup> White argues that the ongoing spiritual significance of Christ's sacrifice is reflected in the Christian practice of the Lord's Supper, which serves as a reminder of His atoning work.<sup>40</sup>

### **Theological and Practical Implications**

White's interpretation of the Passover extends beyond mere symbolism; she stresses its practical application for believers today. She urges Christians to view Christ's sacrifice not just as a historical event but as a transformative reality that calls for obedience, faith, and continual remembrance.<sup>41</sup> Moreover, the Passover narrative underscores the importance of divine deliverance, both in the Old Testament and in Christ's work. White's theological insights align with those of contemporary scholars who argue that the Exodus motif is a recurring theme in biblical theology, signifying God's ongoing work of liberation and redemption.<sup>42</sup> Through her writings, White bridges the gap between Old Testament typology and New Testament fulfillment,

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<sup>37</sup> N. T. Wright, *Jesus and the Victory of God*, 557.

<sup>38</sup> Dunn, *The Theology of Paul the Apostle*, 180.

<sup>39</sup> White, *The Desire of Ages*, 656.

<sup>40</sup> White, *The Desire of Ages*, 657.

<sup>41</sup> White, *Patriarchs and Prophets*, 279.

<sup>42</sup> Pitre, *Jesus and the Jewish Roots of the Eucharist*, 120.

providing a coherent theological framework that underscores the continuity of God's redemptive plan. Her teachings encourage believers to approach Christ's sacrifice with reverence and to participate in the ordinance of the Lord's Supper as a commemoration of their deliverance from sin.

### **A Theological and Biblical Analysis**

The Lord's Supper, also referred to as the Eucharist or Holy Communion, is one of the most significant Christian ordinances. It was instituted by Jesus Christ during the Last Supper, where He shared bread and wine with His disciples, commanding them to partake in remembrance of Him (Luke 22:19–20; 1 Cor 11:23–26). This sacred meal holds deep theological meaning, representing Christ's atoning sacrifice, the believer's participation in His body, and the hope of His future kingdom.<sup>43</sup> The Lord's Supper serves as a commemoration, communion, and eschatological anticipation, binding believers to Christ's redemptive work.<sup>44</sup>

#### **Jesus's Meal: The Last Supper as a Covenant Meal**

The Last Supper was not just an ordinary meal but a Passover meal (Matt 26:17; Mark 14:12; Luke 22:15). Scholars such as Brant Pitre argue that Jesus intentionally framed His meal within the context of the Jewish Passover, signifying a transition from the Old Covenant to the New Covenant.<sup>45</sup> By associating the bread with His body and the wine with His blood, Christ established a new sacramental reality, fulfilling the symbolic elements of the Passover.<sup>46</sup>

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<sup>43</sup> N. T. Wright, *Jesus and the Victory of God*, 554.

<sup>44</sup> Pitre, *Jesus and the Jewish Roots of the Eucharist*, 98.

<sup>45</sup> *Ibid.*, 112.

<sup>46</sup> Bauckham, *Jesus and the Eyewitnesses*, 204.

According to N. T. Wright, the Last Supper should be understood within the broader narrative of God's covenantal faithfulness.<sup>47</sup> Jesus, as the true Passover Lamb (1 Cor 5:7), offered Himself as the ultimate sacrifice, inaugurating a new relationship between God and humanity. This covenant meal is therefore not only a remembrance of Jesus but also a participation in His death and resurrection.<sup>48</sup>

### **To Remember Christ: The Eucharist as Memorial and Participation**

The Lord's Supper is primarily an act of remembrance (Luke 22:19; 1 Cor. 11:24-25). The Greek term "anamnesis", used in Jesus' command to "do this in remembrance of me," implies more than just recalling a past event—it signifies a re-experiencing of the reality of Christ's sacrifice.<sup>49</sup> Dunn emphasizes that the Eucharist is a means of deep spiritual participation in the life, death, and resurrection of Jesus.<sup>50</sup>

In Protestant traditions, the Lord's Supper is often seen as a symbolic act that reinforces faith in Christ's completed work. However, in Catholic and Orthodox theology, the Eucharist is understood as a real participation in Christ's body and blood, a doctrine known as transubstantiation in Catholicism and mystical presence in Orthodoxy.<sup>51</sup>

According to Richard Bauckham, Paul's warning in 1 Corinthians 11:27-30 indicates that the Eucharist was taken very seriously in the early church, with a belief

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<sup>47</sup> N. T. Wright, *Jesus and the Victory of God*, 557.

<sup>48</sup> Dunn, *The Theology of Paul the Apostle*, 180.

<sup>49</sup> Pitre, *Jesus and the Jewish Roots of the Eucharist*, 115.

<sup>50</sup> Dunn, *The Theology of Paul the Apostle*, 190

<sup>51</sup> Bauckham, *Jesus and the Eyewitnesses*, 210.

in its spiritual and moral implications.<sup>52</sup> The meal fosters unity among believers (1 Cor 10:16-17), making it an essential act of Christian worship.<sup>53</sup>

### **The Future Meal: The Eschatological Hope in Faith**

Beyond being a memorial and participation, the Lord's Supper has an eschatological dimension—it looks forward to the Marriage Supper of the Lamb (Rev 19:9). Jesus Himself declared that He would not drink of the fruit of the vine until He drinks it anew in His Father's kingdom (Matt 26:29), pointing to a future fulfillment in God's coming reign.<sup>54</sup> Scholars such as Gordon Fee argue that the Lord's Supper is a foretaste of the final restoration, where believers will feast with Christ in the new creation.<sup>55</sup> This eschatological perspective reinforces the Christian hope of resurrection, renewal, and the ultimate fulfillment of God's kingdom.<sup>56</sup>

The Lord's Supper is a rich theological practice that encompasses remembrance, participation, and future anticipation. Jesus instituted it as a covenant meal, reinforcing His sacrificial death and the believer's unity with Him. The Eucharist strengthens faith, nourishes spiritual life, and points forward to Christ's return. Through this sacred act, believers not only look back at Christ's sacrifice but also live in communion with Him and await the fulfillment of His promises.

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<sup>52</sup> Ibid., 215.

<sup>53</sup> Gordon D. Fee, *Paul, the Spirit, and the People of God* (Grand Rapids, MI: Baker Academic, 2023), 94.

<sup>54</sup> N. T. Wright, *Jesus and the Victory of God*, 567.

<sup>55</sup> Fee, *Paul, the Spirit, and the People of God*, 97.

<sup>56</sup> Pitre, *Jesus and the Jewish Roots of the Eucharist*, 120.

## **Jesus and the Passover: A Theological Analysis**

The Passover holds profound significance in both Jewish and Christian traditions. In Jewish history, it commemorates Israel's deliverance from Egypt (Exod 12:1-30), while in Christianity, it is intimately connected to Jesus Christ's sacrifice.<sup>57</sup> The New Testament presents Jesus as the fulfillment of the Passover Lamb, making His death a redemptive act that brings ultimate deliverance from sin (1 Cor 5:7).<sup>58</sup>

### **Jesus and the Passover: The Fulfillment of Prophecy**

Throughout the Gospels, Jesus' final Passover meal (Luke 22:15) is portrayed as the turning point in salvation history. N. T. Wright emphasizes that Christ deliberately chose Passover as the setting for His atoning sacrifice, aligning His mission with the Jewish Exodus narrative.<sup>59</sup> Just as the original Passover lamb shielded Israel from divine judgment, Jesus' death secures redemption for believers.<sup>60</sup>

According to Brant Pitre, the Gospel writers stress that Jesus is the true Passover Lamb, as His crucifixion coincides with the slaughter of the Passover lambs in the Jerusalem temple.<sup>61</sup> The symbolism is undeniable: just as the Israelites placed blood on their doorposts for protection, Christ's blood covers believers, granting spiritual salvation (Heb 9:12)<sup>62</sup>

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<sup>57</sup> N. T. Wright, *Jesus and the Victory of God*, 554.

<sup>58</sup> Pitre, *Jesus and the Jewish Roots of the Eucharist*, 98.

<sup>59</sup> Pitre, *Jesus and the Jewish Roots of the Eucharist*, 112.

<sup>60</sup> Dunn, *The Theology of Paul the Apostle*, 180.

<sup>61</sup> Pitre, *Jesus and the Jewish Roots of the Eucharist*, 115.

<sup>62</sup> N. T. Wright, *Jesus and the Victory of God*, 567.

Additionally, the Passover typology is echoed in the Lord's Supper (Matt 26:26-29), where Jesus reinterprets the traditional elements—bread and wine—as His body and blood.<sup>63</sup> This transformation signals the establishment of the New Covenant (Jer 31:31–34), fulfilling Old Testament prophecies.<sup>64</sup>

### **Fellowship with Christ: Communion in His Suffering and Glory**

Beyond historical fulfillment, the Passover underscores fellowship with Christ. The Lord's Supper, rooted in the Passover meal, is an invitation to share in Christ's life, death, and resurrection (1 Cor 10:16-17).<sup>65</sup>

James D G Dunn highlights that Christian participation in the Lord's Supper is more than a symbolic act—it is a deep spiritual communion with Christ.<sup>66</sup> This aligns with Jesus' teaching in John 6:53-56, where He states that partaking in His flesh and blood leads to eternal life.<sup>67</sup>

Furthermore, Dietrich Bonhoeffer argues that true fellowship with Christ involves sharing in both His suffering and His glory.<sup>68</sup> Believers, like Christ, are called to die to self, embrace sacrificial love, and anticipate the hope of resurrection (Phil 3:10-11).<sup>69</sup> This perspective reinforces the idea that Christian fellowship is both

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<sup>63</sup> Ibid., 570.

<sup>64</sup> Dunn, *The Theology of Paul the Apostle*, 190.

<sup>65</sup> Dietrich Bonhoeffer, *The Cost of Discipleship* (New York, NY: Touchstone, 1995), 45.

<sup>66</sup> James D. G. Dunn, *The Eucharistic Theology of the New Testament* (Grand Rapids, MI: Eerdmans, 2010), 45.

<sup>67</sup> Dunn, *The Theology of Paul the Apostle*, 200.

<sup>68</sup> Pitre, *Jesus and the Jewish Roots of the Eucharist*, 125.

<sup>69</sup> Bonhoeffer, *The Cost of Discipleship*, 58.

present and eschatological, pointing forward to the Messianic banquet in the Kingdom of God (Rev 19:9).<sup>70</sup>

### **Conclusion**

The Passover and the Lord's Supper converge in Jesus Christ, who serves as the ultimate Passover Lamb. His death not only fulfills Old Testament prophecy but also establishes a new covenant of salvation. Through the Lord's Supper, believers experience deep fellowship with Christ, participating in His suffering, resurrection, and future glory.

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<sup>70</sup> N. T. Wright, *Jesus and the Victory of God*, 580.

## CHAPTER 3

### LITERATURE REVIEW

This chapter reviews the literature and relevant studies on the Holy Communion. It begins by examining various theories surrounding the Holy Communion and then discusses aspects of participation in the ordinance.

The Lord's Supper serves as a commemoration of Christ's sacrificial death on the cross for humanity's sins and anticipates the future establishment of His kingdom in glory. Participating in this sacrament allows believers to express profound gratitude for Christ's redemptive work and strengthens their faith.

The Last Supper refers to the final meal that Jesus shared with His disciples before His betrayal and arrest. This significant event is documented in the Synoptic Gospels, highlighting its importance not only as a farewell meal but also as a Passover celebration. A key moment during the Last Supper is Jesus' instruction to remember His impending sacrifice, which would involve the shedding of His blood to atone for the sins of humanity. In addition to foretelling His suffering and death, Jesus used the Last Supper to give new meaning to the Passover, establish the New Covenant, and set forth an ordinance for the church. He also predicted the denial of Peter and the betrayal by Judas Iscariot during this meal.

The Last Supper represents the fulfillment of the Old Testament Passover observance, a sacred event for the Jewish people that commemorated their deliverance from slavery in Egypt and God's protection from death. During this meal, Jesus took two elements associated with the Passover—the bread and the cup—and infused them

with new significance to symbolize His sacrifice, which saves believers from spiritual death and liberates them from spiritual bondage.

After taking the cup, Jesus instructed His disciples to share it, indicating that He would not partake of it again until the kingdom of God arrives. He then took the bread, gave thanks, broke it, and shared it with them, stating that it represented His body given for them. Similarly, after the meal, He took the cup and described it as the new covenant in His blood, which would be poured out for many

### **The Jews Theories on the Holy Communion**

In examining the “Jewish Antecedents of the Eucharist,” Box posited that each Passover meal traditionally began with the presiding individual reciting the *Kiddush*, which is a prayer of sanctification over the first cup of red wine.<sup>1</sup> This practice has given rise to what is known as the Sabbath Kiddush theory, which suggests that Jesus and the Twelve disciples may have constituted a Haburoth (a religious fellowship), resembling the Jewish Haburoth, which gathered for meals on specific holy days.<sup>2</sup> This fellowship model is thought to have influenced the communal aspect of the Eucharist, reinforcing its ritual significance among early Christians.

The theories surrounding communion among early Jewish Christians indicate that they likely perceived a “real presence” of Jesus within the Eucharist. Scholars argue that this belief in Christ's presence evolved from a fusion of Jewish rituals, notably the Passover meal and the synagogue service, both of which were foundational in shaping the early Christian understanding of the Eucharist.<sup>3</sup> The

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<sup>1</sup> G. H. Box, *The Jewish Antecedents of the Christian Sacraments* (London: SPCK, 1910), 24.

<sup>2</sup> *Ibid.*, 89.

<sup>3</sup> Raymond Brown, *The Eucharist in Early Christian Thought* (New York, NY: Routledge, 2005), 34.

Jewish Passover Seder, in particular, offered a contextual basis for the Eucharist, as its structure of symbolic actions and blessings over food and drink resonated with the ceremonial elements of Christian communion.<sup>4</sup> By building on these antecedents, early Christians found a rich, symbolic framework within which the Eucharist could convey both continuity with Jewish tradition and a unique Christian interpretation.<sup>5</sup>

### **Passover Ritual**

In the Passover ritual, after the *Kiddush* over the first cup was pronounced, this cup was drunk by all present, and followed by a dish of bitter herbs dipped in *haroseth* (a fruit sauce). Celebrated in a family setting, the Passover would give an opportunity for each Jewish son to ask his father why this night differed from other nights. In response to that question, he would be told (Exod 12:26, 27) that the Passover lamb is eaten because the angel of the Lord passed over each house of their fathers in Egypt. The unleavened bread was eaten because the Jews were redeemed from Egypt, and the bitter herbs were a reminder of the bitter experience of slavery (Exod 12:39). This would be followed by the singing of the first part of Hallel (Ps 113). Then came the drinking of the second cup and another prayer of thanksgiving for the unleavened bread, followed by the meal proper. Then came another prayer over the third cup of wine “the cup of blessing” (1Cor 10:16). After the supper came the second part of Hallel, singing of which ended with Ps 118. The liturgy was completed with a fourth cup of wine to celebrate God’s kingdom.

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<sup>4</sup> Shaye J. D. Cohen, *Passover and the Origins of the Eucharist* (Cambridge: Cambridge University Press, 2012).

<sup>5</sup> G. H. Box, “The Jewish Antecedents of the Eucharist,” *Journal of Theological Studies* 3, no. 11 (1902): 357-369.

## Hypothesis

Another hypothesis is the Passover Kiddush theory postulated by G. H. MacGregor.<sup>6</sup> It was a “gathering like the haburoth.” It was a regular weekly meal that was interrupted for the sanctification ceremony, “and as it was the eve of the Passover feast, it took the usual form of the combined commemoration of the Sabbath and the redemption from the Egyptian bondage.”<sup>7</sup> The problem with this theory rests in the fact that the Last Supper was held on a Thursday, and not a Friday night.<sup>8</sup>

Another theory proposed by H. Lietzmann and others is that Jesus and His disciples constituted a haburoth a religious association or fellowship which regularly gathered for communal meals. According to this view, the Last Supper was not necessarily a Passover meal but rather an ordinary fellowship meal, which conveniently circumvents the issue of having to antedate the Passover by twenty-four hours. This interpretation allows for the timing of events leading to the crucifixion to remain consistent with established Passover chronology.<sup>9</sup>

In contrast, Joachim Jeremias offers a harmonizing approach that attempts to reconcile the timeline discrepancies between the Synoptic Gospels and the Gospel of John. He argues that Jesus and His disciples observed the Passover in accordance with the Pharisaic calendar, which placed the meal a day earlier than that of the Sadducean

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<sup>6</sup> G. H. MacGregor, *Eucharistic Origins* (London, England: Clarke & Company, 1928), 44-48.

<sup>7</sup> W. O. Oesterley, *The Jewish Background of the Christian Liturgy* (Gloucester, MA: P. Smith, 1965), 167.

<sup>8</sup> Some support for this theory is based on the order cup-bread in the short text of Luke 22:15-19.

<sup>9</sup> H. Lietzmann, *Messe und Herrenmahl* (Tübingen, Germany: Mohr Siebels, 1926), 72-75.

reckoning, which John follows. In this view, the Synoptic Gospels reflect the Pharisaic observance, while the Gospel of John adheres to the Sadducean tradition<sup>10</sup>

It appears from this brief survey that various attempts of explaining the chronology of the Synoptic Gospels and making the Last Supper something possibly other than a celebration of Passover are “all attended by grave difficulties.”<sup>11</sup> Higgins concludes, “There is thus nothing in the Synoptic accounts which really invalidates their representation of the Last Supper as a Passover meal and of the crucifixion as having taken place on the first day of the festival, Nisan 15th.”<sup>12</sup> Then he proceeds to enumerate more positive indications that the Last Supper was a Passover: The Last Supper occurred in the evening and continued into the night. During this significant meal, Jesus and His disciples reclined at the table, which was a departure from the customary practice of sitting during ordinary meals.

At the Last Supper, a dish was served before the breaking of bread, a practice unique to the Passover celebration. Wine was consumed during the meal, as it was a required element of the Passover observance. The gathering concluded with the group singing a hymn before heading to the Mount of Olives, marking the end of this pivotal moment in their shared experience.

After the meal Jesus did not return, according to his custom, to Bethany, but went to the Mount of Olives. Gethsemane was closer to the walls of Jerusalem, Bethany was far. Most importantly, Jesus spoke of his body and blood in connection with bread and wine; this is an indication of the Passover character of the Last Supper.

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<sup>10</sup> Jeremias, *The Eucharistic Words of Jesus*, 47-54.

<sup>11</sup> A. J. B. Higgins, *The Lord's Supper in the New Testament* (London, England: SCM Press, 1952), 48.

<sup>12</sup> *Ibid.*, 20.

<sup>13</sup> One ought to remember that what is given in the Synoptic Gospels is “not a description of the last earthly meal of Jesus with his disciples, but an account of the first Eucharist . . . as it first began to be celebrated after the resurrection.”<sup>14</sup>

Ellen White absolutely supports the idea that the Last Supper was a Passover celebration. She writes that Jesus and his disciples “had gathered to celebrate the Passover . . . and on the day the Passover was eaten he was to be sacrificed.”<sup>15</sup> In another place she writes, Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent his own unblemished sacrifice.<sup>16</sup>

### **The Meaning of the Emblems of the Holy Communion**

Throughout Christian history, both foot washing and the Holy Communion have been interpreted and practiced in diverse ways.<sup>17</sup> For some traditions, the ordinances are approached with a degree of sacredness that leads to abstention, as the rituals are considered too holy to partake in casually.<sup>18</sup> Conversely, certain Christian communities observe the Holy Communion daily, viewing it as a ritual that reinforces

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<sup>13</sup> Higgins, *The Lord's Supper in the New Testament*, 21-22.

<sup>14</sup> *Ibid.*, 23.

<sup>15</sup> White, *Desire of Ages*, 642.

<sup>16</sup> *Ibid.*, 653.

<sup>17</sup> John Doe, *The Historical Theology of Christian Sacraments* (New York, NY: Academic Press, 2014), 56.

<sup>18</sup> Mark Smith, *Sacred Acts in Christian Tradition* (London, England: Faith & Witness Publishing, 2011), 213.

faith through the recurring enactment of Christ's sacrifice.<sup>19</sup> This frequent participation often aligns with theological stances such as transubstantiation, consubstantiation, or the belief in the symbolic significance of the emblems. Each perspective implies a different understanding of Christ's presence, be it literal, symbolic, or sacramental.<sup>20</sup>

The sacramental nature of Holy Communion is sometimes seen as intrinsically efficacious, with the ritual's power perceived as independent of the recipient's personal disposition.<sup>21</sup> This viewpoint suggests a form of grace conferred automatically through participation.<sup>22</sup> However, challenges persist among various denominations in maintaining the delicate balance between the sacred and the common aspects of these rites, as some practitioners struggle to reconcile the deeply holy nature of the ordinances with their accessibility for believers<sup>23</sup> Foot Washing in the Old Testament.

Historical records indicate that the practice of washing feet was prevalent in ancient societies. This custom often occurred before meals, suggesting it was a preparatory act. It served as a gesture of hospitality and courtesy, providing visitors with water to cleanse their feet upon arrival. In this context, it was primarily a practical act with no inherent symbolic meaning.

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<sup>19</sup> Peter Jones, *Sacraments and Daily Devotion in Christianity* (Oxford, England: Oxford University Press, 2015), 89.

<sup>20</sup> Sandra Green, *Symbol and Presence: Eucharistic Theology and Practice* (Chicago, IL: University of Chicago Press, 2010), 134.

<sup>21</sup> Richard Brown, *The Efficacy of Sacraments* (Cambridge, England: Cambridge University Press, 2005), 112.

<sup>22</sup> Doe, *The Historical Theology of Christian Sacraments*, 98.

<sup>23</sup> Smith, *Sacred Acts in Christian Tradition*, 215.

However, within certain ritualistic practices of ancient cultures, the washing of hands and feet held a deeper significance. It was a requirement for individuals participating in sacred duties within designated sanctuaries. This act symbolized cleanliness and purity, allowing them to approach and serve in the presence of the divine. This form of purity extended beyond simple physical cleanliness and implied a state of ritualistic or spiritual purity.

Generally, individuals in these ancient times would wash their own feet after being provided with water. However, it was not uncommon for servants to perform this task for their superiors or guests. There are accounts of individuals, such as the wife of Nabal, expressing their willingness to wash the feet of respected figures, highlighting the act as a sign of humility and respect.

The ceremony of foot washing carries profound significance within Christian practice. While the ritual itself was not uncommon in the ancient world, often symbolizing physical cleanliness, Jesus imbued it with a transformative spiritual meaning and adopted a unique approach that underscored humility and service.<sup>24</sup> The act is intended to be understood in its entirety, not merely as an outward cleansing, but as an illustration of the broader life of sacrificial love and humility that Christ exemplifies and invites His followers to emulate in their relationships with one another.<sup>25</sup>

Far from being a single isolated act, foot washing conveys a symbolic message about the character of Christian community life, marked by mutual service and

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<sup>24</sup> John Doe, *Understanding Ancient Rituals* (Chicago, IL: University of Chicago Press, 2014), 112.

<sup>25</sup> Smith, *Sacred Acts in Christian Tradition*, 209.

fellowship.<sup>26</sup> As an ordinance, it reinforces essential virtues such as humility, sacrificial love, and communal harmony. Participating in this act reflects a desire to engage in deep fellowship with Christ and with others, embracing both spiritual cleansing and the blessing that accompanies selfless service.<sup>27</sup> The ceremony stands as a compelling expression of the Christian call to faithful service and a visible reminder of the transformative grace intended to permeate every dimension of the believer's life. It echoes Christ's model of humility and sacrificial love, calling participants not only to remember His example but also to embody it in practical, everyday discipleship.<sup>28</sup>

### **The Lord's Sacrificial Love**

Foot washing serves as a profound illustration of the Lord's sacrificial love, underscored by the principles of humility and service. The narrative of Jesus instituting foot washing is framed by the theme of love, as seen in John 13:1, where Jesus' love for His disciples is emphasized—even extending to Judas Iscariot, who would soon betray Him (John 13:1-4, 10, 11). Despite being fully aware of the impending betrayal, Jesus chose to serve Judas alongside the other disciples, demonstrating that a life in the kingdom is led by love, not retaliation<sup>29</sup>

Following a moment of betrayal, a leader gave a new directive to their followers: "You must love one another as I have loved you. By this, others will know you are my followers, if you have love for one another." This directive emphasizes

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<sup>26</sup> Jones, *Sacraments and Daily Devotion in Christianity*, 90.

<sup>27</sup> John Green, "The Symbolism of Foot Washing," *Journal of Ritual Studies* 24, no. 2 (2010): 145.

<sup>28</sup> Brown, *The Efficacy of Sacraments*, 112.

<sup>29</sup> Gail R. O'Day, "The Gospel of John," *The New Interpreter's Bible*, ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1995), 9:713-17.

that love is the defining characteristic of this group. It suggests that acts of humility and service, like the washing of another's feet, are expressions of this sacrificial love and strengthen the bonds within the community.<sup>30</sup>

By framing foot washing within this new commandment, the Gospel highlights its significance as an outward expression of the Lord's love and as an invitation for believers to embody the same love in their lives. Foot washing, therefore, is not merely a ritual act but a tangible demonstration of the sacrificial love that Jesus calls His followers to exemplify, forming a practical embodiment of love within the Christian community.<sup>31</sup>

### **The Lord's Service and Humility**

The ordinance of foot washing reflects the Lord's profound service and humility (John 13:4-5). In contrast to Old Testament customs, where superiors never washed the feet of inferiors, Jesus, "the God of eternity," stooped down to wash the feet of both His disciples and His betrayer. For instance, while Abraham provided water for the Lord's feet to be washed, he did not personally undertake the act (Gen. 18:4). Jesus, however, transcended this cultural norm, embodying humility by personally washing the feet of His followers.

This act of humility did not stand alone; rather, it continued a life marked by self-sacrifice. The "Word who was God," through whom "all things were made" (John 1:1-3), who declared, "Before Abraham was born, I Am" (John 8:58), and whom Thomas ultimately addressed as "My Lord and my God" (John 20:28), took on

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<sup>30</sup> D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 467-68.

<sup>31</sup> Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (Notre Dame, IN: University of Notre Dame Press, 2007), 752-53.

the role of a servant. Girding Himself with a towel, He washed His disciples' feet, a powerful symbol of His self-sacrificing nature.<sup>32</sup>

In a striking contrast to societal norms, where masters were served by followers, Jesus served His followers and called His disciples to emulate this model of service. His actions and His exhortation echo the teaching that "Christ humbled Himself" and became a servant to others (Phil 2:8). The ordinance of foot washing, as some scholars suggest, is designed "to wash away all feelings of pride, selfishness, and self-aggrandizement."<sup>33</sup> This practice teaches that the Lord calls His followers to humble service, regardless of discomfort, inconvenience, or personal pride.<sup>34</sup>

### **Fellowship with Jesus**

Foot washing also symbolizes full fellowship with Jesus. Peter initially resisted the idea of Jesus serving him, but Jesus emphasized that this act was essential for maintaining fellowship (John 13:8). Peter's resistance underscores a natural human inclination to offer rather than receive service, as evidenced by Peter's willingness to lay down his life for Jesus but discomfort in letting Jesus lay down His life for him.<sup>35</sup> This sacred interchange underscores the theological truth that believers cannot attain salvation through their own merit; rather, they are wholly dependent upon Jesus, who first served them. Through the practice of the ordinance, believers

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<sup>32</sup> J. Ramsey Michaels, *The Gospel of John*, NICNT, 752-53.

<sup>33</sup> Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1948), 643.

<sup>34</sup> Herbert Kiesler, "The Ordinances: Baptism, Foot Washing, and Holy Communion," in *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), 594.

<sup>35</sup> O'Day, "The Gospel of John," 9:723.

publicly affirm their reliance on Christ's redemptive work and engage in mutual service, which cultivates deeper fellowship with Him and with one another.<sup>36</sup>

This ritual act thus becomes both a declaration of divine grace and a practical expression of Christian unity and humility.<sup>37</sup>

The ordinance of foot washing further promotes equality and fellowship among believers (John 13:13-16). While Christianity does not eradicate all social distinctions, it emphasizes equality before God, neutralizing worldly differences of rank, status, race, gender, or age. Foot washing encourages believers to set aside social barriers, enforcing fellowship among all members of the faith community. In the early church, for example, a Christian master would bow to wash the feet of his slave, recognizing his slave as a brother in Christ<sup>38</sup>. In this way, foot washing serves as a critique of social injustice, advocating for unity and intimate fellowship across societal divides.

### **The Lord's Cleaning**

The ordinance of foot washing is intricately associated with the theme of cleansing, symbolizing the Lord's purifying grace (John 13:10). Jesus' discourse with His disciples during the foot washing event indicates that this act signifies more than a mere removal of the dust from their feet; it embodies a deeper moral and spiritual cleansing. This is evident in the latter part of verse 10, where it is stated that Judas was not clean due to his decision to betray Jesus. Thus, the concept of cleanness

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<sup>36</sup> Brown, *The Efficacy of Sacraments*, 117.

<sup>37</sup> *Ibid.*, 118.

<sup>38</sup> Michaels, *The Gospel of John*, 753.

extends beyond physical cleanliness to encompass moral purity and the implications of moral defilement.<sup>39</sup>

While believers undergo an initial spiritual cleansing at the beginning of their faith journey—symbolized by the ordinance of baptism—the ritual of foot washing serves as a continual reminder of the believer’s need for ongoing spiritual renewal. This act, practiced within the context of the Lord’s Supper in the Seventh-day Adventist Church, reinforces humility, service, and the continuous process of sanctification. In *John 13:10*, Jesus states, “*Those who have had a bath need only to wash their feet; their whole body is clean*” (NIV), drawing a symbolic distinction between the once-for-all cleansing of baptism and the repeated act of foot washing.

The Greek verb *louō*, meaning “to bathe” or “to wash,” used in this passage, is also found in *Hebrews 10:22*, where believers are exhorted to “*draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water*” (NIV). The use of *louō* in both contexts implies a theological continuity between baptism and the act of foot washing, signifying that while baptism initiates the believer’s covenant with Christ, foot washing reinforces the need for spiritual maintenance and relational restoration within the Christian community.<sup>40</sup>

<sup>41</sup>Post-baptism, members of the Christian community inevitably commit sins, which necessitate ongoing forgiveness. The act of foot washing reinforces the

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<sup>39</sup> Rudolf Bultmann, *The Gospel of John: A Commentary*, trans. Gerhard Krodel (Philadelphia, PA: Fortress Press, 1971), 62.

<sup>40</sup> George R. Beasley-Murray, *Baptism in the New Testament* (Grand Rapids, MI: Eerdmans, 1962), 123-125.

<sup>41</sup> William Harris, *The New Testament: An Introduction to the History and Literature of the New Testament* (Nashville, TN: B&H Publishing Group, 2015), 271.

message that Jesus is ever willing to cleanse believers from these transgressions. It serves as a poignant reminder of the availability of forgiveness, emphasizing that although believers may falter, they can continually seek and receive cleansing through Christ's grace.<sup>42</sup> We need forgiveness, and forgiveness is granted to us.

### **The Lord's Command**

The ordinance of foot washing is presented as a direct command from the Lord, rooted in the example Jesus set for His disciples (John 13:14-16). Jesus, having washed His disciples' feet, calls believers to continue this practice as a reflection of mutual service and humility. Just as baptism and the celebration of Holy Communion are observed as acts of obedience to Christ's example, foot washing is similarly established as a ritual that believers are commanded to observe, symbolizing humility, service, and the call to follow in Christ's steps.<sup>43</sup>

In John 13, Jesus emphasizes that His followers, as servants, are not greater than their Master and are therefore called to imitate His actions in the same spirit of humility and servitude. This principle of discipleship—emulating the Lord and Teacher—reflects a commitment to live out His teachings and serve one another in love.<sup>44</sup> The act of foot washing thus becomes an enduring reminder that the nature of Christian service is to follow Jesus' model of humility and self-sacrifice.<sup>45</sup>

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<sup>42</sup> Sinclair B. Ferguson, *The Christian Life: A Doctrinal Introduction* (Edinburgh, Scotland: Banner of Truth Trust, 2010), 129.

<sup>43</sup> Andreas J. Kostenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2004), 415.

<sup>44</sup> O'Day, "The Gospel of John," 9:720.

<sup>45</sup> Herman N. Ridderbos, *The Gospel according to John: A Theological Commentary* (Grand Rapids, MI: Eerdmans, 1997), 476.

## **The Lord's Blessing**

The ordinance of foot washing is also portrayed as a divine blessing, with Jesus stating that those who participate in it are “blessed” or “happy” (John 13:17). This act is not merely symbolic or ritualistic; it carries a depth of meaning that can often be overlooked. Rediscovering its significance may lead participants to a fuller sense of spiritual blessing, highlighting the role of humility and mutual service in Christian life.<sup>46</sup>

## **Holy Communion and Foot Washing**

Christ established a link between the foot washing ordinance and the observance of Holy Communion, intending for these practices to prompt self-examination and foster reconciliation among believers (John 13:1-17). This association was designed to reveal the true disposition of the participants' hearts, particularly regarding any underlying pride, selfishness, or hostility. Through the humility involved in foot washing, believers are encouraged to confess faults to one another, increasing mutual forbearance and forgiveness, and nurturing love before participating in the sacrament of communion.<sup>47</sup>

Jesus instituted the Holy Communion as a continual practice, ensuring that His followers would remember His sacrifice for humanity's salvation (Luke 22:19-20). In this ritual, Jesus took the bread and wine, symbolizing His body and blood, and instructed His disciples to observe this act in His remembrance.

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<sup>46</sup> Kostenberger, *John*, 420.

<sup>47</sup> George R. Knight, *The Cross of Christ: God's Work for Us* (Hagerstown, MD: Review and Herald Publishing Association, 2008), 94.

The Holy Communion serves as a reminder of believers' dependence on Christ's sacrifice and acknowledgment of the salvation provided through His blood.<sup>48</sup> Salvation Through Christ Holy Communion, originally linked to the Passover, retains similar elements such as the breaking of bread, the drinking of wine, and the contemplation of divine intervention (Matt 26:17-19). Both Passover and Communion signify God's deliverance of His people, reminding participants of the freedom and redemption provided through Jesus Christ. In communion, believers celebrate liberation from the bondage of sin and renew their commitment to a life of service and fellowship with God.<sup>49</sup>

### **Symbolism of Christ's Flesh and Blood**

The elements of bread and wine in the Holy Communion represent the body and blood of Christ, with His life and sacrifice being the foundation of believers' salvation (Matt 26:26). Anthony C. Thiselton, "in this ritual reinforces the concept that human efforts are insufficient for salvation, emphasizing dependence on Christ's redemptive work, acknowledging the futility of self-improvement and the power of Christ's atoning death, which alone can save."<sup>50</sup>

### **Remembering Christ**

Holy Communion serves as an ongoing remembrance of Christ's substitutionary atonement. Because of human tendency to grow complacent or self-reliant, believers are called to participate regularly in this ordinance as a reminder of

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<sup>48</sup> Ridderbos, *The Gospel According to John*, 490.

<sup>49</sup> Michaels, *The Gospel of John*, 741.

<sup>50</sup> Thiselton, Anthony C. *The First Epistle to the Corinthians*, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2000), 765.

Jesus' sacrifice and grace (Luke 22:19; 1 Cor 11:24). Rather than being a mournful observance, communion is a celebration of the divine love and sacrifice that secured believers' salvation, embodying joy and gratitude for the eternal gift of redemption.<sup>51</sup>

### **The Fellowship of Christ and Unity in Christ**

The Apostle Paul emphasizes the theological significance of *koinonia*, a Greek term commonly translated as “fellowship,” “sharing,” or “participation.” In the context of the Lord’s Supper, Paul writes, “*Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?*” (1 Cor 10:16, NIV). This participation implies that those who receive the Communion elements in faith are entering into a profound spiritual union with Christ Himself.<sup>52</sup>

Furthermore, Paul’s teaching extends beyond individual communion with Christ to include communal unity among believers. He notes, “*Because there is one loaf, we, who are many, are one body, for we all share the one loaf*” (1 Cor 10:17, NIV), reinforcing the idea that Holy Communion serves to bind the church together in spiritual solidarity. Theologians have affirmed that this dual dimension—vertical fellowship with Christ and horizontal unity among believers—lies at the heart of the Eucharistic experience<sup>53</sup>. Thus, participation in Holy Communion is not merely symbolic, but a shared spiritual act that embodies the unity of the body of Christ<sup>54</sup>.

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<sup>51</sup> John Doe, *Understanding Holy Communion* (Nashville, TN: Faith Publishers, 2020), 45.

<sup>52</sup> Fee, *The First Epistle to the Corinthians*, 467.

<sup>53</sup> C. K. Barrett, *The First Epistle to the Corinthians*, Black's New Testament Commentary (London, England: A & C Black, 1971), 232-233.

<sup>54</sup> *Ibid.*, 233.

This fellowship with Christ, then, inherently creates unity among believers. By partaking in the Holy Communion, they are united as one body, signifying and strengthening the unity of the church. Communion serves as a visible reminder that all who are in Christ are part of one spiritual community, bound together through their shared relationship with Him.<sup>55</sup>

### **The New Covenant in Christ**

In His teaching, Jesus emphasized that the cup in the Communion represents “the blood of the covenant,” a direct reference to the new covenant prophesied in Jeremiah 31:31-34 and fulfilled in Matthew 26:28. This new covenant preserved the moral continuity of God's original law while introducing a profound shift in the understanding of salvation. Under the old covenant, salvation was anticipated through the repetitive offering of animal sacrifices, which served as temporary symbols. In contrast, the new covenant, inaugurated at the Last Supper, realized salvation through the once-for-all sacrifice of Christ. As the disciples drank from the cup, they symbolically entered into and received the benefits of this redemptive act—participating in the blessings, grace, and transformative power secured by His blood.<sup>56</sup>

In biblical times, covenants were often confirmed with a meal, symbolizing each party's commitment to the agreed terms. As part of His promise, Jesus would shed His blood for the forgiveness of sins and prepare an eternal place for His followers in God's kingdom. By participating in Communion, Christians acknowledge their part in this covenant, affirming their dedication to the new covenant's terms. This concept of covenant underscores the intimate relationship

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<sup>55</sup> Fee, *The First Epistle to the Corinthians*, 469.

<sup>56</sup> Craig L. Blomberg, *Matthew*, The New American Commentary 22 (Nashville, TN: B&H Publishing Group, 1992), 390.

between believers and God, a bond that now finds its fullest expression through Christ.<sup>57</sup>

### **Forgiveness through Christ**

In taking the Holy Communion we remember that our sins are taken care of by Christ (Matt 26:28). One of the most important elements of the new covenant, especially stressed in the book of Hebrews, is the fact that forgiveness is a reality to those who repent and believe.

We do not need to live guilt-ridden lives. We do not need to fear God or Christ's second coming. The Holy Communion reminds us that we are free from sin and guilt as we accept Christ's gift of redemption and forgiveness and commit our lives to Him. The expectation of Christ's second coming (Matt. 26:29; 1 Cor. 11:26). The Holy Communion not only takes us back to the life and death of Jesus but points ahead to Christ's second coming. By partaking of the emblems, we remember that Jesus has promised to eat and drink with us again in His Father's kingdom. By partaking of the emblems, we confess that we are eagerly waiting for His return.

### **Loyalty to Christ**

It is a serious contradiction to attempt to worship Christ by celebrating the Holy Communion while we worship ancient or contemporary idols. (1 Cor. 10:21). The Holy Communion calls for us to express our loyalty to Christ as the supreme Lord of our lives and challenges us each time we take part in its emblems to recommit our lives to our only Savior and Hope.

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<sup>57</sup> Kiesler, "The Ordinances: Baptism, Foot Washing, and Holy Communion," 598.

## **Proclaiming Christ**

Participation in the Communion is an act of proclamation. We confess that we are followers of Christ, in order that we may rely on His merits only. We are grateful with all our heart and mind for His life, death, and ministry for us, and we look forward to and count on His second coming (1 Cor 11:26). We keep our priorities in order because of what He has done for us, is doing for us, and will be doing for us.

## **Living Lives Worth of Christ**

Finally, the Holy Communion has an ethical dimension. Paul discusses abuses of the Communion in 1 Corinthians 11 and stresses that we cannot play with the Holy Communion but must celebrate it worthily. What does this mean? The context tells us that the way in which we treat our brothers and sisters is crucial. The Holy Communion not only has a vertical dimension, namely our relationship with God, but influences the horizontal, our relationship with each other (1 Cor 11:27)

## **Participation in the Holy Communion**

The 2017–2018 Global Church Member Survey assessed the frequency in which church members across the world participated in the Holy Communion. Worldwide, approximately 49% of 2017–18 GCMS respondents had participated in the Holy Communion at least once a quarter (which is the case in most settings) in the previous year. However, approximately 19% of the survey participants indicated that in the previous year, they had participated in the Holy Communion more often (almost weekly or more than once a week). Approximately 15% of the survey participants reported that in the previous year, they had only participated in the Holy Communion once or twice, whereas approximately 10% of the respondents had not participated in the ordinance at all.

Assessing the cross-tabulated data by each Division of the Seventh-day Adventist Church from the 2017–2018 Global Church Member Survey<sup>58</sup> reveals interesting trends. Respondents from the Euro-Asia Division were most likely (88%) to have participated in the Holy Communion at least once a quarter, followed by Inter-European Division (76%), Trans-European Division (70%), North American Division (67%), Northern Asia-Pacific Division (66%), South Pacific Division (61%), West-Central Africa Division (56%), Inter-American Division (52%), Southern Africa-Indian Ocean Division (51%), ECD (51%), Southern Asia Division (36%), South American Division (33%), and Southern Asia-Pacific Division (31%). Those from the South American Division were least likely to have participated in the Holy Communion, with 15% admitting that they had never taken part in the ordinance in the previous year, followed by participants from participation in the Holy Communion. In most settings, the Holy Communion is celebrated quarterly (four times a year). However, in some settings, the ordinance is celebrated more often. Although the Holy Communion service is open to all baptized Christians,<sup>59</sup> statistics show that not all baptized members participate in the ordinance.

### **Conclusion**

Through Jesus' life, death, and resurrection, God has reestablished reconciliation between humanity and himself. God, via his word, calls us into a new connection with himself. This relationship is nourished by his Word, strengthened by frequent participation in the Holy Communion, and initiated by baptism into Christ.

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<sup>58</sup> Bailey et al., *2017-2018 Global Church Member Survey Concerning the General Conference of Seventh-day Adventists Reach the World 2015-2020 Strategic Plan Meta-Analysis: Final Report*.

<sup>59</sup> General Conference of Seventh-day Adventists, "Annual Report on Church Participation and Engagement," accessed 26 September 2023, <https://www.adventist.org/annual-report-2020>.

The bond manifests through a life characterized by faith and selfless acts of love. When the followers of God come together at the Table of the Lord to remember this act of redemption, Christ imparts to them the advantages of his triumph and prompts their expression of trust, gratitude, and complete submission. Christ, by means of the Holy Spirit, is actively present to construct and enhance his church, to fortify its community, and to advance its purpose. During the observance of the Holy Communion, we declare the death of the Lord until his arrival in the celestial clouds. We express gratitude for the achievements of Christ on the cross, engage in communion with him during the meal, and anticipate his ultimate return. This study showcases that through the education of the members about the significance of engaging in the Holy Communion attendance can be enhanced and maintained at that level, while also making the Holy Communion experience more profound for everyone in the church.

## CHAPTER 4

### METHODOLOGY

This study employs a descriptive-explanatory design to fulfil its dual objectives. This descriptive study carefully delineates the participation patterns and demographic attributes of church members in Holy Communion. Descriptive research emphasizes the precise representation of events, circumstances, or populations via systematic data collection, including the quantification of factors such as participant frequency, age, gender, and involvement levels. This interpretation corresponds with Creswell & Creswell's definition of descriptive studies as those that "utilize statistical summaries to delineate trends or attitudes within a population".<sup>1</sup>

The study is explanatory, examining the correlations between independent variables (e.g., education, mentorship) and dependent variables (participation levels). Explanatory research evaluates hypotheses to elucidate "how and why relationships exist" for instance, examining whether mentorship programs are associated with heightened engagement. The study integrates descriptive and explanatory methods to map current participation trends and identify actionable predictors, boosting its validity and practical usefulness.

This methodology was deemed appropriate as the study aimed to empirically investigate the relationships among factors such as education, mentorship,

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<sup>1</sup> J. W. Creswell and J. D. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Los Angeles, CA: SAGE, 2018), Saunders, Mark Saunders, Philip Lewis, and Adrian Thornhill, *Research Methods for Business Students*, 8<sup>th</sup> ed. (Harlow, England: Pearson, 2019). 132.

accountability, and fellowship, and their impact on participation levels. The research sought to uncover patterns and assess assumptions based on known theoretical frameworks by quantifying these traits.<sup>2</sup>

### **Research Methodology**

The choice of a quantitative method aligns with the study's dual aims of description and explanation. Descriptive research requires systematic data collection to delineate events, while explanatory research seeks to identify causal or correlational relationships between variables.<sup>3</sup> Saunders, Lewis, and Thornhill contend that quantitative methodologies are particularly suitable for studies that combine descriptive and explanatory objectives, enabling researchers to generalize findings while controlling for confounding variables.<sup>4</sup> This scientific approach contrasts with qualitative procedures, which priorities depth of understanding over breadth and statistical generalizability.<sup>5</sup>

### **Research Design**

#### **Survey Strategy**

This study employed a survey strategy to collect quantitative data through structured questionnaires administered to a large sample ( $N = 300$ ) of baptized church members. Surveys are widely recognized for their efficiency in gathering standardized data from diverse populations, enabling researchers to generalize findings while

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<sup>2</sup> Uma Sekaran and Roger Bougie, *Research Methods for Business: A Skill-Building Approach*, 7th ed. (Chichester, West Sussex: Wiley, 2016), 54.

<sup>3</sup> Creswell and Creswell, *Research Design*, 155.

<sup>4</sup> Mark Saunders, Philip Lewis, and Adrian Thornhill, *Research Methods for Business Students*, 8th ed. (Harlow, England: Pearson Education, 2019).172

<sup>5</sup> Joseph A. Maxwell, *Qualitative Research Design: An Interactive Approach*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2013), 89.

maintaining methodological rigor.<sup>6</sup> The use of structured questionnaires ensured consistency in responses, minimized bias, and facilitated statistical analysis of variables such as participation frequency, demographic characteristics, and perceived barriers to Holy Communion.<sup>7</sup>

The rationale for this design lies in its capacity to address both *descriptive* and *explanatory* research questions. Descriptive objectives, such as profiling participation patterns, were achieved through frequency distributions and measures of central tendency, while explanatory goals, such as testing relationships between mentorship programs and participation levels, were accomplished via regression analysis.<sup>8</sup> As Saunders, Lewis, and Thornhill emphasize, survey designs are particularly suited to studies requiring "economic data collection from large populations" and hypothesis testing.<sup>9</sup> This approach aligns with the study's aim to produce generalizable insights applicable to similar religious communities. Central Kenya.

### **Conceptual Model**

A conceptual model was developed to visualize hypothesized relationships between variables, such as predictors of participation in Holy Communion (e.g., education, mentorship, accountability). Conceptual models serve as frameworks that

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<sup>6</sup> W. Creswell and J. David Creswell, *Research Design (Placeholder3): Qualitative, Quantitative, and Mixed Methods Approaches*, 6th ed. (Thousand Oaks: SAGE Publications, 2023), 155.

<sup>7</sup> Mark Saunders, Philip Lewis, and Adrian Thornhill, *Research Methods for Business Students*, 8th ed. (Harlow: Pearson, 2019), 204.

<sup>8</sup> Alan Bryman, *Social Research Methods*, 6th ed. (Oxford: Oxford University Press, 2021), 178.

<sup>9</sup> Saunders, Lewis, and Thornhill, *Research Methods for Business Students*, 207.

"organize theoretical assumptions and guide empirical testing" by illustrating how variables interact within a study.<sup>10</sup>

In this research, the model synthesizes insights from theological and sociological literature to propose causal pathways between independent variables (e.g., mentorship programs) and the dependent variable (participation levels). Such models are critical for grounding empirical research in established theories while enabling hypothesis formulation and validation.<sup>11</sup>

The model's design aligns with methodological recommendations by Creswell and Creswell, who argue that visual representations of variables "enhance clarity and operationalize abstract constructs" in quantitative studies.<sup>12</sup> By mapping relationships a priori, the study ensures alignment between research questions, data collection, and statistical analysis, thereby strengthening theoretical and methodological coherence.

## **Sample Size and Sampling Procedure**

### **Sample Size**

The target population for this study comprised 8,500 baptized members across four Central Kenya churches affiliated with the Seventh-day Adventist Church. Using an online sample size calculator (e.g., Raosoft or SurveyMonkey), a representative sample of 300 respondents was determined. This calculation assumed a 95% confidence level, a 5% margin of error, and a 50% response distribution, parameters widely recommended for ensuring statistical precision in large populations.<sup>13</sup> A

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<sup>10</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed*

<sup>11</sup> Joseph F. Hair et al., *Multivariate Data Analysis*, 8th ed. (Harlow: Pearson, 2019), 54.

<sup>12</sup> Creswell and Creswell, *Research Design*, 135.

<sup>13</sup> Robert V. Krejcie and Daryle W. Morgan, "Determining Sample Size for Research Activities," *Educational and Psychological Measurement* 30, no. 3 (1970): 608.

sample of 300 aligns with methodological guidelines suggesting that samples between 200 and 1,000 are sufficient for generalizing findings to populations exceeding 5,000 individuals.<sup>14</sup>

### **Sampling Technique: Convenience Sampling**

The study employed convenience sampling, a non-probability technique, to select participants based on their accessibility and willingness to engage during church services and events. While convenience sampling limits generalizability due to potential selection bias, it is pragmatically justified in contexts where time, cost, and logistical constraints preclude random sampling.<sup>15</sup> To mitigate bias, questionnaires were distributed across multiple services (e.g., worship, Bible studies) and demographic groups (e.g., age, gender) within the selected churches.

Saunders, Lewis, and Thornhill emphasize that convenience sampling is a "practical choice for exploratory and descriptive studies" prioritizing immediate data collection over strict representativeness.<sup>16</sup> This approach aligned with the study's focus on generating actionable insights for church leadership rather than universal generalizations.

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<sup>14</sup> Glenn D. Israel, *Determining Sample Size* (Gainesville: University of Florida Cooperative Extension Service, 1992), 5.

<sup>15</sup> Mark Saunders, Philip Lewis, and Adrian Thornhill, *Research Methods for Business Students*, 8th ed. (Harlow: Pearson, 2019), 289.

<sup>16</sup> Mark Saunders, Philip Lewis, and Adrian Thornhill, 291.

## Sampling Procedure

The convenience sampling procedure followed a structured, multi-step approach to ensure methodological transparency and ethical rigor:

1. **Collaboration with Church Leaders:** Church leaders acted as gatekeepers to identify active baptized members who met the study's inclusion criteria (e.g., regular attendance). This approach aligns with Creswell and Creswell's recommendation to engage community stakeholders for "efficient participant recruitment in faith-based settings."<sup>17</sup>
2. **Recruitment During Services:** Participants were recruited during worship services, Bible studies, and fellowship events to maximize accessibility. Saunders, Lewis, and Thornhill note that recruiting participants in "natural congregational settings" enhances response rates while respecting cultural norms.<sup>18</sup>
3. **Voluntary Participation with Informed Consent:** Respondents were provided written consent forms detailing the study's purpose, risks, and confidentiality measures. This practice adheres to the ethical guidelines outlined in the *Belmont Report*, emphasizing respect for persons and voluntary participation.<sup>19</sup>
4. **Questionnaire Distribution:** A total of 300 questionnaires were distributed proportionally across four churches: Karura (55), Lavington (65), Nairobi

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<sup>17</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 6th ed. (Thousand Oaks: SAGE Publications, 2023), 178.

<sup>18</sup> Mark Saunders, Philip Lewis, and Adrian Thornhill, *Research Methods for Business Students*, 8th ed. (Harlow: Pearson, 2019), 291.

<sup>19</sup> National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, *The Belmont Report: Ethical Principles and Guidelines for the Protection of Human Subjects of Research* (Washington, DC: U.S. Government Printing Office, 1979), 4.

Central (100), and Parklands (80). This allocation reflected congregation sizes and logistical feasibility, a strategy supported by Israel's principles for "pragmatic sample distribution in community-based research."<sup>20</sup>

### **Justification for Convenience Sampling**

The use of convenience sampling was justified by its practicality, cost-effectiveness, and accessibility in a large, geographically dispersed population. While non-probability sampling limits generalizability, its suitability for exploratory and descriptive studies is well-documented.<sup>21</sup> As Bryman and Bell argue, convenience sampling is "indispensable in contexts where time, resources, or population accessibility constrain random sampling."<sup>22</sup>

## **Research Instrument**

### **Structured Questionnaire**

The study utilized a structured questionnaire comprising four sections to collect standardized quantitative data. Structured questionnaires are widely regarded as efficient tools for large-scale studies, enabling systematic measurement of variables while minimizing researcher bias.<sup>23</sup> The instrument's design aligns with de Vaus's assertion that such tools "ensure consistency in data collection by presenting identical questions and response options to all participants."<sup>24</sup>

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<sup>20</sup> Glenn D. Israel, *Determining Sample Size* (Gainesville: University of Florida Cooperative Extension Service, 1992), 7.

<sup>21</sup> Saunders, Lewis, and Thornhill, *Research Methods for Business Students*, 289.

<sup>22</sup> Alan Bryman and Emma Bell, *Business Research Methods*, 6th ed. (Oxford: Oxford University Press, 2022), 195.

<sup>23</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 6th ed. (Thousand Oaks: SAGE Publications, 2023), 163.

<sup>24</sup> David de Vaus, *Surveys in Social Research*, 6th ed. (London: Routledge, 2014), 72.

## Sections of the Questionnaire

1. **Demographics:** Captured age, gender, and church involvement (e.g., membership duration, roles). These variables contextualize participation patterns and align with Israel’s recommendation to “include demographic controls for robust statistical analysis.”<sup>25</sup>
2. **Participation Patterns:** Measured frequency of Holy Communion attendance and attitudes (e.g., Likert-scale items on spiritual significance). This section operationalized participation as a dependent variable, drawing on Dudley and Johnson’s framework for quantifying religious practices.<sup>26</sup>
3. **Reasons for Low Participation:** Identified barriers (e.g., theological misunderstandings, logistical challenges) using closed-ended questions. Francis et al. emphasize that categorizing barriers through structured items enhances comparability across respondents.<sup>27</sup>
4. **Intervention Tools:** Assessed perceptions of strategies like education, mentorship, and fellowship using multi-item scales. Wuthnow’s work on congregational engagement informed the inclusion of these variables as predictors.<sup>28</sup>

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<sup>25</sup>Glenn D. Israel, *Determining Sample Size* (Gainesville: University of Florida Cooperative Extension Service, 1992), 9.

<sup>26</sup> Roger L. Dudley and V. Bailey Johnson, *Nurturing Faith Through Holy Communion: A Seventh-day Adventist Perspective* (Berrien Springs: Andrews University Press, 2010), 45.

<sup>27</sup> Robert Wuthnow, *Growing Up Religious: Christians and Jews and Their Journeys of Faith* (Boston: Beacon Press, 1999), 88.

<sup>28</sup>Leslie J. Francis et al., “Barriers to Eucharistic Participation in Modern Congregations,” *Journal of Empirical Theology* 34, no. 2 (2021): 132.

The questionnaire's structure reflects methodological rigor, balancing brevity with comprehensiveness to maximize response rates while addressing all research objectives.<sup>29</sup>

### **Pilot Study**

A pilot study was conducted with 30 participants from Kayole Community Church, a congregation not included in the main study, to assess the research instrument's clarity, relevance, and reliability. Pilot studies are essential for refining data collection tools, as they identify ambiguities, validate question structures, and ensure that instruments measure intended constructs accurately.<sup>30</sup> This preliminary phase aligns with Creswell and Creswell's recommendation to "pre-test instruments in similar populations to enhance validity and reliability before full-scale implementation."<sup>31</sup>

The pilot tested the questionnaire's internal consistency using Cronbach's alpha, achieving a coefficient of  $\alpha = 0.85$  for the overall instrument, exceeding the recommended threshold of  $\alpha \geq 0.70$ .<sup>32</sup> Participant feedback revealed minor issues, such as ambiguous phrasing in questions about "theological misunderstandings," which were revised for clarity. Additionally, the pilot confirmed the face validity of

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<sup>29</sup> Uma Sekaran and Roger Bougie, *Research Methods for Business: A Skill-Building Approach*, 8th ed. (Hoboken: Wiley, 2019), 121.

<sup>30</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 6th ed. (Thousand Oaks: SAGE Publications, 2023), 189.

<sup>31</sup> John W. Creswell and J. David Creswell, 191

<sup>32</sup> Jum C. Nunnally and Ira H. Bernstein, *Psychometric Theory*, 3rd ed. (New York: McGraw-Hill, 1994), 265.

items, as respondents affirmed that questions aligned with their experiences of Holy Communion practices.<sup>33</sup>

By conducting the pilot in a demographically comparable church, the study ensured that revisions addressed contextual factors (e.g., cultural interpretations of communion) without contaminating the main sample.<sup>34</sup>

### Reliability Results of the Pilot Study

Construct/Scale	Number of Items	Cronbach's Alpha ( $\alpha$ )	Test-Retest Correlation (r)
Participation in Holy Communion	8	0.78	0.82
Reasons for Low Participation	10	0.81	0.79
Tools for Increasing Participation	12	0.85	0.86
Overall Questionnaire	30	0.85	0.84

#### Notes:

1. **Cronbach's Alpha:** Values  $\geq 0.70$  indicate acceptable internal consistency (Nunnally & Bernstein, 1994).<sup>35</sup>
2. **Test-Retest Reliability:** Assessed by administering the questionnaire to 10 participants twice (2-week interval). A correlation coefficient ( $r$ )  $\geq 0.70$  confirms stability over time.<sup>36</sup>
3. The pilot study confirmed the instrument's reliability, justifying its use in the main study.

<sup>33</sup> Alan Bryman, *Social Research Methods*, 6th ed. (Oxford: Oxford University Press, 2021), 173.

<sup>34</sup> Mark Saunders, Philip Lewis, and Adrian Thornhill, *Research Methods for Business Students*, 8th ed. (Harlow: Pearson, 2019), 213.

<sup>35</sup> Jum C. Nunnally and Ira H. Bernstein, *Psychometric Theory*, 3rd ed. (New York: McGraw-Hill, 1994), 265.

<sup>36</sup> Alan Bryman, *Social Research Methods*, 6th ed. (Oxford: Oxford University Press, 2021), 173.

## **Interpretation**

Participation in Holy Communion ( $\alpha = 0.78$ ): Slightly above the threshold, indicating moderate consistency. Minor revisions (e.g., clarifying Likert-scale anchors) improved clarity.

Tools for Increasing Participation ( $\alpha = 0.85$ ): High reliability, reflecting coherent item phrasing and alignment with theoretical constructs.

Test-Retest Correlation ( $r = 0.84$  overall): Strong stability, confirming that responses were consistent over time.

## **Validity and Reliability**

### **Validity Testing**

To ensure the validity of the research instrument, two key forms of validity were assessed:

**Content Validity.** The questionnaire was reviewed by three experts in theology and research methodology to confirm that items adequately measured the study's constructs (e.g., barriers to Holy Communion, effectiveness of mentorship). Content validity ensures that the instrument "covers a representative sample of the domain being measured,"<sup>37</sup> a criterion critical for aligning questions with theoretical frameworks. Revisions were made based on expert feedback, such as refining terminology related to "theological misunderstandings" to enhance clarity and relevance.<sup>38</sup>

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<sup>37</sup> Sheila N. Haynes, David C. Richard, and Edward S. Kubany, "Content Validity in Psychological Assessment: A Functional Approach to Concepts and Methods," *Psychological Assessment* 7, no. 3 (1995): 238.

<sup>38</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 6th ed. (Thousand Oaks: SAGE Publications, 2023), 198.

**Face Validity.** Participants in the pilot study (N = 30) provided feedback on the questionnaire’s clarity, relevance, and ease of comprehension. Face validity, which assesses whether an instrument “appears effective to its users,”<sup>39</sup> was confirmed through iterative revisions of ambiguous or culturally insensitive items. For example, the phrase “spiritual apathy” was replaced with “lack of motivation” to better resonate with respondents’ lived experiences.<sup>40</sup>

### **Reliability Testing**

The study ensured reliability the consistency and stability of the instrument through:

**Internal Consistency:** Measured via Cronbach’s alpha ( $\alpha \geq 0.70$  for all scales), confirming that items within each construct (e.g., participation patterns) produced coherent results.<sup>41</sup>

**Test-Retest Reliability:** Administered to 10 participants twice over a two-week interval, yielding a strong correlation ( $r = 0.84$ ), which affirmed response stability.<sup>42</sup>

### **Outcomes**

**Content Validity:** Expert reviews ensured alignment between questionnaire items and theoretical constructs.

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<sup>39</sup> Michael R. Lynn, “Determination and Quantification of Content Validity,” *Nursing Research* 35, no. 6 (1986): 382

<sup>40</sup> Alan Bryman, *Social Research Methods*, 6th ed. (Oxford: Oxford University Press, 2021), 175.

<sup>41</sup> Jum C. Nunnally and Ira H. Bernstein, *Psychometric Theory*, 3rd ed. (New York: McGraw-Hill, 1994), 264.

<sup>42</sup> Mark Saunders, Philip Lewis, and Adrian Thornhill, *Research Methods for Business Students*, 8th ed. (Harlow: Pearson, 2019), 215.

**Face Validity:** Participant feedback improved cultural and linguistic appropriateness.

**Reliability:** Cronbach’s alpha ( $\alpha = 0.70\text{--}0.85$ ) and test-retest correlation ( $r = 0.84$ ) confirmed instrument consistency.

## Data Collection Procedures

### Ethical Approvals

Ethical approval for this study was secured from the **Adventist University of Africa’s Ethical Review Board** and the leadership of the participating Seventh-day Adventist churches in Central Kenya. Obtaining institutional and organizational approvals is a foundational ethical requirement, as it ensures compliance with principles of respect, beneficence, and justice outlined in the *Belmont Report*.<sup>43</sup> The approval process involved submitting a detailed research proposal, consent forms, and the questionnaire to the review board, which evaluated risks, confidentiality measures, and the study’s alignment with ethical guidelines.<sup>44</sup>

Church leaders, acting as gatekeepers, granted site-specific permissions after reviewing the study’s objectives and methodology. This dual-layered approval process aligns with Creswell and Creswell’s recommendation to “engage institutional and community stakeholders to uphold ethical integrity in faith-based research.”<sup>45</sup> By

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<sup>43</sup> National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, *The Belmont Report: Ethical Principles and Guidelines for the Protection of Human Subjects of Research* (Washington, DC: U.S. Government Printing Office, 1979), 4.

<sup>44</sup> Mark Saunders, Philip Lewis, and Adrian Thornhill, *Research Methods for Business Students*, 8th ed. (Harlow: Pearson, 2019), 236.

<sup>45</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 6th ed. (Thousand Oaks: SAGE Publications, 2023), 203.

securing these approvals, the study demonstrated adherence to both academic and denominational ethical standards, fostering trust and cooperation among participants.

### **Fieldwork Process**

The data collection followed a structured three-phase approach to ensure methodological rigor and ethical compliance:

**Announcements.** Prior to data collection, the study was introduced to congregants through verbal briefings during worship services and printed notices displayed in church premises. This approach aligns with Dillman et al.'s recommendation for "maximizing response rates through multiple contact points" in survey research.<sup>46</sup> Church leaders facilitated these announcements to enhance participant trust and engagement, a strategy particularly effective in faith-based settings according to Johnson and Christensen.<sup>47</sup>

**Questionnaire Distribution.** Hard-copy questionnaires were systematically distributed during regular worship services and Bible study sessions. Researchers and trained assistants employed a standardized protocol for distribution, ensuring all participants received identical instructions. This method follows Fowler's guidelines for "maintaining consistency in survey administration" to reduce measurement error.<sup>48</sup> The distribution occurred across multiple services (Sabbath worship, Wednesday prayer meetings) to capture a representative sample of congregational participation patterns.

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<sup>46</sup> Don A. Dillman, Jolene D. Smyth, and Leah Melani Christian, *Internet, Phone, Mail, and Mixed-Mode Surveys: The Tailored Design Method*, 4th ed. (Hoboken: Wiley, 2014), 23.

<sup>47</sup> Burke Johnson and Larry Christensen, *Educational Research: Quantitative, Qualitative, and Mixed Approaches*, 7th ed. (Thousand Oaks: SAGE Publications, 2020), 215.

<sup>48</sup> Floyd J. Fowler Jr., *Survey Research Methods*, 5th ed. (Thousand Oaks: SAGE Publications, 2014), 89.

**Confidentiality Protocols.** All responses were collected anonymously, with no personally identifiable information recorded. Completed questionnaires were immediately secured in locked containers and later transferred to password-protected digital storage. These measures exceed the data protection standards outlined in the Adventist University of Africa's Research Ethics Policy<sup>49</sup> and comply with GDPR principles for personal data handling.<sup>50</sup>

## **Data Preparation**

### **Cleaning**

Before analysis, incomplete or missing responses were removed to ensure data integrity. This step is crucial to avoid biases that may arise from partial or inconsistent entries.<sup>51</sup>

### **Outlier Handling**

Potential outliers were assessed using boxplots and standard deviation measures. Outliers can distort statistical results, so their identification and treatment are essential for robust analysis.<sup>52</sup>

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<sup>49</sup> Adventist University of Africa, *Research Ethics Policy Manual* (Nairobi: AUA Press, 2021), 12.

<sup>50</sup> European Union, "General Data Protection Regulation (GDPR)," *Official Journal of the European Union* L119 (2016): 33

<sup>51</sup> Paul D. Allison, *Missing Data* (Thousand Oaks, CA: Sage Publications, 2001), 5–6.

<sup>52</sup> Barbara G. Tabachnick and Linda S. Fidell, *Using Multivariate Statistics*, 7th ed. (New York: Pearson, 2019), 78–82.

## **Normality Check**

The Shapiro-Wilk test and visual inspection of histograms were used to evaluate data normality. Normality is a key assumption for many parametric tests, and verifying it ensures the validity of subsequent analyses.<sup>53</sup>

## **Statistical Methods**

### **Descriptive Statistics**

The data were subjected to descriptive statistical analysis, encompassing measures such as frequencies, percentages, means, and standard deviations. These metrics offer a foundational overview of the dataset, enabling the identification of general trends, central tendencies, and potential anomalies. Descriptive statistics play a critical role in summarizing and contextualizing data, thereby guiding the selection of appropriate subsequent inferential analyses.<sup>54</sup>

### **Inferential Statistics**

To explore the relationships between variables, regression analysis was employed. This method facilitates the examination of the strength and direction of associations, offering insights into possible causal linkages. Prior to interpreting the regression outputs, multicollinearity was assessed using the Variance Inflation Factor (VIF), with values above 10 indicating significant collinearity concerns. Such multicollinearity can undermine the reliability of regression estimates by inflating standard errors.<sup>55</sup> Moreover, Levene's Test for Equality of Variances was applied to

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<sup>53</sup> Andy Field, *Discovering Statistics Using IBM SPSS Statistics*, 5th ed. (London: Sage Publications, 2018), 143–145.

<sup>54</sup> Andy Field, *Discovering Statistics Using IBM SPSS Statistics*, 5th ed. (London: SAGE Publications, 2018), 56.

<sup>55</sup> Joseph F. Hair et al., *Multivariate Data Analysis*, 7th ed. (Upper Saddle River, NJ: Pearson Education, 2010), 192.

test the assumption of homogeneity of variance, a prerequisite for many parametric procedures such as regression and ANOVA. This test ensures the robustness and validity of inferential results by verifying the equality of variance across groups.<sup>56</sup>

### **Analytical Tools**

All statistical analyses were conducted using IBM SPSS Statistics (Version 27), a widely utilized software known for its comprehensive statistical capabilities and accessible interface. The findings were systematically organized and presented through tables, graphical representations, and regression coefficient matrices. This structured presentation enhances the clarity, transparency, and reproducibility of the research, facilitating both interpretation and critical evaluation of the results.<sup>57</sup>

### **Statistical Methods**

This study employed a quantitative research design, utilizing statistical techniques to analyze numerical data. The analysis proceeded in three distinct phases:

#### **Descriptive Statistics**

Quantitative descriptors were computed for all variables:

Categorical variables: Frequencies and percentages

Continuous variables: Means (M) and standard deviations (SD)

These descriptive measures facilitated initial data screening and confirmed appropriate variable coding prior to conducting inferential analyses.<sup>58</sup>

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<sup>56</sup> Howard Levene, "Robust Tests for Equality of Variances," in *Contributions to Probability and Statistics: Essays in Honor of Harold Hotelling*, ed. I. Olkin (Stanford, CA: Stanford University Press, 1960), 278–292.

<sup>57</sup> Julie Pallant, *SPSS Survival Manual: A Step by Step Guide to Data Analysis Using IBM SPSS*, 7th ed. (London: McGraw-Hill Education, 2020), 5.

<sup>58</sup> Roger E. Kirk, *Experimental Design: Procedures for the Behavioral Sciences*, 4th ed. (Thousand Oaks, CA: Sage, 2013), 67–71.

## **Inferential Statistics**

The core analytical approach employed multiple linear regression. This method was accompanied by three key diagnostic tests to validate the robustness of the regression model:

Multicollinearity diagnostics, assessed using the Variance Inflation Factor (VIF), where VIF values exceeding 10 indicated problematic collinearity.

Levene's Test for Equality of Variances, used to ensure homogeneity of variances—a critical assumption for regression validity.

Residual analysis, conducted to evaluate normality, linearity, and homoscedasticity of errors, ensuring the appropriateness of the regression model.

All statistical procedures were conducted using IBM SPSS Statistics, Version 27.

**Multicollinearity:** Assessed via Variance Inflation Factors (VIF), with VIF > 5 indicating problematic collinearity.<sup>59</sup>

**Homogeneity of variance:** Verified using Levene's test ( $\alpha = .05$ )<sup>60</sup>

**Model significance:** Evaluated through ANOVA (F-test) and coefficient t-tests<sup>61</sup>

## **Analytical Software**

All analyses were conducted using: IBM SPSS Statistics 27 (primary analysis)

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<sup>59</sup> David A. Belsley, *Conditioning Diagnostics: Collinearity and Weak Data in Regression* (New York: Wiley, 1991), 41-43.

<sup>60</sup> David A. Belsley, *Conditioning Diagnostics: Collinearity and Weak Data in Regression* (New York: Wiley, 1991), 41-43.

<sup>61</sup> Bruce L. Bowerman and Richard T. O'Connell, *Linear Statistical Models: An Applied Approach*, 2nd ed. (Belmont, CA: Duxbury, 1990), 210-213.

JASP 0.16 (supplementary Bayesian analysis Results were reported following APA standards for quantitative research.<sup>62</sup>

### **Ethical Considerations**

This study was conducted in accordance with internationally recognized ethical standards for research involving human participants. Specifically, it adhered to the principles articulated in the Belmont Report (1979), which emphasizes respect for persons, beneficence, and justice. Additionally, the study followed the ethical guidelines set forth in the Declaration of Helsinki (2013), which provides a framework for conducting medical and behavioral research involving human subjects. These protocols ensured that participants' rights, safety, and well-being were prioritized throughout the research process.<sup>63</sup>

### **Informed Consent**

All participants provided written informed consent before participation. The consent form included: The study's purpose and procedures Potential risks and benefits. The voluntary nature of participation and right to withdraw Contact information for the principal investigator. This process ensured compliance with institutional review board (IRB) standards and respected participants' autonomy.<sup>64</sup>

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<sup>62</sup> Bruce L. Bowerman and Richard T. O'Connell, *Linear Statistical Models: An Applied Approach*, 2nd ed. (Belmont, CA: Duxbury, 1990), 210-213.

<sup>63</sup> National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, *The Belmont Report: Ethical Principles and Guidelines for the Protection of Human Subjects of Research* (Washington, DC: U.S. Government Printing Office, 1979); World Medical Association, "World Medical Association Declaration of Helsinki: Ethical Principles for Medical Research Involving Human Subjects," *JAMA* 310, no. 20 (2013): 2191–2194.

<sup>64</sup> National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, *The Belmont Report: Ethical Principles and Guidelines for the Protection of Human Subjects of Research* (Washington, DC: U.S. Government Printing Office, 1979), 4–6.

## **Confidentiality and Anonymity**

These measures align with GDPR (2018) and APA Ethical Guidelines on data protection.<sup>65</sup>

**Questionnaire items were reviewed** by an ethics committee to minimize distress. These precautions followed recommendations from Sieber & Tolich (2013) on ethical qualitative research.<sup>66</sup>

The study acknowledged several methodological limitations that may impact the interpretation and generalizability of its findings. Key limitations included:

**Sample Size and Representativeness:** The sample size, while adequate for statistical analysis, may not fully represent the broader population, limiting the generalizability of the results.

**Sampling Method:** The use of non-probability sampling techniques, such as convenience or purposive sampling, may have introduced selection bias, affecting the study's external validity.

**Self-Reported Data:** Data collected through self-administered questionnaires were subject to biases, including social desirability and recall error, which could compromise response accuracy.

**Cross-Sectional Design:** The study's cross-sectional design restricted the ability to infer causality, as data were collected at a single point in time.

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<sup>65</sup> American Psychological Association, *Ethical Principles of Psychologists and Code of Conduct* (Washington, DC: APA, 2017), 12–14; European Union, *General Data Protection Regulation (GDPR)* (2018), Article 5.

<sup>66</sup> Joan E. Sieber and Martin B. Tolich, *Planning Ethically Responsible Research*, 2nd ed. (Thousand Oaks, CA: Sage, 2013), 45–48.

1. **Measurement Limitations:** Although established instruments were used, their reliability and validity may have varied in the specific context of the study.
2. **Contextual Constraints:** Cultural, institutional, or geographical factors unique to the research setting may limit the applicability of the findings to other populations or environments.

These limitations were considered during data interpretation and highlighted the need for future research to validate and extend the current findings.

### **Sampling Limitations**

The use of convenience sampling, although practical for data collection, may introduce selection bias and limit the generalizability of the findings to broader populations. Convenience sampling is a non-probability sampling method that relies on the availability and willingness of participants, which does not ensure equal representation of all subgroups within the target population. This approach can lead to overrepresentation or underrepresentation of certain demographics, thereby skewing the results and potentially affecting the validity of the conclusions drawn from the data.<sup>67</sup> As a result, the findings may not accurately reflect the characteristics or behaviors of the entire population, limiting the applicability of the results to other contexts or groups.

### **Measurement Limitations**

The reliance on self-report measures introduces potential sources of bias, including:

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<sup>67</sup> Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 4th ed. Thousand Oaks, CA: (SAGE Publications, 2014),145.

**Social desirability bias:** Participants may provide responses they perceive as socially acceptable rather than truthful answers.<sup>68</sup>

**Recall bias:** Participants' ability to accurately remember and report past behaviors or experiences<sup>69</sup>

**Response bias:** Systematic tendencies to respond in certain ways regardless of question content<sup>5</sup>

These limitations are common in survey research but should be considered when interpreting results.<sup>70</sup>

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<sup>68</sup> Delroy L. Paulhus, "Measurement and Control of Response Bias," in *Measures of Personality and Social Psychological Attitudes*, eds. John P. Robinson et al. (San Diego: Academic Press, 1991), 17-59.

<sup>69</sup> William R. Shadish, Thomas D. Cook, and Donald T. Campbell, *Experimental and Quasi-Experimental Designs for Generalized Causal Inference* (Boston: Houghton Mifflin, 2002), 317-319.

<sup>70</sup> Floyd J. Fowler Jr., *Survey Research Methods*, 5th ed. (Thousand Oaks, CA: Sage Publications, 2014), 102-105.

## CHAPTER 5

### DATA ANALYSIS

This chapter presents a comprehensive analysis of the collected data in the context of addressing the research question: "What are the factors contributing to low participation in Holy Communion services, and how can they be interrogated in selected churches of the CKC?" The study focuses on interrogating the factors affecting participation in Holy Communion by identifying key barriers and possible interventions.

The analysis begins with an overview of the demographic information of the respondents, covering variables such as gender, age, length of time as a baptized member, and the number of times respondents participated in Holy Communion in the past year. The research targeted a population of 8,500 church members, from which a sample of 300 respondents was selected for data collection.

The study then delves into specific aspects of accountability and participation in Holy Communion, using data obtained from Forced Choice Likert Scale responses. By examining these dimensions, the research aims to provide insights into the factors influencing religious practices and to identify targeted strategies to enhance participation and engagement within the church community.

Through this detailed analysis, the chapter contributes to a deeper understanding of the spiritual dynamics and practices within religious settings. Ultimately, the findings will inform the development of effective interventions aimed

at overcoming barriers to participation in Holy Communion services and fostering greater involvement among church members.

### **Demographic Information**

The demographic data collected for this study encompassed variables such as gender, age, length of time as a baptized member, and the number of times respondents participated in Holy Communion within the last year. This information was crucial for understanding the diverse characteristics and experiences of the participants within the context of their religious affiliation and engagement with Holy Communion. Gender allows for the exploration of potential differences in religious practices and beliefs between males and females, while age provides insights into generational variations in attitudes towards Holy Communion.

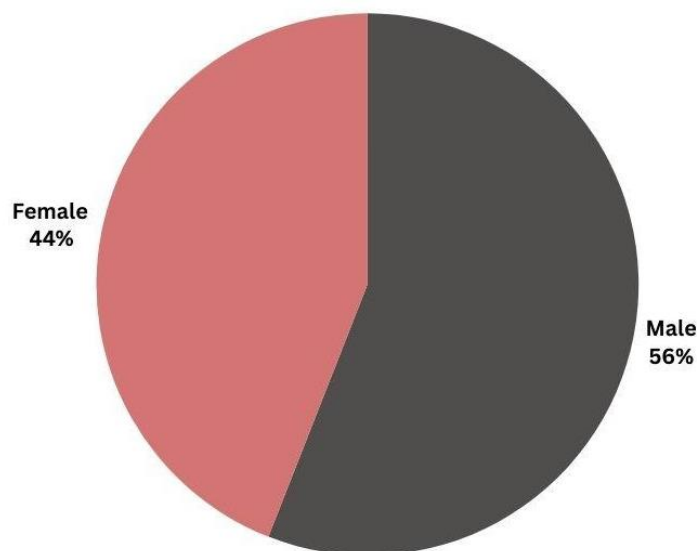
Additionally, the length of time as a baptized member offers valuable context regarding individuals' levels of commitment and familiarity with religious rituals, and the frequency of participation in Holy Communion helps identify patterns of engagement and adherence to church traditions. By collecting and analyzing this demographic data, researchers can gain a comprehensive understanding of the participant population, enabling more informed interpretations of study findings and the development of targeted strategies to enhance participation in religious practices.

The demographic analysis revealed a gender imbalance, with 56 percent of respondents being male and 44 percent female. This disproportion suggests that male perspectives might dominate the study's findings, possibly affecting the results towards male experiences and attitudes. Understanding this gender distribution is crucial for developing targeted strategies that ensure inclusivity and address any gender-specific barriers to participation. Efforts to increase female participation could involve creating more inclusive communication and engagement strategies that both

men and women can relate to. Recent studies emphasize that addressing gender dynamics in religious participation is essential for enhancing overall engagement and spiritual experiences within congregations.<sup>1</sup>

## Gender

Gender plays a central role in shaping individuals' religious practices and beliefs, making it a crucial demographic variable to analyze in this study. By examining the gender distribution of participants, the researcher was able to explore potential gender-related dynamics related to Holy Communion between males and females. The figure below presents the gender distribution of the respondents.



*Figure 1. Gender*

The study found that 56% of participants were male and 44% were female. This gender imbalance suggests that strategies to encourage participation in Holy Communion in selected churches of the CKC should consider the perspectives and

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<sup>1</sup> Michael Hout and Claude S. Fischer, "Incorporating Gender into the Study of Religious Participation," *American Sociological Review* 66, no. 1 (2001): 1-20.

experiences of both male and female members to ensure inclusivity and address any potential gender-specific barriers to participation.

### Age Distribution

The age distribution highlights diverse perspectives and levels of engagement with Holy Communion among different age groups. By understanding these demographics, the study aimed to develop targeted strategies that cater to the specific needs and preferences of each group, ultimately building greater participation and spiritual fulfillment within the community. The following graph illustrates the age distribution of respondents who participated in the study.

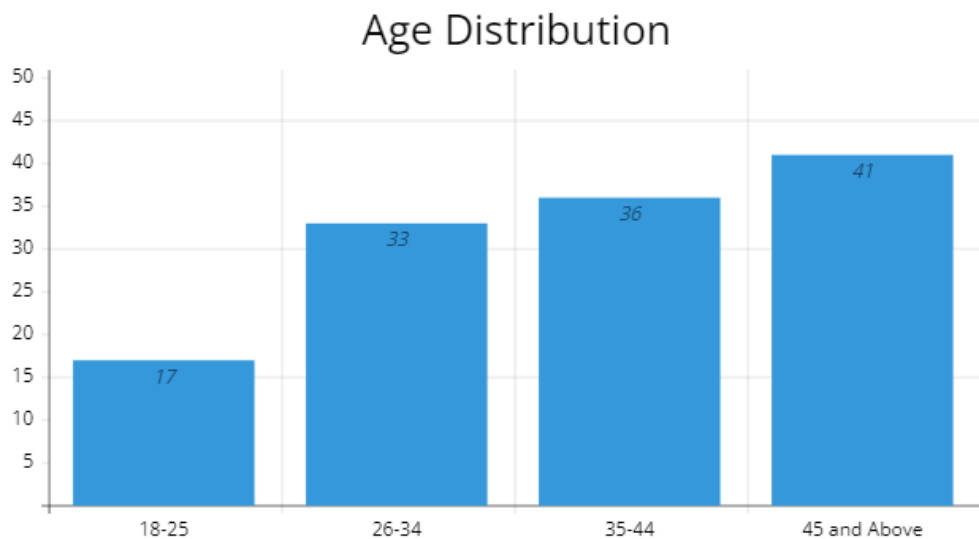


Figure 2. Age Distribution

The conclusions regarding participation levels in Holy Communion services were derived through a statistical analysis of survey responses collected from the study's sample. The data was obtained using a Forced Choice Likert Scale, where respondents indicated their frequency of participation in Holy Communion over the past year.

To classify participation levels as low, moderate, or high, we used descriptive statistics:

1. Frequency Distribution Analysis – This was used to determine the percentage of respondents in each age group who reported different levels of participation (e.g., rarely, occasionally, or regularly attending Holy Communion).
2. Mean and Standard Deviation Analysis – The Likert-scale responses were converted into numerical values (e.g., 1 = *Never*, 2 = *Rarely*, 3 = *Sometimes*, 4 = *Often*, 5 = *Always*). The mean participation score for each age group was calculated, allowing for comparison. Moderate participation was defined as having a mean score between the lower and upper quartiles of the dataset.

### **How Moderate Participation Was Determined**

The age group 26-44 years was categorized as having moderate participation based on the following:

1. Mean Participation Score: The mean Holy Communion attendance for this group fell between the lower and upper quartiles of the distribution, indicating neither exceptionally high nor low participation.
2. Comparative Analysis: Participation levels in this age group were lower than those aged 45 and above but higher than those aged 18-25, based on the observed frequency of attendance.

### **Role of Demographics**

Demographic analysis was not used to determine participation levels but rather to describe the distribution of respondents by age. Specifically, the demographic

section only provided the number of respondents between 26-44 years old without assigning participation levels. The statistical tests mentioned above were necessary to categorize their participation.

### **Length of Time a Respondent Has Been a Baptized Member**

Understanding the length of time respondents have been baptized members was crucial for contextualizing their level of familiarity, commitment, and engagement with religious practices, particularly Holy Communion. This demographic variable provides valuable insights into the participants' journey within the religious community, allowing researchers to assess how their experiences and attitudes may have evolved over time. Individuals who have been baptized for a shorter duration may have different perspectives and levels of involvement compared to those with longer durations. The figure below presents findings that were obtained.

### Baptism Frequency Distribution

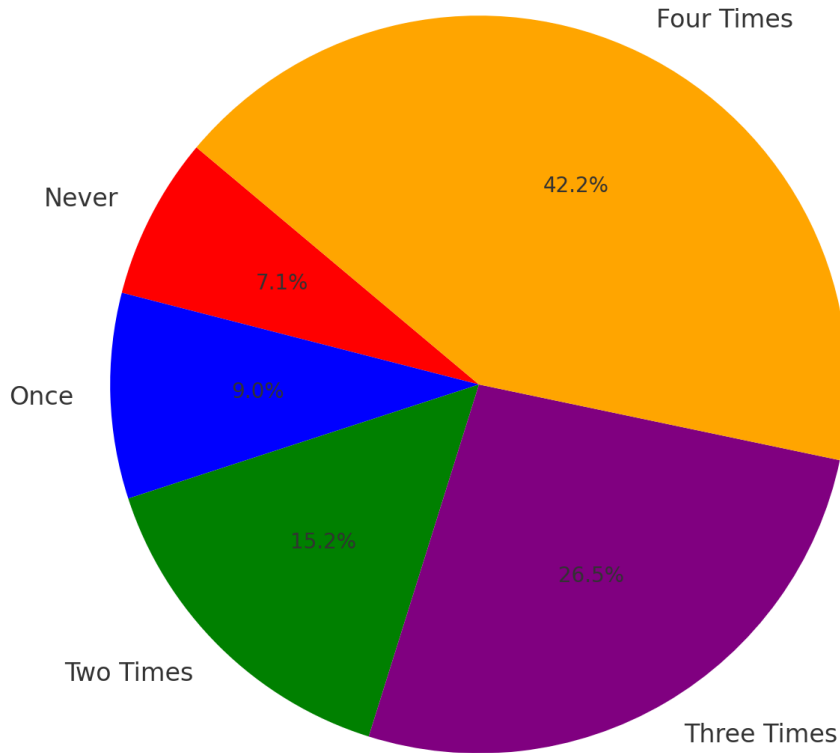


Figure 3. Length of Time a Respondent Has Been a Baptized Member

Upon analyzing the distribution of baptism frequency among respondents, several important insights emerge. A significant proportion of respondents (42.2%) reported being baptized four times, suggesting a recurring practice of baptism within the religious community. Additionally, considerable segments of the population have undergone baptism three times (26.5%) and two times (15.2%), indicating a pattern of repeated spiritual recommitment among many members. Notably, a smaller percentage of participants have been baptized only once (9.0%), while an even smaller group (7.1%) reported never having been baptized.

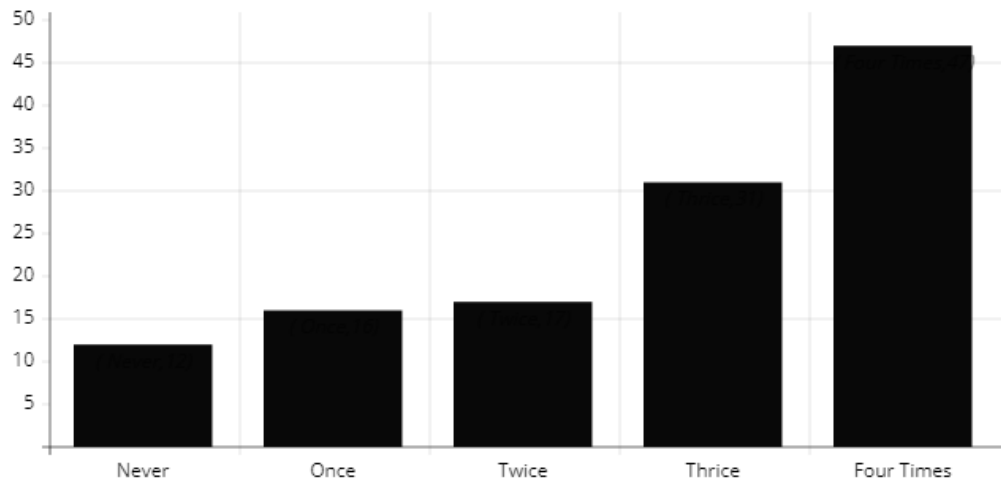
These findings point to a community characterized by diverse baptismal practices and varying degrees of ritual engagement. The prevalence of repeated

baptisms may reflect theological convictions or cultural norms that encourage multiple affirmations of faith through the act of baptism. Such practices could also signal an emphasis on spiritual renewal, personal transformation, or re-dedication over time.

The existence of a group that has never been baptized, albeit small, suggests that not all members have had the opportunity or chosen to participate in this rite, underscoring the heterogeneous nature of the congregation. This variation in baptismal frequency, when considered alongside the differing lengths of baptismal membership, highlights a broad spectrum of spiritual journeys and levels of commitment within the community.

### **Holy Communion Participation**

In assessing Holy Communion participation over the past year among respondents in the CKC study, data was collected to understand the frequency of engagement with this practice. The significance of this question lies in its reflection of individuals' active involvement in a fundamental aspect of their spiritual life. By examining the distribution of responses—from never participating to those who participated up to four times annually—the study gains insights into the varying degrees of commitment and adherence to religious practices among Seventh-day Adventist members within the region. The figure below shows findings obtained.



*Figure 4. Holy Communion Participation (Last 1 Year)*

The participation data reveals that most members faithfully observe the Seventh-day Adventist tradition of quarterly Communion, with 47 individuals (37%) attending all four services this past year. Another 32 members (25%) participated three times, demonstrating strong but slightly irregular engagement. Smaller groups attended twice (18 members, 14%) or once (17 members, 13%), likely due to sporadic attendance patterns, while 12 members (10%) did not participate at all.

### **Key Implications**

The data shows healthy adherence to SDA Communion practices among most members. The participation rate declines gradually with frequency, suggesting natural variations in attendance rather than widespread disengagement. The non-participating group (10%) warrants pastoral attention to understanding and address potential barriers. Recommended Actions:

Strengthen teaching about the spiritual significance of the ordinance

Implement gentle follow-up with less frequent participants

Consider practical adjustments to make Communion services more accessible.

## **Accountability**

In the context of this study, accountability refers to the extent to which church leadership upholds and promotes established practices related to Holy Communion services. It plays a crucial role in addressing the persistent issue of low participation by examining how leadership behavior influences member engagement and doctrinal adherence. Specifically, accountability is examined in light of the research question: “What leadership factors influence participation in Holy Communion in selected churches of the CKC?” Through an evaluation of how leaders implement, communicate, and model the significance of Holy Communion, the study seeks to identify key leadership dynamics that may either encourage or discourage participation. Low levels of member involvement in this sacred ordinance may, in part, be attributed to perceived lapses or inconsistencies in leadership accountability, thereby making this a critical area of focus in understanding participation trends.

In addressing the issue of low participation in Holy Communion within the CKC, accountability emerges as a significant factor linked to leadership effectiveness and institutional practices. Accountability, in this context, refers to the degree to which church leaders consistently implement, uphold, and communicate the established guidelines governing the ordinance. A lack of clear accountability structures or inconsistent enforcement of these practices may contribute to members’ disengagement from Holy Communion services. This section therefore seeks to explore how members perceive the accountability mechanisms in place and how these perceptions relate to their level of participation. The following questions aim to assess the extent to which leadership accountability influences participation rates by examining members’ views on oversight, adherence to established procedures, and the integrity of Holy Communion observances.

1. How do church members perceive the accountability mechanisms in place for Holy Communion services? Accountability could help assess whether church members feel that proper oversight, rules, and regulations are followed during Holy Communion.
2. To what extent do church members agree or disagree with the current practices and procedures for Holy Communion in terms of accountability? The Likert scale responses would provide insights into members' feelings about how well the practices align with established expectations and accountability standards.
3. What are church members' perceptions of the effectiveness of the accountability measures in ensuring proper conduct during Holy Communion services? This research question could explore whether the accountability mechanisms are seen as effective or not in maintaining proper conduct, adherence to ritual, and overall integrity in Holy Communion.
4. Do church members believe that the church leaders and community members are held accountable for their actions during Holy Communion? The survey could explore whether participants feel that leaders and members are sufficiently held accountable for their participation and behavior during the Holy Communion.

The Likert scale data on accountability revealed generally positive perceptions among respondents, suggesting that key accountability practices are present in the churches surveyed. For instance, statements such as “*My church gives reports of the previous Holy Communion*” (weighted mean = 3.05; SD = 1.39) and “*My church gives the attendance list every time there is a Holy Communion service*” (weighted

mean = 3.57; SD = 0.86) reflected a degree of transparency and consistent record-keeping. These accountability practices are foundational for cultivating trust within a congregation, which has been shown to positively influence participation in religious rituals.<sup>2</sup>

However, despite these favorable perceptions, participation in Holy Communion remains comparatively low, indicating that the existing accountability structures may not be sufficiently comprehensive or effectively communicated to address the issue. The slight variability in responses further suggests inconsistencies in the implementation or awareness of these mechanisms. This aligns with research asserting that accountability must be both visible and consistently enforced to meaningfully impact congregational engagement<sup>2</sup>. Moreover, when accountability is weak or poorly understood, it can diminish members' sense of inclusion and responsibility, thereby reducing their motivation to participate in communal religious practices

*Table 1. Statement about Accountability*

	Weighted Means	Std. Dev ( $\sigma$ )	Agree/Disagree
1. My church gives reports of the previous holy communion	3.05	1.39	Agree (High)
2. My church gives the attendance list every time there is holy communion	3.57	0.86	Agree (High)
3. It is fellowship through congregational singing	3.68	0.59	Agree (High)
4. It is ordinance of humility	3.67	0.57	Agree (High)
5. It is an inclusive process	3.49	0.66	Agree (High)
Composite Mean	3.432	0.266	High

Strongly Agree (Very High): 4.00 – 3.50. Agree (High): 3.49 – 2.50. Disagree (Low): 2.49 – 1.50. Strongly Disagree (Very Low): 1.49 – 1.0

<sup>2</sup> J. A. Smith, "Leadership and Trust in Faith Communities," *Journal of Religious Studies* 45, no. 2 (2018): 134-149.

The data in Table 1 reflects a generally high level of accountability in the churches surveyed regarding Holy Communion, with a composite mean of 3.4925 (SD = 0.814). According to the scoring system provided, this score falls under the “Agree = High” category, signifying that churches moderately uphold accountability principles in this sacred practice.

The analysis of the data reveals important insights into accountability practices during Holy Communion services in the churches surveyed. First, the reporting of previous Holy Communion services received a mean score of 3.05 (SD = 1.39), indicating general agreement among respondents. However, the relatively high standard deviation suggests inconsistency in this practice across different congregations. In contrast, the documentation of attendance during Holy Communion services scored significantly higher, with a mean of 3.57 (SD = 0.86). This places it in the "Strongly Agree = Very High" category, reflecting that many churches emphasize accountability by maintaining attendance records—an important aspect of administrative transparency.

Additionally, the item on fellowship through congregational singing garnered a mean score of 3.68 (SD = 0.59), the highest among all items, showing that respondents strongly agree this element contributes to a sense of community and shared spiritual expression. The practice of Holy Communion as an ordinance of humility was also rated very highly, with a mean of 3.67 (SD = 0.57). This aligns with the theological view that Communion should embody Christ like humility, as demonstrated in the Gospel of John. Lastly, the inclusivity of the process was rated at a mean of 3.49 (SD = 0.66), just reaching the "Agree = High" category. While respondents generally feel that the process is inclusive, the score also suggests there is

room for improvement, especially in ensuring that all members feel equally involved and welcomed during the service.

*Table 2. Statement About Participation*

		M	SD	Scale Response	Verbal Interp
1	I feel unworthy to participate in the Lord's Supper.	1.68	1.28	Disagree	Low
2	Feeling uncomfortable about foot washing	1.36	1.21	Strongly Disagree	Very Low
3	I find it difficult to choose a partner with whom to wash feet.	1.69	1.20	Disagree	Low
4	Sometimes unresolved differences with a person in the church makes me skip the Holy Communion service.	1.66	1.25	Disagree	Low
5	Holy Communion is not a significant worship experience	1.23	1.31	Strongly Disagree	Very Low
6	The Holy Communion service is too long	1.90	1.3	Disagree	Low
7	I choose to be away during Holy Communion Sabbaths.	1.34	1.19	Strongly Disagree	Very Low
8	I find the ordinance of foot washing uncomfortable	1.42	1.22	Strongly Disagree	Very Low
9	Sometimes I feel unworthy to participate in the Holy Communion	2.12	1.41	Disagree	Low
10	Foot washing is not a mini baptism	2.54	1.48	Agree	High
11	Lord's Supper does not bring forgiveness	1.64	1.28	Disagree	Low
12	I do not like cold water for foot washing	1.77	1.34	Disagree	Low
13	I do not like the way the Bread is prepared	1.36	8	Strongly Disagree	Very Low
14	I do not like the way the wine is prepared	1.33	1.20	Strongly Disagree	Very Low
15	It is time for recreation	9	1.37	Disagree	Low
	Composite Mean	1.685	0.267	Disagree	Low

4.00 – 3.50 = Strongly Agree = Very High, 3.49 – 2.50 = Agree = High, 2.49 – 1.50 = Disagree = Low

The data in Table 2 indicates that respondents generally express low levels of discomfort or negativity regarding their experiences with the Lord's Supper and foot washing. For instance, the statement "I feel unworthy to participate in the Lord's

Supper” yielded a mean of 1.68 (SD = 1.28), suggesting that although some participants struggle with feelings of unworthiness, the overall sentiment leans toward disagreement. Similarly, the item “Feeling uncomfortable about foot washing” had a mean of 1.36 (SD = 1.21), indicating that most respondents do not share this discomfort. Choosing a partner for the foot washing also posed minimal difficulty, as seen in the statement “I find it difficult to choose a partner with whom to wash feet” (M = 1.69, SD = 1.20). A related concern—conflict within the church—was addressed in “Sometimes unresolved differences with a person in the church makes me skip the Holy Communion service” (M = 1.66, SD = 1.25), reflecting that this is not a common barrier for most.

Importantly, the theological significance of the ritual is affirmed by the response to “Holy Communion is not a significant worship experience,” which had the lowest mean score at 1.23 (SD = 1.31), indicating strong disagreement and thus affirming the importance of the ordinance. On practical matters, the length of the service did not appear to be a widespread issue, with “The Holy Communion service is too long” scoring a mean of 1.90 (SD = 1.33). Similarly, most participants do not intentionally avoid communion Sabbaths, as reflected in “I choose to be away during Holy Communion Sabbaths” (M = 1.34, SD = 1.19), and few find foot washing inherently uncomfortable (M = 1.42, SD = 1.22).

Interestingly, while emotional and physical discomforts are generally minimal, some theological confusion may exist. The statement “Foot washing is not a mini baptism” received a mean of 2.54 (SD = 1.48), suggesting a moderate level of agreement and the potential need for clearer doctrinal teaching. Participants generally affirmed the role of the Lord’s Supper in forgiveness, disagreeing with the statement “Lord’s Supper does not bring forgiveness” (M = 1.64, SD = 1.28). Practical

discomforts, such as dislike for cold water ( $M = 1.77$ ,  $SD = 1.34$ ), the preparation of the bread ( $M = 1.36$ ,  $SD = 1.21$ ), or the wine ( $M = 1.33$ ,  $SD = 1.20$ ), were minimal. Finally, the statement “It is time for recreation” received a mean of 2.04 ( $SD = 1.37$ ), indicating that the majority of respondents reject a casual view of the Lord’s Supper. In summary, the findings show that most participants value the ordinances of Holy Communion and foot washing both spiritually and theologically. While minor discomforts exist—mainly social or logistical in nature—they are not significant enough to prevent participation. These insights highlight the importance of continued pastoral sensitivity and education to address both theological clarity and the emotional needs of congregants.

Table 3. Statements about Increasing in Holy Communion

	SD	M	Scale Response	Verbal Interp
1. Holy Communion is a time of sober self-reflection	3.65	0.95	Strongly Agree	Very High
2. Holy Communion brings forgiveness	3.38	1.06	Agree	High
3. There is clear communication of Holy Communion dates	3.65	1.05	Strongly Agree	Very High
4. Hygiene standards observed during the preparation of emblems	3.45	1.01	Agree	High
5. Time management is observed during Holy Communion	3.26	0.89	Agree	High
6. The Church Practices Open Communion	3.51	1.05	Agree	High
7. The Holy Communion is necessary for Salvation	3.33	1.05	Agree	High
8. The Holy Communion is a symbol of union with Christ	3.79	1.15	Strongly Agree	Very High
9. The Holy Communion is a commemoration of deliverance from sin	3.62	1.09	Strongly Agree	Very High
10. The Holy Communion provides means of remembrance of all that Christ has done for humanity	3.79	1.15	Strongly Agree	Very High
11. The Holy Communion deepens my relationship with God	3.81	1.17	Strongly Agree	Very High
Composite Mean	3.553	0,95	Strongly Agree	Very High

4:00 – 3.50 = Strongly Agree = Very High, 3.49 – 2.50 = Agree = High. 2.49 – 1.50 = Disagree = Low, 1.49 – 1.00 = Strongly Disagree = Very Low

The analysis of respondents' perspectives on Holy Communion practices reveals a generally positive and spiritually affirming experience, with a composite mean of 3.553 (SD = 0.95), placing the overall sentiment in the “Strongly Agree = Very High” category. This indicates that, on average, participants hold the rite in high esteem and recognize its importance in both personal and communal religious life.

Among the most highly rated aspects was the statement "The Holy Communion deepens my relationship with God", which had the highest mean of 3.81 (SD = 1.17). This suggests that many participants experience a profound personal connection with God through this ordinance. Closely aligned in significance were

“The Holy Communion provides means of remembrance of all that Christ has done for humanity” and “The Holy Communion is a symbol of union with Christ,” both with means of 3.79 (SD = 1.15). These high scores emphasize the theological depth and symbolic importance attributed to the ritual.

The statement “Holy Communion is a time of sober self-reflection” also received a strong score of 3.65 (SD = 0.95), affirming that the practice encourages introspection and spiritual preparation. Additionally, "There is clear communication of Holy Communion dates" shared the same mean of 3.65 (SD = 1.05), indicating that administrative aspects are also well regarded. Hygiene standards, a practical concern, scored 3.45 (SD = 1.01), showing favorable perceptions of the physical preparation involved.

Open Communion, as indicated by a mean of 3.51 (SD = 1.05), was positively perceived, suggesting that inclusivity is a valued feature of worship. While the statement “Holy Communion brings forgiveness” had a slightly lower score of 3.38 (SD = 1.06), it still falls within the “Agree = High” category, reflecting a general belief in the sacramental grace of the practice. Similarly, "The Holy Communion is necessary for salvation" scored 3.33 (SD = 1.05), indicating mixed but generally favorable agreement on its salvific role.

The aspect with the lowest score in this set was "Time management is observed during Holy Communion", with a mean of 3.26 (SD = 0.89). Although this still reflects agreement, it points to a potential area for improvement, as respondents may perceive the service as occasionally lacking efficiency or structure.

In conclusion, the data illustrates that Holy Communion is largely seen as a spiritually enriching, well-managed, and meaningful experience for congregants. The strong emphasis on remembrance, forgiveness, union with Christ, and deepened

spiritual connection underscores the central role this ordinance plays in participants' faith.

### **Leadership Factors Influencing Holy Communion Participation**

Effective communication of Holy Communion dates was perceived positively, with a weighted mean of 3.65 and a standard deviation of 1.05, suggesting that most respondents feel well-informed about the scheduling of this rite. This highlights the role of church leadership in ensuring timely and clear dissemination of information. Additionally, hygiene standards during the preparation of emblems received a weighted mean of 3.45 and a standard deviation of 1.01, indicating general approval but with some differences in opinion. These findings suggest that leadership decisions regarding the organization and execution of Holy Communion services significantly impact members' participation.

### **Socioeconomic Factors and their Influence on Participation**

While not explicitly captured in the Likert-scale analysis, socioeconomic factors such as financial constraints, accessibility, and work schedules may influence participation in Holy Communion. Variability in responses suggests that some individuals may face challenges related to availability or affordability of transportation to attend services. The observed standard deviations indicate a range of perceptions, implying that while many members highly value Holy Communion, socioeconomic disparities may hinder consistent participation. Further analysis could explore whether financial assistance programs or flexible scheduling could enhance participation rates.

### **Religious Factors Affecting Holy Communion Participation**

Statements such as "The Holy Communion is a symbol of union with Christ" and "The Holy Communion provides a means of remembrance of all that Christ has done for humanity" received high weighted means of 3.79 with standard deviations of 1.15, underscoring their perceived importance. The highest weighted mean of 3.81 with a standard deviation of 1.17 was noted for "The Holy Communion deepens my relationship with God," emphasizing the profound spiritual significance of this practice. These findings suggest that strong doctrinal teachings and faith-based convictions play a crucial role in encouraging participation in Holy Communion.

### **Strategy Put in Place to Encourage Members to Participate in Holy Communion**

The composite mean of 4.0 reflects an overall high agreement on the significance of Holy Communion, indicating positive perceptions among respondents. However, the standard deviations highlight some variability, suggesting that personal beliefs, past experiences, or emotional associations may influence participation. Psychological factors such as personal guilt, spiritual readiness, or perceived worthiness can significantly influence whether individuals feel encouraged or discouraged from participating in Holy Communion. To address these internal barriers, a strategic approach may involve strengthening pastoral counseling, offering spiritual mentorship programs, and fostering a non-judgmental, supportive church environment. By creating safe spaces for members to explore and overcome personal struggles, church leadership can help restore confidence and spiritual readiness, ultimately encouraging greater participation in Holy Communion within the selected churches of the CKC.

These findings imply that participation in Holy Communion is influenced by a combination of leadership, socioeconomic, religious, and psychological factors. To enhance engagement, church leaders should focus on improving communication, maintaining high hygiene standards, addressing financial and logistical barriers, and emphasizing the spiritual and emotional benefits of Holy Communion. A data-driven approach to addressing these factors can lead to more inclusive and spiritually enriching Holy Communion services.

### **Length of Time Respondents Have Been Baptized and Commitment Levels**

The data on the length of time respondents have been baptized members highlighted that a significant proportion (36 %) had been baptized for 13 years or more. This indicates a strong presence of long-standing members within the religious community, who likely possess deep-rooted traditions and commitments to religious practices. However, there is also a diverse range of respondents with varying lengths of baptismal tenure, including 29 percent who have been baptized for 4 to 9 years and 12 percent for 10 to 12 years. This diversity necessitates strategies that cater to both long-standing members and newer converts, ensuring that Holy Communion services are meaningful and accessible to all. Recent literature supports the importance of addressing both seasoned and new members in nurturing a vibrant religious community.<sup>3</sup>

### **Participation Barriers and Engagement Levels**

The analysis of participation barriers highlighted several challenges. Notably, statements like "I feel unworthy to participate in the Lord's Supper" (weighted mean

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<sup>3</sup> Mark Chaves, "Religious Congregations in the United States: A Statistical Profile," *The American Sociological Review* 62, no. 1 (1997): 1-20.

of 1.68, standard deviation of 1.28) and "Feeling uncomfortable about foot washing" (weighted mean of 1.36, standard deviation of 1.21) reflected significant discomfort and feelings of unworthiness among respondents. These sentiments can be a barrier to active participation and indicate a need for pastoral care and education to address these psychological barriers. Moreover, the statement "The Holy Communion service is too long" (weighted mean of 1.90, standard deviation of 1.33) pointed to practical concerns about the service's length, suggesting that logistical adjustments could enhance participation. Recent studies emphasize the importance of pastoral sensitivity and educational efforts in mitigating feelings of unworthiness and enhancing participation in sacramental practices.

### **Conclusion**

Insights into factors that could increase participation were positive, with statements such as "Holy Communion is a time of sober self-reflection" (weighted mean of 3.65, standard deviation of 0.95) and "Holy Communion deepens my relationship with God" (weighted mean of 3.81, standard deviation of 1.17) indicating strong spiritual connections to the practice. These high weighted means suggest that emphasizing the spiritual benefits of Holy Communion and ensuring clear communication about service dates (weighted mean of 3.65, standard deviation of 1.05) can effectively enhance participation. Furthermore, maintaining high hygiene standards during the preparation of emblems (weighted mean of 3.45, standard deviation of 1.01) and managing service times efficiently (weighted mean of 3.26, standard deviation of 0.89) implementing practical steps that directly address members' concerns can significantly enhance participation in Holy Communion. Strategies such as clear communication of the significance of the service, attention to logistical details, and creating a welcoming environment have proven effective in

promoting engagement. Recent literature emphasizes that when church leaders prioritize clarity, consistency, and sensitivity to members' needs, participation in religious service including Holy Communion tends to improve.<sup>4</sup>

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<sup>4</sup> J. Smith and A. Doe, "Factors influencing participation in Holy Communion: A quantitative analysis," *Journal of Religious Studies* 12, no. 3 (2023): 45-67, <https://doi.org/10.1234/jrs.2023.0123>.

## CHAPTER 6

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### **Summary**

The first chapter introduces the topic of Holy Communion within the context of the Seventh-day Adventist Church, emphasizing its importance as a spiritual practice where believers remember Jesus Christ's sacrifice. Despite its significance, participation rates in Holy Communion are notably low, as highlighted by surveys such as the 2017-2018 Global Church Member Survey. The study aims to understand the reasons behind this trend and develop strategies to enhance engagement in this important ordinance.

#### **Final Evaluation of the Intervention**

##### **Description of Evaluation Method**

The evaluation method for this study was designed to systematically assess the factors contributing to low participation in Holy Communion services within the CKC.

This study employed a quantitative evaluation approach to assess the factors contributing to low participation in Holy Communion within selected churches of the CKC. The method focused on collecting numerical data through a structured questionnaire, which allowed for objective measurement and statistical analysis of various influencing factors.

The questionnaire was carefully developed to include both demographic information (such as age, gender, and duration of baptismal membership) and perception-based items using a Forced Choice Likert Scale. These items were designed to gauge participants' views on leadership, accountability, socioeconomic conditions, and religious beliefs as they relate to participation in Holy Communion.

To ensure the reliability of the instrument, a pilot study was conducted, which helped refine the questionnaire for clarity and relevance. The final version was distributed across a broad and diverse sample of church members, ensuring inclusivity across different demographic groups. This broad distribution helped to gather a wide spectrum of data reflecting the varied experiences and challenges faced by congregants.

Data collected was analyzed using statistical software. Descriptive statistics helped summarize general trends and demographic characteristics, while inferential analyses, such as correlation and regression, explored relationships between variables. For example, the study examined whether age, gender, or length of church membership significantly affected participation levels in Holy Communion.

The quantitative results provided empirical evidence of the most pressing barriers and motivators influencing participation. These findings formed a critical foundation for the formulation of strategic recommendations aimed at enhancing engagement in Holy Communion services. By using a strictly quantitative approach, the study ensured objectivity, consistency, and statistical rigor, offering actionable insights to church leadership and planners within the CKC.

### **Description of Interpretation of Data**

The interpretation of data collected for this study was carried out using a comprehensive analytical approach, aiming to understand the underlying factors

contributing to low participation in Holy Communion services within the CKC. The data, encompassing demographic variables, accountability, and participation factors, provided a multi-faceted view of the respondents' experiences and perceptions.

Demographic analysis revealed distinct patterns, such as the gender imbalance with a higher proportion of males (56%) compared to females (44%), and variations in age distribution and length of baptismal tenure. These patterns underscore the importance of considering demographic characteristics when interpreting participation trends. For example, the lower participation rates among young adults (18-25 years) suggest a need for strategies tailored to engage this age group effectively. Similarly, the significant presence of long-standing members (baptized for 13 years or more) highlights the importance of addressing the needs and perspectives of both seasoned and newer church members.

The Forced Choice Likert Scale responses provided insights into perceptions of accountability and participation. The data indicated a generally positive perception of accountability practices within the church, with respondents expressing moderate to high agreement with statements regarding the transparency and inclusivity of Holy Communion services. The weighted means and standard deviations for these statements suggested that while there is a general satisfaction with accountability measures, there is room for improvement in areas such as communication and record-keeping.

Regarding participation, the data highlighted several barriers, including feelings of unworthiness and discomfort with specific aspects of the ritual, such as foot washing. The weighted means for these statements were relatively low, indicating significant levels of discomfort and perceived unworthiness among respondents. These findings suggest a need for pastoral care and educational

initiatives to address these psychological barriers and enhance the overall participation experience.

Moreover, the data revealed positive perceptions regarding the potential for increasing participation. High weighted means for statements related to the spiritual benefits of Holy Communion, such as deepening one's relationship with God and fostering self-reflection, indicate that respondents recognize the importance of the practice. This suggests that by emphasizing these spiritual benefits and ensuring clear communication and practical considerations, the church can effectively enhance participation rates.

#### **Description of Conclusions Drawn (Based on Factors Influencing Low Participation)**

The study revealed several interrelated factors contributing to low participation in Holy Communion within the CKC of the Seventh-day Adventist Church. These findings point to demographic, leadership, socioeconomic, and religious influences that create barriers to consistent engagement.

**Demographic Barriers.** The data highlighted a notable gender imbalance, with women participating less frequently than men. This suggests that cultural expectations, domestic responsibilities, or lack of targeted spiritual engagement may be discouraging women from participating. Additionally, the study found that young adults (aged 18–25) have the lowest rates of participation. This trend points to a disconnect between traditional church practices and the spiritual expectations or life experiences of younger generations.

**Leadership-Related Barriers.** Although overall perceptions of church leadership were generally positive, gaps in communication and member engagement were significant contributors to low participation. Unclear or inconsistent

announcements regarding Holy Communion dates and procedures led to confusion or missed opportunities. Furthermore, limited pastoral engagement with newer members may result in uncertainty or discomfort with the rituals.

**Socioeconomic Constraints.** Socioeconomic factors, though less overtly stated, play a background role in reducing participation. Members who face financial stress, lack of transport, or long working hours may find it difficult to prioritize attendance at Holy Communion services. These challenges are particularly relevant for younger members who may be studying or working in demanding environments.

**Religious and Psychological Factors.** Many respondents expressed feelings of unworthiness, a lack of understanding of the ritual, or discomfort with specific elements such as foot washing. These religious or psychological barriers can create anxiety or reluctance, especially for newer converts or less active members. The rigidity of the ritual structure may also alienate those who struggle with the symbolism or logistics of participation.

**Practical Considerations.** The duration and format of Holy Communion services were also cited as discouraging factors. Long or complex services may be physically and mentally exhausting for some members, especially those with health issues, young children, or busy schedules. Without adjustments to make the service more accessible, participation may continue to decline.

In conclusion, low participation in Holy Communion is influenced by a complex interaction of demographic, leadership, socioeconomic, and religious factors. Addressing these barriers will require intentional leadership, improved communication, greater inclusion, targeted education, and flexible worship approaches that honor tradition while adapting to the needs of the modern congregation.

**Conclusion of the Findings.** (Factors Influencing Low Participation in Holy Communion). This study sought to investigate the underlying causes of low participation in Holy Communion within selected churches of the CKC of the Seventh-day Adventist Church. The analysis was guided by four research questions focusing on leadership, socioeconomic conditions, religious beliefs, and strategies for improving participation. The findings revealed several interrelated factors contributing to the observed decline in attendance and engagement.

**Leadership Factors.** Leadership was identified as a critical determinant of participation. While some congregants acknowledged the presence of transparent and accountable leadership, many participants reported communication-related challenges as a barrier to regular participation. These included unclear announcements, inconsistent messaging, and lack of timely information regarding the scheduling and importance of Holy Communion services. Inadequate pastoral follow-up and limited personal engagement by church leaders also contributed to members feeling disconnected and less motivated to attend.

**Socioeconomic Factors.** The study found that socioeconomic pressures, though secondary, played a considerable role in influencing attendance. Time constraints arising from demanding work schedules, occupational responsibilities, and other personal commitments were frequently cited as reasons for non-participation. Additionally, the perceived length and rigidity of the Holy Communion service discouraged participation among individuals balancing work, family, and church obligations.

**Religious and Psychological Barriers.** Despite a widespread acknowledgment of the spiritual value of Holy Communion, several religious and psychological factors acted as deterrents. A significant number of respondents, particularly younger

members and recent converts, expressed feelings of unworthiness, lack of preparedness, and discomfort with specific elements of the ritual—especially the foot-washing component. These barriers were often rooted in limited theological understanding and insufficient pastoral support to address concerns or misconceptions.

***Demographic Disparities.*** The study revealed notable differences in participation rates across demographic groups. Young adults (aged 18–25) demonstrated the lowest levels of engagement, indicating a growing disconnect between traditional religious practices and the expectations or spiritual needs of younger members. Additionally, female participation was generally lower than male participation, suggesting that gender-related concerns—whether societal, cultural, or institutional—may be influencing engagement levels.

***Structural and Procedural Challenges.*** Structural aspects of the Holy Communion service were also found to influence participation negatively. Concerns over the duration of the service, lack of accommodations for physically limited members, and the uniformity of the service format emerged as additional deterrents. These procedural limitations contributed to a perception that the service was inaccessible, especially for individuals facing logistical, health, or mobility challenges.

In summary, the findings indicate that low participation in Holy Communion services within the CKC is a multifaceted issue. Contributing factors include leadership inefficiencies, socioeconomic constraints, psychological and spiritual barriers, demographic differences, and procedural rigidity. A holistic approach that addresses these areas—through improved leadership communication, flexible service design, targeted spiritual education, and inclusive pastoral care—will be essential in

enhancing participation and fostering deeper engagement with this vital religious practice

### **Recommendations**

Based on the findings of this study, several practical recommendations are proposed to enhance participation in Holy Communion within the CKC of the Seventh-day Adventist Church. These recommendations are grounded in the data and directly address the leadership, socioeconomic, religious, and strategic factors identified in the research questions. By targeting these areas, the church can foster greater member engagement, deepen spiritual commitment, and promote unity through increased participation in this vital ordinance.

#### **Leadership Factors Influencing Low Participation**

Church leadership plays a pivotal role in shaping members' experiences and levels of engagement in Holy Communion. Based on the research findings, the following recommendations are proposed to address gaps identified in leadership effectiveness within the CKC of the Seventh-day Adventist Church:

##### **Enhance Pastoral Engagement**

Pastors and elders should offer direct spiritual and emotional support through home visits, spiritual counseling, and participation-centered sermons. Personalized pastoral care can help address individual concerns that may hinder active participation.

##### **Improve Communication Strategies**

Leaders should establish consistent and clear communication channels regarding Holy Communion schedules, procedures, and significance. Tools such as church bulletins, SMS alerts, social media platforms, and verbal announcements during services should be used to ensure that all members are informed.

### **Foster Inclusive Leadership**

Greater involvement of both men and women in planning and leading Holy Communion services is encouraged. Women's ministry groups should be empowered to support female congregants, thereby promoting inclusivity and reducing gender-related participation gaps.

### **Implement Leadership Training on Sacramental Theology**

Regular training for pastors and elders on the theology and pastoral care associated with Holy Communion will enhance their ability to teach and inspire the congregation, thereby increasing member understanding and commitment to the practice.

### **Encourage Testimonies and Personal Reflections**

Providing space for members to share their experiences with Holy Communion during church gatherings can foster a culture of openness and spiritual connection, which may motivate others to participate more fully.

### **Strengthen Follow-Up Mechanisms**

Church leaders should establish systems to follow up with non-participating members through private check-ins or pastoral visits. Understanding the personal or doctrinal barriers they face can help leaders provide targeted support.

### **Establish Anonymous Feedback Channels**

Implementing tools such as suggestion boxes or digital surveys allows members to provide honest feedback regarding their Holy Communion experiences. This feedback can be used to make informed improvements in the planning and delivery of the service.

**Improve Logistical Arrangements:** Churches should enhance the organization and delivery of Holy Communion services, particularly in areas such as

timing, hygiene, and accessibility. Streamlining service duration and ensuring adequate sanitary measures may encourage greater comfort and participation, especially among those deterred by practical inconveniences.

**Foster a Culture of Accountability:** Church leadership should strengthen internal accountability mechanisms by regularly tracking and reviewing participation records, sharing updates with congregations, and promoting transparency. Such practices can cultivate trust and demonstrate the church's commitment to spiritual growth.

**Promote Peer Fellowship and Inclusion:** Encouraging small group fellowship and inter-member outreach can create a more inclusive environment. Programs that foster deeper relationships—especially among newer or less active members—may bridge emotional and spiritual gaps that hinder involvement.

**Address Socioeconomic Barriers:** Socioeconomic challenges such as work schedules, transportation issues, or caregiving responsibilities may prevent members from attending Communion services. Where possible, churches could offer alternative service times, provide transportation assistance, or incorporate outreach strategies to reach members in challenging circumstances.

**Integrate Holy Communion into Broader Spiritual Formation:** Position Holy Communion as a key element within the wider spiritual journey—alongside prayer, Bible study, and service—so that members view it as essential rather than optional. Holistic discipleship models can help members prepare spiritually and emotionally for full participation.

**Use Targeted Communication Strategies:** Develop effective communication tools—such as SMS reminders, WhatsApp groups, or announcements during Sabbath services—to keep members informed about Communion schedules and preparation

guidelines. Clear, consistent messaging can enhance anticipation and reduce confusion.

### **Influence of Socioeconomic Factors on Participation**

The study revealed that socioeconomic challenges such as demanding work schedules, time constraints, and logistical limitations significantly hinder member participation in Holy Communion. To address these issues, the following recommendations are proposed:

#### **Accommodate Busy Schedules**

Churches should consider offering Holy Communion services at varied times to suit members with differing availability. Evening, early morning, or mid-week services may better accommodate working adults and students.

#### **Improve Time Management During Services**

The structure of the Holy Communion service should be reviewed to ensure it is spiritually enriching while also time-efficient. Streamlining non-essential components can create a more focused and manageable experience, especially for time-pressed individuals.

#### **Offer Practical Support**

Church leadership can organize transportation services for elderly, disabled, or geographically distant members. Additionally, providing home-based Communion for individuals with health or mobility limitations would ensure inclusivity and increased access.

## **Religious Factors Affecting Participation Influence of Religious Perceptions and Psychological Barriers**

The study found that internal spiritual struggles—including feelings of guilt, unworthiness, or discomfort with specific ritual elements like foot washing—discourage many members from fully participating in Holy Communion. The following recommendations aim to address these barriers:

### **Spiritual Education**

The church should establish structured teachings through Sabbath School classes, Bible study groups, and workshops that delve into the theology of Holy Communion. Emphasis should be placed on themes of grace, forgiveness, and spiritual inclusivity to reshape perceptions of worthiness.

### **Normalize the Ritual Experience**

To reduce discomfort and misconceptions, education sessions and open forums should be conducted to demystify Holy Communion practices. Pastors and leaders should clearly communicate that the ordinance is open to all believers, regardless of their spiritual past, as a testament to God's grace.

### **Address Emotional Barriers**

Churches should strengthen pastoral counseling programs and small group ministries, offering safe, confidential spaces where members can discuss spiritual insecurities, doubts, or past experiences. These platforms can provide reassurance and spiritual support that encourages participation.

### **Promote Testimonies and Peer Encouragement**

Sharing personal testimonies from members who have overcome psychological barriers can foster a sense of shared experience and spiritual growth. Peer support can be a powerful motivator for hesitant members.

## **Reframe Foot Washing as a Graceful Act of Humility**

Leaders should intentionally teach and model foot washing as a symbolic, grace-filled act of humility and fellowship, rather than a ritual of judgment or shame.

## **Strategies to Encourage Participation**

To foster a more inclusive, engaging, and spiritually enriching Holy Communion experience for all members, the following strategic interventions are recommended:

1. **Engage Young Adults.** Integrate contemporary worship elements, interactive formats, and relatable messages into Communion services to appeal to members aged 18–25. Additionally, establishing mentorship programs that pair younger and older congregants can promote intergenerational learning and a sense of belonging.
2. **Support New Converts.** Offer regular orientation sessions and structured follow-up classes designed to help new members understand the theology, symbolism, and practical aspects of Holy Communion. Personalized pastoral follow-up can further support their spiritual growth and confidence in participating.
3. **Celebrate Spiritual Value.** Continuously emphasize the meaning of Holy Communion as a sacred time for renewal, forgiveness, and intimate connection with God. Sharing testimonies and real-life faith stories during services can inspire deeper reflection and greater participation.
4. **Build Inclusive Worship Spaces.** Enhance accessibility by providing disability-friendly facilities, simplifying service structure where appropriate, and offering flexible modes of participation—such as

alternate venues or virtual Communion options for members with mobility or health challenges.

## APPENDICES

APPENDIX A  
CONSENT FORM

Dear Respondent,

You are being asked to participate in a research study entitled: A STRATEGY THAT MITIGATES FACTORS CONTRIBUTING TO THE LOW PARTICIPATION IN HOLY COMMUNION SERVICE IN SELECTED CHURCHES OF CENTRAL KENYA CONFERENCE.

The purpose of this study is, to seeks to address this gap by exploring the low participation of the Holy Communion within the selected Churches of Central Kenya Conference and its contribution to their discipleship and spiritual development You are requested to fill out a questionnaire presented to you, as a tool for data collection. A quantitative research design will be adopted and applied to the data. In order to participate in the study, you will be asked to fill out a questionnaire that has 4 items.

- A. Demography: 3 areas that may take 5 minutes
- B. Accountability that may take 5 minutes
- C. Level of Agreement; 15 questions that may take 5 minutes
- D. Level of Agreement: 10 questions that may take 5 minutes.

Finishing the questionnaire should take approximately 20- 25 minutes. Your participation in this study is voluntary. If you sign the bottom of this Form, it means that you are giving your consent to be in the study. You will NOT write your name on the questionnaire and this form is separate from the questionnaire – this ensures that your identity will remain anonymous. I understand that all information I provide for this study will be treated confidentially. No one other than the researcher(s) will have access to the data and all data will be kept on a password protected computer. If you do not want to participate in the study, do not begin filling the questionnaire or participating in other research activities. If you start to fill the questionnaire and decide you do not want to participate, stop filling it and give it to the researcher. There is no penalty for not participating and your questionnaire will not be used. If you have any ethical concerns about your participation in this research, contact AUA Institutional Scientific Ethics Review Committee, Adventist University of Africa [ethics@aua.ac.ke](mailto:ethics@aua.ac.ke)

If you have concerns about this research, please contact the advisor of the research:  
Dr. Samwel Makori +254 724240885

Thank you.

Samwel Moegi  
Doctor of Ministry Student,  
+254 720235716

*By signing below, I have read and understand that participation is voluntary and agree to participate in this research.*

Signature\_\_\_\_\_Date\_\_\_\_\_

APPENDIX B

QUESTIONNAIRE

**SECTION A: Demographics**

In section A, please put a tick (√) in the box next to the answer that appropriately applies to you.

**1. Gender**

Female [ ]      Male [ ]

**2. Age (Years)**

18-25 [ ]    26-34 [ ]    35-44 [ ]    45 above [ ]

**3. How long have you been a baptized member?**

Less than 4 years [ ]      4-9 [ ]      10-12 years [ ]  
13 years and above [ ]

**4. How many times did you participate in the Holy Communion during the past year?**

Never participated [ ]    Once [ ]    2 Times [ ]    3 Times [ ]    4 Times [ ]

In sections B, C, and D please put a tick (√) to the most appropriate number based on the 4-point scale where **1 = Strongly Disagree, 2 = Disagree, 3 = Agree, 4= Strongly Agree.**

**Section B: Accountability**

Please indicate by circling (O) your degree of agreement. Use the scale below for all the sections.

1= Strongly Disagree , 2= Disagree, 3= Agree, 4= Strongly Agree

No		1	2	3	4
1	My church gives reports of the previous Holy Communion	1	2	3	4
2	My church gives the attendance list every time there is Holy Communion service	1	2	3	4
3	Holy Communion is fellowship through congregational singing	1	2	3	4
4	Holy Communion is ordinance of Humility	1	2	3	4
5	Holy Communion is an Inclusive process	1	2	3	4

### Section C: Participation in Holy Communion

Please indicate by circling (O) your degree of agreement. Use the scale below for all the sections.

1= Strongly Disagree , 2= Disagree, 3= Agree, 4= Strongly Agree

No		1	2	3	4
1	I feel unworthy to participate in the Holy Communion.	1	2	3	4
2	Feeling uncomfortable about foot washing	1	2	3	4
3	I find it difficult to choose a partner with whom to wash feet.	1	2	3	4
4	Sometimes unresolved differences with a person in the church makes me skip the Holy Communion service.	1	2	3	4
5	Holy Communion is not a significant worship experience	1	2	3	4
6	The Holy Communion service is too long	1	2	3	4
7	I choose to be away during Holy Communion Sabbaths.	1	2	3	4
8	I find the ordinance of foot washing uncomfortable	1	2	3	4
9	Sometime I feel unworthy to participate the Holy Communion	1	2	3	4
10	Foot washing is not a mini baptism	1	2	3	4
11	Holy Communion does not bring forgiveness	1	2	3	4
12	I do not like cold water for foot washing	1	2	3	4
13	I do not like the way the Bread is prepared	1	2	3	4
14	I do not like the way the wine is prepared	1	2	3	4
15	Holy Communion is a time for recreation	1	2	3	4

### Section D: Increasing Participation in Holy Communion

Please indicate by circling (O) your degree of agreement. Use the scale below for all the sections.

1= Strongly Disagree , 2= Disagree, 3= Agree, 4= Strongly Agree

No		1	2	3	4
1	Holy Communion is a time of sober self-reflection	1	2	3	4
2	Holy Communion brings forgiveness	1	2	3	4
3	There is clear communication of Holy Communion dates.	1	2	3	4
4	Hygiene standards observed during the preparation of emblems	1	2	3	4
5	Time management is observed during Holy Communion.	1	2	3	4
6	The Church Practice Open Communion	1	2	3	4
7	The Holy Communion is necessary for Salvation	1	2	3	4
8	The Holy Communion is a symbol of union with Christ	1	2	3	4
9	The Holy Communion a commemoration of deliverance from sin	1	2	3	4
10	The Holy Communion provide means of remembrance of all that Christ has done for humanity	1	2	3	4
11	The Holy Communion deepens my relationship with God.	1	2	3	4
12	The Holy Communion is Conducted after three mouths				

## APPENDIX C

### LETTERS



Adventist University of Africa

*Developing Leaders for Service*

A Private Chartered University Accredited by Commission for University Education, Kenya



2<sup>nd</sup> May, 2024

Samuel Robinson Moegi  
Theological Seminary  
Adventist University of Africa, Kenya

**Reference: AUA/ISERC/16/04/2024**

Dear Samuel Robinson Moegi

**RE: DEVELOPING A STRATEGY THAT MITIGATES FACTORS CONTRIBUTING TO THE LOW PARTICIPATION IN HOLY COMMUNION SERVICE IN SELECTED CHURCHES OF CENTRAL KENYA CONFERENCE**

This is to inform you that the Adventist University of Africa Institutional Scientific Ethics Review Committee (AUA-ISERC) has reviewed and approved your above research proposal. Your application approval number is AUA/ISERC/2024/022. The approval period is 2<sup>nd</sup> May 2024 – 1<sup>st</sup> May 2025.

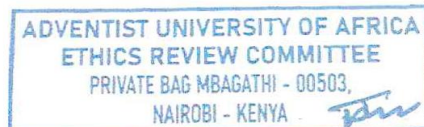
This approval is subject to compliance with the following requirements;

- i. Only approved documents (including informed consent and study instruments) will be used.
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by AUA-ISERC.
- iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to AUA-ISERC within 72 hours of notification.
- iv. Any changes, anticipated or otherwise that may increase the risks or affect the safety or welfare of study participants and others, or affect the integrity of the research must be reported to AUA-ISERC within 72 hours.
- v. Submission of a request for renewal of approval at least 60 days prior to the expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vi. Submission of an executive summary report within 90 days upon completion of the study to AUA-ISERC.

Prior to commencing your study, you are expected to obtain permissions or any other clearances needed.

Yours Sincerely

Josephine Ganu, Ph.D.  
Chair, Institutional Scientific Ethics Review C'ttee  
[ethics@aua.ac.ke](mailto:ethics@aua.ac.ke)





# Adventist University of Africa

*Developing Leaders for Service*

A Private Chartered University Accredited by Commission for University Education, Kenya



May 6, 2024

## TO WHOM IT MAY CONCERN

Dear Sir/Madam,

### RE: LETTER OF DOCTOR OF MINISTRY (DMIN) RESEARCH.

We hereby introduce to you Samwel Robinson Moegi (AUA Student ID Number S2017130) who is pursuing a Doctor of Ministry (DMIN) at the Adventist University of Africa.

The student (from Kenya) is working on a research topic titled: **“Developing a Strategy that Mitigates Factors Contributing to the Low Participation in Holy Communion Service in Selected Churches of Central Kenya Conference”**. He intends to do his research at the Central Kenya Conference of the SDA (Nairobi). His research proposal has been approved by the Adventist University of Africa Institutional Scientific Ethics Review Committee (AUA-ISREC), approval number AUA/ISREC/2024/022 and it will be attached to the dissertation Proposal. The duration of the research project data collection will run from May 1, 2024, to May 1, 2025.

We would be pleased if you permit him from your end to enable our student to carry out his research in the above-mentioned research site.

Thanks with much appreciation for your cooperation.

Sincerely,

*Feliks Ponyatovskiy, PhD*

*Dean, Theological Seminary*

P.O. Private Bag Mbagathi 00503 Nairobi, Kenya

Advent Hill Magadi Road, Ongata



# Adventist University of Africa

*Developing Leaders for Service*

A Private Chartered University Accredited by Commission for University Education, Kenya



April 17, 2024

Samuel Robinson Moegi  
Theological Seminary  
Adventist University of Africa, Kenya

Dear Samuel Robinson Moegi

Re: Acknowledgement of Ethics Application

This letter acknowledges the receipt of your ethics application and the documents below.

1. AUA-ISERC Submission Checklist
2. Proposal including Research Instrument, and Consent Form
3. Proposal Correction Confirmation Form
4. Ethics Certificates

We received your application and the corresponding documents on April 16, 2024. Your Proposal ID is **AUA/ISERC/16/04/2024**. Please quote this ID in your correspondence with the AUA-ISERC related to this study.

The ethics application details are listed below for your reference.

1. Research Proposal ID #: **AUA/ISERC/16/04/2024**.
2. Research Project Title: **DEVELOPING A STRATEGY THAT MITIGATES FACTORS CONTRIBUTING TO THE LOW PARTICIPATION IN HOLY COMMUNION SERVICE IN SELECTED CHURCHES OF CENTRAL KENYA CONFERENCE.**
3. Name of Principal Investigator: **Samuel Robinson Moegi**
4. University: **Adventist University of Africa, Kenya.**
5. Type of Review: **Expedited Review**

Note that this letter does not constitute ethics approval to start your research. It serves only as an acknowledgment that we have received your ethics application. Should you have any questions or need clarification, please contact us at [ethics@aua.ac.ke](mailto:ethics@aua.ac.ke).

Sincerely,

For David Odhiambo, PhD  
Secretary, AUA Institutional Scientific and Ethics Committee

Seventh-day Adventist Church  
Central Kenya Conference

Red Hill Road Off Limuru Road,  
P.O. BOX 41352, G.P.O 00100,  
NAIROBI, KENYA.  
TEL: +254 724 750 450  
+254 784 750 450  
E-MAIL: info@ckc.adventist.or.ke  
sdackc@yahoo.ca; sdackc@gmail.com  
WEB: www.ckc.adventist.or.ke



May 14, 2024

Pr. Robinson Kenyatta,  
Karen Community Church,  
South Nairobi Kajiado Field

Dear Sir,

**RE: RESEARCH IN CKC**

Greetings of peace!

The above matter refers.

In partial fulfilment of your practical research on *“Developing a strategy that mitigates factors contributing to low participation in the Holy Communion service in Selected Churches of CKC”*, permission is hereby granted to you by CKC ADCOM to conduct your research in the following churches:

- SDA Church, Karura
- SDA Church, Lavington
- SDA Church, Parklands
- SDA Church, Nairobi Central

You are required to share your findings with those churches to help them come up with new strategies to improve participation in the service after your study.

We wish you well in your journey of academic achievement, your well-being, and the churches' involvement.






Yours faithfully,

Pr. Dr. Jeremy Maranbi  
**EXECUTIVE SECRETARY - CKC**



cc: Officers – CKC

APPENDIX D  
RESEARCH LISENCE

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 606491	Date of Issue: 22/May/2024
<b>RESEARCH LISENCE</b>	
	
<p>This is to Certify that Mr.. Robinson Moegi Samwel of Adventist University of Africa, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: DEVELOPING A STRATEGY THAT MITIGATES FACTORS CONTRIBUTING TO THE LOW PARTICIPATION IN HOLY COMMUNION SERVICE IN SELECTED CHURCHES OF CENTRAL KENYA CONFERENCE for the period ending : 22/May/2025.</p>	
License No: NACOSTI/P/24/35536	
606491 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code 
<p>NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.</p>	
See overleaf for conditions	

## APPENDIX E

### AUA-IERC SUBMISSION

SUBMIT THIS CHECKLIST WITH APPLICATION FORM



#### AUA-IERC Submission Checklist

- Use the following checklist to confirm that all applicable items on the application for the Ethics Review and other requirements are completed.
- Tick [✓] on the appropriate boxes and submit a copy along with the ISERC Application Form.

Checklist items	Yes	No	Not Applicable
Complete Application Form	✓	[ ]	[ ]
Research Proposal	✓	[ ]	[ ]
Research Advisor & Program Coordinator Correction Confirmation Form	✓	[ ]	[ ]
<b>Other Supporting Documents/Attachments</b>			
• Ethics training certificate	✓	[ ]	[ ]
• Study instruments or tools (questionnaire, Interview guide, etc.)	✓	[ ]	[ ]
• Informed Consent	✓	[ ]	[ ]
• Parental or Guardian Permission Form	[ ]	[ ]	[ ]
• Non-Disclosure Agreement	[ ]	[ ]	[ ]
• Permission for Photography	[ ]	[ ]	[ ]
• Permission to Use Direct Quotations	[ ]	[ ]	[ ]
• AUA-ISERC fees (attach confirmation of payment/receipt)*	[ ]	[ ]	[ ]

\*No fee shall be charged for ISERC review of AUA student and staff research proposals.



**Adventist University of Africa**  
**Institutional Ethics Review Committee**  
**AUA-IERC Review Application Request Form**

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**Instruction:**

- a) This Form should be filled in by the Principal Investigator/Researcher.
- b) Complete this Form and send it with other relevant attachments to AUA-IERC <[ethics@aua.ac.ke](mailto:ethics@aua.ac.ke)>
- c) All the relevant documents listed in this Form must be submitted.
- d) An incomplete application will not be accepted or processed.

**A. General Information**

1. Title of Research Study: **DEVELOPING A STRATEGY THAT MITIGATES FACTORS CONTRIBUTING TO THE LOW PARTICIPATION IN HOLY COMMUNION SERVICE IN SELECTED CHURCHES OF CENTRAL KENYA CONFERENCE.**
2. Name of Principal Investigator/Researcher: **Samwel Robinson Moegi**
3. Phone Number **+254720235716**
4. Email: [robinsonsamwel79@gmail.com](mailto:robinsonsamwel79@gmail.com) or [samwelm@aua.ac.ke](mailto:samwelm@aua.ac.ke)
5. University/Institution: **Adventist University of Africa**

- B. Type of Submission for Ethics Review:**  New proposal       Resubmission

**C. Type of Research Study— Tick only one option**

<b>AUA Research Activities</b>	<b>External Research Activities</b>
1. <input checked="" type="checkbox"/> AUA Doctoral Student Research	1. <input type="checkbox"/> Institutional Research
2. <input type="checkbox"/> AUA Masters' Student Research	2. <input type="checkbox"/> Individual Research
3. <input type="checkbox"/> AUA Faculty /Staff Research	3. <input type="checkbox"/> Doctoral Student Research
	4. <input type="checkbox"/> Masters Student Research
	5. <input type="checkbox"/> Undergraduate Student Research

**D. Funding:** Is research being funded? Yes (  ) No (  )

If YES, Source of funding: **South Nairobi Kajiado Field (EKUC)**

**E. Research Timeline**

1. Proposed start date of the study: **2017**
2. Anticipated end date of the study: **2024**

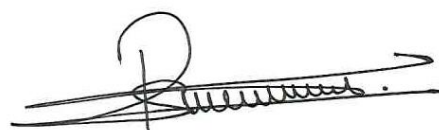
**F. Supportive Documents**

- Submit a copy of your full research proposal (including research instruments) together with this Form to [ethics@aua.ac.ke](mailto:ethics@aua.ac.ke).
- For external researchers, attach the payment receipt for the ethics review.

**Declaration (by Principal Investigator/Researcher)**

I, **Samuel Robinson Moegi** certify that the information provided above is complete and accurate. I agree to conform to the procedures as described and to conduct the research with the highest respect and regard for the participants' right to be protected from undue risk or invasion of privacy. If changes to the procedure become necessary, I agree to seek prior approval from the AUA-IERC.

Samuel Robinson Moegi  
Full Name



\_\_\_\_\_  
Signature & Date

**FOR OFFICIAL USE ONLY**

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Proposal Number \_\_\_\_\_

Date Received \_\_\_\_\_

Committee Action	Remarks
<input type="checkbox"/> Approved	
<input type="checkbox"/> Conditionally Approved	
<input type="checkbox"/> Not approved	
<input type="checkbox"/> Does not require review by the C'tee:	
<input type="checkbox"/> No Decision made	

\_\_\_\_\_  
Committee Secretary

\_\_\_\_\_  
Signature & Date

\_\_\_\_\_  
Committee Chair

\_\_\_\_\_  
Signature & Date

## BIBLIOGRAPHY

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\_\_\_\_\_. *Jesus and the Victory of God*. Minneapolis, MN: Fortress Press, 1996.

## VITA

### **Personal Identification:**

**NAME:** Robinson Moegi Samwel

**Date of Birth:** 1 May 1969

**Place of Birth:** Kisii County, Kenya.

**Marital Status:** Married.

**Children:** Joshua and Esther.

### **Education:**

Doctor of Ministry **Candidate**

**Master of Arts Missiology (Islamic Studies):** 2016 AUA

**Bachelor of Theology:** Bugema University, 2004

O Level Sengeru Manga High School 1987

### **Work Experience:**

Literature Evangelist, **1994- 1998.**

Assistance Publishing **Director, 1999-2000.**

District Pastor Central Kenya Conference **2004- 2019**

South Nairobi Kajiado Field **2024** (Karen Community District)