

## CAUSES OF DISUNITY AMONG THE CHURCHES IN TIGANIA EAST SUB-COUNTY, MERU COUNTY, KENYA

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### Cite this article in APA

Mitu, A. K., Nkonge, D., & Mathai, L. (2023). Causes of disunity among the churches in Tigania east Sub-county, Meru County, Kenya. *Journal of philosophy and religion*, 2(1), 179-190. <https://doi.org/10.51317/jpr.v2i1.419>



A publication of Editon  
Consortium Publishing (online)

### Article history

Received: 29.08.2023

Accepted: 18.09.2023

Published: 11.10.2023

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online



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### Abstract

The aim of this study was to determine the causes of disunity among churches in the Tigania east sub-county, Meru County, Kenya. The churches have struggled to come together and establish a shared stance on certain outdated traditional beliefs and practices that no longer contribute positively to people's lives. Disagreements on these issues raise questions about whether they are truly serving the same Christ, the founder of the church. It is widely recognised that when the church is united, it can accomplish more in terms of fulfilling its mission. Compounding the issue of disunity is the rapid proliferation of splinter churches, further dividing an already fragmented religious landscape. Some churches have undergone multiple schisms, leading to the emergence of numerous new denominations. The study employed systematic random sampling to select the churches included in the study. A proportional sampling technique was adopted to determine the sample for church members. Purposive sampling was used to select the bishops/reverends/pastors, pastors' fellowship chairpersons and the secretaries, and church chairpersons as key informants due to their direct knowledge of church matters. The research used questionnaires, interview schedules and focus group discussions to collect the required data. Data collected was presented using tables and pie charts. The study found that churches in Tigania East need to invest towards the unity of the church. The following recommendations were suggested: Theological schools should aim to produce people who understand society's dynamics.

**Key terms:** Church, denominations, disunity, fellowship, mission.

## 1.0 INTRODUCTION

One of the major challenges in achieving the church's mission is that throughout the world, churches are facing ecumenical challenges. The desire to unite churches to achieve Christ's desire for a united church has become difficult. The issue of disunity has a long history, which is why Levi (1989) argues that the problems that brought disunity in Christian churches like the Corinthians are basically the same problems affecting the church today, though with some modifications. This is a clear indication that the issue of disunity is widespread.

According to Mwambazambi (2012), the world church's mission is total solidarity with the people, sharing their problems and destiny and working together for a positive transformation of society. It must shift an unnecessary protest to positive reconstruction. The church must, by nature, remain a beacon of hope for those struggling from the underside and margins of society. It should help build people's socio-political, economical, ethical and spiritual concerns. Mugambi (1995) affirms that Jesus, in his public ministry, was actively involved in social transformation. Without the church's unity, it will be difficult for the church in Tigania East to succeed in its mission.

Robbins (1995) opines that the presence of the church in the world is antiseptic of Christ to sin, and the church is intended to represent the interest of God in the affairs of society. The church was not intended to be passive nor restricted within the four walls of a building but rather to be involved as a catalyst of God's high deals in the world. The church should be united in condemning the evils within society because it is the voice of the voiceless. Unless the church is united to speak in one voice, it cannot speak for the poor and oppressed. Mwambazambi (2012) states that Christians must rise as one man to fight against corruption, social injustice, poverty and bad governance, for they represent the interest of God's kingdom on earth. This indicates that the church must remain united to achieve its mission within society.

According to a letter by Paul to Philippians, Christians are supposed to love one another, sharing the same thoughts and being one in soul and mind. In the Tigania East sub-county, some Churches are not embracing others, thus creating a rift among Christians who should be one in Christ. Some pastors preach against each other because they consider themselves better than others. Splinter groups are emerging at a very high rate, thus interfering with the unity of the churches. This indicates that churches do not heed the call to be humble and considering others better than them. This has made them engage in "sheep stealing", hence interfering with the church's unity in spreading the word of God to all the nations.

Muchiri (2017) argues that the church in Tigania East has not been fully united in developing a common stand on some issues like outdated traditional beliefs that do not add any value in transforming people socially, economically or politically. Though the African church cannot distance itself from the African way of life, it should try eliminating some outdated African beliefs and practices.

Koronya (2019) says there is a great need for the pastors in Tigania East to unite for effective evangelisation of the gospel. They must understand that they are serving one Christ who emphasises oneness among the Christian community. This means that the church in Tigania East needs to work towards unity for effective evangelisation of the gospel of Christ.

## 2.0 LITERATURE REVIEW

Many people have expressed different views in relation to disunity among churches in various parts of the world. Ndiokwere (1994) argues that since the early days of division and disunity of the once indivisible church of Christ, things have never been the same again. From the top of the ladder to the foot, from the universal to the particular, the headquarters to the grassroots, division and disunity have continued to the present and in various parts of the Christian world.

This church is supposed to show unity because it is Jesus Christ who initiated the church. Since Christ is at the centre of the church, Christians from different churches are supposed to live in unity so that people do not see any division among them. Christians should aim for perfection, be of one mind, and live peacefully. This study, therefore, seeks to establish the causes of disunity among churches in Tigania East Sub-county.

According to Crouch (1993), the effort to bring Churches together for effective evangelisation has been a great concern for a long period. Crouch further cites the formation of the Kenya Missionary Council (KMC) in 1924 as one of the efforts towards the establishment of a united Church. The establishment of the Kenya Missionary Council represented the broader cooperation, which was limited to the five founding members of the Alliance.

Kenya Missionary Council (KMC) was thus to include all Protestant Missions and a number of non-mainstream churches, such as the Salvation Army. The broadening of the council's members did not only include the evangelical missions but also regions like western Kenya, where the founding members of the Alliance were not so strong. Among the aims of KMC included fulfilling a closer fellowship for Christian workers, nurturing the desire for an African Church and serving the whole community irrespective of race or belief.

The effort that was put into forming the Kenya Missionary Council to unite the church clearly indicates that unity was lacking. Owing to the advantage of unity, the council was to be formed in order to establish a united church for easier evangelisation, closer fellowship for Christian workers and effective service to society. According to Chepkwony, on the mission outpost (1943-1963), the formation of the Christian Council of Kenya (CCK) in 1943 was the result of a long process and yearning for Christian unity within the Protestant mission in Kenya. Therefore, it is important to note that unity among the churches has been viewed as an important subject that should be well understood by Christians if they are to go far in their evangelisation work. The church in Tigania East is not exceptional and, therefore, must remain united in its work of evangelisation.

According to Anderson (1992), Christian believers are supposed to display unity and oneness since they are the body of Christ. Christians are supposed to act like the human body, which has many parts that are united. Since every member of the church is important, they should all give service for the common goal of the church. If this unity is maintained fully, many other people who are outside the church will be attracted to join the church. Many people today find it hard to join the church because Christians are not living according to the teachings of the Bible. Lack of unity among the believers from different churches is a major problem that is driving new converts out of Christianity. According to Kobia (2022, OI), Different

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churches have openly disagreed to the extent of settling their differences in the court of law. They expose the problems that exist within the Christian community to the people who are non-believers.

According to Ndiokwere (1994), the seeds of discord and division have continued to the present time and in various parts of the Christian world. The seeds of division and discord sown by the leaders of the church, the agents and immediate followers seem to have attached deeply even to the younger generation, who never knew what initial squabbles were all about. One simply has to join one camp or the other as the battle for supremacy continues to rage. Onoka (1997) cites the formation of splinter groups as one cause of disunity among churches today. In some churches, members of the congregation get divided because some prefer certain leaders to others. For example, there are a lot of problems that arise when there is a change in leadership. When a new pastor or a bishop has to be appointed to take over, splinter groups may arise because different members have their own preferences. These splinter groups have contributed to the destabilisation of the unity of the church. Therefore, this study seeks to establish whether the same problem is affecting the church's mission in the area of study.

Mwenda (2022, OI): Misunderstanding the use of spiritual gifts is another challenge affecting the unity of the church. Some pastors and bishops feel that they are more inspired by the gift of wisdom than others. Some preachers who speak in tongues feel that they are closer to God than all other preachers. These preachers should not boast but rather use this gift to strengthen the unity of the church. They should be guided by the principle of love that should also govern every church.

Kimathi (2022, OI) Misuse of the freedom of worship is another challenge to the unity of the church today. Freedom of worship guaranteed in the Kenyan constitution is meant to protect interference from the state or other parties on matters of the church. This right has been abused by some individuals and groups who leave their mother churches to form new splinter groups. Sometimes, the motive behind the emergence of some groups is not to evangelise but promotion of self-interest. This has led to disunity among churches. The study sought to investigate whether the same problem is affecting the church in Tigania East.

Kimathi (2022, OI) further says that the administration of sacraments has also brought disunity among churches. The number of sacraments recognised is more in number in some churches than others. A good example is the Catholic Church, which has a total of seven sacraments, which are all considered to be very important. Attitudes to sacraments vary from one church to another. This has attracted different views from different churches, bringing disunity.

Warambo and Owich (2006) cite differences in the practice of baptism in different churches. Some churches practice spirit baptism, while others baptise by water through immersion or by pouring water on the forehead. Some churches believe that the spirit baptism is superior to baptism by water, thus creating differences between the two kinds of believers.

Different churches have different beliefs on the resurrection. Christians take the resurrection of Jesus as the cornerstone of their faith. Different churches have different beliefs on the state of the dead and the manner and nature of the resurrection. This diversity in belief has resulted in disunity among many churches.

Lana (1987) states that the concept of ecumenism was to make all denominations no strangers and foreigners to one another but as relatives and as part of the household of Christ and fellow heirs, members of one body as well as heirs' of God's church on earth. Eregare (2013) explains this further by stating that "ecumenical initiative is to aim at truth, justice and unity of the body of Christ or Christian churches or denominations." if this is the real meaning of ecumenism, then every church must struggle and achieve it through all the possible means.

## 3.0 FINDINGS

### Doctrinal Differences

This study established that different churches have different doctrines. Kobia (2022, OI) asserted that these doctrines have been acquired as one attends church services while others are passed to the preachers during their theological training. Muthee (2022, OI) affirmed that different churches have different doctrines which they adopt in their worship of God. He opined that liturgical processes followed in various churches in Tigania East make it difficult for all the churches to come together as a way of enhancing unity among the churches.

Nkethi (2022, OI) opined that different churches have different ways of baptising their members; some have adopted baptism through immersion, while others are baptised through sprinkling water on the face. Nkethi further argues that despite having differences in our doctrines within the churches in Tigania East, we must understand that we are serving one body of Christ, who is the author of the church. These differences should not make us forget that we are followers of Christ who form the basis of our Christianity. Christians in Tigania East must follow their different doctrines but remain united in order to build a strong body of Christ that is able to serve its purpose. The church in Tigania East seems not to understand that despite having different doctrines, it must come together to offer a common witness within the area.

These findings are supported by Warambo and Owich (2006), who argued that there are differences in the practice of baptism in different churches, which results in various doctrinal differences among the churches. Some churches practice spirit baptism, while others baptise by water through immersion or by pouring water on the forehead. Warambo and Owich (2006) also aver that some churches believe that the spirit baptism is superior to baptism by water, thus creating differences between the two kinds of believers. Therefore, this study established that doctrinal differences have created disunity among the various churches in Tigania East Sub-county, Meru County.

Radner (2012) argues that the administration of sacraments has also brought disunity among churches. The number of sacraments recognised is more in number in some churches than others. A good example is the Catholic Church, which has a total of seven sacraments, which are all considered to be very important. Attitudes to sacraments vary from one church to another. This has attracted different views from different churches, bringing disunity.

Radner (2012) also argued that different churches have different beliefs on the resurrection. Christians take the resurrection of Jesus as the cornerstone of their faith. Different churches have different beliefs on the

state of the dead and the manner and nature of the resurrection. It is very difficult for a divided church to conquer the worldly forces in order to bring those in darkness into the light of the church. Disunity among different churches has a very negative impact towards the influence of the church in any community. Therefore, this study established that doctrinal differences have affected the mission of the church in Tigania East Sub-county.

Every doctrine is supposed to teach Christians how to think and relate with God. Our God is God of love, and where there is love for one another, unity must exist. Without the unity of Christians, there is no love among the believers. Therefore, every doctrine must summarise God's word, guarantee the health of God's church and bear fruits in the lives of God's people. Christians must remain in unity because, being Christians, they have a common identity that binds them together. In Philippians, Paul is asking the church to complete his joy by 'being like-minded, having the same love, being one in spirit and of one mind'. This does not compel us to think the same way but to share a common identity in Jesus Christ.

## **Disagreement between the Splinter and the Mother Churches**

The findings of this study show that disagreements between the splinter groups and the mother church are markedly influential in fuelling conflicts among the churches. These findings are supported by Onoko (1997), who cited the formation of splinter groups as one cause of disunity among churches today. This study established that the Splinter groups have played a serious setback in the unity of the church. Some of the churches had more than one splinter group. A case was cited where the church had splintered more than four times, giving birth to four new denominations.

Karau (2022, OI) asserted that bringing all the churches together has been one of the major challenges faced by the pastors' fellowships since the splinter and the mother churches are finding it hard to work together. He alluded that this has driven some of the pastors out of such fellowships, thus threatening their survival. An effort needs to be made if such fellowships are to remain stable in performing the roles that they were established to perform in their areas of operation.

Kimathi (2022, OI) reported that when the churches divide, people get hurt. Some get so confused that they drop out of the church altogether. During the moment of transition, many people opt out of the church because they expect the church to be the most peaceful place. He alluded that the transition has casualties who drop out of the church because they opt not to remain either in the mother church or the splinter one. Christians and, more so, the church leaders are supposed to cultivate love among Christians from all denominations, without which no unity will ever be achieved.

Nkethi (2022, OI) averred that the splinter groups emerged sometimes due to changes in the leadership in the church. She alleged that there is disunity among the churches in Tigania East Sub-county, Meru County, due to disagreement among the splinter groups and their mother church. These findings are supported by Onoka (1997), who argued that in some churches, members of the congregation get divided because some prefer certain leaders to others. For example, there are a lot of problems that arise when there is a change in leadership. When a new pastor or bishop has to be appointed to take over, splinter groups may arise because different members have their own preferences.

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These splinter groups have contributed to the destabilisation of the unity of the church. In an effort to enhance unity, the churches in Tigania East Sub-county established three pastors' fellowships. These are Thubuku, Muthara and Kararma Pastors' Fellowships. The common purpose for these fellowships is to bring the churches together for common witness. According to the Thubuku pastors' fellowship, disunity is one of the major challenges affecting the mission of the church in the area. Further, different churches have had several splinter groups. Therefore, making these churches come together for a common fellowship has become a difficult task.

From the fellowship's record, one church was cited to have splintered four times, forming four different ministries within the same area. Another church was cited as having splintered three times, forming three different ministries. Other five different churches were cited as having splintered once. This is a clear indication that the churches in Tigania East Sub-county are splintering at a very high rate, and this is worsening the state of an already divided church.

From the data kept by the Thubuku pastors' Fellowship, the fellowship is supposed to have 38 members, but there are 20 members who are registered as members of the fellowship. The result further shows that out of the 20 registered, only 12 pastors actively participate in the affairs of the fellowship. This is a clear indication that a lot needs to be done if the fellowship will be effective in uniting the churches within the area.

On visiting Muthara Pastors' Fellowship, the records indicated that the fellowship is supposed to have 46 members who are pastors in different churches within the area, but only 32 pastors are registered. Out of the 32 registered members, only 24 are active in the affairs of the fellowship. This is an indication that some of the pastors have not embraced a common fellowship as a way of enhancing unity, and therefore, the unity of all the churches in Tigania East Sub-county is yet to be achieved.

Karama Pastors' Fellowship was also included in the study. The fellowship is supposed to have 30 members who are pastors in different churches, but it is only 20 members who are registered. Out of the 20 registered members, there are only 11 members who actively participate in the affairs of the fellowship. This means that a lot needs to be done for the fellowship to achieve its goal. The leaders of the fellowships need to sensitise all the pastors on the need to come together and spell out the main aim of the fellowships.

In the three fellowships, the problem of splinter groups was highlighted as one of the major contributors to disunity among churches in Tigania East Sub-county, Meru County, Kenya. The church in Tigania East must move from self-centeredness and embrace one another so as to gather full force in order to conquer the world with the word of God that it was sent to spread. The church in Tigania East must embrace and support the efforts of other churches so that it can achieve its mission of evangelisation and economic and social transformation.

## Political Inclinations

One of the church's missions is to bring truth, justice, peace, reconciliation, reconstruction, development and defending the poor and the oppressed within the society. Mwambazambi (2012) says that the church has not been able to stand and face political leadership as a way of promoting development and

defending the poor and the oppressed. Muthee (2022, OI) asserted that the church has failed in playing its role of ensuring proper governance and observance of human rights by the political class. The church has taken political sides. The church has praised those who support their programs irrespective of their leadership style.

The church has sought close association with those who are in a higher political class in order to reap the benefits. Karau (2022, OI) averred that pastors have used the church altar to campaign for certain individuals who are always out to seek political leadership. This issue has divided the church because different Christians within a church may have different tastes when it comes to political leadership. He alluded that the church leadership is supposed to stand at the centre and condemn all the evils that are being committed by the politicians so that they can ensure good governance. People have always voted for those who belong to their denominations, irrespective of their behaviour. Kobia (2022, OI) asserted that the church is supposed to examine its stand in fighting for the poor and the church leaders in any church are supposed to be viewed as the symbol of unity. This unity is supposed to trickle down to all the church members if we are out to achieve unity among the churches. The church leaders are supposed to be careful when it comes to the matters of the church and politics. Christian disciples with very different political views find themselves in the same Christian congregation, making this quite a testing time when it comes to Christian unity.

According to Chamangwana (2012), many Christians tend to struggle with the involvement of the church in socio-political-economic issues. Nonetheless, scripture and history clearly support the church's place in these concerns. In the Old and New Testament, God's representatives spoke out against the abuse of political power and sought just use of power. This is what it means to be salt and light of the world. This means that the church is supposed to play its role of ensuring just use of power. Christians are supposed to understand that they should play a role in the political process. If God has authority over the ones who are elected, then it is necessary for his will to be known as part of the process (Bobby, (2008).

According to Webb (2022), Christians should individually play any role they feel compelled to participate in the political process and settings. Churches can and should teach regularly on moral/ethical subjects such as the sanctity of life, integrity and prejudice. Churches must not use the assembly, corporate influence or Bible classes to persuade their community members to vote for or against a particular candidate or party. The church, therefore, has a greater responsibility to teach Christian values, which must influence their political decisions. The church in Tigania East must stand to promote social justice. It must condemn injustices in the society, pray for the leaders to promote social justice, advocate for equal distribution of resources and fight for the rights of the less privileged in the society.

## **Competitions among Pastors and Denominations**

Christian unity is very important to all Christians since Christ died as a way of securing it. This forms a major factor in our witness to the world. Without unity, we cannot command the world with the word of God. This study established that 70 (19.8%) of the church members reported that competition among pastors and denominations is also the cause of disunity among churches in Tigania East Sub-county, Meru County. The findings of this study are in consensus with the work of Mugambi (1995), who argued that Christian denomination and religious pluralism are often brought about by denominational competition.

Churches are seriously competing for members and income-generating projects like in private schools and hospitals, which form an alternative source of income for different churches.

Muthee (2022, OI) acknowledged that churches are competing on the basis of what they have (how rich is our church?) Pastors from the bigger churches have no regard for other pastors who have smaller churches. A lot of competition is seen among the pastors in terms of the vehicles they are driving, together with their general lifestyle. Rather than having a common stand in spreading the word of God, pastors have taken time to compare themselves with others. This has sometimes made some believers walk out of the church because they are forced to give a lot of money to afford the high lifestyle that the pastor must live.

Ndiokwere (1994) confirmed these findings when he asserts that the seeds of discord and division have continued to the present time and in various parts of the Christian world. The seeds of division and discord sown by the leaders of the church, the agents and immediate followers seem to have attached deeply even to the younger generation, who never knew what initial squabbles were all about. One simply has to join one camp or the other as the battle for supremacy continues to rage. Fannery (1998) also echoes the work of Ndiokwere (1994), where he stated that Christ founded one church and one only, but the division among Christian communities scandalises the world and impedes the spread of the gospel. e. Several Christian communions portray themselves to people as the legitimate heirs of Jesus Christ. While they all claim to be followers of the head, their ideologies are different, and they openly contradict the will of Christ. Thus resulting in disunity among the various churches.

Mwenda (2022, OI) affirmed that it is becoming very difficult to attain the intended church unity because of the competition between denominations and pastors. Pastors and denominations are so much interested in getting wealth. Many have forgotten the gospel of repentance and have only concentrated on giving as a way of challenging their congregations to offer more so that they can be elevated to higher standards of living. Since we are all followers of Christ, we need to work in unity in order to elevate those who are poor in society. Our desire is not to boast of what we have but to use it for the Glory and honour of God.

Mwenda (2022, OI) also reported that we are going to influence the world more as Christians when we realise that we can serve God at any level. Service does not mean competing with those who are ahead of you but using our God-given power and wealth to influence the world with the word of God. This should be our core business in the kingdom of God. Christians should shun all forms of competition and unite for a common duty of spreading the word of God to the whole world.

## **Superiority Complex by some Churches**

Some churches feel that they are superior to others. For this reason, they do not find any reason to associate with those "small churches " who, according to them, may not offer anything important to them. Mugambi (2022, OI) affirmed that most of the well-established churches had not found the need to join any of the Pastors' Fellowships in Tigania East Sub-county. He asserted that most of the fellowships are dominated by the pastors from the young churches that are up-coming. He reported that the established churches are supposed to come and help- in the growth of such fellowships so that the work of uniting the church can be made easy. Since all the churches have a common goal of spreading the word of God, they need to come together in order to have more influence on the people whom they are out to evangelise.

This research established that the 50 church members (14.2%) reported that the superiority complex by some churches is also another cause of disunity among the churches in Tigania East Sub-county, Meru County. Churches are, therefore, supposed to view themselves in terms of the greater responsibility that they have in order to influence the world spiritually, socially, politically and economically. A church that is not united cannot influence the world with the word of God.

1 Peter 5:5 (NIV), "Cloth yourself with humility towards one another, because God opposes the proud but gives grace to the humble". This means that humility opens the door to more grace. The Bible continues to say that God gives patience, peace and gentleness to the humble. This means that the fruit of the spirit grows in the soil of humility, and therefore, humility forms the key to spiritual growth.

This study established that the churches that experience a superiority complex often have exaggerated opinions of themselves. They believe that their abilities and achievements surpass those of others. These churches are supposed to understand that they cannot stand to proclaim Christ alone, but they need the warmth of other Christians. Mwenda (2022, OI) opined that each denomination is supposed to view the other one as a brother and a sister and, therefore, team up with them to carry out a collective responsibility of transforming the world with the word of God.

The church is expected to create disciples, evangelise people, promote truth and justice, bring development projects and defend the poor and the oppressed. (Mwambazambi, 2012). This has not been possible in Tigania East because the churches do not have a common agenda for achieving their goals. The church in Tigania East is, therefore, supposed to team up in achieving its roles in society. According to Chepkwony, on the mission outpost (1943-1963), the formation of the Christian Council of Kenya (CCK) in 1943 was the result of a long process and yearning for Christian unity within the Protestant mission in Kenya. Therefore, it is important to note that unity among the churches has been viewed as an important subject that should be well understood by Christians if they are to go far in their evangelisation work. The church in Tigania East is not exceptional, and therefore, it must remain united in its work of evangelisation.

## **Misuse of the Freedom of Worship**

The constitution of Kenya guarantees the freedom of worship to all Kenyans irrespective of their tribe or gender. This freedom is meant to allow the people of Kenya to believe and practice the religion of their choice. This freedom is meant to create cultural institutions and religious institutions together with values and norms that support free societies. The freedom of worship, therefore, allows all Kenyan people to associate with any religious group that is allowed and registered by the government of Kenya as a religious group (Constitution of Kenya, 2010).

However, this freedom of worship has been misused by many Kenyans today. Instead of creating a free atmosphere that allows all the people to associate in unity, it has created disunity between different denominations. It has led to the springing up of many religious groups and sects that have brought a lot of confusion in Christianity today. The emergence of many religious sects has caused Christians to get into confusion about whose teachings they should follow. This confusion has brought disunity between various denominations that have affected both the church members and the clergy. This has further complicated

the effort to attain unity that various organisations like the National Council of Churches of Kenya (NCCCK) have tried to achieve.

The conflict between the churches, especially the splinter and the mother churches, has complicated the issue of disunity among various denominations in Tigania East. Nkethi (2022, OI) affirms that bringing pastors from splinter churches into unity with the pastors from their mother churches has become a difficult endeavour. This has made the effort by the Pastors' Fellowship leaders bear little or no fruit in their effort to unite all the pastors in Tigania East Sub-county, Meru County, Kenya. This is, therefore, the high time that these pastors are reminded that they are serving one Christ, who is the founder of the church and the author of Christianity.

Scramble for church leadership has also resulted from the freedom of worship. Many splinter churches are emerging as a result of the scramble for church leadership. Many splinter churches in Tigania East Sub-county cited different leadership issues that made them split from their mother churches. This has resulted in the commercialisation of the churches, where many people have started their own ministries for their selfish gain. Some of the splinter churches cited the accountability issues from their church leaders as some of the reasons for splinting from their mother churches. This has resulted in many denominations that are not united to achieve one mission as the body of Christ.

## 4.0 CONCLUSION

In conclusion, this study established that different churches in Tigania East Sub-county have different doctrines. The study also shows that these doctrines have been acquired as one attends church services while others are passed to the preachers during their theological training. The study further established that the liturgical processes followed in various churches make it difficult for all the churches to come together as a way of enhancing unity in the church. The findings of this study also show that disagreement between the splinter groups and the mother church is markedly influential in fueling conflicts among the churches in the study area. The study also established that the church's political inclinations caused disunity among the churches in the study area. This is because various church members vote for members of their denominations. The church has sought close association with those who are in a higher political class in order to reap the benefits. This issue has divided the church because different Christians within a church may have different tastes when it comes to political leadership. The study further established that competition among pastors and denominations, a superiority complex by some churches and misuse of freedom of worship have caused disunity among the churches in Tigania East Sub-county.

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