

***MUZZLING THE OX THAT TREADS OUT THE CORN : A
CRITICAL ANALYSIS OF THE THEOLOGY AND PRACTICE
OF THE FULL-TIME MINISTRY OF THE
PENTECOSTAL CHURCH IN NAIROBI DISTRICT OF KENYA
WITH SPECIAL REFERENCE TO REMUNERATION***

By

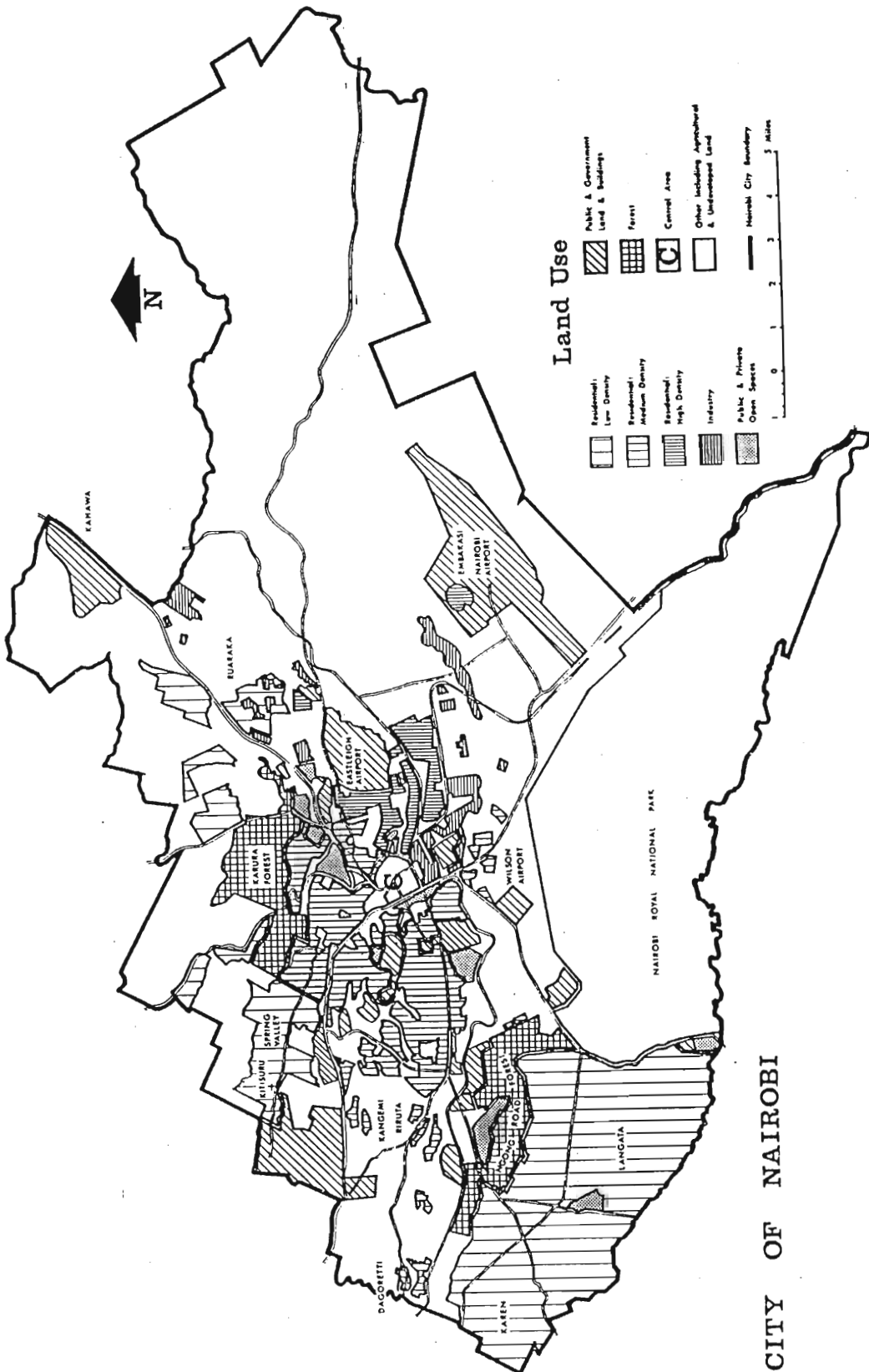
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THE CITY OF NAIROBI



CITY OF NAIROBI

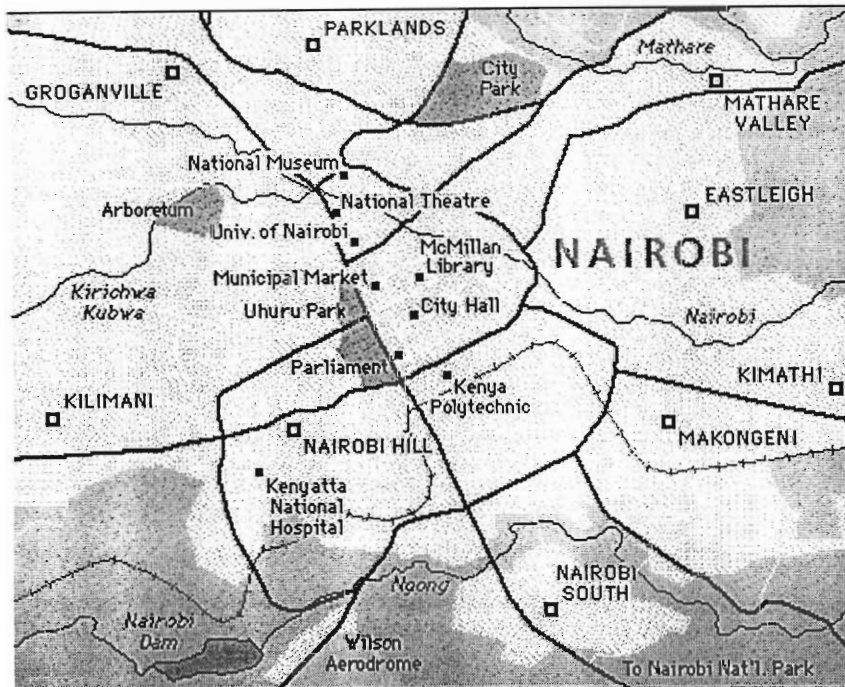
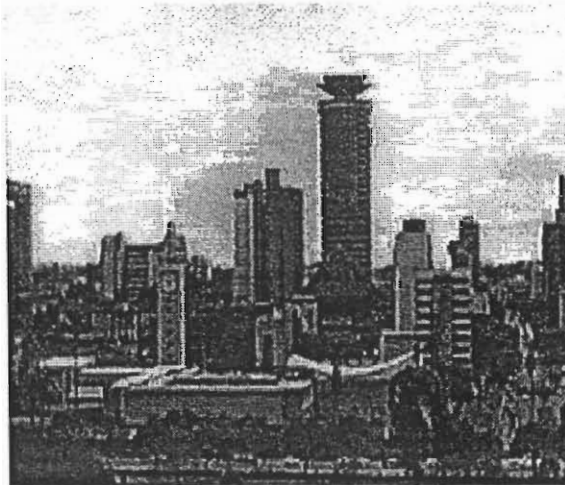
Nairobi

The Place of Cold Water!

Popularly known as the green city in the sun, Nairobi got its name from the Maasai who called it *enkare nyarobi* (the place of cold water).

It is the capital of Kenya with a population of over a million people. This is where most people start and finish their Kenyan visit.

If when in Nairobi you need to know where to eat, where to shop or places to visit. Then this is the site for you. Here you will find useful information to make your stay pleasant and enjoyable.



Nairobi

Capital of Kenya, in Nairobi District, situated at an elevation of about 1660 m (about 5450 ft) in the highlands of the southern part of the country. Nairobi is Kenya's principal economic, administrative, and cultural center and is one of the largest and fastest growing cities in Africa. Manufactures include processed food, textiles, clothing, building materials, and communications and transportation equipment. The city also has a large tourist industry. The University of Nairobi (1956), Kenya Polytechnic (1961), and Kenya Conservatoire of Music (1944) are here.

Points of Interest

Nairobi National Park, a large wildlife preserve on the outskirts of the city, is a major tourist attraction. Other points of interest include the National Museum of Kenya, known for a display on early humans in Africa; the Parliament buildings; the law courts; City Hall; McMillan Memorial Library; the busy Municipal Market and nearby bazaar; the

Kenya National Theatre; and Sorsbie Art Gallery.

History

Located in an area once frequented by the pastoral Masai, Nairobi was founded in the late 1890s as a British railroad camp on the Mombasa-to-Uganda railroad. From 1899 to 1905 it served as a British provincial capital. In 1905 the city became the capital of the British East Africa Protectorate (called Kenya Colony from 1920 to 1963). In 1963 Nairobi became the capital of independent Kenya and annexed neighboring areas for future growth. During the early 1990s, Nairobi suffered from civil unrest because of the growing popular opposition to Kenyan President Daniel arap Moi. Population (1984 estimate) 1,103,600.

ABSTRACT

This thesis addresses the issue of Pastoral remuneration for the clergy. It is an attempt to investigate whether or not full-time Pentecostal pastors in Nairobi are adequately remunerated. The thesis argues that presently the situation is far less than desirable. Reasons for such a conclusion are explored in the thesis. This is done by attempting to examine this phenomenon and critically analysing the theology behind the practice.

The thesis commences by giving a background of the research topic, defining the research problem and important terms. This chapter introduces the criteria to determine adequate or inadequate remuneration. It then proceeds to identify and to define the methodology employed in the thesis. This is followed by a survey chapter where data is analysed and interpreted revealing lack of adequate pastoral remuneration. Chapter four has two parts, the first one unpacks the Pentecostal liturgy and practice at the ground revealing a heaven-ward world view of theology which does not favour the economic circumstance of the Pastors. The world view perceives that wealth and earthly prosperity are inherently dangerous to God's calling. Part two constitutes a theological critique of some ideologies. It challenges an observed dualism of Pentecostal eschatology with its form of dispensationalism. Chapter five seeks the biblical mandate for remuneration of ministers. The examined passages of Scripture articulates that the worker is worth his wages. While it is imperative that the pastor be remunerated, it does not depend on the willingness of the church but it is mandatory.

ACKNOWLEDGEMENT

I owe thanks to many people for their contribution to this work.

Special thanks to Nairobi pastors who appear as case studies in this project. Their willingness to share their background and experiences has immeasurably enhanced the project.

I wish to thank Dr. Tony Balcomb for his constructive supervision, stimulating critique and dialogue that sharpened my focus and approach to this project. He always reminded me two things, not to be emotionally involved and not to preach. He inculcated in me a sense of academic discipline .

My wife Miriam, daughter Mercy and son, Shem have shown patience and encouragement throughout the academic pursuits. I cannot thank Miriam enough for her financial support. To them I owe the greatest thanks.

DECLARATION

I, Mwangi James Kamau, candidate for the Master of Theology Degree in the School of Theology, University of Natal, Pietermaritzburg hereby declare that : Except for the quotations specifically indicated in this text, and such help as I have acknowledged, this thesis is wholly my own work and has been submitted for the degree purposes of the above mentioned degree.

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University of Natal

Pietermaritzburg, 1998

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LIST OF ABBREVIATIONS

AACC	All Africa Council of Churches
AOG	Assemblies of God
DC	Deliverance Church
EAST	East Africa School of Theology
FGCK	Full Gospel Churches of Kenya
HNTC	Harper's New Testament Commentaries
KAG	Kenya Assemblies of God
KANU	Kenya African National Union
K.SH	Kenya Shilling
NBC	New Bible Commentary
NEGST	Nairobi Evangelical Graduate School of Theology
NICTC	New International Commentary on the New Testament
NTC	New Testament Commentary
RCC	Redeemed Gospel Church
TNTC	Tyndale New Testament Commentary

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Nairobi City

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Chapter One

1. INTRODUCTION

1.1. Background Information

The Church as an institution has always attempted to respond to human pain brought about by economic suffering. In history this institution has tried to be a supportive community which has strived to live out God's love by helping those who struggle with world uncertainties. The church has also been instrumental in preaching about material assistance to those who are in need. This commitment has been validated by the diverse implementation of a wide range of projects directed towards alleviation of economic suffering. In spite of her noble efforts, she has in many cases done little to alleviate economic suffering among her own employees.

The church has historically been seen to be a voice for justice where economic justice is not meted. The question often raised is whether this right also applies to the pastors. It is generally assumed within some church traditions that pastors have embraced and cultivated voluntary poverty, suggesting that the issue of a just remuneration does not arise.

1.2. Concerns that Generated Study

The motivation for this study has come as a result of my involvement in the Pentecostal Church as a Pastor, a Missionary and a Bible school lecturer for twelve years [1984-1996]. With all due

appreciation of the profound impact the Pentecostal church has had upon my life, it dawns upon me to attempt to understand critically the theology and practice of the full-time ministry in this movement. Besides this personal interest, is the need to expand a Pentecostal theological reflection on the practices pertaining to pastoral remuneration.

It is hoped that this study will be a contribution in the area of Pastoral theology on the understanding of clergy welfare especially in relation to remuneration. The study will hopefully stimulate awareness of the need for the church to adopt a self-critical attitude whereby the welfare of the full-time pastor will be given priority.

1.3. Significance of Study

In my twelve years in Pentecostal ministry I have observed incredible changes that have occurred within the Pentecostal churches in Nairobi. There has been a notable shift from what Anderson (1979) calls a religion of the “dislocated and the despised” to a religion of a located and admired people. The Pentecostal churches have attracted personalities from across all classes of people in the community. This is a trend observed worldwide. (see section 1.5.2). This trend is observed in the Pentecostal churches in Nairobi churches. Pentecostalism has spread rapidly to both the socially ‘disinherited’ as well as to those who in no way can be referred to as such. The enormous growth being experienced in this tradition has come with many challenges. One of the concerns is pastoral remuneration which comes with an ambiguity of the paid pastoral ministry. Here, the pastor suffers the ambivalence of wanting on one hand to be a non-acquisitive servant of the word and the Church and wondering on the other hand whether he or she will be able on

the remuneration to make ends meet for self and family.

A trend observed in some of the Pentecostal Churches is that as soon as a pastor has been trained and still has the “calling” of God upon his life, is asked to “step out in faith” with no guarantee of a stipend or remuneration. Alternatively, the young pastor is put in-charge of a new congregation and the congregation is asked to support him. Many times the congregation is simply not able to support the pastor and his/her family. In such a situation the pastor is left with two choices, either to run away and "lose" the calling or suffer to “prove” the calling of God.

1.4. Overview of the problem

The rights to an adequate pastoral remuneration is one of those issues in pastoral theology that have been ignored or assumed and which few people are willing to discuss. This can be said of the Pentecostal tradition. It is the aim of this thesis to discuss the economic dimension as concerns remuneration of Pentecostal clergy in the Nairobi district.

The question of an adequate remuneration for the clergy begins with the wider issue of a just remuneration for all workers. Almada points out that the question of a just remuneration is expressed within the constellation of human rights and within the order of rights. He further says that “ the right to a just wage is seen as a social mediation of the individual’s right to work.” (Almade, 1994:45)

This study will seek to investigate and critically analyse the theology and the practice of the

full-time ministry of the Pentecostal churches in greater Nairobi with special reference to remuneration.

In order to appropriately and adequately work on the research topic and in accordance with our title “Muzzling the Ox that treads out the Corn”,¹ the hypothesis that full-time Pentecostal pastors are inadequately remunerated has been adopted in this study.

The research wishes to investigate whether or not Pentecostal pastors in Nairobi are poorly remunerated. To examine this phenomenon and critically analyse the theology behind the practice, the study inquires into the material conditions of full-time Pentecostal pastors in greater Nairobi. The research also focuses on the Pentecostal liturgy, unpacking the theology in context as lived out by the clergy. Effort have been made to answer the following questions:

1. What is the theological understanding of the vocation [Christian ministry] in relation to remuneration?
2. What is the source of funding and how is the remuneration negotiated? What is included in the remuneration package?
3. If the remuneration is inadequate, what are the coping strategies pastors use for survival?
4. How do organisational and management structures contribute to poor remuneration?
5. Is there evidence of affluent spending at the expense of remuneration?

¹ This expression adopted in the thesis is derived from three passages of scriptures. It is first located in the in Deuteronomy 25:4 as a law given to the Israelites concerning the treatment of oxen. The apostle Paul uses the same expression in 1 Corinthians 9:7-14 and 1 Timothy 5:17-18 to address the matter of payments of ministers.

1.5. Towards a definition

1.5.1. Priesthood/clergy

Christian religious leaders are persons who are understood to be set apart to perform spiritual rites and ceremonies and anything that pertains to the spiritual well-being of the community. They are further seen to be symbols and representatives of God. This entails that they are the mouthpiece of the divine will, teachers and interpreters of the sacred mysteries and spiritual counsellors in their communities. They are also seen to be the moral guardians of God's love to and for humanity.

In this thesis the terms pastor, priest, cleric, minister and clergy will be used interchangeably, in reference to persons officially recognised by the church and especially the concerned Pentecostal denominations. This recognition may be through training or ordination or whichever criteria is laid by individual denominations. Normally no clear distinction is made between these terms. However in the strict sense of the word a priest is an ordained minister who has the authority to administer sacraments and officiate the Eucharist. A pastor is a minister in charge of a congregation. His role is associated with the idea of shepherding which involves exercising spiritual guidance. The term clergy and minister are a general term representative of all persons who are ordained for religious duties.

1.5.2. Pentecostals/Charismatics

When we talk of pentecostalism we are dealing with a complex and multi-faceted religious

movement. The terms “Pentecostal” and “charismatic” are often used interchangeably. Nevertheless, there is a distinction between the two. Two approaches have been advanced in the Pentecostal and Charismatic dictionary to differentiate them. One is theological and the other is ecclesiastical. Theologically, the difference is in particular to Spirit baptism. Pentecostals subscribe to the work of grace subsequent to conversion in which Spirit baptism is evidenced by speaking in tongues (glossolalia). Charismatics do not always advocate either the necessity of a second work of grace or evidence by speaking in tongues although they, like the Pentecostals, emphasize the present work of the Spirit through gifts in the life of the individual and the church. Ecclesiastically, the difference is especially in denominational affiliations. Thus Pentecostals are describe as those participating in classical Pentecostal denominations. Charismatics would be characterised as persons outside the classical Pentecostal denominations, whether they are within mainline denominations or are part of an independent group. (Burgess and McGee,1988:1)

The Kenyan Pentecostal churches are historically and theologically linked to the classical Pentecostal movement which has its beginning at the “ Azusa Street” Los Angeles, California revival in 1906 and who subscribe to the theory that “speaking in tongues” is the initial evidence of “baptism in the spirit.”

Using the Pentecostal variations as distinguished by Synan (1987), our target Pentecostal denominations are a mixture of members of the Classical Pentecostal Movement, Independent groups, and Indigenous “third world” groups. Synan defines these as follows:

The Classical Pentecostal Movement is referred to as that group that arose around the turn of the

century and who owe their origin to the teaching of Charles Parham and William Seymour. These movements hold that speaking in tongues is the initial evidence of baptism of the Holy Spirit and tend to be institutionalised in their own denominations. Independent groups are those that have roots in either classical Pentecostal groups or the later charismatic movements. They may have broken away from these earlier groups or may simply have started independently around some 'charismatic' leader. The movements tend to proliferate through the use of television and radio ministries. In Synan's further grouping among Pentecostals, our target denominations can be grouped among the 'Baptistic'² Pentecostals who emphasis sanctification as a gradual work and tend to be more congregational in terms of government. They are also considered less legalistic than other groups of Pentecostals. An example of is the Assemblies of God, which is one of our target denominations. (Synan, 1987)

This tradition emerging into the religious scene at the beginning of the twentieth century has experienced enormous growth and world wide scope. It has been seen to be a challenge within Christendom emerging alongside Roman Catholicism and mainline Protestantism as a third branch. This tradition has often been referred to as a "*the third force.*"(Van Ducen,1958:113-124)³

The phenomenon growth of pentecostalism is documented well in the MARC Newsletter. The newsletter reports that :

²Those Pentecostal Churches which follow a Baptist conception of baptism. That baptism by immersion is the biblical mode of baptism. Candidates for baptism is those who have made a personal commitment to Christ.

³ This concept "Third Force" is also used in Newbigin's in *The House of God*. (1954)

The most Significant missiological fact of the last part of this century is the enormous upsurge of the Pentecostal/charismatic movement. Pentecostal/Charismatic churches worldwide:- Have 382 million members, or one of every five Christians, gain 19 million members each year, and -donate \$34 billion to Christian causes every year. People involved in this movement are, on average, more likely to be urban than rural; female than male; Impoverished than affluent; family oriented than individualistic; and younger than 18. Two out of every three church member live in the Two-Thirds World. The movement includes over 11,000 Pentecostal denominations and more than 3,000 independent charismatic denominations. Using 7,000 languages and spanning 8,000 ethno-linguistic cultures, the movement is a dominant force in world evangelisation. (Marc, Number 91-1 March 1991, *Pentecostal and charismatic Churches*.)

1.5.3. Remuneration

An adequate or inadequate remuneration is used in this thesis to refer to the entire compensation package of wages and benefits owed to an employee by the employer. Terms like salary, living wage, just remuneration, compensation are used in the thesis as synonyms. The benefits in the remuneration include insurance policies, vocation, medical allowances and provision for educational development.

1.5.4. Criteria for adequate or inadequate remuneration

While there was found no research indicative of a standard income level of pastors within the Pentecostal tradition on which to judge a remuneration as adequate or inadequate, our research adopted an alternative approach . Other than giving comparative monetary figures or giving a formula to determine adequate/ inadequate remuneration, the criteria used is based on some foundational axioms as given by Frank Almade (1993) *Just Wages for Church Employees*.

Out the twelve axioms used by Almade, our thesis uses eight as indicators: An adequate remuneration is interpreted as follows:

A compensation package

The rational behind a compensation package is a salary or stipend and benefits which need to meet the basic human needs.

A Minimum Wage,

A minimum wage attempts to draw a border where one cannot go below. Rather, the motivation is to rise above that border. It is said to be “a floor of material well-being on which all can stand.” (1993)

A Family Wage

The ideals for this indicator is that an adequate remuneration should be able to cater for the pastor (worker) and family. This allows him/her room for saving. A family wage gives the single person hope for marriage.

No single just wage

This indicator guides the research to stick to the principle that there can be no single precise remuneration. The standard of living is different from one place to another and it change over time.

Conditioned by the Employer’s ability to pay

This indicator acknowledges the importance of context. For one to employ, he/she must be able to pay. It would be unjust to employ a worker which does not enable him/her to meet the needs of human dignity.

Interacts with common good

The common good comes into the picture with the recognition of the salary scale. Common good

takes into account how the scale is set. It includes a system of promotion and salary increase.

Set within a system of administration

This indicator calls for a publicly organised system of salary and benefits. This counters two enemies of labour relations, arbitrariness and secretiveness.

Interacts with market forces.

Rather than be guided by complexities of the market forces, the church should be guided by what she judges reasonably adequate to support with dignity the pastor and his or her family. This should be done by keeping a balance of the need to attract and retain personnel.⁴

1.6. Structure of Study

This thesis will have the following chapters.

Chapter 2: Describes the methodology designed to meet the goal of this project. The purpose of this chapter is to describe the methodology employed in the process of the research. It seeks to describe and validate the choice to employ the method. It further describes how the research was conducted, the target group and the setting of the research. It is a general sum of of the process of the research.

Chapter 3: Seeks to analyse the data as reflected from the case studies (interviews and the questionnaires) It is an attempt to investigate whether our hypothesis is true. The chapter interprets the data describing in general the attitude of the Pentecostal community towards

⁴I am indebted to Almada's twelve criteria for a just wage. *Just Wage for Church employees.* pp.116-130.

pastoral ministry. This is in an effort of testing our hypothesis that Pentecostal pastors are poorly remunerated. The research examines the material conditions of the pastors providing insight into the reality of pastoral remuneration. Efforts to facilitate pastoral empowerment within the church structures will be observed. These facilities include education and pastoral training.

Chapter 4: Attempts to present critically the Pentecostal theological understanding behind the practice of pastoral remuneration within the Pentecostal churches in Nairobi, Kenya.

The chapter will have two major parts.

Part I :

The first part will constitute a theological reflection on the world view and an attempt to unpack the practice and liturgy on the ground which has a relation to pastoral remuneration. This will include an examination of some famous Gikuyu and Kiswahili songs.

Part II:

The second part will include a theological critique of some ideological thought perceived to be influencing the practice of pastoral remuneration.

Chapter 5: Seeks the biblical basis for sufficient remuneration of ministers. This chapter will analyse the biblical teaching regarding pastoral support by studying selected passages dealing with the church's responsibility to support its pastors. Selected passages of scriptures will be used as text proof to determine the rights of the ministers as pertaining to pastoral support.

Chapter 6. Constitutes the conclusion, summing up the research findings. The main discovery is that apart from a small number of Pentecostal pastors in Nairobi the majority of the pastors are

inadequately remunerated. This conclusion is reached by using the set criteria for determining what is an adequate remuneration.

Appendices: Consists of introductory letters to questionnaire respondents, a copy of the structured questionnaire used to acquire information, transcribed copies of selected interviews, an observation of gender bias and a list of Pentecostal churches in Nairobi according to a 1985 survey by Daystar University, Nairobi.

Bibliography: This is a systematically arranged document used in this research.

Chapter Two

2. RESEARCH METHODOLOGY

If we want to know how people feel, what they experience and what they remember, what their emotions and motives are, and the reasons for acting as they do- why not ask them? (Gordon W. Allport ,1942)

2.1. Introduction

The purpose of this chapter is to describe the methodology employed in the process of the research. It seeks to describe and validate the choice to employ the method. It further describes how the research was conducted, the target group and the setting of the research. It is a general sum of of the process of the research.

2.2. A Qualitative Case Study

To achieve our objective in this research project, the methodology that was utilized was the *Case Study Method*. The participants were interviewed and their stories were recorded and analysed. Further research was done through administration of a structured questionnaire. The question of investigating and analysing the situation of pastoral remuneration deserved this method of research. The approach taken is what I would call a contextual approach "... which commences with the people where they are and utilizes their experiences and expertise to find a solution that is owed by all..." (Khumalo:1995:8) Experiences of the subjects under study are

taken seriously and are used to interpret the theological praxis. I opt for qualitative case study methodology. Two fundamental approaches have been exposed in this methodological framework, one focuses on those in authority, those who exercise the power accorded to them to impose solutions. The second approach and which has been adopted in this project is the contextual approach. This approach begins with the pastors where they are and seeks to listen to their experiences in the church context. This is in making sure that the perspective is accurately captured. Smith notes that:

Qualitative data... are a source of well-grounded, rich descriptions and explanation of the processes occurring in local contexts. With qualitative data one can preserve chronological flow, assess local causality, and derive fruitful explanation...[the data] are more likely to lead to serendipitous findings and to new theoretical integrations, they help researchers go beyond initial preconceptions and frameworks. Finally, the findings from qualitative studies have a quality of 'undeniability'. (in Miles and Huberman, 1984:15)

2.3. Methodology Defined

Case Study method is a non-experimental or descriptive form of research which seeks to describe and explain a phenomenon or event . The aim of Case Study methodology according to Merriam is "... to examine events or phenomena... looking at the situation as it is with no attempt to manipulate the subject." (Merriam,1988:7) The situation is taken as it is and described in the same way. The approach in contrast to experimental research presents its findings qualitatively using words and pictures making it more inductive. We chose the Case Study design in order to gain an in-depth understanding of the situation of pastoral remuneration and its meaning to those involved (the clergy).

Rob walker in an article "*The conduct of Educational Case Studies*" defines the Case Study as

the:

Examination of an instance in action. The study of particular incidents and events, and the selection of information on biography, personality, intentions and values, allows the case study worker to capture and portray those elements of a situation that gives its meaning. (Dockrell and Hamilton,1980:33)

The suitability of Case Study method in this project hinges on two aspects and is well summarised by Bafana Khumalo from an excellent work by Merriam. **First**, the nature of the research questions: The “How” and “Why” Kind of questions are relevant for Case study methods. Such questions are interested in process and understanding the meaning of the phenomena under examination. **Secondly**, There is minimal control, unlike experimental design where control is dominant and where manipulation and observations are made. And **Thirdly**, The need to determine whether the assumed research problem can be identified as the focus of investigation. This is based on the definition that a Case Study is an examination of a specific phenomenon such as a program, an event, a person, a process, an institution, or a social group. A case might be selected because it is an instance of some concern, issue, or hypothesis.

(Khumalo, 1995:10, Merriam, 1988:9-10)

Yin as quoted by Merriam makes a strong case for Case Study research:

The Case Study is preferred in examining contemporary events, but when the relevant behaviours cannot be manipulated. Thus , the case study relies on many of the same techniques as a history, but it adds two sources of evidence not usually included in the historian's repertoire: direct observation and semantic interviewing... the case study's unique strength is the ability to deal with a full variety of evidence, documents, artifacts, interviews and observations. (1988:8)

She further gives four characteristics which are essential properties of *Case Study* and in

particular qualitative methodology:

1. It is *particularistic*. Focuses on a particular situation, event, program, or phenomena. This was relevant to this project because our focus was on the situation of inadequacy of financial remuneration of pastors.

2. It is *descriptive*. Relates to the end product of the case study which is a rich description of the phenomenon under study. This includes interpretation of data. "The data collected are in the forms of words or pictures rather than numbers. The written results of the research contains quotations from the data to illustrate and substantiate the presentation. The data include interview transcripts, field notes...personal documents, memos and other official documents." (Bogdan and Bicen,1992:30)

3. It is *Heuristic*. Which means that it illuminates the reader's understanding of the phenomenon, offering opportunity to discover new meaning and extends the readers experience or confirms what is known.

4. It is *inductive*. It relies mostly on inductive reasoning. The research design is not based on a firm theory, rather theory evolves through process.(1988:17, 1992:31)

The Case Study method is appropriate for this kind of research for it "...reveals what institutions mean to individuals and helps us get beyond form and structure to the realities of life." (Dockrell and Hamilton,1980:33).

4.4. Data Collection

The Case Study method does not prefer a particular mode of collecting data or analysis of data over others. The method is a design more prone to researchers who are interested in insights, discovery and interpretation than just hypothesis testing. This method attempts to come up with a holistic description and explanation of the phenomenon under review.

In this project data was collected through a questionnaire, documents, and interviews. The data was then collated into some coherent whole and was analysed by the researcher. In regard to data collection within the Case Study methodology, the researchers role and place are of considerable significance. Merriam states that "The researcher is the primary instrument for data collection and analysis. Data are mediated through this human instrument rather than some inanimate inventory...". (1988)

2.5. Field Work

The methodology sets forth the significance of field work. Qualitative study does not limit data gathering technique to one way. It is rare to find such study that does not involve field work. The researcher must "physically go to the people, setting, site, or institution in order to observe the behaviour in its natural setting".(1988:8) This is where the subjects experience what they normally experience. It is in these natural settings that I wanted to study.

In this project a preliminary survey of the subject was undertaken, by having open informal

discussions with a wide range of pastors just to have a feel of their perspective. This initial contact with the community aided in setting the necessary guidelines of the interview that was to follow. This was a very positive gesture in my field work because as time is spent with the subjects, the relationship becomes less formal. This increases the subjects' level of comfort and encourages them to talk about what they normally talk about and what their experiences are. Those interviewed (Subjects) were drawn from four main "institutionalised" Pentecostal churches, namely: Kenya Assemblies of God, Full Gospel Churches of Kenya, Deliverance Church, and the Redeemed Gospel Church. These four denominations have been chosen as a representative sample of more than 200 Pentecostal denominations within Nairobi.

My interviewees and questionnaire respondents were drawn from the four denominations. The area that the research project covered was limited to what I prefer calling Greater Nairobi District (a radius of 20 kilometres).

The District was be divided into 8 sections or subs. Namely: Thika, Kiambu, Kikuyu, Ngong Dagoretti, Kibera, Mathare sections and the City centre. From these 8 sections a survey questionnaire was distributed. The researcher also conducted 10 intensive interviews with selected Pastors drawn from the target denominations. The interviews were all transcribed.(see appendix) This field work process took about three months from November through February.

2.6. Research Procedures

The purpose of the research is to critically analyse the theology and practice of the full-time ministry of the Pentecostal churches in Nairobi, Kenya with reference to remuneration and to examine some ideological influences that seem to influence the practice. Pastors associated with the mentioned Pentecostal denominations were studied. The intent was to investigate and to analyse the financial support given to the full-time pastors. Other aspects of the pastors welfare were also observed.

The research project was designed such that it would get as much information as possible which is descriptive of the financial situation of the pastor, his/her family, education, experiences, the practices and beliefs of his/her respective denomination in reference to Pastoral remuneration. The pastor interviewees were to narrate their own experiences and conditions in the full-time ministry. This was done through interviews and a designed questionnaire.

2.7. Study Population

According to a 1986 survey by Daystar University, Nairobi, there were over 200 Pentecostal Denominations within greater Nairobi District (see appendix). In addition to the already registered Pentecostal Denominations in Kenya, there is an offshoot of what I call Christian charismatic ministry outreaches all over the City. With these many blends of Pentecostal/Charismatic denominations, four denominations accounted for the majority and were used as a representative sample of the many Pentecostal churches in Nairobi. The Denominations

selected for this project accounted for the majority of churches within the area of study.

Example:

Kenya Assemblies of God	80
Full Gospel churches of Kenya	50
Redeemed Gospel Church	20
Deliverance Church	30
Table 1	

Apart from having the majority of churches in Nairobi, these denominations are some of the classic Pentecostal denominations. They hopefully represent all other blends of Pentecostal denominations. All others share the historical, doctrinal and practical relatedness to the target denominations. It was therefore assumed that the data gathered from these representatives will have some relevance to all other Pentecostal Churches in greater Nairobi district.

2.8. Research Instruments

The required information was secured through a questionnaire designed for the purpose of getting enough information and from selected personal interviews with Pastors. Church records, reports and constitutions were also used. Speaking of questionnaires and interviews as tools of collecting data Adams and Schvanevelt asserts that “these two strategies have no close competitors in terms of their utility and frequency of use in social sciences research. They are flexible, yet can be most specific. They contrast with observation, which focuses on behaviour as it emerges. The questionnaire and interview more than not are used to collect data on attitudes, behaviour, or information from the past.” (Adams and Schvanevelt,1985:226)

The Pentecostal Church in Nairobi has not thus far committed their thought in terms of a systematised theology. Most of their ideologies are borrowed from American fundamentalism.

With this background at hand, there was need to gather oral sources that were available. This included Pentecostal testimonies, sermons and some of the most popular songs and choruses. Certain experiences or episodes which facilitate illustrating the Nairobi Pentecostal thinking and life-style are given.

2.9. Sampling

The population under research was larger than the researcher could handle given the time limit and financial limitation. Therefore the researcher decided to have a sample whereby certain inferences would be made about the characteristics of the population. The sample was selected through stratified random sampling whereby the population was divided into eight sub-populations (strata) and elements for the sample were randomly selected.

2.10. Interview Protocol

The following protocol served as a guide during the course of the interviews. It served to ensure that a high degree of validity was maintained. Our initial proposal suggested that the interviews be tape recorded and then transcribed. Tape recording has several advantages. Best advises that "recording interviews on tape is convenient and inexpensive". (Best, 1981:166) " it reduces the tendency of the interviewer to make an unconscious selection of data favouring his biases... It can also be played back more than once and can make studies much more

thoroughly than would be the case if data were limited to notes taking during the interview...” (Borg and Gall, 1963:445) While tape recording would have enhanced this research and also obviated the necessity of writing during the interview, recording was attempted but failed to yield good results. Even after having explained to the interviewee that the recording was just a tool to help the researcher remember and insure accuracy. The tool did not yield good results as anticipated. The interviewer noticed that the interviewees were uncomfortable and looked intimidated by the sight of the recorder. As such the interviewees were not free to give some information. The topic was perceived as sensitive to be tape recorded but the subjects were willing to just talk without the gadget. The subject matter was personal and sometimes touched on some sensitive areas related to church leadership. A warning has been sounded on sensitive issues thus: “ In interviews involving information of highly personal nature, the respondent may be reluctant to express her feelings if she knows that her responses are being recorded.”(Adam and Schvanevelt, 1985:230) While some of my respondents indicated that they did not mind the tape recording, I observed that they were uneasy responding to some questions.

The researcher therefore decided not to use this tool altogether and instead reverted to jotting down the interviewees responses during the interviews. By using this method of collecting data the interviewees were open and honestly gave maximum information.

2.11. Interview Setting

In common use as a survey tool in the social sciences is the interview. As a research technique,

it is a conversation carried out with the definite purpose of obtaining certain information. It is designed to gather valid and reliable information through responses of interviewees. Basically the interview is similar in nature to the questionnaire, with which, for certain purposes, it is essentially interchangeable. The interview can be considered to be an oral questionnaire.

There was concern to ensure that the interviewees were open and honest in the setting in which the interviews were to take place. It was made sure that the meeting place had to be semi-formal with minimum interruptions. A relaxed setting was provided for the interviews where the pastor interviewees felt free to be open and honest. Adam and Schvaneveldt advise that "In completing a questionnaire or responding to an interview, once the respondent accepts the situation as non-threatening, the more he or she will be open, candid, and insightful". (Adam and Schvaneveldt, 1985:214-215, Briggs, 1986)

The researcher had already established a rapport with the interviewees since he was well known and familiar with them. This served as the key to the success of the data collection. This was done without ignoring the danger of studying a familiar group, that is, the tendency to overlook things a stranger would observe. However, there were advantages to it. Parker asserts that "it allows a 'thick' description regarding the meaning and significance of certain observations which would probably not be available in shorter periods of association..."(Parker,1996:50)

The rapport that one has established makes the interviewees to be less suspicious and more willing to talk about their experiences. This helped to enhance an atmosphere of openness and honesty. The interviews began with a word of thanks for the pastor's willingness to participate. This was followed by an introduction which briefly reviewed the purpose of the interview. The

importance of honesty and openness was stressed, and the interviewees were assured of complete anonymity and confidence. The interview questions were open ended an effort to encourage interviewees to tell the story their way. This helped to gather descriptive data from the subjects own words so as to develop insight on how subjects interpret their own experience.

Three types of interviews are used in research methodologies. Some use highly structured interviews, while others use either semi-structured or unstructured interviews. In this research the last two types were used whereby the interviews were semi-structured but took the approach of the unstructured interview in the actual interview. This approach is client-centred mainly used in clinical psychology. This approach “does not employ a detailed interview guide but has a general plan and usually asks questions or makes comments intended to lead the respondents towards giving data to meet the interviewers objectives.” (Borg and Gall, 1963:43)

Our chosen type of interview has some advantages over questionnaires. George Mouley in his work *Educational Research, The art and science of investigation*, asserts that it is flexible; helping the researcher to pursue leads which appear “fruitful, to encourage elaboration of points that the respondent has not made clear or has partially avoided, and to clarify questions the respondent has apparently misunderstood.” He further observes that “The greatest strength of the unstructured interviews is undoubtedly its flexibility. Not only does it enable the investigator to get more adequate answers, but, more important, it enables him to follow through on what may turn out to be very significant ideas. As he pursues his leads, he may find his problem taking on new dimensions as unanticipated and more productive avenues come to focus.”(Mouley, 1978:202-203)

The intensive interviews lasted from 45 minutes to 1 ½ hours. These interviews were conducted in a variety of locations. Four were conducted in the interviewees offices. Three were conducted in interviewees houses, and two were conducted in a hotel room. Other informal interviews were conducted during the time of my field work and comments were recorded.

Some of the interviewees preferred to remain anonymous. These were those who gave information about administrative problems in their denomination and churches. In an attempt to honour their request, names of all the interviewees as indicated are pseudonyms and certain identifying information has been altered to preserve anonymity.

2.12. Questionnaire

The questionnaire was also used as an instrument to collect data and served as a supplement to the interviews. The decision to employ a questionnaire as an additional tool to gather data was its major advantages when compared with the interview. Two things stand out clearly, as given by George Mouley . One, the:

questionnaires permit a wide coverage at minimum expense and effort. It not only affords wider geographical coverage, but it also reaches persons who are difficult to contact. This greater coverage makes for greater validity in the result through promoting the selection of larger and more representative samples". Secondly, "The questionnaire also allows greater uniformity in the way the questions are asked and thus ensures greater comparability in the responses. (Mouley ,1978:189)

According to Bailey (1987:145) in reference to questionnaires, I used the open answer categories whereby the respondents were provided space to give their own answers. The reason

for the choice of open ended questions was the desire to have more details by allowing the pastor respondents to speak out their mind. This agrees with what Bailey says, " Open-ended questions are studied for complex questions that cannot be answered in a few simple categories but require more details and discussion." (Bailey,1987:121)

The questionnaire was accompanied by a letter (appendix one) asking for cooperation by completing the two page questionnaire (appendix two) Each respondent was invited to write personal comments or expansions of their replies.

Since the majority of the questionnaires were administered by the researcher in the setting where the subjects were gathered for some other common event eg. seminars, there was need to make the research interest known and to seek maximum cooperation from those that were to participate. Having the researcher administer the questionnaire personally while awaiting was an advantage in that he was available to answer questions, give directions and offer support. In addition the setting was thoroughly controlled, giving the research an independence of response.

The researcher realised that respondents came from different background. Some had poor educational background and therefore could not communicate well in English. To achieve the objective, he translated the introduction letter and the questionnaire into the Kiswahili language (Appendix one and two) so that those who were not good in English were able to understand and express themselves in a language they could understand. The aim was to get the pastors talk about their financial situation.

2.13. Method of Distribution

The questionnaires were distributed in the month of December as follows: 65 copies were distributed to pastors who had come to attend their theological studies by extension at the East Africa School of Theology in Nairobi. Out of the 65 copies distributed 35 copies were in the English version while 30 copies were in the Kiswahili version. Of the 65 of the distributed copies 35 copies were filled immediately and returned to the researcher. A further 20 copies were distributed to pastors during a come together meeting on 3rd of January. I requested the pastors if they could help me distribute more copies to their pastor friends. Many Pastors accepted and 20 more copies were given out.

In February 1997, the copies that were filled and returned were 85 out of 105 copies distributed.

The response denominationally was:

Kenya Assemblies of God	41
Full Gospel Churches of Kenya	16
Redeemed Churches of Kenya	7
Deliverance Churches	12
Others	9
Table 2	

The questionnaires did not go without any problems. Those questionnaires that were to be mailed back had a very low response rate. This has been cited as a common problem with

mailed questionnaires. Commenting on the same Bailey says "... mailed studies sometimes receive response rates as low as 10 per cent..." (1987:149)

The questionnaire that yielded much response were those that were administered personally by the researcher. Three quarters of all the distributed forms were given to the respondents while the researcher waited. This proved to be very advantageous not only by having the filled responses immediately but as Adam states "...one is available to answer questions, give directions and offer support...(in addition) the setting can be more thoroughly controlled if the interviewer is present." (Adam,1985:220) I did answer questions asked by the respondents to clarify some questions.

2.14. Utilization of findings

The findings of this study will be made available to the pastors in Nairobi. Copies of the research will be donated to the main Pentecostal libraries, eg, EAST, PAG, libraries. A request was made that a report back session be organised whereby the outcome of the research can be revealed and discussed. The researcher therefore hopes to hold seminar (s) at EAST where majority of the research subjects are involved in their studies.

It is our humble wish that a simple pamphlet will be published with the hope of sensitizing more people on the experiences that majority of the pastors go through. This will hopefully be a challenge to individual persons, denominational government and those in church leadership to re-evaluate their attitude and world view on persons serving in the church and especially pastors.

Chapter Three

3. DATA ANALYSIS AND INTERPRETATION

3.1. Introduction

This chapter seeks to analyse the data as reflected from the Case Studies (interviews and the questionnaires) It is an attempt to investigate whether our hypothesis is true. The chapter interprets the data, describing in general the attitude of the Pentecostal community towards pastoral ministry. This is in order to test our hypothesis that Pentecostal pastors are poorly remunerated. As stated in the introduction (1.5.4) the criteria for determining what is an adequate remuneration was adopted from Almade's twelve criteria for a just wage. The criteria for the thesis were: a compensation package, a minimum wage, a family wage, a wage conditioned by employers ability to pay, a wage that interacts with market forces, and a wage set within a system of administration

The research examines the material conditions of the pastors providing insight into the reality of pastoral remuneration. Efforts to facilitate pastoral empowerment within the church structures will be observed. These facilities include education and pastoral training.

In order to give an accurate profile of the respondents material circumstances, the researcher deliberately chose to ask other questions that would give indications of the remuneration and

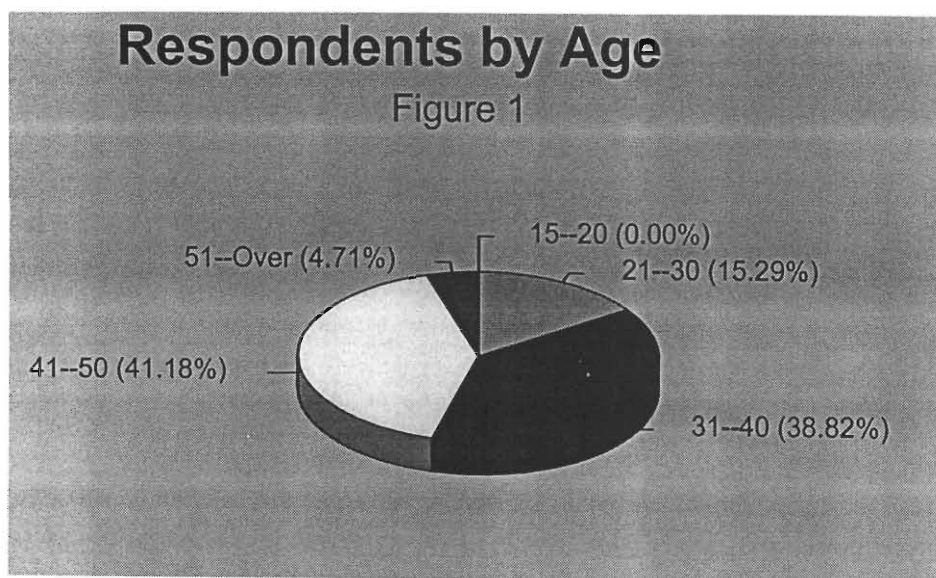
goodwill apart from an actual monetary amount. This attempt led to a holistic examination of the total phenomenon under research.

Among the issues that surfaced from the holistic investigation was that of gender. Seeing that it did not have much relevance to pastoral remuneration as such, and our desire to focus on remuneration as much as possible, information on the gender issue is to be found in the appendices

The chapter includes demographic information whereby the figures will help give a clearer picture of the data analysed. The information in this chapter has been collated and analysed under four general headings:- personal profile, church affiliation, level of education and training, pastoral support and remuneration, methods of remunerations, benefit plan and coping strategies

3.2. Personal Profile

3.2.1. Age-Analysis



Over 46% of the respondents were over 40 years of age with 4.7 of the 46% being over the age category of over 50 years. Ages 31-40 had a representative of 38.8% while ages 21-30 represented 15.3%. The interpretation of this data reveals that few young people are willing to enter into full-time ministry. This being the case, an attempt was made to know why this is the case.

Generally there is the perception that the pastor is uneducated. This poor image from the community poses a barrier to enter into full-time ministry. There is also limited prestige in being a Pentecostal pastor. This community attitude towards the pastor has made many young people to be hesitant to enter into a vocation that offers little and which is held in such low esteem by the community.

It was noted that parents are not willing to let their young people venture into this area. During a research conducted by Norman Dixson to establish what motivated young people into full-time ministry and into Bible Colleges in Kenya, it was observed that parental objections related highest as the cause of few young people joining the ministry. The objections are related to the extent to which the son should be responsible financially to the family. (Dixson,1990:60)

Two of the interviewees indicated parental objections to the ministry. One of them comments:

...My father opposed my going saying it was a waste of time...Four years later I was able to convince my father about my calling and he gave me his blessings...⁵

⁵Interview with Rev. Peter on the 8th of February 1997.

A number of pastors had to wait for some years before they could get into fulltime ministry mainly because of family objections. The cultural view of the pastorate is very poor. Often the pastor is viewed as an impoverished person who is a burden to the family. Rev. Peter made the point that his parents and relatives came to his aid when the church had failed to support him in the ministry in Machakos.⁶ In Norman Dixson's Doctoral thesis on factors influencing young men into Bible school in Kenya, he reports one of his interviewees saying " My father told me that our family did not need a beggar to support the rest of his life." (Dixson, 1990:61) This attitude discourages potential young men to full-time ministry.

Parents in Kenya are said to invest in the education of their children and therefore expect to reap dividends. Many parents are reported to have mortgaged family property and have toiled under great hardship to educate their children. This shows clearly that education is viewed as an investment in the social security of the parents, indicating that a vocation that does not meet this goal is a failure and is not likely to receive parental and community acceptance. Pastor Andrew reflects on his experience after his pastoral training outside the country.:

My parents were expecting better things from me ...I honestly had a difficult time with them. As the first born in the family, my people expected me to support them just as I had done before I quit my job to join full-time ministry. According to them, having training meant better things... I am embarrassed to face my parents and relatives and many who had to contribute financially towards my training⁷

To the Parents, the community and especially those who contributed towards Andrew's Pastoral

⁶Ibid.

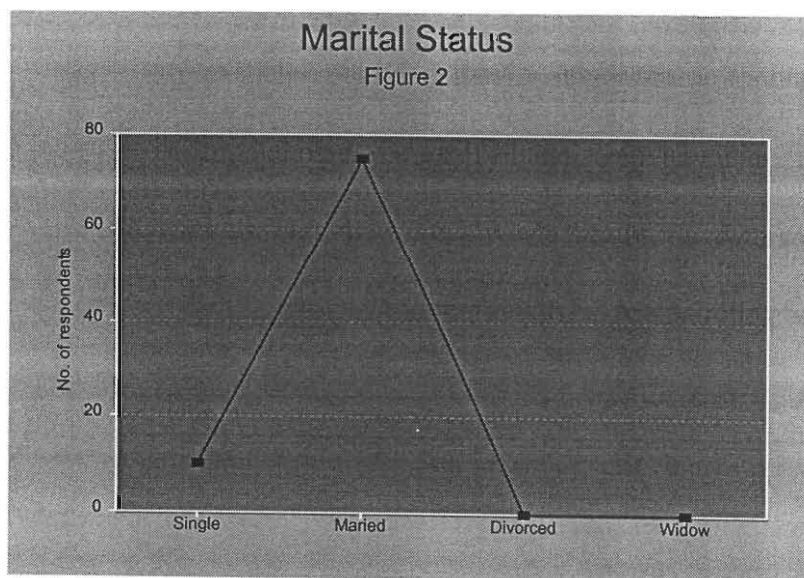
⁷Interview with Rev. Andrew on the 3rd of February 1997.

Training, the contribution means bad investment. A committed parent in the church said “ My son could be a pastor but the pay is too little. He needs a job that will meet his needs and those of his family...” Another parent who has encouraged his son to become a pastor and was helping to pay for his fees noted, “ The rest of my children have good jobs and I wanted one to be a pastor. God has been good to us and this is the least we can do as a family”. The idea here is that the other sons who are in good jobs will carry the family obligations. This allows one to be free to be a pastor. (Dixon, 1990:59-60)

Our data indicates 85% of the respondents entered into full-time ministry when they were independent of parents, married and already working.

3.2.2. Marital status

Of the respondents, 88% (75) were married while 10 (12%) indicated they were not married. Our



survey showed that there was no divorced pastor among those who responded. While this does not rule out the possibility of divorced pastors within the Pentecostal tradition in Nairobi, it seems to be clear from the Pentecostal teachings that a pastor who is divorced is not fit to be a pastor and therefore has no place within the Pentecostal fraternity. The research showed that there were no widowed pastors. Although some had lost their wives, the church had allowed them to remarry after some probation time in accordance with the procedure entailed in this provision.

The community expects the pastor to be a married person and therefore the unmarried pastors are always under pressure to marry to meet the expectation of the church and community. The church also expects the pastor to be a married man to qualify for ordination. This is a basic qualification pertaining to credentialed ministry. The marriage must have been solemnised within accepted church practice. The researcher observed the hard time the unmarried pastors experienced. The greatest problem was financing the marriage requirements. One pastor, a senior bachelor, confided that the major reason for his single life was finances. He says, "I am not able to take care of myself financially... how can I possibly manage to raise the dowry let alone the wedding ceremony." While the church requires the pastor to marry it was noted that she was not willing to pay the cost involved. Many young pastors face the marriage dilemma because of the cost involved.

2.3. Church Affiliation-Analysis

2.3.1. Church Meetings

It is rather interesting to discover the places that are used for worship by the Pentecostal Churches in Nairobi. Virtually all the cinema halls and city council halls have been converted into places of worship. Worship services are held throughout the week and on Sundays in particular.

According to our survey as shown by the figure below, only 24.7% of the churches were meeting in Church buildings. Very few are said to own places of worship. Some churches are as old as 20 years yet they have met in rental places all the years. Some have no intention of ever purchasing property.

PLACE OF WORSHIP	NO. OF RESPONDENTS	%
Church Building	21	24.7
Community/Cinema	41	48.2
Classroom	21	24.7
Other	2	02.4

Table 3

76.3% of the total were hiring a place of worship. This may be an indication of lack of money to purchase land to put up a church building or it may be indicating lack of vision on the part of those who are concerned. A necessity for a regular church building as part of the vision is borne from the desire to belong to an identifiable and touchable thing. It does not sound responsible in

the Kenyan context when one points out that he worships in a disco hall-turned to a place of worship on a Sunday morning.

Many factors seem to influence this world view. Theology could also be a factor whereby many Pentecostal believers see it as a waste of money building God a house whence in the Bible he has said that he does not live in a house build by human hands. Building a Church is seen as spending in the wrong place, priority is to evangelism to the dying world. The teaching of the immanent return of Christ could also be a contributing factor. While all these reasons given here have been found to play an important role in the development strategies within the Pentecostal churches, we may conclude that the major factor which encompasses all is the dualistic tendency to spiritualise the material. This tendency will be discussed at length in the next chapter.

3.3.2. Membership

Our survey showed what the average membership in the churches was. It was observed that 27.85% of the churches where our respondents ministered had a membership of between 30 and 80 members. This being the highest category, it was followed closely by 120 and 200 membership category with 26.58%. It was also noted that the indicated members were those who had fulfilled the membership requirement. The membership requirements included 1. Must be born again. 2. Must be baptised by immersion. 3. Be faithful in supporting the church with tithes and offerings. 4. Must adhere to the teachings of the Bible as taught by the church. 5. Must be faithful in church attendance. While many people attend Pentecostal services and are encouraged to attend, only those who met the qualifications were considered as members within their

particular Pentecostal church with rights to vote and to participate in church business meetings. It was interesting to understand that while some of the Pentecostal churches were filled up with people to the extent of having more worship services each Sunday morning, only one out of three of those attending were faithful members as per the qualifications.

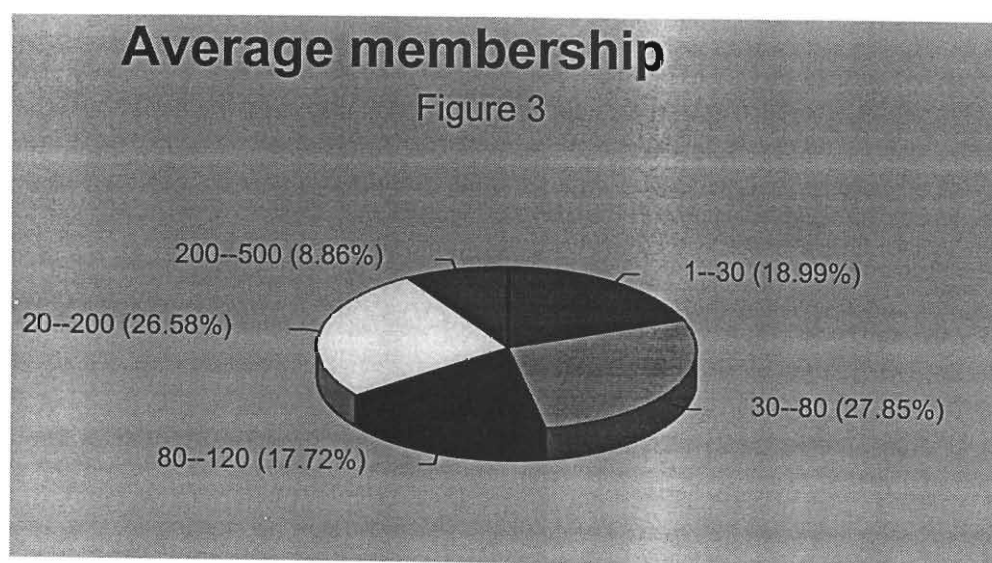
The membership composition in Pentecostal churches in Nairobi is a mixture of rich and poor. As mentioned elsewhere the church attracts all levels and categories of people . Recently we have observed major defections of adherents from the mainline churches to Pentecostal churches.

3.4. Level of Education and Training

3.4.1. Education

Figure 4 and 5 summarises the level of education and training of the respondents.

This is in an attempt to understand the relationship between the pastors' level of education and

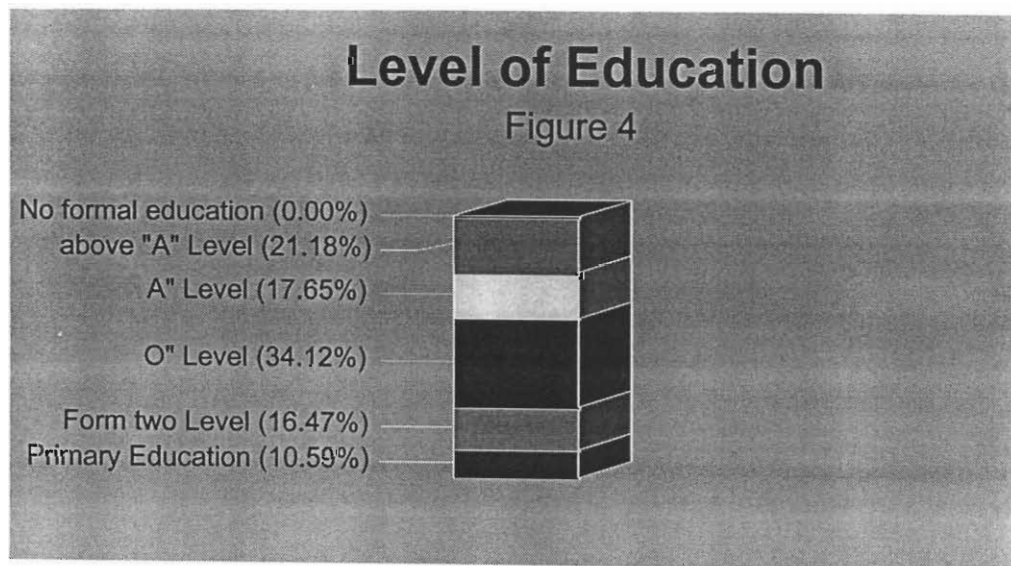


the remuneration given. Is the remuneration given based on the level of education or training?

The survey on the level of education shows that half of the subjects have gone through secondary school education. A small number (9) were found not to have gone beyond primary school education.

Three quarters of all those who had secondary education and above indicated that they were employed before joining the ministry. Some were teachers, accountants, administrators, secretaries and technicians responding to the call to full-time ministry. The one fourth that went to secondary school indicated that they joined Bible College immediately after their secondary education and later joined the full-time ministry.

3.4.2. Training



The level of pastoral training was also very revealing. It was clear from the data that pastoral training was not a priority in the Pentecostal church. Of the 85 respondents 63 had either a certificate or a diploma with only 16 holding a bachelors or a master degree. There were also those who were in the ministry without any form of theological training. One of the subjects in the interviews said that before he got any theological training he had ministered for over 15 years. This was also observed from the pastors who had come for their theological studies by extension at the East Africa School of Theology. Many were in the ministry for over 15 years. Ministerial training for Pentecostal pastors has generally increased even as the process of institutionalization within various Pentecostal churches continues to take shape. Pentecostal groups in Kenya are traditionary known to reject training because of their emphasis on dependance on the Holy Spirit. Gerald Pillay puts it well when he refers to this reaction within the Indian Pentecostals of Southern Africa:

Part of their(*Pentecostal*) reaction to established Christianity was centred on their rejection of ‘theology’ which is vaguely understood to refer to doctrinal, liturgical or confessional issues. ‘Theology’ has been consistently understood as the antagonist of ‘spirituality’. However, this education has created a vicious circle where men with little or no experience of education themselves, determine for others the evils of studying.(Pillay,1983:286)

While what Pillay observed within the South African context is true in the Kenyan context, the attitude has however been changing whereby pastors are encouraged to have some stipulated kind of training. An example is the Kenya Assemblies of God where an untrained pastor does not qualify for credentials. The rejection now is not so much in training but in ‘over training’. Over training here means training that goes beyond what the church has established. If the denomination is offering training to the level of a Diploma, training for a higher certificate and

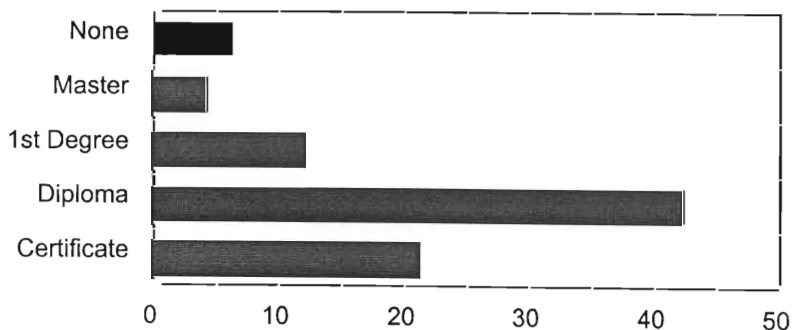
in an institution that is not an affiliate of the denomination is the issue. Training which goes beyond the borders of the church tenets of faith is understood to be the antagonist of ‘Spirituality’.

Looking at the developments of pastoral training, one is faced by the fact that only a small section of the Pentecostal pastors were post graduands in theological studies. It was observed that many Pentecostal churches did not take theological training seriously. An event that is reflective of the apathy towards higher education for the African pastor is a 1992 struggle where the academic dean, a white missionary, of one of the leading theological schools in Nairobi advocated the phasing out of the Bachelor of Arts program saying a Diploma in Bible and Theology was all that the African pastors needed. Ironically he had a Doctorate in Education and was said to be studying for a Doctorate in Philosophy.

In the African Pentecostal tradition the pastor is widely seen as an uneducated person who could not have succeeded in any other vocation. However, this is increasingly changing, especially in the urban setting and in the organised Pentecostal churches where professional people (lawyers, doctors, administrators and teachers) are leaving their profession to enter into full-time ministry.

Level of training

Figure 5



Other smaller Pentecostal churches and the neo-charismatic movements hold a low attitude towards the pastor attending Bible College, questioning the role of the Holy Spirit. It is said that once he attends the Bible school he automatically loses touch with the Holy Spirit and what he teaches henceforth is mere “human wisdom”. A number of Bible school graduates who attended Bible school without the blessings of the church leaders have found themselves completely rejected by the church and hence defected to other denominations or begin their own churches.

In the Pentecostal tradition there is a general dislike or mistrust of theology. Many claim to have no theology except the Bible. Tite Tienou, challenging this attitude, says: “Those who claim to have no theology do theology as much as Monsieur Jordain spoke in prose without realising he was doing so in Moliere’s *Le Bourgeois Gentil-homme*”. (Tietou, 1982:10) He asserts that those who reject theology built their houses on sand with no solid foundation. He calls theology the reasoned statement of biblical revelation which makes possible the transmission of the Christian faith to future generations. (1982)

Looking at the developments in education and training of Pentecostal pastors, it was observed that there was no relationship between the levels of education or training and the amount of remuneration received. Some pastors with inferior education and training were receiving a salary double that of those with high level of training and education. The issue is not how much training and education but how big your church is.

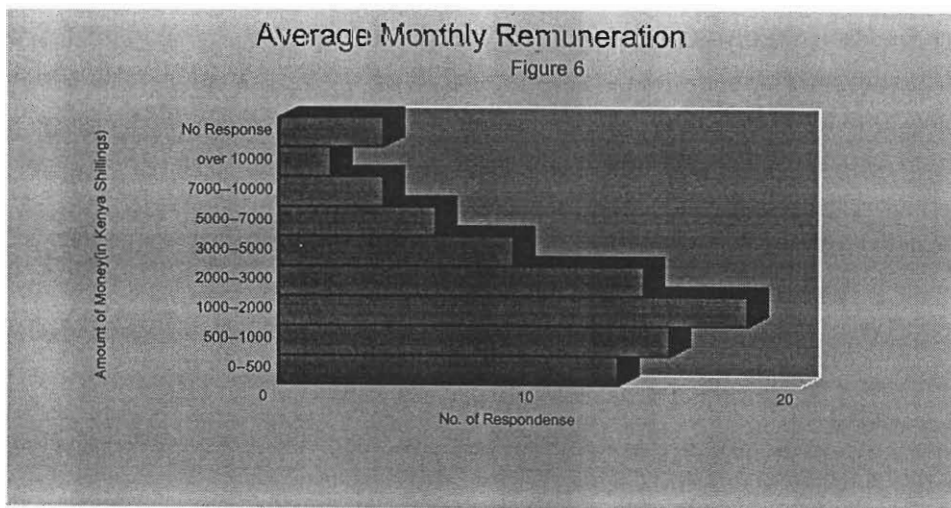
As a participant-observer, I have personally listened to a church leader who has no form of training and education, saying he has no training yet he was better off financially than those

'theologians' who waste their time "studying God ."

3.5. Pastoral Support and Remuneration

3.5.1. Remuneration

Almost all (97%) of the pastors who were interviewed or who filled the questionnaire stated that their greatest problem in the Christian ministry was pastoral support. Financial problems clearly weigh heavily on the Pentecostal pastors in Nairobi. Our survey clearly showed Ksh.2000 (R.200) To be the average monthly salary pastors receive.



Pastors remuneration seems to fall under a wide category, ranging from less than 500 Kenya

Shillings to over 10,000 shilling (R.50--R.1000). Many of the pastors fall in the Ksh.1000-2000 (R.100-200) category. 27 pastors fall in the lowest category, they seem to be most hard hit with salaries ranging from Ksh.500-1000 (R.50-100). 12 pastors admitted receiving a gross salary of between Ksh.5,000 and 10,000.(R.500-1000) per month.

3.5.2. Two Categories

The interviews revealed that there were other pastors, particularly church leaders and those in big churches, who received over Ksh.80,000 (R.8000) every month. This is well validated in the 1995-96 KAG financial report. The report indicates among other things the tithe (10%) of leaders. For the year 1996, it was observed that the five highest paid pastors in Nairobi receiving a monthly net pay of Ksh. 195,835 (R.19,600) 84,000 (R.8400) 49,167 (R.4900) and 29,169 (R.2900) respectively. This is in addition to other fringe benefits. In comparison we would say that this is an “elect” group of clergy who are overly remunerated.

One pastor advised the researcher to categorise the Pastors into two groups to give the real life situation. This reaction was as a result of the wide gap between the pastors remuneration. Some were too impoverished to educate their children. Pastor Johanna is an example of one who feels that the ministry has robbed his entire family education and rendered them destitute. On the other hand some pastors are very rich. At the time of this research one pastor in one of our target denominations was exposed in the daily news papers to have millions of shillings in different bank accounts and to own tractors and estates. When questioned about his wealth he referred the reporters to his congregation.

A number of the “elect” Pentecostal pastors in Nairobi are driving luxury cars. This group counts for a small minority. It is amusing to note that only 5 out of the 80 respondents indicated ever owning a car. This means that 1 out of every 16 Pentecostal pastors in Nairobi was driving. In a way we are looking at two different persons in the same vocation, and ministry yet two different lifestyles. It is therefore right to distinguish between these two groups. It can not therefore be generalised that all pastors are poorly remunerated because some are overly remunerated. In the research many pastors admitted that their current pastoral remuneration was inadequate to give them a livelihood. While some were satisfied with what they were paid, they were however sorry that the majority of the pastors were struggling. The majority are helpless. Joyce says:

I am presently supporting a fellow pastor with food and housing. He completed his Bible College but his denomination is unconcerned about him⁸

A survey by Daystar University reveals the inadequacy of pastoral support in churches in Nairobi. The advice the research gave was that:

denominational leaders need to monitor the financial needs of their churches and pastors in the city... it may be necessary to find funds to subsidize salaries and operating expenses of some churches (Downes, 1989:45)

They noted it was a:

tragedy to see trained and motivated men(women) forced out of the ministry because they are unable to meet the basic needs of their families (1989) .

3.5.3 Hopelessness

⁸Interview with pastor Joyce on the 15th of February 1997.

Hopelessness in pastoral ministry in the Pentecostal churches caused by economic reasons came out clearly in the interviews and the questionnaires. Rev. Raphael at one time was forced to quit the ministry for a better alternative. He asserts "After two years of frustration I decided to quit pastoral work. I went back to business"⁹ One lady pastor honestly confessed she has left pastoral ministry never to come back. She called her three years in Bible College " a waste of time and money." Pastor Johanna also regretted having joined full-time pastoral ministry because of the suffering his family went through.¹⁰ He says it is too late to do much, but laments " It is unfortunate that pastoral ministry has rendered my family very poor."¹¹ Mr. Maina, a graduate of East Africa School of Theology (EAST), was forced out of full-time ministry to serve as a clerk in a company because his church was not ready to assist him start a ministry in Nairobi. Tens of Pentecostal graduates trained for ministry never end up in church ministry because of the frustrations. Mr. Karanja, a Pastor-turned businessman when interviewed had this to say:

My greatest problem was living by faith. I was not able to live by faith. I think my faith was weak. I could not continue to pretend that things were right when I could not see a future for me and my family¹².

Mr Karanja quit full-time church ministry soon after Bible School. He says he still has the call to work for the Lord in Church but this he will do once he has established a business to finance him and the family; nevertheless he says he still does a lot of ministry among his fellow

⁹Interview with Rev. Peter on 8th of February 1997.

¹⁰Interview with pastor Johanna on 4th of January 1997.

¹¹Ibid.

¹²Interview with pastor Karanja on the 21st of December 1996.

businesspeople.

When pastors were asked to comment on the popular saying that pastors are poorly remunerated, 83 out of 85 agreed that the statement was true. Nevertheless, many were quick to point out that there was a group that did not fall under that category. It depended on which denomination one is working with, the size of your congregation, the location of the church within the city and the relationship of the pastor with the leadership of the particular denomination. Pastor Johanna pointed out in the interview that one of the reasons for his poor pastoral support was because at one point he fell out of favour with the leaders of the church.

3.5.4. Method of Remuneration

Our target denominations were observed to follow different methods (systems) of remunerating their pastors. Our survey gives interesting insights into this. 29.4% of the respondents indicated that the method used to remunerate them was the method of a fixed salary. In this method the pastor knows exactly what to expect every end of the month. Whether what he is to expect is enough or not, this method guarantees that you will receive your due and therefore one is prepared beforehand and makes a budget for the same. 64.7% indicated that the system in their organisation is a non-fixed method of remuneration. In this kind of method the pastor does not get a consistent salary. The salary which is preferably called support is dependent upon the income of the particular local church (congregation) the pastor is ministering. This follows that in some congregations the monthly church income dictates what goes to the pastor and what is to be spent in church activities. This is where the bone of contention lies, especially in the non-

fixed method of remuneration. Some pastors have very big and established congregations with lots of money while other pastors have weak and struggling congregations not capable of financing their programs. 5.9% of the respondents indicated they were using a method different from the two. While they did not name the specific methods used, it could be assumed that the method unspecified would be a combination of the two. One pastor pointed to the need of balancing the two types of methods:

I believe in balancing the fixed method of payment and the non-fixed method. Both the methods are often abused with some pastors getting either too little support or too much. I prefer a method that is not exploitative, one that is balanced and which takes into account the pastors welfare¹³

Acknowledging that the Pentecostal churches have for a long time neglected the welfare of pastors, he pointed out that the majority of pastors are struggling to survive, repeating that the best method was the one that met the needs of the minister.

It was noted that in both the fixed and non-fixed systems of remuneration the church elders were responsible for setting the salary or stipend. Pastors do not negotiate what their pay should or should not be. The difference between the systems is that, in the non-fixed system the pastor can influence the elders to give a bigger stipend.

3.5.5. Preferred Method

Asked what method they preferred and would meet their expectations, 82% indicated that they preferred a fixed method of remuneration. Many gave the reason for their preference for this

¹³Interview with Rev. Steve on the 21st of February 1997.

method as budgetary. In a non-fixed salary you do not make a budget simply because you do not know what your income will be. 15% indicated they preferred a non fixed salary. The sentiments were that a fixed salary made many pastors to be lazy and thus not meeting the needs of the parishioner. “After all they will get a salary at the end of the month”¹⁴ said one furious pastor. He censured the fixed method saying:

I personally do not like this method because it makes many pastors to be lazy. Some pastors are very active in outreach while others are almost doing nothing else but for a Sunday sermon. Yet we receive an equivalent pay.¹⁵

Asked whether there was not any supervision or overseeing the work, the answer was that there was one who serves as the overseer and oversees about 20 churches. Those in such leadership are too busy. They are in charge of the main church in the parish (section, branch) and are in charge of the administration work.

While 3% did not respond 2.4 indicated they preferred another method that guarantees the welfare of the pastor.

Whichever method our target denominations use the general feeling was that the remuneration was inadequate and necessitated action to deal with the injustices and the inadequacies of their systems.

¹⁴Interview with Rev. Paul on the 15th of December 1996.

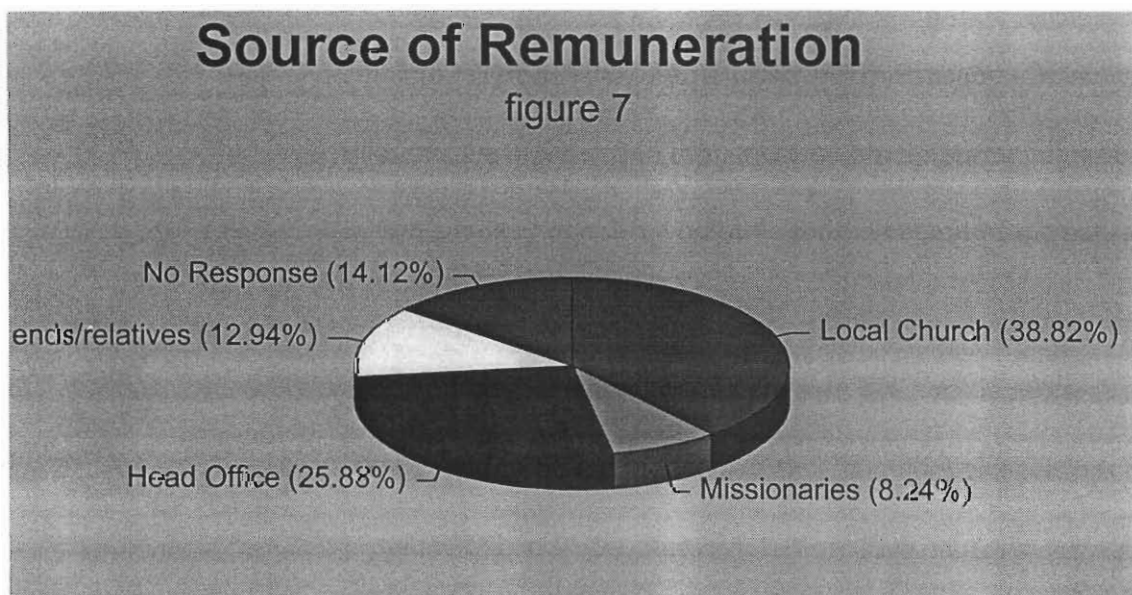
¹⁵Ibid.

Asked to define what they mean by 'inadequate remuneration' 20 pastors did not explain what they meant while 65 did attempt to explain. They all seemed to be saying that poor remuneration is that which does not meet the basic needs of the person or family.

3.5.6. Source of Funding

It was observed that the churches get their funding from the church membership through tithes and offerings. It was also observed that some denominations were working in partnership with church organisations in America, Canada, Europe, Korea etc. who contribute in personnel, finance, theology and church government.

In our target denominations the KAG has the strongest ties overseas. This is especially so the Assemblies of God Organisation with headquarters in Springfield Missouri, USA, with which KAG is affiliated. While the KAG has been given self supporting status by their missionary



parent (AOG, Springfield), they have not as yet broken the umbilical cord. It was observed that there was a good working relationship between them. Nevertheless this relationship, better known as partnership, has with it the idea of paternalism. Even after thirty years of birth the church has in a sense never got its “independence.” The theology, teaching personnel, church structures, constitution and government are a direct import from America. In terms of vision and direction of the denomination, there is a strong influence from the “mother church”. As a result of this the interests of the missionary sent from the “mother church” is given preference. It can correctly be said that while the church tends to have black leadership, the real leaders are the “mother church”. This view is supported from practical realities. A number of local pastors have suffered from isolation, discrimination, unnecessary transfers, unjustified church discipline, and even excommunication because of voicing dissatisfaction or disagreement with a missionary from the ‘mother church’. On the other hand, some ‘loyal’ pastors have greatly benefitted from the missionary for their allegiance. These missionaries have raised funds earmarked for particular local churches and ironically those that are pastored by the ‘loyal’ pastors. In addition to funds, either to purchase land, or to finance the construction of a church sanctuary or a pastorate, funded missions are organised to evangelise within the surroundings of the particular church in an effort to win as many people as possible for the benefit of the particular pastor.

The Full Gospel Churches of Kenya (FGCK) also has close ties with the Finland mission who can be said to be the pioneers of this Church. For over thirty years Finnish missionaries have provided finances and church government. With the withdrawal of substantial support from the Finnish mission five years ago the church has been brought to a struggling situation. A church

leader laments, “ The missionaries put us in the mess that we are in. They never taught us to give tithes or offerings. Every mission was funded by them. They did not need any help from the local people. It is no surprise that until after some time there was no offering taken in the church services.”

The Redeemed Gospel Church (RGC) together with the Deliverance Church (DC) have prided that they are not missionary initiated churches and claim to be indigenous. While this is true, it was discovered that they have ties with overseas churches and donors who they look to for funds. This discovery leads us to conclude that most, if not all, of the Pentecostal churches in Nairobi raise funds for their projects from overseas. This contradicts claims by many churches that they have no links overseas and thus are independent groups. While this cannot be disputed, the only independence that can be claimed is in the leadership whereby they do not have foreigners or missionaries in places of leadership. They have leadership autonomy. To prove our point we only have to observe the many trips made overseas by the ministers especially church leaders. Most of these trips are what I would call begging trips. They are mostly in the name of a mission or a conference but the motive is begging. A symposium held in Mombasa Kenya in 1991 deplored this dependance:

The churches in Africa have never fully shouldered their responsibilities and are still considered children. At the end of 20th century, following the missionary era, we still find it difficult to conceive and implement what we should do by ourselves. We give only lip-service to autonomy and church members do not seem to give importance to it. (AACC 1991:13)

Continuing dependance on overseas assistance only serves to distort both the meaning and the nature of partnership. The symposium evoked grave concerns:

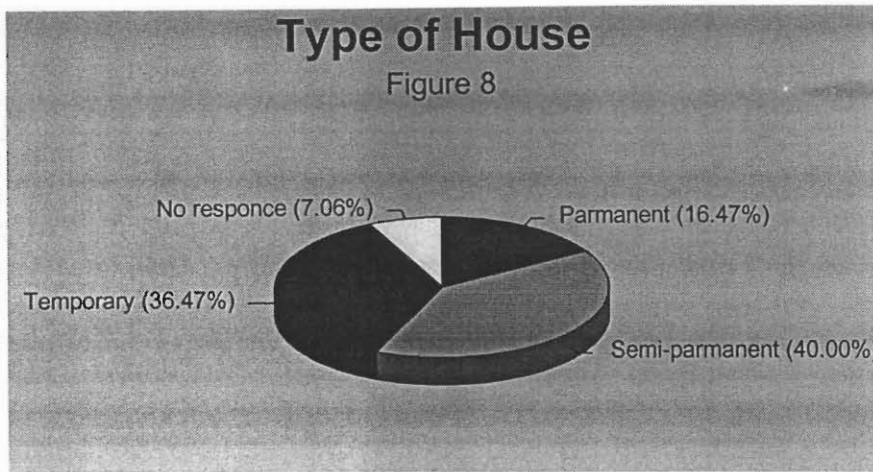
It is abnormal to be waiting for financial and program assistance from overseas churches. It is sinful to surrender our power, our thoughts and even our action initiatives to overseas partner churches... we must mobilise our own resources and become conscious of who we are as church in Africa. (1991:14)

In addition to the tithes and offering from local churches we may not forget support received from overseas. Figure 8 shows the distribution of the funding source of the pastors as individuals.

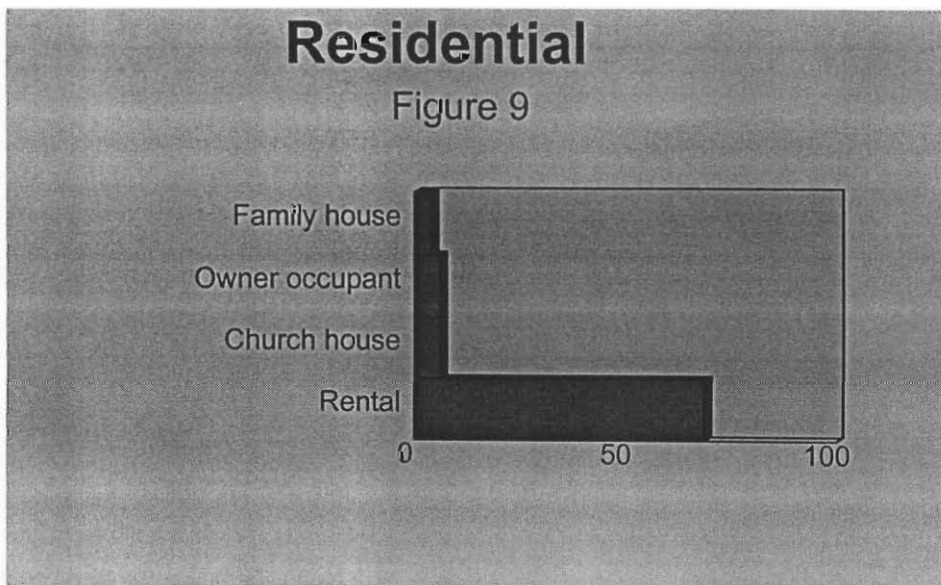
It was very disturbing to observe the treatment given to two pastors put under discipline each for one year. It was painful to hear from the two their experiences of discipline. While these pastors were removed from their churches or asked to relinquish their positions, all the support financially was also withdrawn from them. No provision was made for them and the leaders did not seem to care where the pastor (and family) would live. Inquiry into this practice revealed that since each pastor is supported by the local church, it follows that the disciplined pastor having been relieved of his pastoral duties has no source of income. The denomination has no facility to cater for such cases yet it is quick to administer discipline.

3.5.7. Residential Circumstances

The survey showed the state of the pastors housing. It was observed that 81.1% of the pastors were living in rented houses while 7.1% were living in church owned houses within or out of the church compound. Another 7.1% were living in their own houses (owner occupant) The researcher noted that those who owned houses bought or built them before they came into full-time ministry. One subject reported that he got a loan from his former employer and was able to buy a home. Another indicated that he bought his house with gifts and donations from friends



in the United States of America. 4.7% indicated that they were either living with their friends, relatives or in a family house. Further, The type and size of the houses revealed much more. While 5.1% did not indicate the type or size of the house, 72.5% indicated they were living in a temporary houses (shacks) or semi-permanent houses (an elaborate shack with a concrete

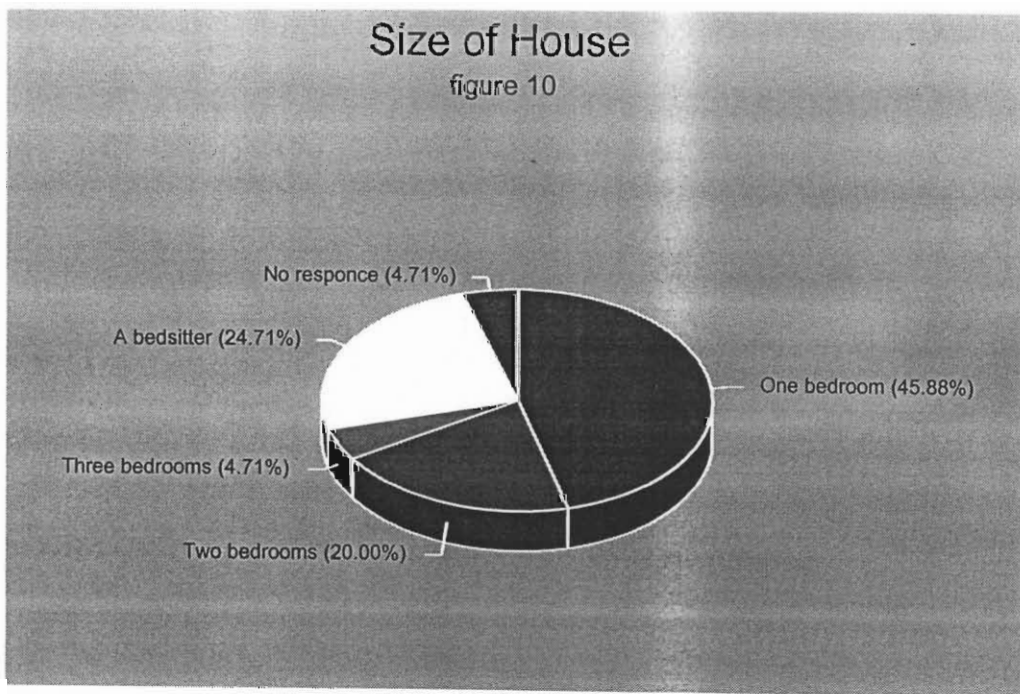


floor). 15.2% indicated they live in permanent houses.

3.5.8 Size of House

The sizes of the house were also indicators of the material Circumstance of the subjects. Figure 11 shows that 70.6% of the pastors were living in either a one bed roomed house or a bed sitter. This could be indicative of the fact that there isn't much to spend on housing.

The researcher observed that many of the pastors were not living in the city estates but outside the city where house rents were lower. Even though it was observed that they were not living in



standard houses but in some type of "burrow", house extensions, or servant quarters. One of the interviewees revealed that he has been living in a two room burrow with his seven children.¹⁶ This is all that he could afford. He could not live beyond his means. Some pastors have blindly and by "faith" got themselves in debt. In 1995 in a pastors monthly fellowship, the researcher participated in raising funds to pay a debt incurred by a fellow pastor in house rent arrears which he was not able to pay. The landlord had threatened to institute legal action and have him out in the cold together with his family. We had to come together (Harambee)¹⁷ and rescue our brother. There are many similar cases in Nairobi.

3.6. Pastoral Benefit Plan

3.6.1. Benefit programs

BENEFIT PLAN	YES	NO	NO RESPONSE
Medical cover	30	51	4
Pensionable	42	38	5
Education fund	2	74	4
Loan facility	0	83	2
Annual leave	0	85	0
Insurance	15	59	11
	Table 4		

¹⁶Interview with Rev. Johanna on the 4th of January 1997.

¹⁷Harambee is a Kiswahili word meaning "to pull together". It is a term widely used for fundraising or joining hands to accomplish a certain task.

Our survey investigated whether the Pentecostal churches had any benefit plan for their pastors. Figure 13 indicates the responses given by the subjects. Only 30 pastors indicated that they receive some kind of medical allowance. Upon receipt of a paid medical bill money is refunded. 42 said they were entitled to a pension after retirement. When the issue of pension was investigated it was noted that though there was something like a pension fund, not all pastors benefit to the maximum. One KAG pastor referred to the pension arrangement as "useless... an instrument to enrich those who are already rich."¹⁸ He revealed that according to the pension plan in his denomination, he had only managed to save Ksh.1500 (R.150) since the pension program began four years ago. That was what he would receive if he was to retire at the time.

Referring to what the families of two deceased pastor's received from their husbands pension fund, he said it was shameful for the church to give Ksh.300 (R.30) and 2000 (R.200) to the late Njoroge and Wafula families.¹⁹

Surprisingly, the researcher noted that the Pentecostal denominations know nothing about insurance. Not a single pastor indicated that he had any insurance cover. There is a popular but negative notion attached to the issue of insurance policies. A Christian is to have no need of the policy cover because he /she is "covered by the blood of Jesus". Attempts to pay for insurance premiums is seen as an act of a weak faith and a misplaced trust. This means that in case of death, accident, etc. No claim can be made on any damages or compensation. This was a real concern expressed during the interviews. Rev. Andrew pointed this out clearly and gave an

¹⁸Comments from the a questionnaire respondent.

¹⁹Ibid.(these are not the real names)

example of what had happened when two fellow ministers died. He referred to the practice as backward and shameful.

...It is a shame that we don't have any program on retirement or pension fund. We live for today and tomorrow we place it in the hands of God, ironically to cover our negligence.²⁰

Asked what contributed to the negligence, Andrew resounded what others had voiced.

" Selfishness, greed, and lack of proper management..."²¹

3.6.2. Pension Fund

It was observed that in those denominations that had a pension fund program, pastors gave a contribution towards this fund. In the Full Gospel Church it was revealed that there is a scheme of service where everything pertaining to the job is explained in the scheme of service. A pastor is put under probation for six months after which he is confirmed and he becomes permanent and pensionable. It was learned that the pastor contributes a certain percentage of his salary towards the pension fund and the church as an employer contributes an equal amount. This system of pension is in line with the government stipulated system concerning employees. This makes up the pastors retirement fund at the age of 65. Other denominations have different ways of raising the pension fund for their pastors. According to the KAG church policy, 5% of the local church monthly income is accounted to the ministers pension fund. This accounts for big differences in the contribution because the more the church gives the more money is contributed to the

²⁰Interview with Rev. Andrew on the 3rd of February 1997.

²¹Ibid.

account of the minister of that particular church and vice-versa. There seems therefore to be a big difference between those with big churches and those with small churches in disadvantaged communities like Mathare, Kibera, and Kawangware areas of Nairobi

To prove the allegation that the pension was at the advantage of a few pastors, I had to look at the KAG 1993-94, 1994-95, and 1995-96 financial report. The reports tell the whole story. Among other important information the 1995-96 financial report gave a list of top ten that had the highest monthly income in all the districts in Kenya including our target district Nairobi. The following is a list of top ten churches in Nairobi together with the corresponding amount of the monthly income.(The real names of the churches have been changed but the amounts in Kenya shillings are real)

CHURCH	MONTHLY INCOME	CHURCH	MONTHLY INCOME
1.Kanjui	460,338.80	6.Highrise	32,950.30
2.Masoi	277,973.30	7. Aguthii	32,262.80
3.Kimathi	213,515.60	8.Kaloleni	25,357.20
4.Kasui	77,533.30	9.Southlands	16,975.20
5.Northern	47,706.70	10.Shirock	15,643.30
Table 5			

With 5% of the total income going towards the pastors pension fund, it logically follows that the pastor of Kanjui Church gets a deposit into his pension fund a cool 23,0170 each month. This means that 5% of the income from the women group, mens fellowship, and the youth group was to go towards the pastors pension fund.

It was reliably revealed that some of the pastors pension fund was swelling immensely and given that the policy is the pension to be paid at the age of 55 years, the fund would have accumulated millions for some pastors. A practical example can be taken from one of the churches's income above. The monthly pension fund accounted for the pastor of Kanjui church is Ksh.23,0170 (R.2,500). Given that he/she is 45 years of age and is to benefit from this fund in 10 years time, then we calculate $23,017 \times 12 \times 10 = 27,620,400$ (R.2,8 million). Sensing that this figure will be so huge at the time of maturity, the policy of 55 years has been unofficially changed to say that once a pastor has accumulated Ksh. 200,000, she /he is entitled to receive the same and begin all over again. This arrangement is seen to benefit only a clique of pastors.

A closer examination of the figures given above reveal that only less than 10% of the churches in the K.A.G church in Nairobi have an income of over Ksh.15,000 (R.1500) According to our survey statistics of monthly church income (below), only 9 respondents indicated an income of over Ksh.10,000 (R.1000) Of those 9 respondents, 5 were K.A.G. pastors.

The figure (6) below gives us a picture of how the respondents indicated to be their average monthly remuneration.

AVERAGE MONTHLY INCOME in Kenya Shillings.	PASTOR RESPONDENTS
1.....500	11
500.....1,000	15
1,000..... 2,000	18
5,000..... 7000	12
7,000..... 10,000	11
10,000.....OVER	2
NO RESPONSE	2

Table 6

3.6.3. Training Provision

Only two pastors said they were receiving financial aid towards their training from their churches. All others indicated that they had to raise their own funds. As indicated earlier many students are funded by their parents and relatives. Others are lucky to secure assistance from funding institutions and foundations. This is probably one reason why theological training is not a priority within the Pentecostal circles. Many pastors cannot afford to study beyond denominationally structured Certificate and Diploma programs which are structured for the purpose of indoctrination. Until Recently East Africa School of Theology, a theological institution affiliated with the Assemblies of God has been the only Pentecostal institution offering both a Diploma and a Bachelors degree. Other than Pan-African College affiliated with Pentecostal Assemblies of Canada, all other Bible Schools are purely denominational. Presently there is a cluster of many Schools with various Pentecostal denominations seeking to establish

some kind of centre for training. This also applies to new missions from the eastern countries like Korea, Malaysia etc. seeking to start centres for training. An example of such is the Paul Youngi Cho Institute in Buruburu in Nairobi.

Our research revealed that only 4 pastors had or were in the process of getting a masters degree. This they were doing or had done on their own initiative and against the wish of the leaders. This has earned them the term "rebels" and becomes the beginning of frustrations. One pastor who graduated with a master of divinity from Nairobi Evangelical Graduate School of Theology (NEGST) resigned from his pastoral duties immediately after graduation citing frustrations from his leaders. He was fortunate to receive a teaching post with the ministry of education. A number of masters graduate students are frustrated by their denominational leaders. They are seen as a threat to the leadership. Their effort to bring change through a critical reflection of the experiences is opposed with every might. Some have quit their churches to begin new ministries. Others have joined para-church organisations while others have opted to go for further studies with the hope that things will have changed by the time they complete their studies.

3.7. Reasons for Poor Remuneration

3.7.1. Poor Management and Organisation

When the pastors were asked as to what they perceive to be the grounds for poor remuneration, a diversity of reasons were contributed. The principal reasons were :

- Selfishness and greediness of the Church leaders,
- Poor church structures and government,

- Lack of qualified personnel,
- Poor management which leads to mismanagement of church funds,
- Favour (patronage) and authoritarian leadership.

Our inquiry into the why of poor remuneration received some interesting responses. The reason that was mentioned as the prime cause by 100% of the respondents was poor management and organisation. Rev. Zachary said that:

... the Pentecostal churches into which my denomination falls is the best movement that I would like to belong to or work with. But we lack organisation, effective management and future planning. All this is covered with Jesus is coming soon and we are often put in a fix when a crisis occurs.²²

As much as the pastors desire to work with/in their denominations as expressed by Rev Zachary, they felt there was something amiss in the leadership management. There was need to recognise and rectify the situation. Rev. Waciuri cited illiteracy and lack of professionalism in the leadership as major contribution saying:

...anyone without good formal education... illiterates and semi-illiterates... should not take any office administration work...these should be people who are able to contribute positively to the development of the church...people capable of drawing visionary development programs affecting individual churches and pastors...²³

Others said that leadership in their respective churches was a one man show. The bishops and heads were autocratic. Pastor Andrew attributed this problem within the Pentecostal churches to

²²A comment from Rev. Zack got from the questionnaire.

²³A comment from Rev. Waciuri got from the questionnaire

selfishness and greed saying:

Many of our leaders claim to be the founders of the denominations and therefore are arrogant and seek to dictate the policies without consultation as they think best suits them.²⁴

It was discovered that some of the Pentecostal churches and Organisations were initially registered as business companies or family outreaches. This means that the office bearers and proprietors registered with the government of Kenya are those in the leadership. With this as the background, then it follows that the leaders have to safeguard their interests within the organisations.

The researcher observed that the lower clergy was reacting to the high clergy's ecclesiastical power and monopoly. There was general dissatisfaction of the way the denominations were run. The following summarizes sentiments expressed by a famous Pentecostal pastor in Nairobi. He invoked the Bible saying that contrary to the instructions of Christ that leadership and authority ought to be one of service (Matt.18:3-4, Mark 10:15, Luke 18: 17) and not one lording over the people or making their authority felt.(Matt.20:24-28, Luke.22-27, Mark.10:41-45) The Pentecostal church professed fundamentalists have demonstrated that the ecclesiastical authority just like its civil counter part has degenerated into a mere " power trip." The feeling was that there was no difference between the KANU (the ruling party) government and the Pentecostal church government. Equating KANU and the church government implies an autocratic kind of leadership where structures are not democratic.

²⁴Interview with Rev. Andrew.

3.7.2. Affluent Spending

The research revealed that another reason for inadequate remuneration was affluent spending. There was evidence that the denominations had given priority to other aspects of the church at the expense of the pastor. It was noted that it was easier for a denomination to pay for the church hall than to pay the house rent for the pastor. One pastor was quick to point out that when he and the family were starving and with no house to put up the family, the church was busy buying a church plot. The pastors needs and problems are seen to be out of the jurisdiction of the organisation. Pastor Johanna reflects on an experience he had with his denomination. He shows how unconcerned the national church was to many pastors:

... I have gone to the head office several times to plead for help but my pleas fell on deaf ears with only mere promises. The only promise fulfilled was that of purchasing a plot for the church and putting up a temporary church building. While this was a positive gesture, my condition as a person remained the same.²⁵

There is a clear distinction between the pastors needs as an individual and the church needs. The latter seem to be more important than the former. Anything touching the church is attended in urgency while that which concerns the pastor is secondary.

3.7.3. Erroneous Teaching

Erroneous teachings were also pointed as a contributing factor to the impoverishment of pastors. While this will be discussed more in chapter three, it is important that we point a few things at

²⁵Interview with Pastor Johanna.

this point. The teaching that servants of God are free from earthly goods is erroneous and has done a lot of damage to the welfare of the pastor. This understanding of the pastoral ministry as a ‘stepping out by faith’ venture with no guarantee of a fixed or adequate stipend has played a great role in the practice of remuneration of pastors.

3.7.4. Poor Social -Economic Nature of Church Membership

There were varied reasons as to whether the social economic nature of the church had any bearing to inadequate remuneration. The majority of the respondents acknowledged that this could be a cause but ruled out the general understanding that the Pentecostal church attracts only those who are economically depressed. It was clear from the interviews that some of the churches located in impoverished areas of Kibera, Mathare and Kawangware areas had a higher monthly income than some churches in prime areas of the city. While many Pentecostal churches start in lowly places, it cannot be concluded that the members of these churches are poor. Paul comments in the interview:

... I say no! The Pentecostal local churches are not poor. The majority of the church members are working and business people. I see the problem as misplaced priority other than poverty. The pastors support is not given priority. Rather priority is given to other aspects of the church programs. The church income is sufficient to support pastors in a better way and still do well in her other aspects.²⁶

3.8. Coping Strategies/Tent Making

²⁶Interview with Pastor Paul.

The response as to how the pastors were coping under the financial constraint reveals interesting information. Of the 85 respondents 83 indicated that they were doing something besides ministerial work. Only 2 pastors indicated that they were full-time in the ministry with no other duties besides church work. This says that only two were totally dependent on the church remuneration.

According to our observation almost all the pastors in Nairobi were in one way or another doing some “tent making” It was observed that though in most cases pastors were not employed elsewhere on a full-time basis, 99% of the pastors wives were either employed as full-time workers or were running some kind of business or both. This showed the double role the pastors wives were playing. Our research reveals that in many of the pastors homes the wives were the breadwinners. One pastor acknowledging the role of his wife, said:

The highest salary ever given to me was Ksh.500 (R.50) I thank God for my wife who, realising our situation leased two acres of land and began to cultivate by growing maize, beans, potatoes and cabbages. This is what has sustained my family...²⁷

Many pastors indicated that their wives salaries were what they were living on. Rev. Paul revealed that his wife was earning three times the salary he was getting from the church:

My wife is employed. Her salary is what my family depends on. If it was not for her I would be living in total poverty.²⁸

²⁷Interview with Pastor Johanna.

²⁸Interview with pastor Paul.

Asked how he felt about the situation, he confessed that as much as he appreciated his wife's support he was not comfortable. He revealed that the situation was awkward because in the African context the man as the head of the family is expected to support the family financially and not vice-versa unless the woman is the bread winner and the head of her family. In the situation where the wife is the breadwinner while the husband is alive, the latter is looked to as good for nothing by the community, relatives and parents. At times the wives are not comfortable to play this double role. Pastor Johanna revealed that his home is a home of tensions. The wife is at times tempted to quip "who married who." The pastor, just like any other person, has the responsibility to keep the family.

It was observed that what we are calling "tent making" seems to be the normal and accepted trend within the Pentecostal churches. It seems to be normal in that everybody was doing it. It was no surprise to discover that even those who were earning more than they needed were also involved in tent making. The interpretation of tent making within this tradition seems to defeat the purpose.

3.9. Conclusion

While this research did not exhaust elements related to pastoral remuneration in the full-time Pentecostal ministry, the data gathered and analysed in this chapter supports the hypothesis that Pentecostal pastors are inadequately remunerated. Apart from overwhelming testimonies from the pastors who were interviewed and those who filled in the questionnaire. Our criteria for an adequate remuneration indicated a poor remuneration for the majority of pastors. The

indicators are further explained in the summary conclusion.

Further evidence was deduced from church records and other documents. Our research however observed two categories of pastors. In comparison to the majority of the pastors who were observed to be impoverished, a very small group was overly remunerated.

The survey observed that the reasons for poor remuneration ranged from poor organisation and management, poor structural formation of the organisations, erroneous teaching as concerns pastoral remuneration, and affluent spending in other aspects of church at the expense of the pastors. We observed a poor social concern for the pastor as a result of a dualistic ideological influence which has infiltrated the theology and practice in pentecostalism. It is this ideology that we now turn to in the next chapter.

Chapter four

4. PENTECOSTAL THEOLOGY CRITICALLY ANALYSED

The gospel at its best deals with the whole man, not only his soul but also his body, not only spiritual well-being but also his material well-being. A religion that professes a concern for the souls of men and is not equally concerned about the slums that damn them, the economic conditions that strangle them, and the social conditions that cripple them is a spiritually moribund religion.-Martin Luther King (1963:150)

4. Introduction

This chapter attempts to present critically the Pentecostal theological understanding behind the practice of pastoral remuneration within the Pentecostal churches in Nairobi, Kenya. The practice of remuneration is situated within certain biblical and theological perspectives, and will be expressed within that context. Our opening remarks by Martin Luther King Jr. are very important to what is to be discussed in this chapter. He seeks to locate the gospel as it relates to people as economical, political as well as spiritual beings. The Gospel, he asserts, must be concerned with the whole person with no attempt to dichotomise man. To properly locate Pastoral remuneration it will be necessary to look at the social framework as perceived by evangelicals. Pentecostalism is situated within the parameters of conservative fundamentalist evangelicalism.

The chapter will have two major parts. The first part will constitute a theological reflection on the world view and will attempt to analyse how this relates to the economic circumstances of pastors “on the ground”. The chapter is focused on how Pentecostal liturgy reflects dualistic thinking. Some famous Gikuyu and Kiswahili songs will be examined. The second part will constitute a theological critique.

PART I

4.1. A CONTEXTUAL THEOLOGY- WEALTH IS NOT WORTHWHILE

Mburi na ngombe na mbia itiri na bata kindu kiria kina bata no riri wa Jesu.
Sheep and cattle and money are useless (not worthy) what is worthy is the glory of Jesus.

4.1.1. The Life in Context

To understand the economic circumstances of Pentecostal pastors and thus their inadequate remuneration, a theological analysis is required. We seek to listen to what they say through songs, liturgy and experiences. We will first look at some of the common songs and draw their relevance to perspectives on wealth and material well-being.

4.1.2. Expression Through Songs

Pentecostals in Nairobi are well known for their song and dance. Their worship services are full of enthusiastic congregational singing and dancing. Apart from some city churches where there is a consciousness of time, the normal trend is to go on and on “as the Spirit leads”. Meaning that there is no limit to the number of songs to be sung on any one occasion so long as the congregation is fully immersed in and led to what is worship. This is where everyone is encouraged to open their mouth

in praise and adoration.

Music seems to play a big role in the contribution and shaping of Pentecostal practice. Music or songs are rooted in the African culture and as such have been used to serve in functions other than to provide joy. Music in the words of Carlos Rosas “...unites people..., transmits social values..., denounces injustices..., influences human behaviour..., tranquillize and put to sleep or awaken and be a challenge for the struggle” (In Villafane, 1993:11)

Most of the gospel music (eg. hymns) has contributed much to influencing Pentecostal social values and behaviour. In terms of communicating the gospel message, songs have played an important role in the African church in general and especially so within the Pentecostal tradition where singing is an important element in worship. This trend has earned the Pentecostal churches a derogative term “*Kanitha wa murugarugo*” translated “the church of disorder and indiscipline”. This stems from the emotional and ecstatic dance performed in the Pentecostal worship services.

The songs, hymns, and choruses are based on the Bible stories, the death and resurrection of Jesus, and the early life of the church, especially in the book of Acts. A very important role played by the hymns is that they carry a message which, through singing make the Biblical message easily remembered. This has helped those who cannot read the Bible for themselves to master Bible messages through song and relate at a fundamental level to the way they conduct their lives as individuals.

Many Pentecostal testimonies (in Kiswahili “Ushuhuda”) as well as sermons follow the themes of famous songs. They illustrate what the songs are saying. This practice becomes a very powerful tool for communicating the biblical teaching. While some may forget what the message was all about, they may not forget the song that went along with the sermon.

Within the Pentecostal tradition there is no recorded confessions to be adhered to by the followers. Lack of articulated creeds has led to the followers voicing their professions through songs. It follows that their doctrine is preserved in the songs. This explains the important role songs play in liturgy, preaching and prayer. Steve de Gruchy observes :“ What we sing is a primary form of action in response to God’s Word and the world. We are proclaiming or confessing our faith, our failures, our hopes and our fears in light of the gospel” (in Worsnip and Van der Water, 1991:8-9) It is for this reason that we decided to look at some common songs and deduce some relevance. It is also of concern to note that the doctrinal teaching and theology of the Pentecostals in Kenya has not been committed to writing. With no systematic articulation of beliefs in written form leads this research to seek to unpack the theology from the liturgy and the common songs.

If what we sing to a large extent influences and illustrates our conduct and beliefs, it is therefore in order to assume that if theologically our songs are not sound than it will follow that our conduct will be wrong or misplaced. Steve de Gruchy quotes John de Gruchy to make a similar point on liturgy, which can also be said of Pentecostal songs:

When a liturgy has no theological substance, coherence and direction, it not only inhibits theological insights and understanding, but reinforces misconceptions about

Christian faith and discipleship. It can also reinforce social attitudes which are contrary to the Gospel. A theologically bad liturgy projects a false image of God, of ourselves and the Gospel, and thereby prevents the birth and growth of true theological insight and ecclesial praxis. (In Worsnip and Van der Water, 1991:11)

The songs mostly sung are by and large products of western missionary theology. They tend to stress 'otherworldly', or 'spiritual' matters as opposed to the concerns of the world: justice, dignity, freedom. These songs have been passed on orally and lack contextual relevance. Most of the songs seem to have completely ignored some fundamental issues in the Bible such as poverty economic responsibility peace and justice. These songs have taken a course of individualistic-pietistic themes with emphasis of spiritualising social concerns. An example of such spiritualising is told by Steve de Gruchy in the article "Singing the Kairos"

...the song "Christ the worker", a work song from Ghana, in *Cry Hosanna*. This title seems radical and relevant, a resource for Christian workers struggling for a living wage but in fact the words fudge the issue, and avoid any analysis of labour issues, turning instead into play on the saying of Jesus: Come to me all who labour and are heavy-laden...(1991:18)

Another critical area that the Pentecostal songs seem to be misplaced is to de-historicize biblical themes by focusing on the future. This is going to be discussed at length later in the chapter.

This section opens with a striking chorus which directly disregards riches in terms of sheep, cattle and money for the glory of Jesus. It is an outright indication of the attitude held towards wealth. Sheep and cattle which in the African tradition constitute a persons wealth are seen to be of no value but useless and should be denied at all cost. Wealth is seen as an impediment to achieving real

wealth which includes realising the promise of Jesus in Matthew 19:16-29.

If you want to be perfect go sell your possessions and give to the poor and you will have treasure in heaven..."(v.21) ..." I tell you it is hard for a rich man to enter the Kingdom of heaven. Again I tell you, it is easier for the camel to enter through the eye of a needle than for a rich man to enter the Kingdom of God. (v.23)

For those who have denied themselves of the riches and wealth of this world, their consolation is in the words of Jesus to his disciples, who had earlier asked, "We have left everything to follow you! What then will there be for us?" Jesus assured them:

I tell you the truth, at the renewal of all things, when the son of man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel, and everyone who left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life. (vv.28,29)

This narrative is often used as proof of the impediment of clinging to worldly wealth. It is so risky to miss the heavenly promise because of temporal worldly riches which have no eternal value. This seems to be paralleled in the message from this famous song:

*Ndikwenda utonga kana uhiu wa thi
Ningwenda kuheo indo cia matuini
Ningenaga ndaigua ati ritwa riakwa
Ni riandike wega marua-ini make*

I do not need (want, desire) the riches and the wealth (sheep, goats, cattle) of this world.
I desire heavenly things. I am happy to know my name is written in the book of life.

The Pentecostals seem to be battling between the penultimate (the here and now) and the ultimate

(the life to come) with a greater emphasis for the ultimate. The life now with all its demands is seen to be very temporal and not worth any attention because of its impediments to the ultimate. This is also reflected in a common Kikuyu song in which a lot of praise is poured to the ultimate “ life to come” while the life now, “this life”, is condemned:

*Kuu iguru gutiri na gikuu
Atheru ni mainaga makianagirira
Ndiraigua migambo ya aria mathire tene
Na ndingiiciria uhoro wa mucii uri thi,*

In heaven there is no death, The saints are singing
With a loud voice I can hear the voices of those who already there,
And I cant feel at home in this world.

*Mwiri na kwenda kwaguo Niigatigwo guku thi;
Mutharaba wa Jesu ni Ngathi ya matu-ini
Tigiti wa matuini ni thakame ya Jesu
Na ndingiiciria uhoro wa mucii uri thi.*

The flesh (body) and all its desires will be left in this world
The cross of Jesus is the ladder to heaven, The ticket to heaven
Is the blood of Jesus and I can't feel at home in this world anymore.

The first stanza is a denial of this world as our (my) home. The message communicated here is that the Christian is a pilgrim, one who is on earth just for a very short while or in transit to his real home full of joy , peace and tranquillity. To be a pilgrim is said to be a pioneer not a settler. It is one who passes through this life as if in search of a higher goal. One who is a stranger and alien searching for a better country. (Mohabir, 1991:66) This message is conveyed below as:

*Guku thi gutiri handu ha guikara
Na gutiri handu ingihuruka
Ndimugendi ndorete Mucii,
Wa iguru, tondu nikuo njiriirwo gikeno*

In this world there is no place for settlement. There is also no place to rest. I am a pilgrim toward my home in heaven. This is where I have been promised everlasting joy.

This life is seen to offer no hope but pain. It therefore follows that the pilgrim song is *Thino ndiri na kihuruko ndimugendi ndorete iguru* translated “In this world I have no resting place, I am a pilgrim heading to heaven”. This offers the pilgrim the opportunity to be possessed with a passion to experience all that God has promised, accomplish all that God commands, and take every opportunity to expand his horizons.

Therefore any thought of the life here and now is not to be entertained. The believers are cautioned on the dangers of the present world with its riches, and warned of its deceptive tendencies. This is clearly explained in the following song:

*Na inyui mutikaheenio
Ni wara na thuti cia mwiri
Mutikanaimwo muoyo
Muthenya wa ithiriro*

*Miguunda ya guku thi,
Ngombe na Mbia niigathira;
No uhoru wa Ngai
Niwa tene na tene*

Chorus.

*Jesu ndikamutiga
We wiki ndikamutiga
Ciiraniro ndi nacio
Ati ndikamutiga*

And you never be deceived by the craftiness
And the lust of the flesh so that you do not miss

eternal life at the appointed day. The farms, cattle and money will all perish, but the word of God will stand for ever and ever. Therefore Jesus I will never leave you. You alone will I stick to, for you have my promises

4.1.3. The Church Mouse Legend

In many of the Pentecostal churches wealth to a minister is associated with ‘worldliness.’ This attitude towards wealth and money is ambivalent in that some riches, or accumulation of money is seen as a sign of God’s blessings while in other cases it is not. To a pastor especially wealth is not meant for him/her. Otherwise it is seen to take all the attention from the assumed duties of spiritual concerns.

Wealth and prosperity is seen to be inherently dangerous to spirituality. It is perceived to corrupt those who speak for God. The general feeling in Kenya from the wide cross-section of people is the idea that pastors should not concern themselves with aspects of life other than the spiritual duties. This is the message often preached from the top to the bottom. For instance, President Daniel Arap Moi has always reminded the clergy that their area is *Mambo ya Kiroho* (Spiritual Sphere). The implication is that pastors should never utter political statements or engage in politics. Balcomb in an article on *The gifts of the Spirit in a Context of Liberation* speaks about two realities that seem to pose an ambiguity in pentecostalism- the gifts and liberation. These two realities within this tradition are perceived to be incompatible. Balcomb points out that:

This will be because their theology will not allow such a “spiritual” phenomenon as the gifts of the spirit to mix with such a “secular” phenomenon as the liberation struggle. (In Worsnip and Van der Waters, 1991:78)

This attitude contributes greatly to the way the pastor is viewed by the community. It removes the

pastor from the general public life thus, denying him his freedom to participate in the community. The community looks at the pastors as one in a different 'class', one removed from the normal human sphere and puts him aside for divine duties. His divine calling prohibits him/her to be concerned with the material substance of this world. The calling is placed in the category of 'voluntary poverty'. Therefore, the community does not expect the pastor to own property or be affluent. The question mostly asked is "Where did the pastor get that wealth from?" A wealthy pastor is seen as a contradiction of his calling. It is common knowledge that the church does not have enough to make the pastor affluent. Therefore, when a pastor becomes affluent he is victimised or becomes suspected of trespassing.

A common English metaphor "As poor as a church mouse" is famously translated in the Gikuyu as *Kuhuuta (guthina) ta biiya ya kanitha*. This is often invoked in reference to the pastor. The minister is referred to as the church mouse. The assumption is that a pastor is often hungry and poor. There is nothing much to eat from the church.

4.1.4. Poverty as Virtue

The understanding of wealth for the Pentecostals becomes a disturbing factor to some adherents who are wealthy. The fact that they are rich Christians becomes a disillusion. While wealth is said to be an enemy of humility and meekness, these wealthy people put more of their effort attempting to show how their wealth has not interfered with their spirituality. The greatest temptation is to attempt

to put on 'a holier than thou' show.

I observed a man who was my neighbour for two years. This man was a leading elder in one of the Pentecostal church. Despite his leadership position in the church he was employed as a manager in an Insurance Company and was earning good money. I observed that every morning from Monday to Friday he wore a suit and a tie as he drove to his office in the city. He was a smart and presentable person but come Sunday morning and the man would wear some old clothes and shoes and would walk to church a very simple poor man. This is probably to show the members that despite his earthly riches he is still humble and meek in opposition to greed, gluttony, and covetousness. This man would cater for almost every financial need in that church. This gesture has made this man to retain his position in leadership in spite of his affluence without undue accusations. The basis for this attitude can be traced from a notion that God is in favour of the poor.

This world view advocates that the poorer the pastor is the more spiritual. A pastor who lacks in material substance spends more time in the presence of God and therefore does not lack in spiritual things. In this respect therefore, the pastor, seen as the spiritual father, should not concern himself with the material substance but with the spiritual things lest he lacks food to offer. The experience of my neighbour is in direct contradiction to an experience that a Bishop Musyoka, who is a friend had. He began his denomination a very poor man in 1980. He had no house and the church could not afford a livelihood for him. He was therefore forced to take on some "tent making". Through hard work in tent making he managed to buy a cottage two years ago. Since then everything seemed to be going on well in his church. But the moment he bought the cottage then problems began in the

church. He was accused of collaborating with the Freemasons, a movement associated with devil worship in Kenya. His well-being has hence been attributed to the devil. He is accused of receiving bad money. Rev. Musyoka has recently left his denomination and confined himself to independent evangelistic work because of accusations from the church members. It is saddening to know that this bishop cannot minister to members of his congregations. He is perceived to be bankrupt of spiritual goods and an agent of Satan.

Wealthy pastors have recently been associated with the freemason movement. Their affluence is said to have come through close association with the movement and especially members of the movement who have been pointed to be in association with powerful politicians and business persons.

4.1.5. A Hired Pastor (*Muriithi wa Mucara*)

The general attitude of a salaried minister within the Pentecostal tradition is lukewarm. It is an anathema in some sects to speak of employing or giving a salary to a pastor.

A common song in relation to the pastor himself, scorns the pastor who is on the pay roll.

Muriithi wa mucara onaga hiti akora, Miruthi ya rarama agaatiga Ngondu ciiki

The literal interpretation is that “a hired shepherd sights a hyena and runs away, at the hearing of the

not to have completely yielded to the calling of God whereby he continued to preach and at the same time went about his business work.

The “sermon on the Mount” according to Luke, is often used in an attempt to defend the thesis that wealth is not worth. It reads:

Blessed are you who are poor, for yours is the Kingdom of God.
Blessed are you who hunger now, for you will be satisfied.
Blessed are you who weep now, for you will laugh.
Blessed are you when men hate you, when they exclude you ...
Woe to you who are rich, for you have already received your comfort.
Woe to you who are well fed now, for you will go hungry.
Woe to you who laugh, for you will mourn and weep.
Woe to you when all men speak well of you, for that is how their fathers treated the false Prophets.

The Pentecostal churches seek to be a replica of the original. They claim to be the people of the “book”. In this attempt, Acts of the Apostles and the Letters to the Corinthians are used as a guide and measure of the penultimate life. The book of Daniel and Revelation is used widely to mirror the ultimate. This aspect is observed as an element growing from early Pentecostalism. Anderson observes that ‘ the Pentecostals self-consciously sought to duplicate that aspect of the life of the early Church..’ (Anderson,1979) The similarity between the social circumstances of the early Christians (especially the apostles, at one point saying “Silver or Gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth walk”) and the present pentecostal church pastoral conditions goes along way towards explaining the “otherworldly” practices. Instances of worldly denials in Acts of the Apostles are often referred to in the Pentecostal preachings and songs to relate

ministries have being accused of not performing the same because they have become rich. (The term *used of God* is used in Pentecostal tradition to refer to a person(s) who have divinely been empowered by God to perform supernatural acts) This is probably because one has bought a car or is living in a better house etc. The assumption is the pastor is preoccupying himself /herself with material advances and personal security, a sign of spiritual bankruptcy. The following episode gives some insight into the general expectation of the person (s) to be “used by God”:

We had just finished dinning in a friends home when a conversation about a certain ‘preacher’ begun. This conversation went as follows:

Peter: He was really a man of God and God was ready to use him.

James: Truly, I remember he used to pray such that the house would shake.

Mary: Whenever he lifted his hands up in prayer, people would be slain to the floor by the power of God

Peter: I have never seen such a man. God wanted to use him.

The conversation went on and on, I was only a passive listener. I took note of the usage of the past tense in the conversation. With some curiosity I asked, what happened of this preacher? The answer given was that this preacher is no more “used of God”. He is now just an ordinary preacher. This is because he did not give himself totally to God. God was ready to “use him” but, only if he did not concern himself with the things of this world.

What had happened is that this man began some business enterprise and thus lost touch with God.

not to have completely yielded to the calling of God whereby he continued to preach and at the same time went about his business work.

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Woe to you when all men speak well of you, for that is how
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to the present in an effort to prove the meaningless of the present. This can be observed in the kind of lifestyle many Pentecostal believers lead. A life of self-denial and an attempt to ignore the present. This is reflected in the following songs:

*Mwathani riu ndigite maundu ma thi ino
Ngwenda gukurumirira, nginye matuini waku:
Ndi na thina muingi muno, andu othe mangindiga,
We, Jesu ndugitikirira kundiga nginya tene.*

*Njekaraga ta mugendi uraririire kwene,
Njeterere ngona mwago wa muhonokia wakwa;
Ndingicuthiriria thina no ukengi wa mwathani:
Ndituraga na gikeno hingo ya muoyo*

Lord I have left the concerns of this world,
I want to follow you up to heaven your home,
I have many problems, If people leave me, yet
I know you will never leave me;
I live like a pilgrim and like an immigrant,
I am waiting to realise the joy of my saviour,
I therefore cannot focus on the problems of this world but
my focus is the glory of the Lord.
I therefore will rejoice always till the end.

4.1.6. Influence of Pioneers Experiences

It is common to hear testimonies of how humbling those who pioneered the Pentecostal churches in Kenya led their lives. These experience in the ministry in the infancy of Pentecostalism, are often told by those involved comparing their material circumstances then and the material circumstances of those joining full-time ministerial work today. This is done as an attempt to prove that the present material situations are better. The comparison is meant to prove that the younger pastors complaint

of material absence is not warranted. They only need to compare how the “old guards” lived to appreciate the little they have. A pastor in one of the churches in Nairobi gave this testimony in a church service:

We had given all to serve the Lord, I remember at one time we had come to a point where we thought God had left us. I remember I had only one oversize worn out suit given to me by a missionary. My wife had only two lesos. I could not afford underpants. I was forced to borrow my wife’s underpant every Sunday. We were living below poverty line... yet we continued to serve the Lord...The lord was faithful and never left us alone.¹

A leader in another Nairobi Pentecostal church tells his story of how he preached on bare foot, how humble his beginning was thirty years ago. When he reflects back on those days he sees the faithfulness of God. He can now drive, has a home and has more than he needs. He attributes this to his patience and perseverance. He therefore has a right to eat from the sweat of his labour. A clear message to the young pastor is *Mundu ndagethaga kuria atahandite* (A person does not reap where he has not planted) The interpretation is that one must suffer in order to reap. Though some old pastors are dying having not reaped from their problems. The trend is that as one proves himself in the ministry as a pastor who can live by faith, he is promoted by being given a bigger church with the assumption that he deserves to reap also. Experience has shown that there is a incessant witch hunting to remove “rebels” from their local churches and reward those “faithful” pastors. Many cases can be cited of pastors who have been thrown out of their churches with no good reasons and left in the cold with no provision for the family. Our point here is that there is a lot of intimidation through

¹ This was a testimony recorded by the researcher in a worship service in a Bible school setting. The preacher was testifying how God had been faithful to him and his family.

the testimonies of past experiences by the crop of leaders in Kenyan Pentecostalism. Their past experiences as pioneers dictates that all pastors should go the same route otherwise they will be reckless pastors who do not understand their calling. The famous saying is that *Utakanywiriire ndamenyaga ke Riita* (He who has not drunk from the cup does not know the pain) A pastor should not expect to enjoy the fruit of another one's labour without himself/herself having to labour. The following story illustrates my point:

I have in mind a pastor with whom I went to college. He was a hardworking man. He used to spend his spare time selling Christian literature for the college bookshop at a commission. This way he managed to pay his college fees. Immediately after his graduation he managed to buy a Volkswagen Beetle car. This act was abnormal in that it was too fast for a pastor straight from college to own a car. The leaders were not amused by this. One Leader is said to have said, "This boy does not deserve the car, "this is too fast," An attempt was made to "finish" him but fortunately the head of the church happened to be the "spiritual father" of this young man and therefore he was rescued.

Another example can be drawn from a case of a Rev. Kamau. Because of the nature of his ministry, (visiting schools and colleges as a seminar speaker, student counselling, and showing Christian films) friends and relatives had a *harambee* (fund raise) which raised funds to buy him a mission car. A South African pastor offered him a very good car at a very minimal price and he took it. When this car arrived in Kenya, this issue became the talk of the day and a challenge to senior pastors. The reaction was that he did not deserve to have such a car. His class does not allow him to drive the car and there has been an attempt to "discipline" him.

Senior pastors complain and accuse young pastors of lack of commitment. A lack of ‘spirit of sacrifice’ as a result of misunderstanding the calling. A polemical statement from a South African Pastor illustrates the mood and attitude prevalent in the Kenyan Pentecostal context:

...We are living in the end times. Inflation is running at an all time high in our country. The recession is being felt even in the churches. ‘Mushroom’ churches are springing up overnight. The so-called elect are misleading unsuspecting minds. This, may I add, is being done for personal gain and for the fancies of a few. Young pastors graduating from Bible colleges are the biggest culprits as far as this is concerned. They want it ready made with big assemblies, attractive salaries and flashy cars. Where is the calling, may I ask? (Pillay,1983:286)

The assumption is that every pastor has to drink from the cup that those who were before them drunk from. They went without good clothes, good food, good education. They were rich in the things of God but poor in the things of the world necessitating the nickname “ Wa mathina” (people of wants or People of problems). This term *Kanitha wa wamathina* is a term used both to refer to the poor living condition of the pioneer Pentecostal members and to the Pentecostal general attitude towards worldly riches. It is also used in reference to Jesus Christ who underwent problems, had no house, had only one cloth, wore saddles yet triumphed over all, necessitating the nickname *Wa Mathina* (a person of poverty). The term *Wa Mathina* was extracted from this song:

*Wihoke mwathani rugendo-ini
Na umumenye wega utari ngaja,
O na wona thina tiga guoya,
Wi guoko-ini gwake ndukahootwo.
Aria maari mbere rugendo-ini,
Mbara ya miiri-ini maikaire atia?
Na kwari mathina rugendo-ini
Na miago na ikeno cia guku*

*Ndugathikiririe ndeto cia andu
Riria wena hinya umenye wega
Niwitikiritio umenyithie andu
Jesu ni mukuri wa kirindi
Maarumagiriira hingo ciothe
Roho mutongoria: mayuritwo
Ni wathiki muingi rugendo-ini
Nginya magitoria mbara ya thii*

*Tiga kuoyaniria mundu witu,
Uthamaki wa roho na wa mwiri,
Ndungihotaniria ;ndaguthaitha,
Tigana na mwiri uthii rugendo.*

*Na ukire na ngoro umenye wega
Meciria ma mwiri mendaga atia?
Mendaga gutiga waga muoyo
Na mwiri ugathikwo utuike tiri*

*Cuthiriria Jesu mwendwo witu,
Riitwa riake etagwo, " Wa Mathina"
Niatoririe magerio na thina.
Niguo tugakinya iguru kwa Ngai.*

*Aria maregire ugoro wa ma,
Makiuga ni ahuthu rugendo-ini
Matiri na utuuro gwa ithe witu.
Kuria metereirwo no mwaki-ini*

Trust completely in the Lord,
And know him without doubt,
Even if you face(want, problems)
don't be afraid.
In his hands you will never be defeated.

Those who were before us, In this pilgrimage,
How did they fight the war of the flesh?
There were problems in there journey,
Even pleasure and worldly happiness.
Don't possess, I plead with you my friend,
The glory of the Holy Spirit and the glory of this world,
You cannot be able to have them both,
Forsake the glory of this world (the pleasure of the flesh) and go to heaven.

Just have a look at Jesus our lover,
His name is problems (a person of wants, and problems)
He overcame lusts and wants on our behalf,
So that we may reach heaven.

Those who refused the true Gospel,
And enjoyed the riches of this world,
They do not have a home in heaven.

Every day they followed the leading of the Holy Spirit,
Full of faith and obedience,
Until they won the battle with the world.

This first part of chapter four has given insight into the inside story of the circumstances surrounding

the issue of remuneration of Pentecostal pastors. A number of issues seem to surface but what comes out clearly is the Pentecostal tendency to dichotomise life. Life is divided into two opposites waging war against each other. It has come out clearly that in the presence of “spirituality”, earthly things became worthless. Wealth and earthly prosperity is perceived to be inherently dangerous to Gods calling. The liturgy and the contextual praxis observed in this section shows a trend to stress otherworldly or spiritual matters. The contextual reality is interpreted through spiritual glasses.

Part II

A THEOLOGICAL CRITIQUE OF IDEOLOGICAL INFLUENCES

4.2.1. Introduction

We now attempt to reflect on some ideological conceptions surrounding the Pentecostal liturgy and practice. The ideologies to be discussed are perceived to influence the practice of pastoral remuneration thus muzzling of the ox.

4.2.2. Dualism

While it is true that Pentecostal theology is strictly loyal to the Bible, there appears in practice a strange dichotomy in the application of the same. The Pentecostal Church in Nairobi seems to promote a kind of theology which creates a divide or dualism between supposed opposites. We observe a clear divorce between the spiritual and the physical with a neglect of the latter by preoccupation of the former. This separation and division is what we refer to as dualism. This world view or concept of dualism is more of a Greek than a biblical concept. The Greek philosophers believed in a clear demarcation between the spiritual and the material. Walker rightly points that:

in dualism there is a divorce in the person's world view between the spiritual and the material. These two realms are separated with priority given to spiritual concerns

which are focused on in theology often to the virtue exclusion of material and social needs. This emphasis is not seen as divorcing what should be held together, but rather as “putting first things first. (Walker, 1990:301)

Dualism has played a big role in influencing pentecostalism in its avoidance of social involvement. This is in an effort to keep clear the primary concern of soul saving. The assumption is “that the spiritual needs of individuals are so important that even if their social needs are never addressed, what really matters will have taken place, if their spiritual needs are met”. (1990) This happens to be a major focus within Pentecostals in Kenya. Personal salvation is the basic emphasis of pentecostalism. This experience has been observed to be a basic trend worldwide. Grant McClung to says:

Evangelism and Pentecostalism could be said to be synonymous terms. It is expected, especially in the third world, that to be a Pentecostal Christian one is to be a witness... Pentecostals see aggressive evangelism in the pages of the new testament and feel that they must respond accordingly. (In Villafine, 1993:144)

In our opinion, the apathy of pastoral remuneration which we believe would be categorised within the parameters of social concern, is largely due to this dualistic influence. It is unfortunate in the words of Paget-Wilkes that:

the church has accepted the concept of dualism - that life is divided into body and soul; matter and spirit and that these two aspects can be kept separate. But such a division leads to inadequate interpretations of the Gospel. For as long as faith can be divorced from reality the demands for the church to face the facts of human existence, is unheard of. (in Walker, 1993:185)

Vinay Samuel, discussing the dualistic tendency to divide the spiritual from the material, asks a very

engaging question : “ Why has the church not been marked by the social-economic and political stances of discipleship?” He partly gives the reason by showing how a particular way of reading the scriptures divorces Christian experience and discipleship into inner and outer realms. He describes this inner-outer dualism as a further separation between vertical and horizontal relationships. (Samuel, 1981:54)

The influence in western form of evangelical theology has shown itself to the inclination to focus on spiritual concerns to the neglect of social concerns. The existence of this problem is epitomised in the idea that the essential gospel message people need to hear is one whose focus is exclusively spiritual. Any reference is additional and not necessarily part of the message itself. (Walker,1993:186-87)

On the basis of this Greek philosophical concept of dualism western theologians saw the gospel as concerned only with the spiritual rather than the physical. They dichotomise between the physical and spiritual, the sacred and secular. This thought and world view was imported by the western missionaries in Kenya within the mission churches. The tool used thereof to transmit this ideology was music, Western hymns were translated into the African languages and were to be committed to memory. Thus music become the most effective tool of propaganda. The ideology was hence bought wholesale by the Pentecostal and the conservative evangelicals.

The consequences of a dualistic world view is that it brings an imbalance and ambiguity to the Pentecostal faith which, when practised, make those practising of no earthly good; completely

disempowered and impoverished.

The proponents live a double standard kind of life. At one point they have nothing to do with material possession, at another time they are struggling to get that which they condemned for their survival. (The needs of this life eg. food, shelter cloth etc). For instance; a young person senses the call to pastoral ministry and decides to join full-time ministry. Through testimonies from senior ministers of how God has miraculously made provisions for them because of their commitment to His (God's) course, he/she becomes convinced and convicted. He /she therefore abandons the present vocation and into full-time church work. This is done with a conviction that the same God will supply all the needs. He/she therefore quits his job, burns his tools the Elisha style, and immerses himself into full-time prophetic work. The Bible narrates Elisha's dramatic entry into the prophetic ministry saying: "So Elisha left him and went back. He took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people to eat. Then he set out to follow Elisha and became his attendant." (1 Kings 19:21) The theological understanding behind Elisha's story is an act of commitment. It is removing any obstacle that may hinder the commitment. It is burning a bridge after closing over to make sure there is no coming back.

After three years of active ministry we observe the same person, who was zealous and on fire to enter full-time ministry drafting an application letter addressed to the former employer for the same job he quit a while ago in an attempt to obey the call. This is the confusion and ambiguity we see around.

It sounds excellent to enter into full-time ministry but the cost thereof seems to be too tough . It is when the person is in the ministry that he comes to grips with reality. This is where the Gikuyu proverb “ *utakanyuiri-ire ndamenyaga ke ri-ita*”(He who has not drunk from it knows nothing about it) becomes practical. Having ‘drunk’, the young person realises that there is more to life than just winning people to Christ. There is a real life to be lived.

Through the practical ministry experience, the pastors come out of the fantasy of the ultimate ‘city made of gold’ and begin to discover reality. Some are fortunate to pull out and manage to do something alongside ministry. Others, having ‘burned down the bridge’ are unfortunate, they have no other place but ministry. Ministry in most of the Pentecostal churches in Nairobi seems to have little to admire or be proud of. Apart from the sense that one is fulfilling a divine call the environment in which this calling is fulfilled seems miserable. This generalization can only be made by an insider and the researcher makes this observation as a participant observer who is in constant contact with tens of Pentecostal pastors as a Bible School Instructor² and a pastor.

This concept of dualism is also applied in trying to differentiate between heavenly things and earthly things. While the Pentecostals believe and look forward to a future kingdom where Jesus will reign for ever, the truth of the matter is that they are still in this present world where they need life’s necessities. As human persons there is need to educate and take care of their posterity. An attempt

²The researcher has been a Bible School instructor in five Bible colleges and Schools within Nairobi and has had the opportunity to meet pastors from different Pentecostal denominations in Nairobi.

to spiritualise these physical and material needs forgets that God who is the creator is concerned with both the body and soul and all other aspects of our lives. This is the clear biblical teaching. It is especially demonstrated in the Lords prayer:

Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven, give us this day our daily bread and forgive us our sins as we forgive those who sin against us but lead us not into temptations but deliver us from evil. (Luke 11:2-4)

The Judeo-Christian faith as found in the Bible is different from Greek dualism. It does not differentiate between the spiritual and the physical. This is because the Jews did not differentiate their spiritual life from their social life. The Concerned Evangelicals³ put it well that:

For the Israelites being oppressed was a concern of God .When they went to war their God was to be involved or they would be doomed. Their cultural life was a spiritual life. Their economic life was a spiritual life (the jubilee, the question of loans etc.) Their political was a spiritual life (appointment of kings and deposing of kings, how they ruled etc.) There was nothing for the Jews that was not spiritual in their whole lives There was no reserved room in them which was not spiritual which could keep their sins. It was all spiritual.(Concerned Evangelicals, 1981:17)

This also applied to the African concept of spirituality. There was no dichotomy between the spiritual and the physical. For an ordinary African, birth, death, employment, unemployment, having or not having, all had to do with the supreme being. The ancestors are understood to be involved in

³ This is a group of committed Christians drawn from evangelical churches in South Africa who met about nine months from September 1985 to June 1986. This involved a series of meetings, discussion groups, workshops and seminars on the crisis in South Africa and how it affected their lives, their faith and especially the evangelistic mission which was usually their pre-occupation. The idea was to critique the Evangelical theology and practice and turn it into an effective evangelical witness in South Africa.

every aspect of life. (1981) Balcomb seems to agree with this African concept of spirituality saying: “ In Africa, spiritual and political power were all identical...” He asserts that the tendency to divorce “the power of God’s Spirit from...power to influence and control one’s destiny within the legitimate constraints of the society in which one finds oneself is based on a western dualism that has little or nothing to do with scripture and its near-Eastern context.” (In Worsnip and Water,1991:80)

The concept of dualism is therefore a foreign concept to both the Africans and the Judeo-Christian tradition. It is not a biblical concept, yet it has greatly influenced the evangelical thought and world view. The world view is found mostly in the Greek and Western world. This opinion is supported by Walker thus:

These dualistic perceptions are characteristic of the western world where tendencies to classify and divide are much more prevalent than in third world contexts. This is in part due to the legacy of Greek thought, particularly Gnosticism in which the transcendent God was opposed to the material world. (Walker 1991: 186)

4.2.3. The understanding of “ World”

The Kenyan Pentecostal understanding of the “ world ” (kosmos) is a great concern. There is an attempt to overcome the world in what Weber refers to as “ world-rejecting asceticism”

Weltablehnende Askense. (Weber, 1964:166-83, 1978:542) This has led to what we may call “ avoidance doctrine” within the tradition. This impulse is seen to be legitimized by the fact of evil and temptation in the world. In an effort to pursue salvation, an informal withdrawal “ from social and psychological ties with the family, from the possession of worldly goods, and from political,

economic, artistic, and erotic activities--in short, for all creaturely interests..." is experienced. (1964)

When the term "world" is used, it is used in a broader sense to include all human culture showing a form of avoidance which leads to asceticism. It is of importance that we seek to clarify the term *Kosmos*.

Lack of proper understanding of the term is disastrous to Pentecostal social ethics and a genuine form of spirituality. The word *kosmos* has two principal meanings. One is positive and the other negative. The positive meaning refers to all people (John 3:16), and the physical and natural world (psalms 24:1, Matt.24:21). Negatively, it refers to "human society in so far as it is organised on wrong principles" (Dodd, 1946:42). Stephen Mott notes that this Greek term basically means "order, that which is assembled together well" which later, "came to be attached to the most important ordering of earthly life, the social order. In the classical Greek, *kosmos* referred to that order of social existence that protected values which threatened genuine human life. (Mott,1982:5). The *kosmos*, which is the legitimate ordering of social life, has itself been corrupted, and, rather than protect values and life, it (the kosmos or order) "is the intruder bearing immorality" This means that:

The theological understanding of Kosmos as used in the New Testament, is the evil social order- in whatever form it manifests it self. It refers not to creation, or for that matter to human cultural efforts per se, but to all elements in the social order which embody "corporate flesh"-social or corporate reality (i.e., structures, systems, institutions, ideologies) which are dehumanising and in opposition to God and God's redemptive/liberating purposes.(Villafane, 1993:176-77)⁴

⁴See especially, "*Biblical Ethics and social change*, an excellent exposition by Stephen Mott, pp.3-21. *Kosmos*, Theological Dictionary of the New Testament, Vol. iii, pp.868-895. I am indebted in this section to Eldin Villafane, "The Liberating Spirit"pp.176-78.

Within the Pentecostal understanding of the world *kosmos* is in continuous conflict with the account of redemption. Herman asserts that “salvation history is a conflict between Christ and the Kosmos, or the *peneros* who rules it.” (Herman, 1964:894-895)

The world is in one way personified as the great opponent (the evil one 'Satan') who opposes God and God's purposes for the church. Richard Lovelace gives an excellent definition of Kosmos in his *Dynamics of Spiritual Life*.

When world is used in the negative sense in Scripture, what is meant is the total system of corporate flesh operating on earth under satanic control, with all its incentives of reward and restraints of loss, its characteristic patterns of behaviour, and its antichristian structures, methods, goals and ideologies... It involves many forms and agencies of evil which are hard to discern and to contend against on the basis of an individualistic view of sin. (in Villafane, 1993:177)

The Pentecostal belief system with its conservative literal interpretation of scripture to a large extent looks at the “world” (kosmos) in the negative. They see the world as depicted negatively in the New Testament as anti-God. The apostle John's exhortation is very clear on this.

Do not love the world or anything in the world. If anyone loves the world, the love of the father is not in him. For everything in the world- the cravings of sinful man, the lust of his eyes and his pride of possessions- comes not from the Father but from the world. (1 John 2:15-16)

In the struggle not to love the world or anything in it, asceticism takes hold even ignorantly. The shortcoming is that the church ceases to be the “salt of the earth” and thus “grieves the Holy Spirit”.

We are reminded that the struggle with evil should correspond with the geography of evil. Writing to Hispanic Pentecostalism Villafane correctly asserts that for spirituality to be authentic and relevant it must come to terms with personal and social sin and evil. He challenges the Pentecostals to incorporate within their theology and ethics an understanding of the “mystery of iniquity”. A realisation that sin goes beyond individuals and that all are “enmeshed in a social living that is complex, dynamic and dialectical, and that our spirituality and the very gospel we preach needs to be as big and ubiquitous as sin and evil.” (Villafane, 1993:181). This attitude, according to Weber, is called inner-worldly asceticism (*innerweltliche Askese*) It is concentrating on the activities leading to salvation and at the same time participating “within the institutions of the world but in opposition to them...” This way the Pentecostal “may have the obligation to transform the world in accordance with (the) ascetic ideals, in which case the ascetic becomes a rational reformer...” (Weber, 1978: 542). Adopting such an attitude will create liberty to the Pentecostal clergy as well as the laity and mobilize them to be radical in their mission efforts which will encompass condemning forces which may be against the social-economic-political welfare of the community.

4.2.4. Eschatological Understanding

Another area within the Pentecostal tradition that has led to the tendency to abandon the concerns of the present life is the dispensational form of their eschatology. Dispensationalism is the theory that claims to deduce from the Bible that history is divided into seven ages or dispensations. This teaching asserts that we are now living in the end of the sixth dispensation. (The dispensation of

Grace or Church) This is in anticipation of the end of the world which culminates with the coming of Jesus Christ to set up the millennial kingdom. In this Kingdom everything will be restored to perfection. It is in this kingdom where the believers have been promised to reign with Christ. This in a way is seen to be a compensation of the pains and self-denials experienced in the worldly kingdom. This view of eschatology has had a great impact on the direction and action of the advocates where in the words of Kuzmic “Its philosophy of history has (had) almost inevitable negative consequences for Christian social responsibility.” (in Nicholls, 1985 :142)

The millennial views and attitudes have been a bone of contention in the evangelical fraternity through the centuries . While the controversial issues surround three views: Postmillennialism, Amillennialism, and Premillennialism, our major concern is the premillennial view which is widely held by the Pentecostal churches in Kenya and which is seen to contribute to the apathy and un-involvement in matters beyond the “spiritual” locum.

The historical development of this dispensational and especially premillennial view was brought to Africa in the twentieth century by the American fundamentalist who by the influence of the teaching by John Nelson Darby (1800-82) had embraced the view. Darby was the founder of the Plymouth Brethren in the United States of America. Although the Brethren did not flourish, his teaching through the Bible and Prophecy conference movement had a great influence. After the American civil War (1860-65) and towards the end of the 1880's his premillennial Dispensationalism had become rooted within the American evangelical circles. According to George Marsden it is from the controversy between the fundamentalist and its opponents that issued from between 1900-1930

that there was a shift; “ when all progressive social concern, whether political or private, became suspect among revivalist evangelicals and was relegated to a very minor role.” (Marsden, 1980:86)

The same sentiments are examined by Donald Dayton as quoted by Kuzmic:

This shift in eschatology had profound and somewhat mixed, impact on the social involvement of evangelicals. On one hand, the expectation of the imminent return of Christ freed many from building for the immediate future (Social advancement, pension plans, etc.) To give themselves whole-heartedly to the inner cities and foreign mission fields. Resulting contact with the poor and oppressed often pushed these devoted souls into relief and other welfare work- and occasionally into reform. But more characteristic was the tendency to abandon long-range social amelioration for a massive effort to preach the gospel to as many as possible before the return of Christ. The vision was now one of rescue from a fallen world. Just as Jesus was expected momentarily on the clouds to rapture his saints, so the slum worker established missions to rescue sinners out of the world to be among those to meet the Lord in the air. Evangelical effort that had once provided the impulse and troops for reform rallies was rechannelled into exegetical speculation about the timing of Christ’s return and into maintenance of the expanding prophecy. (in Nicholls, 1985:143)

Dayton’s description summarizes the exact tendency and practice within the Pentecostal tradition in Kenya. It is interesting to note that the Pentecostal churches in Nairobi are as a result of the missionary expansion of Premillennialism. With such background we get to understand the major thesis behind the poor structural and organisation structures within the Pentecostal churches. It is also a clear indication why remuneration of pastors within this tradition is not the big issue but evangelism.

The words of Jesus in the Gospel according to Matthew 24:14 are crucial:

And the gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

This biblical statement is important in understanding the drive behind world evangelisation which is seen to speed up the return of Christ. The twentieth century missionary expansion in the Kenya context is largely an American version of premillennial views. This concurs with Suhee Kwak's work from a Korean perspective.⁵ This, in the words of Kuzmic:

explains partly why evangelical Christianity in so many third world countries suffers from the same and similar dichotomies and distortions... leading to withdrawal from the world, into an escapist position that awaits heaven while the world is going under. (1985:147)

The Pentecostal doctrine and teaching seems to suffer from the same. A summary of the official doctrinal position of the Assemblies of God states that the church will not finally change the world prior to the second coming. Righteous political and social actions are important but the main thrust of the kingdom is the spiritual transformation of individuals who make up the body of Christ. The belief is that individual regeneration is the chief means of social reformation. The consequences for this emphasis has been observed to be privatism and neglect of Christian social obligation. (Anderson, 1979:196)

⁵*Eschatology and Christian Mission* (unpublished D.Miss.) Written from a Korean perspective at the school of world missions, USA, as cited by Dr. Peter Kuzmic.

4.2.5. Kingdom Understanding

Within the framework of dualism is a widely held view of the kingdom of God as an entirely future reality. This attempts to separate the present and the future. The focus is mainly on the future. The return of Christ to set up a kingdom is the culmination of everything. This blessed hope in a way separates what is (the present) and what will be (future) in a way that “the what is” is totally ignored in an effort to prepare for “the what will be”. This attitude facilitates the supreme task of Christians to do their part in soul winning and seek personal holiness.

Pentecostals have a strong emphasis on eschatology and especially so in the second coming of Christ. This is a hall mark of their identity. Peter Kuzmic asserts that for “evangelicals who take God’s purposes with man and history seriously, eschatology is a very vital doctrine pointing both the *finis* (time -end in the sense of chronos), and the *Telos* (the goal) of history.” (Nichols, 1985:136)

He rightly admits the importance of the view of eschatology as determinative of the view of history and present living “One’s view of purpose and goal of history as pointing to the eschaton definitely modifies one’s attitude towards this-world historical realities.”(1985:136)

While this evangelical/ Pentecostal expectation of the parousia is of vital importance, it has some discrepancies. The eschatology has failed to articulate the meaning and the implications of the hope for the present world, the here and now life. This leads to a life of confusion and ambiguity as discovered from our research. This eschatological phenomena has led many Pentecostal groups to

live a life of tension and anxiety. There is not much application of the gospel message to the present situation, following that:

Those who hope in Christ can no longer put up with reality as it is, but begin to suffer under it, to contradict it. Peace with God, means conflict with the world, for the goad of the promised future stabs inexorably into the flesh of every unfulfilled present.(Moltmann, 1967:21)

This has led to an attempt by some sects to predict and speculate the actual date of the return of Christ because they are not able to cope with the reality in the world. Within some sectarian groups, employment, investment, education and training are not encouraged. These are perceived not to constitute the measure of a persons worth; rather the gift of salvation and the gifts through the Holy Spirit are the measure of a persons worth. It is obvious that if Jesus is coming soon then there is no incentive, no time to get involved in the things of this world. What seems to be important then is for the Pentecostal believer to engage in the preaching of the gospel to the lost world. This kind of gospel has its upper hand among the majority if not all the Pentecostal churches in Kenya. A famous German evangelist with thousands of followers in Kenya writes:

The church has one aim-to concern itself with the war with Satan and the campaign for souls...Many churches are active, but active doing what? To fiddle around with secular issues is one way to look impressively busy and 'relaxant'. But to bring the gospel to a dying world is the true relevance... The command to evangelize is all that matters, snatching men from the flames.(Relevant Pentecostal Witness,1988:12)

When this perspective becomes the exclusive one in disregard of the present situation, then the end result is pessimism about the present life, discouraging any efforts to bring any meaningful changes. It is only recently that we have seen minimal social concerns in terms of church projects within the

Pentecostal churches. A case in point is the Redeemed Gospel Church project in Mathare valley slums in Nairobi. Here they have relief and feeding programs. As much as the Pentecostal churches reach out to the disadvantaged, it is all done in the understanding that those helped will be “won” to Christ.

It is heard that the Pentecostal church differ to a large extent with the mainline, ecumenical churches. The issue is that the Bible does not give clear guidelines for Christian action in combatting the social evils embedded in the structures of our society. The means to be employed is disputed. For the Pentecostal believer, it is clear that he /she is to be the “salt and light of the earth” (Matthew 5:13,14). They are to be concerned about the needy (James 1:27, 2:16) and the oppressed (James 5:4-5) while they await the Christ who alone will accomplish the supernatural and cataclysmic destruction of the powers of evil. As “salt of the world”, the Christian is in the world but not of the world.

Howard Snyder in his book *Models of the Kingdom* calls this kind of eschatological thinking “the future hope.” He says that this kind “emphasis on the kingdom as a social and physical reality is placed in the future reign of Christ”. It follows that “the Kingdom of God as a present reality is only seen in the spiritual and individual terms... it sees God reigning eternally over the entire cosmos, but primarily in a spiritual sense or within a spiritual realm.”(Snyder, 1991:27) This dialectical dualism tends to limit the sphere of Gods operation. Adeyemo challenges this ideology saying:

Forgotten is the fact that the God of redemption is also the God of creation, who sits

upon the circle of the earth and holds all the things together God has not willed any part of his entire creation to any malevolent force; and though the whole creation may groan and travail in pain until now, its redemption draws nigh. Forgotten as well is the principle that 'salt and light' can have a functional meaning not in isolation but only in loving encounter with the tasteless dark world. (in Nichols, 1985:49)

This understanding of the kingdom of God carries with it some Gnostic form of thought where God is seen to be transcendent as opposed to the material. This thought leads to the attempt to escape from the material which seems to be a hindrance to achieving the better rule of the kingdom of the God.

This view of the kingdom dictates two things. One, that Jesus has already inaugurated the kingdom. It is already among us in that it has invaded Satan's domain. The Kingdom comes when a person "receives Christ as Lord and Saviour" now. And two, that this kingdom still awaits its consummation in the second coming of Christ. This time is looked to as the time when all evil and rebellion will be eliminated. Christ will establish his just rule in the world. This is stated in the *Kingdom of God* position Paper of the Assemblies of God church:

From the various contexts the word "kingdom" in the Gospels, the rule of God is seen as (1) a present realm or sphere into which people are entering now and (2) a future apocalyptic order into which the righteous will enter at the end of the age Thus the Kingdom of God is both a present reality and a promise of a future fulfilment...(AOG, 1989:2)

While the statement clearly indicates that the kingdom is already present, although awaiting the consummation, the Christian demands or responsibility for the "already" while awaiting the "not yet" seems to be narrow:

The interim between the first and second advents of Christ (the present age) is marked by violent confrontation between the power of the Kingdom and the power that dominates the world in this present age. Divine conflict with the demonic characterizes the present era. It is the era of conflict as well as the era of the Spirit. Believers must engage the forces of darkness. (Ephesians 6:12)

We are not guaranteed total, instant successes in this conflict. Each victory over sickness, sin, oppression, or the demonic is a reminder of the present power of the kingdom and of the final victory to come, a victory made sure by the resurrection. We are called to wage war against sickness... we are in harmony with the purposes of God in this age as we move against sickness in every way possible...the purpose of the Spirit-energized life is to move against the forces of darkness...as instruments of the Kingdom in this present age, we faithfully battle against evil and suffering. (1989:2)

The implication here is that the present world is doomed, there is no hope. All human efforts to make it better are in vain. The only hope lies in the return of Christ. This eschatological outlook has led to passivity. This is especially in areas that are categorised as secular and humanistic. These are areas that are seen to be of no eternal value. Believers are taught not to preoccupy themselves with life's basic necessities. This preoccupation indicates little faith. (Matt.6:30) Believers are to "seek first the kingdom of God... and all other things will follow". If attention is given to material possessions, we place "all these things" before the Kingdom we are to seek first (Matt.6:33)

4.2.6. Preoccupation with heaven

Apart from looking to the future through the premillennialist view which emphasis the imminent

return of Christ by the means of a rapture⁶ and the millennial Kingdom of Christ, there is the factor of “going to heaven”. Heaven is looked to as the ultimate goal to which all should strive to go. In the *Relevant Pentecostal Witness* by an interim committee derived from major Pentecostal churches in South Africa, preoccupation of heaven was pointed as one factor that has produced a conservative Pentecostal theology. The idea of going to heaven affects the “down here” aspect of life making the here and now life much less important and not worthy any attention because in the words of Jimmy Reeves as translated in Kikuyu portray that:

Thi-ino ti yakwa, Nikwihitukira, ikeno ciakwa ciothe iri iguru Matu-ini...
This world is not my home I am just passing through “ and ” my treasures are laid up somewhere beyond the blue...

These words by the gospel singer translated in the local languages conveys a messages that influence the behaviour depicted towards the world. It must be noted that songs have played a great role in the dichotomy of heaven and the now life. This pre-occupation produces the *Na ndigiciiria uhoru wa mucii uri thi* (I cannot feel or think at home in this world).

This preoccupation with heaven is so grounded that “Heaven” has become the key word in the

⁶The word rapture is not in the English Bible, but has been used so widely that one of the definitions of “Rapture” in the Webster’s Third New International Dictionary Unabridged is: “Christ’s raising up of his true church and its members to a realm above the earth where the whole company will enjoy celestial bliss with its Lord” The word Rapture is used to translate the expression “caught up” of 1 Thessalonians where Jesus said His coming will result in one individual being taken from a location when another is left. This indicates a sudden removal of believers from the earth with unbelievers left to face the tribulation. (Matthew 24:36-42)

Pentecostal liturgy. The pilgrim story by John Bunyan is widely preached. The believer is equated with the illusionary pilgrim by Bunyan. The believer is seen only as a pilgrim “*Mpita njia*” whose pilgrimage ends in heaven, the eternal home for all believers. This is the ultimate destiny . The liturgy, the choruses and songs, are the means of imparting, encouraging the message of “ going to heaven ”. As indicated earlier many songs carry the idea of heaven with a message of disregard for any earthly concerns. The liturgy and songs are in favour of “heaven” a wonderful place as explained by this Kiswahili song:

*Ni Mji mzuri, Mbali sana
Watu wanawiri Kama jua
Waimba kwa tamu, Tuna mwema Hakimu
Sifa na Idumu Kwake Bwana
Ni mji mzuri twende sote!
Una na Fahari Msikawe!
Raha tutaona, Dhambi hapana tena:
hatutaachana siku sote
Ni mji Mzuri, macho yote Huko
wanawiri Kama pete; Baba tutamuona,
tukifanywa tu wana.*

There is a happy land, Far ,far away,
Where saints in glory stand, Bright, bright as day,
Oh, how they sweetly sing,
Worthy is our saviour king! Loud let His praises ring,-
praise, praise foe aye!

Come to this happy land, Come ,come away:
Why will you doubting stand? Why still delay?
Oh, we shall happy be, When, From sin and sorrow free,
Lord, we shall live with thee, Blest ,blest for aye!

Bright in that happy land beams every eye:
Kept by the Father’s hand, love cannot die:
On then to glory run, Be a crown, a kingdom won;
And bright above the sun, Reign, reign for aye.

Heaven as the focal point saturates even in the counselling of the sick, the depressed, and the bereaved as a way of saying to them “ it is just for a time” in comparison to eternity in heaven. This eschatological thought is seen to be in agreement with the teaching of Jesus on material things which are of themselves temporal in contrast to eternal heaven. However, the extreme of preoccupation of heaven leads to escapism and an excuse for lack of physical concerns. It becomes more of a consolation from the trouble and problems of this world. The consequences of this is passivity where many are not willing to change for better their situation socially and economically. It follows that they will not be participants in the change or development of others. The focus is heaven. All the desires, dreams, and real treasures are awaiting those who have denied themselves of the worldly possessions. Heavenly reflection serves in the forgetting about the present situation and looking steadfastly to heaven. This restriction is unfortunate. It narrows down the present reality and scope of the reign of God. Seeing the dilemma posed by such a world view, Ladd is quoted to say:

The day of the Lord for the prophets was both the immediate act of God expected in history and the ultimate eschatological visitation. The prophets did not usually distinguish between these two aspects of the day of the Lord, for it is the same God who would act...God did act. The Day of the Lord did come; yet the Day of the Lord continues to be an eschatological event in the future. This tension between immediate and the ultimate future, between history and eschatology, stands at the heart of the ethical concerns of the prophetic perspective. For the important thing is not what is going to happen and when it will happen, but the will of God, who is Lord of both the far and the near future, for his people in the present.(In *Relevant Pentecostal Witness*, 1988)

4.2.7. Prayer language

The life of the church is seen to have its beginning in the frameworks of prayer. The church

encourages prayer made to God. Prayer made to God implies that God thinks, wills, and feels, yet is omnipotent, omniscient, holy and gracious. This communication with God is seen as both natural, real and intimate. Both the Testaments emphasize the individual and corporate aspects of prayer. Prayer within the Pentecostal tradition is held in high esteem. To a Pentecostal believer, prayer means what food means to the natural man. Jesus taught that true prayer is spiritual and not formal, showing the peril of formalised prayer in Matthew 6:5-8. He also emphasized the practical aspect of prayer by directing believers to pray for bread, forgiveness, enemies, the mission field, among other things.

The fact that prayer and intercession is assumed to be a believer's obligation does not remove human responsibility. As much as the church believes in the divine intervention of God in the lives of people through prayer, it is to be understood that God uses his people to answer petitions. It is therefore wrong and unbiblical to assume that making prayer to God removes responsibility to act.

The following seems to be the biblical teaching:

What good is it, my brother, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. (James 2:14-17)

If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? (I John 3:17)

Prayer is very consoling and comforting, especially to a hurting person. It is common practise in the Pentecostal churches in Nairobi to continue to pray and fast for a situation or phenomenon expecting

and believing God to intervene with no human action. An instance of this tendency is narrated below:

One of the student-pastor in a class of 15 pastors was faced with a problem. Before we begun our classes we normally ask for prayer requests. This pastor requested prayer because his daughter was admitted in a Hospital in Nairobi. We did pray and after a week the daughter was discharged, but detained within the hospital premises because the bill was not paid. This was reported to us in class and to other interested parties. We continued to pray that God may provide money for the hospital bill. Another week went by. The daughter was well, but detained together with the mother in hospital, we the class, and those who knew about the problem of Rev. Kisa were complacent because we all assumed that we had done our part, we had prayed. It seemed not to come to our minds that we needed to act. On the first day of the third week our brother Kisa brought up the same prayer request in the class. In an attitude of guilt and as the instructor, the researcher told the class the time to say prayer was far gone and what was remaining was for us to act. They all seemed to agree, we held an impromptu “harambee” (fund raise) which raised enough to pay the hospital bill and to feed that family for one month. For two weeks we expected God to send ravens (as He did to Elijah 1 Kings 17:6) with hard cash to met the hospital bill!

This is a common attitude among many Pentecostals. It is this attitude that gives the leaders the confidence to sent a pastor in the mission field with no material or financial support but a promise

of prayer.⁷

The language of “we are praying for you” is very common. It is commonplace for example to hear this phrase repeated frequently. This is especially so when one is confronted with a situation which demands material support. The first reaction is to invoke “prayer.” While the power of prayer should not in any way be limited, the pretence behind this “prayer term” is to be abhorred. The term is invoked either to say “I am not ready to help” or “you have not prayed enough.” In one of the interviews, one Korean missionary speaking on why African Pentecostal pastors were poor said: “These pastors do not trust God in prayers. They don’t spent time in prayer, if they did then God will honour their prayers and provide their needs.” He gave a testimony of how God was providing for him through members of his Korean church. He mentioned a lady who has sold everything she had to support him to be a missionary. This he attributed to his consistence in prayer and fasting and

⁷In 1987, I had a burden to take the word of God to Nyeri, the central provincial headquarters of Kenya. I remember that day when I was being commissioned by the leaders. I recall the District Superintendent (Bishop) asking me, “Since you sense God leading you to this city, what do you plan to live on? Who do you expect will support you financially?” These were hard questions for me. I had just finished Bible College and had no money. This was not my home city or even nearer to home. However, I knew the answer to the questions. It was a naive answer but this was the expected answer. I quickly responded, “My God shall supply all my needs.” My response was received readily with a loud “Amen” and an assuring note “he who called you is faithful.” As this was going on I was saying to myself “Yes, without a shadow of doubt God is faithful and responsible, but does He not expect my leaders to be faithful and responsible too?. They laid their hands on me and made prayer to God asking him to take good care over his servant. They promised to continue to pray for me. I indeed went to Nyeri. For two years I went through the worst experience of my life. It is as though all odds were against me. I almost quit the ministry because of the suffering I went through. As much as prayer was necessary, it was of primary importance that my daily physical needs were met.

trusting God to provide for his needs. These kinds of testimonies told now and then are meant to provide a precedence that is to be followed. Another example from a South African context of such testimonies which are used as a standard for ministry is told by Lindsay. He gives a testimony of John Lake known as the “Apostle to Africa”. He is said to have come to South Africa by faith, without sufficient funds. He had sold everything he had, disposed of his money, then trusted the Lord to provide. The Lord provided all that was required. Their whole journey was a venture in faith, because they had virtually nothing and the Lord provided all their needs “ according to his riches in glory.”(Oosthuizen, 1975)

This view believes that physical needs are by-products of one’s spirituality and commitment to the gospel. Therefore, the more a person is committed to the things of God, the more (physical) benefits he/she receives from God.

Prayer at its worst has become some religio-magical instrument and has cost some Pentecostal sects discipline and personal initiative. The practice here is to put God to test by praying that he reach out to intervene to perform His responsibility and our responsibility. This point can be illustrated by the story of a lady in Thika town. This lady was entrusted by the husband who was working in Mombasa to look after the farm and to do the necessary. On one Sunday morning, she went to Church as usual. A visiting preacher brought forth a message of “faith and prayer” and how “faith moves mountains” That we are sick because of lack of faith. That medicine means lack of faith. etc. This lady was convicted and decided to put into practice the lessons learned from the Sunday message. In the farm, she was nursing a sick cow. What followed is that instead of continuing to give the prescribed drugs

from the veterinary personnel she resorted to praying. It is said she would lay her hand on the sick cow expecting a miracle to happen. It is reported that she also stopped spraying pesticide to the coffee plants and resorted to laying hands on the coffee plants and “reaching to God” by faith for a miracle. The cow eventually died “in the will of God”. The coffee plants continued to deteriorate. The woman continued with this practice despite a warning from the husband. Eventually the husband could not continue with this lady and so they separated.

This kind of theology and hermeneutics can be described as a “top-down” theology which lacks an incarnation emphasis thus denying the contextual reality. This inconsistency is challenged by the incarnational witness of scripture that “the word became flesh and lived among men (John 1:4) and that Jesus Christ “who being in the very nature of God... made himself nothing, taking the very nature of a servant, being made in human likeness and being found in appearance as a man, he humbled himself...”(Philippians 2:6-8). An understanding of the true humanity of Jesus while upholding his deity becomes the key that unfolds Jesus’ life and mission in the world and in human affairs. The incarnation validates and affirms the mission of the church with a note that there can never be true evangelism without a proper understanding of the incarnation. The incarnation is a challenge for the Pentecostal church in Kenya to see her mission holistically while accepting the challenge to participate in the reign of God.

The incarnational emphasis also challenges the tendency to think of God solely in his transcendence neglecting his immanence. Negligence of the immanence of God denies a fundamental teaching in Acts 17:28 that “in God we live and move and have our being”.

4.2.8. Individualism

Kila mtu atauchukua mzigo wake mwenyewe Na kila mtu atatoa sababu zake mwenywe mbele za mungu siku hiyo ina kuja. Every individual person will take his own burden, all, individually will give an account before God when that day comes.

A most significant element within the Pentecostal tradition and to evangelicalism as a whole is its propensity towards individualism in social realities. Dennis Hollinger in his book *Individualism and social ethics*, examines this phenomena and correctly analysis this individualistic orientation asserting that:

individualism is by no means the only motive running throughout Evangelical social thought, but it is certainly the most pronounced and consistent one. In its understanding of the nature of social ethics, evangelicalism has articulated a personalistic perspective by treating social problems as if they were personal or interpersonal problems. In enunciating a philosophy of social change, mainstream evangelicals have focused on personal transformation as the means of changing complex structures and social evils. In economic thought the movement has aligned itself with individualistically-oriented laissez-faire capitalism and its concomitant approaches to economic problems such as poverty and development. In political thought Evangelicals have made freedom of the individuals the *summum bonum* in both theory and policy issues, and often to the exclusion or minimization of other values such as justice or community welfare. (Hollinger, 1983:217-18)

This stance to adhere to individualism is a reflection of an “individualistic metaphysics-- namely, that social reality is essentially nothing more than a composite of individual components.” (1983: 218) This is in clear ignorance of the *koinonia* (fellowship) as the locus of the Spirit’s activities in the world.(Rom.8;23; I Cor. 6:19; Ephe. 2:14-18) Snyder observes that:

too often the church has been seen more as a mere collection of saved souls than as a community of interacting personalities. Christian growth has been a matter of individual soul culture rather than the building of the community of the spirit... (Snyder, 1978:74)

The Pentecostal firm restriction and emphasis of salvation to personal and spiritual concerns dictates that each person has to take his own burden. While the call to follow Jesus in self-denial is a deeply personal matter, the fact that it cannot be lived in isolation from others means that it can degenerate into a display of self-righteousness. This soon advances to pious egocentrism.

In an attempt to trace the root for individualism, Bosch locates it in “middle-class’ individualism which is typical of the contemporary western world.” (in Nichols, 1985:73) Hollinger points out that the individualism is a manifestation of the nineteenth and twentieth century American individualism. (Hollinger,1983:33-34)

It is no surprise that this is manifested in Nairobi Pentecostal churches who for the larger part are western oriented. This tendency leans towards free enterprise where autonomy and independence are preferred over uniformity and bureaucracy. This is probably because of the close tie between Kenyan Pentecostalism and their American correlative. The end result is a Pentecostal syncretism of an American individualism which is a direct contradiction of the African perspective of humanity. Lapoorta argues well that “ the African perspective of humanity is not based on individualism but on communalization, which holds that a person is a human being in relation to other human beings... *Motho ke motho ka batho* which means one is only human being because of others, with others and for others.” (Lapoorta, 1996:73)

Individualism resolves the puzzle why a pastor will accept a monthly salary of Ksh 100,000 (R.10,000) when a fellow minister of equal status and working in the same city receives Ksh.500 (R.50) per month. The denominations are not institutionalised but are highly individualised.

This understanding of an individualised church is supported by Marsden in reference to Fundamentalists:

They thought of religion primarily in terms of individuals rather than institutions. The important spiritual unity was the individual. The church existed as a body of sanctified individuals united by commitments to Christ and secondarily as a network of ad hoc spiritual organisations. The institutionalised church has no particular status. (Marsden, 1980:71)

The church as an institution is ignored and replaced by congregations which are a mere aggregate of individuals who by the efforts of the pastor have been won to Christ. Because of this loose ecclesiology and lack of institutionalised churches, 'Church splits' become the norm. Commenting on the system Bosch says that "one invests where the dividends show promise of the highest yield.." (Bosch,1985:73) With such a loose ecclesiology, there is no commitment making it easy for one to leave one denomination to another. It becomes even easier to begin a new denomination.

Speaking to Rev. Wangombe, a pastor in Nairobi, he revealed to me the trend within the Pentecostal churches in Nairobi where most pastors are striving to have autonomous churches or ministries. "We had a denominational meeting and we agreed to disband. We decided to work each by himself under different ministries but under the cover of the denomination. This way no pastor will be a

boss of the other.” While research has shown group solidarity within pentecostalism, this solidarity does not last long. As observed in the comments of Rev. Wangombe, the tendency is to “proliferate, usually because of personal, organisational or financial disagreements, not theological ones.”(Pillay, 1994:227) “Democratisation” of the Holy Spirit as Pillay observes seems to foster individualism to the extent that there is no serious unity within the churches. Individual liberty has become the norm. This democratisation seems to necessitate formation of new churches in an attempt to be free from church structures and institution.

This accounts for the current trend in Nairobi with hundreds of doubtful and unreliable denominations or Ministries. This tendency is said to be an influence of North American trend. It is also a strong characteristic of the Church Growth movement in America. The emphasis is to measure the church growth numerically without emphasis on ecclesologically sound structures. This has far-reaching implications. Mostly, the church becomes a “club for religious folklore where we simply affirm each others sentiments , where there is scant room for differences of opinions and new vistas, and where we willy-nilly conform to a specific social-religious pattern and hermeneutics.” A biblical way would rather be to “forfeit some efficiency and be with one another even to the point of suffering, in that way creating the opportunity to broaden our horizons and expose ourselves to neglected areas of Christian obedience.” (in Nichols, 1985:74)

The divisions and splits which serve to multiply the churches in Nairobi has not been taken well by the communities. The multiplications have further promoted the image of the Pentecostal pastor as a self-seeker,. one whose interest is not for the benefit of the spiritual being of the people but for

money. This being the case then the parishioner who is the major source of church income withholds his tithe or is reluctant to give. Many times he gives his money to a para-church organisation.

4.2.9. Conclusion

The chapter has shown clearly some pronounced apocalyptic features in the Pentecostal world view. This eschatological self-understanding and ideology have been observed to have negatively implicated the life here and now. John Mills summarises the eschatological self-understanding thus:

Conversion to Jesus Christ entails a break from the world and its values. The church and the world are distinctively different entities with entirely different destinations. For Pentecostals “hope for the world is for the redeemed to escape the coming destruction of the world and its systems. The temporal is relativised by the eternal. Pentecostals take the world very seriously- as serious as they are not of the world, just as serious do they take being in the world. That many Pentecostals have taken refuge from the world in legalistic and ascetic sub-culture is a denial of the dynamic of Pentecost, which is given for mission in the world...(Clark and Lederle et al.,1989:90)

The above summary of the eschatological self-understanding of the Pentecostal churches serves to sum up our observation throughout this chapter. This eschatological world view has vital implications to the Pentecostal involvement in the present world.

Chapter five

5. A BIBLICAL PROOF-TEXT OF THE RIGHT TO PASTORAL REMUNERATION

5.1 Introduction

Concern for proper remuneration of work done is just one facet of Gods overall and constant concern for justice throughout the Bible. The old and new Testaments prophets reflected God's displeasure in the face of exploitation of all kinds. We seek to explore what the Bible has to say on the issue of pastoral remuneration.

We have observed the Pentecostal tradition to be remarkably in love with the Bible. There is a distinct belief in scripture as the norm.(The infallible rule of faith and conduct) Mcleans asserts that Pentecostals have a distinctive grasp of the basic *discrimen* governing all Christian theology. The Pentecostals:

Insist on the continuity of the mode of God's presence in and among the faithful from the creation down to this day. Therefore, God is as much an active causative agent today as he is pictured in the biblical writings. (in Clark and Lederle,1989:28)

This Pentecostal understanding of the mode of Gods presence among his people in conjunction with their use of the Bible in the common life of the church has resulted into a Pentecostal hermeneutic and theology. (1989:28)

It is with this unfolding that this chapter is written. It will seek to hear from the Bible, (*Sola Scriptura*) the theological foundation for sufficient remuneration of ministers. The fundamental question to be answered in the chapter is whether the Bible sanctions pastoral support. In order to answer this question we will look at selected texts to determine the rights of the ministers by text-proof. Passages under study are:

I Corinthians 9:7 -14

Who ever goes to war at his own expense? Who plants a vineyard and does not eat its fruit? or who tends a flock and does not drink of the milk of the flock. Do I say these things as a mere man? or does the law say the same also? For it is written in the law of Moses, You shall not muzzle an ox while it treads out the grain.

Galatians 6:6

Let him who is taught the word share in all good things with him who teaches.

I Timothy 5:17,18

Let the elders who rule well be counted worthy of double honour especially those who labour in the word and doctrine. For the scriptures say you shall not muzzle an ox while it treads out the grain" and "The labourer is worthy of his wages.

1 Thessalonians 5:12, 13

Now we ask you, brothers, to respect those who work hard among you, who

are over you in the lord and who admonish you. Hold them in the highest regard in love because of their work. Live in peace with each other.

5.2 Teaching of I Corinthians 9:7-14

The Apostle Paul in I Corinthians 9 is dealing with personal rights, as he responds to the Corinthians' questions regarding the eating of meat sacrificed to idols. Gilmour suggests that the question that the Corinthians may have asked Paul might have been "What is wrong with eating food that has been sacrificed to idols? It can do us no harm. We have 'knowledge'. We know that there is but one God and that there is no such thing as an idol." Paul responds by agreeing with them but points out that "...out of consideration for those brethren who, ...have not been emancipated from such belief, refrain from sitting at the table in an idol's temple." His (Paul's) argument seems to advocate that: " Unless one is governed in all his doings by the principle of consideration for others... he may be led by his thoughtlessness to sin against Christ". Therefore, he calls upon his readers in Corinth to give up personal rights as regards the eating of meat for the sake of others. (1 Corinthians 8:9-13) (Gilmour, IADB:690)

Paul's argument on the exercise of the believers freedom" leads him to expand the theme of Christian freedom and apply it in a wider context than that of sacrificial meat."(Mare, 1976:241-42) Whereas some scholars (e.g Conzelmann) have disputed and divorced Chapter 8 from Chapter 9, we find this as unfortunate simply because Paul seeks to respond to the Corinthians question regarding their eating of meat sacrificed to idols. (Chap. 8) He explains it more vividly by using his personal

example in view of the denial of his apostolic rights. (Chap. 9) In chapter 8 Paul has said: "You have the right to eat food which has been offered to idols; but, be willing to give up that right for the sake of other Christians." He gives an example of himself saying, "In the same way, I as an apostle, have the right to receive payment but I have given up that right, so that as many people may accept the good news about Jesus." (Hargreaves,1976:109)

The development of thought here shows distinctly the connection between chapters 8 and chapters 9. Abogunrin observes that "The chapter is an illustration of apostolic privileges and why he did not use these privileges... a better way of exercising Christian freedom..." Paul renounces some of his apostolic rights for the sake of the gospel. He sacrificed his rights in order to accommodate himself to all men for the purpose of winning them to the gospel. (Abogunrin,1988:96)

It is evident that Paul's apostleship was being questioned. (II Cor. 12:11-12, Gal 1:1, 15-1:10) Godet points out that Paul's enemies were "alleging that if he did not make his churches maintain him, it is because he did not feel himself to be the equal of the apostles." (Godet,1977:429) In I Corinthians 9:1-3, Paul establishes the reality of his apostleship from which he derives his apostolic rights to maintenance.(vs. 4-14) (1977:430) Having defended his apostleship and his rights as an apostle, Paul seeks to prove his assertions by using strong arguments and reasons to illustrate his rights as an apostle. His arguments and reason are drawn from five areas: "Common practice, scriptural precepts, intrinsic justice, Jewish custom and Christ's command." (Prior,1985:153) He uses rhetorical questions in illustrating his points of claiming support from the church. He bases his argument on the principle of remuneration observed in common life. It is human expectation and practice that

"those who addict and give themselves up to any way of business in the world expect to live out of it." (Henry, nd:549) For example, the soldier expects to receive his pay due to him because of his service. From this illustration, we understand that a soldier has a right to be supported while in service. The provision does not necessarily have to be in the form of a salary, but a kind of stipend without which the soldier cannot work. Prior points out that: "the soldier gets his equipment and his uniform, without which he cannot fight."(Prior,1985:154)

Paul also illustrates his reason from a farm analogy whereby he points to two kinds of farmers: the vinedresser and the shepherd. The farmer plants, dresses, and cultivates the vineyard expecting the fruits thereof. The shepherd tends the flock with expectation of being fed from it. These life illustrations show the pattern of life- "Eating from the produce of one's labour." These illustrated examples clearly indicate that every labourer has a right to expect remuneration for his own toil. Labour of all kinds must be rewarded so as to maintain the labourer. This summarizes Paul's argument that, as one expects to be sustained from his "produce" or flock - so the pastor should be sustained by the church that owes its existence to him. To further clarify his argument, Paul turns to the law's demands. He does not seek to rest his illustrations deduced from human sphere but to engage a higher authority. According to Robertson and Plummer, Paul is here saying "It is not merely in accordance with human judgement of what is fitting that lays down the principle that a labourer has a right to a living wage. There is a higher authority than that."(in Fee, 1987:405)

Paul proceeds to quotes from Deuteronomy 25:4 "Do not muzzle an ox while it is treading out the grain." As he invokes this prohibition to muzzle the ox when treading the grain, he goes beyond the application which essentially has to do with the protection of animals.

Paul uses another analogy from farming which forcefully makes the point that he has the right to their material support. The principle that Paul seems to bring across is that the labourer should enjoy the products of his labour. The church was obligated to support those who had laboured among them. Godet asserts that, "the Corinthians are the soil which has benefited by the seed scattered with much labour from which the wages would originate." (1977:446) Paul had therefore a right to get his support from the Corinthian church just like other workers who came to Corinth after him.

Paul challenges the church to look no further than the Jewish temple to see the same principle in daily operation. He uses the example of temple servants saying: "Those who minister at the altar, get their share in the sacrificial flesh or cereal and so have the food supplied from the altar.(cf. Num.18:8 ff. (Bruce,1971:85) Using the same principle, he points out that "The Lord commanded that those who preach the gospel should receive their living from the gospel." (v.14)

From Paul's arguments we deduce that the gospel minister has a right to be remunerated by the church in which he is ministering. This teaching is authenticated by looking at "reason and common experience, the teachings of Jesus all support the custom by which the apostles (and all ministers) are maintained at the expense of the church which is built up by the ministry."(Barret,1968:208)

5.3 Teaching of Galatians 6:6

In this passage the apostle Paul admonishes the believers to share all good things with those who

give them instructions on spiritual matters. Biblical scholars have raised questions concerning this verse. The question is whether this verse has any connection with what precedes or whether it stands as an isolated statement or whether it introduces the next section.(Guthrie,1959:145) The construction here clearly shows that verse 6 is not independent since there is a connecting (*de*) (but) at the beginning of the verse. This indicates that this verse follows verse 5.(Betze, 1979:305) More than finding placement in the preceding verses this verse has further explanation in the following verses (v.7ff). The explanation given by Paul (vv.7-9) gives more weight to the believer's responsibility to "shoulder the financial support of the Pastor-teacher in the church." (Campbell,1983:610)

Paul argues that depending on where he sows, each person decides what his harvest will be. Sowing in the flesh provides fading harvest while using funds to support the ministry, thus sowing in the spirit produces a harvest that will last eternally. The passage fits within the context of pastoral support. Campbell supports this idea when he points out that "though a broader application of the principle is legitimate, Paul was dealing with primarily the question of financial support of the Christian worker in the Galatian churches."(1983) Paul emphasises that each man should bear his own burden and at the same time, share the responsibility of his teachers. The one being taught the word should have partnership with the teacher, this includes the financial support. This passage asserts that it is the duty of the believers to provide materially for their teachers. This adds support to the scriptural teaching on the obligation of the church to support those who have given their lives to preach and teach the word.

Lightfoot correctly observes, "the obligation of the hearers of the word to support the ministers of the word is again and again insisted upon by St. Paul, though he seldom asserted his own claims."(Lightfoot,1957:218) Though Paul freely chose to preach without claiming any material or financial support he nevertheless, strongly taught that the ministers of the gospel should be supported by the gospel.

The Galatian church was obligated to support the "pastors" in all things. Those taught the word have a responsibility to seek the welfare of their teachers. They must provide the teachers with the necessities of life.

5.4 Teaching of I Thessalonians 5:12-13

This passage of scripture by Paul teaches that the church is to support its ministers and maintain a good working relationship. This is to be done by having the right attitude towards the ministers. This attitude will enhance honour and respect. Marshall notes that the ministers are servants who do not seek for personal glory but are entitled to it by nature of their work. Respect and honour given to individuals in the New Testament is not by virtue of their personality or status but on the basis of the spiritual task to which they are called.(Marshall,1983:149) Paul admonishes the church to "respect" the leaders verse 12 and "esteem them" verses 13. These leaders are "they that labour among you and are ever with you in the Lord, and admonish you." The term "esteem" has the general meaning of "to think, consider, regard", or "to give careful and deliberate consideration to

something or someone." (Hiebert,1971:233). The thought behind the "respect" is that the teachers "can never do their best work when they are subject to carping criticism from those who should be their followers."(Morries,1958:99)

5.5 Teaching of I Timothy 5:17-18

In this passage, we note that Paul is not admonishing the church for any form of financial support but calling for due respect and honour that the ministers deserve. It is not until the pastors' task and responsibility is given proper recognition that material and financial support will be given. It was therefore important that St. Paul gave this instruction to the church so that the church can sense the responsibility coming from the respect and honour owed the pastor. Paul stresses that the church should not only appreciate the true worth of the spiritual leaders but should also place them in their rightful position.

In I Timothy 5:17, 18, Paul teaches that spiritual leaders are to receive double honour saying, "The elders who direct the affairs of the church well are worthy of double honour, especially those whose work is preaching and teaching." (vs.17) Here, the "elders" are not only to be properly honoured but also properly paid. In this passage the labourer is seen as toiling and growing weary in preaching and teaching the word. The double honour Paul claims here is for those ministers who work hard in preaching and teaching. Their labour must not be overlooked or minimized but should receive double reward. Hendriksen observes: "An elder deserves to be honoured, particularly if his labour

excels in quality. This honour is due especially to those who labour in preaching and teaching." (Hendricksen,1957:180) Barclay supports the notion saying "A man's reward must always be proportioned to a man's toil in preaching and teaching who are to be honoured."(Barclay,1960:134)

Paul makes the claim for pastoral support more emphatic, by citing the Deuteronomic law in verse 18. The argument he raises here is the same argument that he raised in I Cor. 9 which has the same interpretation. Our assumption, as Harvey notes, is that Deuteronomy 25:4 has already become a standard scriptural proof-text for use whenever the matter of payment of ministers was raised. We note that this Deuteronomic passage about oxen was "generally accepted as relevant to the payment of ministers." It is evident that St. Paul's emphasis in I Tim. 5:17, 18 is to have the pastor receive his pay from the church in which he has given his entire life to minister.(Harvey,1982:212)

In giving the Children of Israel the many laws upon which they were to lead a harmonious life, God gave them the law concerning oxen. The oxen were used to tread or thresh grains during harvest time. This they did all day long. It would appear barbarous to have the oxen work while muzzled such that they would not eat anything at all while at work. It was essential that this law was given for men to have concern for these animals that were so useful to them. In the same way it will be unfair to expect a labourer to work without getting sufficient support for his sustenance from his labour. This is so with the gospel minister who works tirelessly yet the church fails to support him as he deserves. The minister eventually loses his zeal for ministry. It is with this respect that Paul, quoting the scriptures as well as the words of Jesus in Luke 10:7, emphasizes that "The worker

deserves his wages." Jesus' giving of this command depicts clearly the new testament understanding of the need for pastoral support.

5.6 Practice From the Early Church

We also discover that the concept of pastoral support was practised by the early church. The obligation of the church to support the pastoral ministry can also be learned from the life of the early church beginning with the ministry of Jesus Christ.

Jesus' material needs together with those of the apostles were met by the women who followed them. (Lk. 8:2-3, Mk. 15:40-41, Mt. 27:55). This teaching is in line with Jesus teaching. When Jesus sent out the seventy two on a preaching mission, he commanded " Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages..." (Luke 10:7). This teaching and practice seems to have dominated the life of the early church such that the apostles not only lived by their preaching but also propagated this gospel.

5.7 Conclusion

From the passages of scriptures, we note clearly the biblical teaching which clearly indicates that the church is responsible to honour and provide for the maintenance of those who have their lives for full time ministry. There is scriptural proof that ministers support was the obligation of the church

as commanded by Jesus and as taught by the apostle Paul. It was noted that the pastor has a biblical right to be supported by the church. Having given his life for the service of the church, the church is his labour field. If "the labourer is worthy of his wages" and the pastor is labouring in the church, then it logically follows that it is his right to receive his "wages" from that church. Just as a soldier cannot serve in the army at his own expense, so also the pastor cannot minister in a local church without being supported by the church. It is to be noted that the support that the pastor must receive is not only monetary but can also include essential commodities like clothing, house ware, foodstuff etc., as need be.

The theme for pastoral maintenance can be seen throughout the Bible. The subject is thoroughly handled for those who have eyes to see and hearts to respond. The practice in the Old Testament times was that the priest should receive "All the tenth in Israel for an inheritance for the services which they rendered even the service of the tabernacle." (Num.18:2) Whenever the Israelites failed to fulfil this commandment it was regarded robbing God. (Malachi 3:5)

The pastor must be seen as a human being who like any other worker expects and hopes that his toil is not in vain. It is of prime importance for the church to recognise and honour the biblical obligation laid upon her to support the pastors. As St. Paul correctly asserts , "It is written in the law of Moses". This responsibility for pastoral support in view of pastoral responsibility has its roots in God. In the temple, the priests received their food supplies from the offerings of the temple. They did not have to go searching for support elsewhere. Their sustenance was derived from the very service that they

were rendering before God. Likewise the pastors are to derive their livelihood from the pastoral duties. The church should therefore not withhold from the pastors or neglect to give them their rightful remuneration from the church. This is observed by the synod of Bishops "Those who serve the church by their labour, including priests...should receive a sufficient livelihood and enjoy that social security which is customary in their region..." (De Iustitia in Mundo,1971:41) The command of Jesus should also be heeded to "Those who preach the gospel should receive their living from the gospel." (1 Cor.9.14) This command must be effected. It is imperative that the pastors must be supported. This does not depend on the willingness of the church but it is mandatory.

Chapter Six

6. CONCLUSION

This research aimed at investigating the theology and practice of the full-time ministry of the Pentecostal church in Nairobi district with special reference to remuneration. This was done in an effort to establish whether or not Pentecostal pastors in this tradition in Nairobi are poorly remunerated. The research made inquiries into the financial circumstances of the pastors by way of administering a questionnaire and conducting interviews with the pastors. The research also attempted to unpack the theology in context by looking into the Pentecostal liturgy.

The research indicated inadequate pastoral remuneration. Our hypothesis that Pentecostal pastors in Nairobi are poorly remunerated was authenticated. The research, however, established that there are two categories of pastors. The first category comprising the majority of the pastors were found to be poorly remunerated. The second category, comprising a small minority, was overly remunerated. In this case when we make conclusion that Pentecostal pastors are poor remunerated we have in mind the majority of the pastors.

This conclusion was reached by measuring the financial circumstances of Pentecostal pastors in Nairobi against axioms adopted from Frank Almade's book *Just wages for Church Employees*.

These axioms were used as indicators for judging adequate remuneration.

A Compensation Package

Using an adequate remuneration to refer to the compensation package of the salary and benefits which need to meet the basic human need, it was observed that the remuneration given to the pastors in (category one) was not enough to meet the basic needs without being supplemented from a second income. This had led 99% of the interviewed pastors to indicate that they had a second income. They were either employed in a second job, or running a business.

A family Wage

The ideal behind this idiom indicator was that an adequate remuneration was that which enabled the pastor to meet the needs of the family. Given that marriage for Pentecostal pastors was encouraged and is one of the requirements for ordination, a family wage is therefore appropriate. To the single pastor, the family wage allows him or her the financial room for savings so that planning for marriage and a family is realistic. The survey revealed the absence of a family wage. Many single pastors had difficulty planning for a marriage while pastors with families were seeking for a second income to cover the basic needs of the family.

No Single Just wage

This indicator was used to guide the research to stick to the principle that: given the target group of study, which is drawn from four different denominations and church governments, there can never be a single precise remuneration. Further, the standard of living is different from place to place and change over time. While this would mean different wages and benefits depending on the standard of living in a particular area of Nairobi, the remuneration must, however, be adequate to meet the basic human needs.

A Minimum Wage

What is a minimum wage? It is difficult to define what a minimal wage is with a specific arithmetic formula. However, a minimum remuneration attempts to draw a border where if justice is done, one cannot go below the border. Rather, the motivation is to rise above this border. Almada rightly points out that this border is “ a grey area open to different opinions”. He however refers this to “ a floor of material well-being on which all can stand.” He further asserts that:

It is simply a floor where human dignity and rights are expressed by responding to the economic rights of every person which lay claim to food, clothing, shelter, education, working conditions health care, retirement protection- all that is needed for full and integral development of the human person. (Almade,1993:117)

In the survey of Pentecostal pastors in Nairobi, 55% indicated receiving under 2000Ksh (R200) per

month. A figure less than the Kenya government stipulated minimum wage for an unskilled labourer. (Figure 8) It is difficult to see how a pastor with or without a family would be able to meet the basic needs and be able to save enough to buy a home or even pay the cost of education for self and children. Such is what is considered as poor remuneration. It does not allow for full pastoral development for the pastor or for the family.

Concerning other benefits the surveyed respondents indicated that pastors did not receive some of the necessary benefits eg. pension fund, health insurance. The benefit package seemed to be clouded by an ambiguity attesting lack of knowledge of pastoral working conditions.

The wage is conditioned by the employer's ability to pay

This indicator acknowledges the importance of context. It is closely associated with the indicator that there is no single adequate remuneration. The employer should be able to pay a worker. Otherwise it would be unjust to employ workers at a salary which does not allow the worker to meet the basic needs. If the church cannot afford an adequate remuneration, and if the faithful who are supposed to give towards the salary of the pastor do not respond well, then the only recourse is not to have a pastor or negotiate for part-time pastor.

Data from the survey showed that the Pentecostal churches do not pay an adequate remuneration. With the enormous growth of the Pentecostal church in Nairobi, there seems to be a need for more

ministers. This being the case, the church as an employer has the obligation to increase financial contributions to ensure pastors receive an adequate pay.

The church is listed under non-profit institutions. She relies mostly from individual donations, offerings and the tithe. While this can be called an unstable source of income, our survey has shown that the finances given to the church was enough to pay an adequate salary if it was distributed fairly by designing a salary structure and placing all the church ministries within the salary structure. This way there will not be discrimination in the salary of pastors based on sex, tribe, handicapped conditions, age or marital status. The question of the church being just to her pastors not only applies to how much they are paid, but also how the salary scale is set and weighed. The question would be whether it is reasonable or just for some pastors to receive twenty times as much as the lowest paid pastor. (Table 5, 6) This seems excessive.

Set within a system of administration

For a just and adequate remuneration to take place, it must be set within a system of salary and benefits. This counters two impending enemies of labour relations, arbitrariness and secretiveness. With a set system salaries will not be decided arbitrarily by certain individuals. This practice was observed within the Pentecostal churches under study. The secretiveness involved was found to have destroyed relations between the pastors and the church leaders.

A system of administration was clearly missing, thus encouraging paternalistic tendencies and arbitrary appropriation of jobs and funds. Lack of such a system makes for job insecurity. Our survey showed that Pentecostal pastors were insecure in their ministries. By measuring the Pentecostal administrative structure against this indicator, it clearly shows the existing structures in this tradition are oppressive and would never allow the majority of pastors apart from those in leadership to make a living.

Interacts with market forces/ with common good

The common good comes into the picture with the recognition of the salary scale. It takes into account how the scale is set which includes a system of promotion and salary increment. The common good is related better to the system of administration above. (6.2.7.)

A wage that interacts with market forces would be the ideal for a just remuneration. However, how to compare church institution and the market poses complex questions with many factors taken into consideration. Rather than the church being by guided by market forces, she should be guided by what she judges a reasonable wage to support the pastors and their families. We would suggest that the market force be a guiding principle. This will allow the church to have to balance the need or desire to attract and retain qualified personnel.

The wages given to our target pastors was too low compared with the market force. Our observation

was that an unskilled labourer received a higher wage than a trained pastor. This market imbalance was leading pastors to look for greener pastures in other professions, eg. teaching, school counselling.

We would summarise the indicators above by this observation: The Pentecostal church in Nairobi is not a poor church. The research has to an extent proved this. What seems to impoverish the pastors is the organisation and management structures. The system seems to favour only a few of the pastors leaving the majority to struggle for survival.

Our presupposition is that a structure of government that violates and oppresses a human person, no matter how good, holy or righteous it may look, is unjust. This presumes that the full-time pastor as a human person has the rights of food, clothing, shelter for self and family, education for children, medical care, and the right to future security. These rights can only be addressed by a formal just structure of remuneration. Therefore, the remuneration received must be sufficient to allow the Pastor a standard of living consistent with his rights as a person and consistent with his position in the society. It is a biblical teaching that in return for ministerial services, the minister receive his wage. (1 Corinthians 9:9, 1 Timothy 5:17, Deuteronomy 25:4) Abogunrin Onyinloye supports our presupposition saying:

While complete devotion is required of ministers and servants of God, it is wrong to take for granted that all their services for God must be voluntary and unrewarded. It must be remembered that the most dedicated ministers are still human. They have to eat and be clothed, they need good housing and things that will make life comfortable for them and they need support, encouragement and backing in their

efforts. It is wrong , neither fair nor charitable, to underplay ministers on the pretext that they must not be interested in earthly things and because their reward is in heaven... (Abogunrin:1988:98-99)

Apart from the conclusion that Pentecostal pastors in Nairobi are poorly remunerated, this project concludes by noting that a major factor for such practice in Nairobi Pentecostal churches is their apocalyptic self-understanding and ideology. Throughout the thesis we note a thread or theme that goes across chapters in the thesis. There is an unhealthy preoccupation of the future. Jesus promise of a future kingdom. has engendered unavoidable implications for present experience and action. In the words of Bosch, “material realities is looked at with indifference if not disdain”. (Bosch,1991:200)

The Pentecostal view of the future which is interpreted “hope” to a large extent has determined the Pentecostal way of life. This understanding of the future has played a major role in the theology and practice of pentecostals. The interpretation of the future has failed in its call to participate on the journey towards the future and which has determined the way they have lived in the present world. It is unfortunate that Pentecostal theology as observed has taken the form of dispensationalism, which according to Kuzmic, takes the extreme form which “evaporates the present-day relevance”. (In Nicholls:1985:156) While Christians are called to a life of both proclamation and action, the Pentecostal theology and practice seems to suffer a serious defect in this respect. The theology and practice has been found to be nurtured by an other worldly misinterpretation that understands salvation as an escape from the realities of this world. Kuzmic quotes Leighton Ford to say “The

hope of Christ's return is no escapist clause. It is not an out for Christian complacency, nor an alibi for non-involvement.”(1985:158)

We, therefore, challenge the Pentecostal eschatology and the ideology as discussed in the words of Walker:

A true eschatological hope is not merely individualistic; it is social. It relates not to a spiritual “up there” but to an earthly “down here”, and it does not exist in isolation from what is happening here and now. Rather it acts multi-nationally because it draws us forward to the future and makes our present struggle meaningful in the light of the coming kingdom.(Walker, 1993:190)

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APPENDICES

- Appendix one:** **Accompanying Letter to Pastors**
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APPENDIX ONE

Accompanying Letter to pastors

Rev. James K. Mwangi

Po Box 53920,

Nairobi

Dear Pastor,

Christian greetings.

15th November 1996

I trust you are well in the Lord's work. I am a pastor and a Christian educator working with the Kenya Assemblies of God church. I am presently working on a post-graduate degree at the University of Natal in South Africa. I am working on a major thesis titled "Muzzling the Ox that treads out the corn": A critical analysis of the theology and practice of the full time ministry of the Pentecostal churches in Nairobi with special reference to remuneration.

This study seeks to investigate and analyse the financial circumstances of pastors with a view of challenging Pentecostal churches to develop a theology of social ethics that takes into account the welfare of the pastors.

In order to accomplish this project, I am requesting you to assist me by filling in the attached questionnaire. Please note that all information given will be treated in total confidence. You are free to provide as much information and suggestions as possible.

Please send your filled questionnaire to me using the above address. Or leave the questionnaire with the secretary at East Africa School of Theology.

Thanking you in advance.

In his service

James K. Mwangi

A Kiswahili version of the cover Letter

Kwa Mchungaji

15th November 1996

Salamu za upendo wa Kristo.

Ninaamini kwamba Mungu anakubariki katika kazi yake. Mimi ni mchungaji-mwalimu katika kanisa la Assemblies of God. Kwa sasa nina soma katika Chuo kikuu cha Natal, Africa Kusini.

(university of Natal, RSA)

Ninafanya utafiti wa masomo yangu chini ya kichwa: Muzzling the Ox that Teads out the corn: A critical analysis of the theology and and practice of the full-time ministry of the Pentecostal churches of Nairobi with special Reference to remuneration.

Utafiti huu ni wa muhimu mkubwa kwa maana utaonyesha bayana msaada wapewao wachungaji. kusudi lake ni kuelimisha makanisa ya kipentekote kuwa na mwongozo ambao utachukua na kushughulikia wachungaji na jamaa zao. ili niweze kumaliza utafiti huu, ninaomba unisaidie kujaza maswali mafupi yafuatayo. majibu yako yatachukuliwa kwa uangalifu mkubwa na kwa siri. Ilivyo basi una uhuru wa kuandika jina lako au kuliacha kabisa katika majibu yako.

Tafadhali itume fomu ya majibu kwa Rev. James K. Mwangi, Po.Box.53920, Nairobi. kabla ya tarehe mosi, Januari 1997.

Asante na mungu akubariki kazini mwako.

APPEDIX TWO
RESEARCH QUESTIONNAIRE

1. NAME OF THE INTERVIEWEE (OPTIONAL) _____
2. SEX- Male/ Female
3. MARITAL STATUS: Single/ Married/ Divorced/ Widow
4. AGE: 15-20/ 21-30/ 31-40/ 41-50/ 50- Over
5. NUMBER OF CHILDREN -----
6. HIGHEST EDUCATION STANDARD
 - a. No Formal Education
 - b. Less than seven years of primary education
 - c. Primary School education
 - d. Less than four years of secondary education
 - e. Secondary education
 - f. Above secondary education
7. WHAT IS YOUR CHURCH AFFILIATION.-----
8. WHAT WAS/IS YOUR OCCUPATION BEFORE BEING A PASTOR-----
9. WHERE DO YOU MEET FOR CHURCH SERVICES?
Church Building, School House,or Commnity Hall,
other _____
10. APPROXIMATELY HOW MANY MEMBERS ARE IN YOUR CHURCH?

11. WHAT IS THE AVERAGE CHURCH MONTHLY INCOME (BUDGET)?

12. DO YOU RECEIVE A MONTHLY SALARY? Yes/No _____
13. WHAT IS YOUR MONTHLY SUPPORT? _____

24. WHAT OTHER BENEFIT PLAN DOES THE CHURCH HAVE FOR YOU?

ARE YOU INSURED? Yes/No _____

PENSIONABLE? Yes/No _____

ARE YOU MEDICALLY COVERED? Yes/No _____

DO YOU OWN A CAR? _____ HOW LONG? _____

15. WHAT PLANS DO YOUR CHURCH HAVE FOR YOUR RETIREMENT?

16. WHAT SUPPORT (FINANCIAL)_ DO YOU RECIEVE FROM

Local Church _____

District Council _____

Missionaries _____

General Office _____

17. IS THE SUPPORT GIVEN TO YOU ENOUGH TO SUPPORT YOU AND YOUR FAMILY? Yes/No

EXPLAIN _____

18. WHAT METHOD OF REMUNERATION IS USED IN YOUR CHURCH ?

1. A fixed salary for all Pastors (from a central fund)

2. No fixed salary

3. Recieve no salary- (Pastors are in secular jobs) Please explain the method _____

19. WHICH OF THE ABOVE METHODS WOULD YOU PERSONALLY PREFER?

Please Explain _____

20. IF YOU SALARY IS INSUFFICIENT HOW DO YOU COPE? _____

DO YOU DO ANY TENT MAKING? Yes/No

What are your coping strategies ? _____

21. IS YOUR WIFE/HUSBAND EMPLOYED OR SELF-EMPLOYED?

Explain _____

22. IT IS SAID THAT PASTORS ARE POORLY REMUNERATED, DO YOU Agree
or Disagree ? _____

GIVE REASONS FOR YOUR ANSWER _____

23. IF YOU AGREE TO THE ABOVE QUESTION,WHAT DO YOU THINK COULD BE THE
REASONS? _____

24. PENTECOSTAL PASTORS ARE SAID TO BE LIVING BY FAITH, HOW DO YOU
TRANSLATE FAITH INTO MATERIAL SUBSTANCE? eg.food,rent.

25. DO YOU FEEL SECURE AS A PASTOR IN YOUR ORGANISATION ?
Yes/No _____

26. WHAT ARE THE FEARS THAT CONFRONT YOU IN THE MINISTRY ?

27. IN CASE OF DEATH OR DISABILITY WHAT WOULD BE THE ROLE OF THE
CHURCH TOWARDS THE WELFARE OF YOU FAMILY ? _____

A Kiswahili Version Of the Questionnaire

MASWALI

Maswali: Tafadhali tia alama* Panapohitajika.

1. Jina Lako _____
2. Mme au Mke? _____
3. Umeoa au bado? _____
4. Tia alama kulingana na umri wako. 15-20, 21-25, 26-30, 31-40, 41-50, 51+
5. Watoto wako ni wangapi? _____
6. Ulifika kiwango gani shuleni? Shule ya msingi, Secondari, Chuo kikuu.
7. Umesoma mpaka kiwango kipi kithiologia? Hakuna, Certificate, Diploma, degree.
8. Thehebu lako ni lipi? _____
9. a) Unafanya kazi ya kukuletea mapato kando na kazi ya uchungaji? La, Ndio Kama la , enda (c)
b) kazi hiyo ni gani? _____
c)Ulifanya kazigani kabla ya kuwa mchungaji? _____
10. Kanisa lako hukutania wapi? Ukumbi, Kanisa Darasa la shule Chumba cha kukodesha?
11. Washirika wako ni wangapi? _____
12. Ni wangapi waaminifu katika kutoa fungu la kumi? _____
13. Jumla ya utoaji ni pesa ningapi kwa mwezi? _____
14. Mshahara/msaada wako kila mwezi ni? _____
15. Kanisa lako limekuandalia mpango gani kama mchungaji?
a) Umewekewa bima? _____
b) Mkataba unagusia pesa za uzeeni? _____
c) Mpango wa afya uko? _____
d) Wewe na/au watoto wako wanalipiwa karo ya shule? _____
e) Kuna Mpango wa Mkopo kwa mchungaji? _____

- f) Wewe huenda likizoni? _____ Siku ngapi? _____
16. Je nyumba unayoishi ni: Kukondesha, yako. Ya kanisa, Ya jamaa yako ya rafiki
17. Nyumba hiyo inavyumba vingapi vya malazi? KI moja, viwili, zaidi ya viwili kimoja cha kukaa na kulala.
18. Msaada unaopata wakutosha? _____ Tafadhali eleza kutotosheka kwako _____
19. Kwa wakati huu una unashida zipi za kifedha? Taja mbili muhimu _____
20. Je Mkeo/mumeo ameajiriwa, Mkulima anafanya biashara ya rejareja kibarua
21. Msaada wako wa wa kifedha unatoka kwa a) kanisa unlohudumia, b) kamti ya wilaya.c) msaada wa maradiki ncini na pia nga'mbo d) Mishonari d) makao makuu ya kanisa lako.
22. Mkeo/ mumeo anakusaidia vipi kifedha? _____
23. Je unayo motokaa, aina gani _____ Kwa Muda gani _____
24. Mshahara wako Kanisani ni wa a) kiwango (Fixed) b) Kutegemea (not fixed) c) Hakuna Ungependelea mpango gani? _____
25. Inasemekana kwamba wachungaji hawalipwi mshahara wa kutosha. je, unakubali? Eleza _____
26. Ungesema sababu ya mshahara usiotosha katika makanisa ya kipentekote ni nini? _____
27. Wachungaji wa kipentekote wanasemekana huishi kwa imani. Imani inabadilishwa vipi kuwa mkate wa mtoto au kodi ya nyumba?
28. Una hakikisho la kuendelea kama mchungaji katika kanisa lako hadi utakaapostaafu? _____
29. Ni hofu gani zinazo kukabili wewe kama mchungaji? _____
30. Katika hali ya kifo chako sasa ama ulemavu, kanisa lako litachukua jukumu gani juu yako au jamaa yako? _____
31. Unaelewa vipi kithiologia kuhusu kulipwa ama kupewa msaada wa

kutosha? _____

32. Maoni ya wengi ni kwamba Mchungaji kama mtumishi wa mungu hapaswi kulipwa kama mfanya kazi. Eleza Maoni yako _____

33. Ni msemu gani unaopendelea kuhusu malipo yako? a) Msaada b) mshahara. Eleza kwa nini wapendelea msemu huo. _____

Maoni mengine _____

APPENDIX THREE

TRANSCRIBED INTERVIEWS

INTERVIEW ONE

Interviewee: Pastor Paul K.

Date of Interview: 15th December 1996

Place of interview: His House

Mwangi: What system of remuneration is used in your church?

Paul: The method of payment used in our church is a fixed method. There is a scheme of service. Everything is explained in this scheme. You are first given an appointment letter and you are put under a probation of six months. After the six months you are confirmed and you became permanent and pensionable.

Mwangi: Who pays for your pension?

Paul: The pastor contributes an amount of many, The Church contributes a certain percentage to that fund. This is what is the retirement fund at the age of 65.

Mwangi: Who is do you consider to be your employer as a pastor?

Pauli: According to my appointment letter, my employer is the body of elders of my local church.

Mwangi: What are your fears in Pastoral ministry?

Paul: My fears as a Pastor is that all decisions are made by a board of elders who know very little about the Church and who are not involved so much in the affairs of the church. The pastor as the Spiritual leader and the vision carrier of that church should be involved in the decision making of the Church. I only receive orders and act with no questions.

Mwangi: What would you say about the support you receive in the church? Is it sufficient?

Paul: The salary given to me is not able to meet my basic needs. I receive a salary less than the average member of my church. Before I quit my job to join pastoral ministry I was receiving thrice the amount I am getting now.

Mwangi: Could this be because the Church is Poor?

Paul: I say No, The local church is very rich. Majority of the church members are working class members and business people. I find the problem to be misplaced priority. The pastors support is not given priority rather priority is given to other aspects of the church programs. The church income is sufficient to support pastors in a better way and still do well in her aspects.

Mwangi: There is a misconception that is widely held that pastors as servants of God are not supposed to be salaried because they are not { arithi a micara } hired shepherds. They are to live on hand-outs. The teaching is that one is called to live a life of denial set apart for spiritual things but not physical and worldly riches.

mwangi: Where did this concept come from?

Paul: This notion can be traced back to the white Missionaries. They came and taught how they had given themselves as a sacrifice for the work of God in Africa. There for those who accepted the call

had to deny all things for the service. The early Missionaries from Finland, begun to give hand outs to those who had accepted the call to full-time ministry. A pastor was given Ksh.600 after a period of three months. The church members were not taught the need to support there Pastors. This is because all the finances came from Finland. The financial needs of the church were met by the missionaries. There was nothing like an offering or tithe received in the Churches. The fact that the early pastors gave themselves to serve without a salary grew widely so that it was believed that anyone in fulltime ministry has been called by God and should live by faith.

Something else to note is that the Missionaries begun their work in the rural areas not in towns, therefore those who responded to the calling were already farmers. They already had Coffee, Tea and maize plantations. So while they preached they also were farming. The Pastors did not care about their support. This has continued even today. Many pastors in the rural areas receive no salary because they are farming like any other parishioner. Many of these Pastors are the denominational leaders today and they still hold that pastors should only receive a hand-out to enable them continue serving God.

Mwangi: What criteria is used to decide what salary you deserve?

Paul: I really don't know what criteria is used because we seem to receive the some amount irrespective of education or the Church you are serving. The only difference is on the increment since the appointment Letter. Apart from my house allowance which is paid by the church, my basic salary is all spent in the service of the church.

Mwangi: Do you have any coping strategies?

Paul: I have a small business and my wife is employed. Her salary is what my family depends on. If it was not for her I would be living in total poverty. She earns thrice my basic salary. In this case she seems to be the bread winner.

Mwangi: How do you feel about this?

Paul: Well, since all the needs of the home in terms of finances are met by her salary, I would say that she is the bread winner. I am not very comfortable about the situation but what do I do. This is the reason why I have begun my small business.

Mwangi: Do you like this method of remuneration?

Paul: I personally do not like this method because it makes many pastors to be lazy. Some pastors are very active in outreach while others are just almost doing nothing else apart from giving a sermon on Sunday morning. Yet you receive the an equivalent salary.

INTERVIEW TWO

Interviewee: Rev. Johanna

Place of Interview: A Hotel Room

Date of Interview: 4th January 1997

Mwangi: When did you begin your ministry?

Johanna: I begun my ministry in 1965 with the Apostolic faith church as a young man. This was in the rural part of Nyandarwa District. After some years of ministry with this organisation, the leader was found wanting by being immoral. He was not willing to accept the accusation neither accept discipline. So we and other ministers left and joined the Kenya Assemblies of God Church.

Mwangi: How did you come to Nairobi?

Johanna: Prior to coming to Nairobi I was not a trained minister, so I joined Bible School in Nairobi and never went back to Nyandarwa after my training. In my three years in College I was able to start a church within Nairobi. Since then I have not left Nairobi but have been a minister in this particular church.

Mwangi: Prior to joining the ministry what was your vocation?

Johanna: I have never done anything else since my youth. I would say since my youth I know no other vocation but ministry in church.

Mwangi: How has been your ministry in Nairobi?

Johanna: The ministry has been good but with some problems. My main work has been pastoring, evangelism, counselling and teaching in my small local church. God led me to start a church in one of the remote places in Nairobi city. For more than 20 years, I have been struggling to build this church. Without enough support from my church headquarters, the church has not grown much.

Mwangi: What do you mean by support?

Johanna: You know what I am talking about. The church is too small to support its ministries. It has never been able to support me. The national church supported me with only Kshs. 200. for the church hall for three years and then stopped. My monetary support (Kshs. 200.) with the meagre offering was not sufficient to organise any open air meeting or rally. The national church was not at all concerned about me and the church.

Johanna: Brother mwangi, I am telling you it has not been easy for me and my family.

Mwangi: How big is your family?

Johanna: I have 10 children, 3 boys and 7 girls. I pity my family because my family has really suffered.

Mwangi: Where do you live with your family?

Johanna: You will not believe, I have been living in a 2 bed roomed house before I moved to a house with only two rooms because of my financial constraints. It is a real shame to share the only bedroom with my children. I am saying life has not been easy.

Mwangi: This is very sad, what system of remuneration does your church practise?

Johanna: The kind of system used in our Church is that which has no fixed salary or support. The pastor gets his support from the particular congregation he is ministering to. In most churches and in my case, the congregation is not able to support the pastor. They actually expected the pastor to support them.

Mwangi: What has been the average church income?

Johanna: The highest offering ever given in my church was Kshs.1000. When all the church expenses were removed I was to receive Kshs.500. This was the highest salary or support I ever received.

Mwangi: How have you managed your family with that support?

Johanna: I tell you again, it has not been easy. I Thank God for my wife who realising our situation leased some two acres of land and begun cultivating and growing maize, beans, potatoes and cabbages. This is what has sustained my family.

Mwangi: Has the national church been aware of your situation?

Johanna: I have gone to the head office severally to plead for help but my pleas have fallen on deaf ears with only some promises which were never met. The only promise fulfilled as that of purchasing a plot for the church and putting up a temporary church building. While this was a positive gesture, my condition as the pastor has remained the same.

Mwangi: What do you think could be the reason for poor remuneration in your denomination?

Johanna: I think our denominational structures are very poor. They are not African, but are very individualistic. The needs of the pastor are not addressed. I would prefer a system where I am salaried to meet my financial obligations. I think another problem is spending in other church projects like buying plots, building at the expense of the pastors welfare.

There is also favouritism in the church. If you are related to the leader or a friend, then things will be good for you. For example some of the pastors who we went to Bible school together, joined the ministry together, but had favour or were family friends with the leaders are today driving cars. They have their own houses. Their children have good education. The gap between me and them is too wide. It is unfortunate that ministry has rendered my family very poor. I am very sorry that none of my children could go beyond primary school level. I have not been able to educate any of my children in secondary school. This is one of the most painful thing in my life.

Mwangi: How does the family feel about your inadequacy of educating them?

Johanna: Honestly , the feelings have not been good, my children could not understand when I said I have no money. They know that other pastors are being paid and were educating their children. My home has been a home of tensions. Through friends, I have been able to give my children some vocational courses such as tailoring, welding and mechanics from the jua kali (informal sector). I thank God, I now have only one daughter who is about to finish her primary education. All the others are doing something in relation to their vocational course.

INTERVIEW THREE

Interviewee: Pastor Joice B.

Date of interview:

Place of interview: Her House

Time: 3:30--4:30

Mwangi: Pastor Joice you are the only lady pastor in your denomination in Nairobi, what are the challenges that confront your?

Joice: One the biggest challenge that confronts me is what I would call peoples expectations. Their expectations are so high that I have to work hard to at least live to this expectations. Many people are watching to see my performance. You see people have no problems with men being pastors. This has being the tradition. For so long women are expected to keep silent in the church. Our culture limits the function of the women. Pastoral work is seen by many as belonging to men. In order to perform well I make maximum use of time in preparation. I take time to pray and fast. In order to protect my dignity and integrity I do not engage my self in many of the social affairs that many women are involved in. I do not see my myself as just a woman but I realise that I have a big task before me. The community has not learnt how to handle women in the ministry. I actually encounter a lot of opposition from men and women who think that I don't qualify to be a pastor.

Many people fail to understand why me and not my husband. When I exercise authority in the church, many interpret that to mean that this is the tread even in my home. I have a husband who is the head of the house and I am his wife. It is bad that my denomination is divided on the issue of whether they should acknowledge and ordain women in ministry. Since I joined ministry I have not been credentialed.

Mwangi:⁵ In the midst of divers challenges, do you feel intimidated?

Joice: Well, Pastor I not at all intimidated. God has been on my side and he has fought for me by proving my ministry. I have the fastest growing congregation in my denomination. In less then three years we have grown from zero to 200 members. We have being able to purchase a plot and build a permanent building.

Our church is one of the highest giving churches in Kenya. This alone has been a challenge to many people who thought I was just wasting time by joining the ministry. Those who were out to hit me have no ground because of the favour that God has given me.

Mwangi: Why is it that you are the only lady in your denomination yet we have many women who have gone through Bible college?

Joice: The leaders do not encourage women to enter into pastoral ministry. The notion is that women are being trained to be pastors wives. The thing is that ladies are not encouraged to enter into ministry. In my Bible training I was never taught how I would be an effective woman Pastors the emphasis was men as pastors.

Mwangi: Pastors are said to be poorly remunerated, can you please comment on this.

Joice: I partly agree to what is said but on the other hand we have pastor who are have being made millionaires .We actually have two extremes. Millionaires and paupers. The majority are paupers.

Presently I am helping a pastor who is not even able to pay for his food.

Mwangi: How would you rate your remuneration?

Joice: Honestly I would not say that my pay is bad because whatever I get supplements my husband's salary. My husband is the bread winner. The church pays my house rent and travelling allowance and a small living allowance. That is enough for me.

INTERVIEW FOUR

Interviewee: Rev. Peter

Date of Interview: 8th February 1997

Place of interview: His office

Mwangi: Rev Peter, how did you enter into full-time ministry?

Peter: After my secondary school I entered into business and I began an insurance company. I was already in business when I received Jesus as my saviour in 1970. Four years later, I sensed God calling me to Pastoral Ministry. I desired to join a Bible College for training. I applied for a vacancy in Nyangori Bible College in Kisumu, Kenya. I was accepted for admission, but my father opposed my going saying it was a waste of time. Four years later I was able to convince my father about the calling and he gave me his blessings. I went to college and went through a three year Diploma program. After Bible College I was sent to go and pioneer a church in Machakos district. { a semi-arid area} surprisingly I was not to receive any kind of support. I was asked to step out in faith and believe God to supply my needs. Not ready to disobey I stepped out. My time in this area was terrible I relied on my family who brought me food and clothes I did not want my family to know

what I was going through and so sometimes I would go for days without food. The church leaders did not care at all they seemed not to be concerned. I looked at my situation and I sensed hopelessness. After two years I decided to quit pastoral ministry. I went back to Insurance business. I worked very hard and the business began to prosper. I managed to buy a Matatu { Taxi } and other properties and I was able to marry.

Mwangi: You have a very interesting experience. Why did the church not support you?

Peter: I never knew that the system and the practice of this church had no program for catering for pastors. Pastors are not supported.

Mwangi: How did you get back to Pastoral ministry?

Peter: It is a long story. My wife was instrumental to my bouncing back. My wife knew I had God's calling but had run away from it. She all the time kept insisting that I should go back into the ministry. Whenever she talked about it I would strongly rebuke her. I had tasted and I was not ready to go back. The idea of going back made me sick. While my wife never gave up persuading me to go back, God was also working in his own way. Things began to happen, I lost my taxi in a tragic accident. I was the driver of the taxi that day. The taxi carrying sixteen passengers rolled several times. Thank God there were no major injuries but I lost my vehicle. I also lost 60,000 Kenya shillings in business. In another incident my house caught fire and we lost everything that was in the house.

These incidents made me begin to ask myself serious questions. I sought counsel from Pastors and Bishops and the response I received was almost the same. "that God wanted me in the ministry." In 1988, I approached one of the Bishops and he was ready to help me come back. I was placed over a Church that was almost dying and a church that was not willing to accept me. For six months I was in this Church as an unrecognised Pastor. The elders were not willing to support me in any way. It

was a repetition of the old Machakos experience. This time I was fortunate my wife was working. After six months, those who were against me left the church to begin their own. They literally carried with them all the church facilities. I was to begin almost anew. For the last four years the church has grown and we have begun other church projects.

Mwangi: How do you get your support/salary?

Peter: In my church there is no set rule that is used to remunerate pastors. Each local church has its own government and so the method used differ from congregation to congregation. In my congregation I am the chairman of all church councils that sets salaries for all the employees. This means I make sure my needs are met. They pay my house rent, my children school fees, and my home and travel expenses. This is the system I practice in my local church.

Mwangi: Pentecostal pastors are said to be poorly remunerated, what are your comments?

Peter: In general I say yes. In my case I have no complain. But I am sorry to say that many pastors are living in total poverty. Many are not able to educate their children. I know of Pastors families that have been destroyed. This is very unfortunate.

Mwangi: How would you compare pastors from the mainline churches eg. Anglicans with Pentecostal Pastors?

Peter: There is no comparison, the mainline churches are organised their ministers are respected. Though they have other problems, they are paid well and are secure in their ministry. There is job security. A case in point is that of Bishop Njuguna. If that the bishop was belonged to the Pentecostal tradition, that would be the end of him. We Pentecostal pastors have no security at all. Any time I can be thrown out in the cold. We seem to have no future. I think it is time we borrowed

a leaf from the older Churches.

Mwangi: What could be the reason behind poor remuneration in Pentecostal churches?

Peter: There are many reasons. Some of the reasons are egoism, jealousy and selfishness among our leaders. They want everything to go to them. There are no clear policies and therefore the leader does what he thinks is good. Poor management has led to mismanagement of many of Pentecostal organisations.

Mwangi: There is a notion that Pastors are servant of God and so they should not be paid for their services, Like other employees. What are your comments?

Peter: This is a hypocritical notion which has made Pentecostal churches to be irresponsible. A pastor has needs like any other person.

INTERVIEW FIVE

Interviewee: Pastor Jane

Date of interview: 21st February 1997

Place of Interview: Her House

Mwangi: Sister Grace, Would you please tell me what your ministry has been since you left Bible college.

Jane: Mwalimu {teacher} I have been in Nairobi. I have been working as a children Pastor in one

of the churches in Nairobi. [name withheld] Until I resigned last month.

Mwangi: What were the reasons for your resignation?

Jane: It is a long story I tell you I have been mistreated such that I don't feel like going back to ministry. This pastor requested me to help him in the Children church because he had just lost his Children Pastor. I consulted the pastor from my Mother Church who gave me his blessings. I never thought that things will turn out as they did. When I arrived in this church the Pastor sacked his house Maid and I was asked to take over in a way of helping until he got another maid. That was the first frustration I got, I became a Pastor Cum House maid. For more than six months I worked in this capacity. The pay was too little and it was never paid in full but in bits, probably to make me stay longer. I was so discouraged by this situation that I consulted with other Pastors who advised me to leave the place. Therefore, I wrote a resignation letter.

Mwangi: How did the pastor react to the letter?

Jane: The pastor become mad on me, he called names and said I was the most stupid lady he had ever seen. He went ahead and wrote me a letter that was full of insults. I read the letter and cried for the whole day. I wish you could see the letter.

Mwangi: Is it possible to for me to read that letter?

Jane: Yes, but the letter is not with me at the moment. I took the letter to my home pastor and I have not got it back. I will show it to you when I get it. Even my Pastor was shocked he could not believe a fellow minister would write such a letter.

Mwangi: I am sorry Sister. Tell me how you evaluate the remuneration that Pentecostal Pastors

receive?

Jane: I would say that it depends on which denomination you are working for, and the size of your congregation. Many of the pastors are living in terrible conditions. I meet with my former college mates who are now pastors and majority are completely desperate. I want to say that the welfare of many Pentecostal pastors is not looked after.

Mwangi: Do you plan to come back into ministry?

Jane: As for now I have no plans. I want to minister to my husband while I look for something else to do.

INTERVIEW SIX

Interviewee: Rev. Steve

Date of interview: 21st February 1997

Place of interview: His Office

Mwangi: Rev. Steve, how did you get into ministry?

Steve: In our Church practice and belief, we hold that a Mzee [deacon] has a calling in himself. Therefore, the deacon and the pastor are co-workers together with the same calling. The only difference is that the deacon is part time in the church while the Pastor is fulltime. Deacons are

appointed and after a probation period of six months they are ordained. In my case I entered into ministry as a deacon in 1979 and served up to 1989 when I joined Bible College and I entered into full-time ministry.

Mwangi: What method of remuneration of pastors do you practice in your church?

Steve: We use the method of a fixed salary. But this differs from church to church. This means that though the salary is fixed, the amount differs. Salaries will range from Ksh.800 to 20,000.

Mwangi: Who determines the salary of the pastors?

Steve: There is a board of elders who set the amount to be paid to all the employees. Every local church is autonomous and self governing. The Pastor in-charge of the local church together with his elders form the church executive.

Mwangi: What do mean by a local Church?

Steve: The local church may be a single congregation or many congregations, eg. Our Nyahururu Local Church has 42 branches or congregations.

Mwangi: What method of remuneration do you prefer?

Steve: Well, I believe in balancing the fixed method of payment and the non fixed methods. Both of the Methods are often abused whereby some pastors get too little support while other pastors have enriched themselves by rooting all the church income. I personally prefer a method that is not exploitory, one that is balanced and takes into account the pastors welfare.

Mwangi: It is said that Pentecostal pastors are poorly remunerated, what are your comments?

Steve: I agree that majority of pastors are struggling to survive. For a long time pastors welfare has been neglected.

Mwangi: What could be the reason for this neglect?

Steve: There are many reasons as to why this is happening. The major reason is lack of good structures which has led to poor administration.

Mwangi: How do you understand the concept of pastors living by faith in terms of material needs?

Steve: Honestly, I have never understood what that means and why in reference to pastors. This saying of living by faith is mostly used by church leaders as a way to shy off a responsibility. It is a softer way of saying there is no support from us.

Mwangi: Is there any relation between this concept and the concept that pastors are servants of God and so they should not be paid?

Steve: Yes, these two concepts are the same. They depict the same message. These concepts are not African they can be traced back to the coming of the white missionary. This concept was used as a way to justify poor remuneration of the native pastors. It was a crafty way of running away from responsibility. I personally believe that Pastors are people with needs like any other person. In my church there are members who believe and practice this very concept. They believe that the pastor must be poor materially in order to enhance spiritual richness.

It is surprising that the missionaries never taught giving in the church. A good example is the Finnish missionaries. They never received any offering or tithe from the congregation. The church

was to be dependent on the foreign money. Pastors received their support from the missionaries. Since there was no motivation to pay pastors, the priorities changed.

Mwangi: What is your church position in regard to women being pastors?

Steve: For a long time we have been conservative about women being pastors. We have no history of ladies being pastors only evangelists. At the moment the church has reluctantly accepted our first lady pastor in Nairobi.

INTERVIEW SEVEN

Interviewee: Rev. Andrew

Date of interview: 3rd February 1997

Place of interview: His House

Mwangi: Rev. Andrew, How did you enter into fulltime ministry?

Andrew: I began Christian ministry on part-time and voluntary basis. I worked as a youth leader in my Church and therefore I was involved in many church activities. In 1986, I felt God leading me to a new church about ten kilometres from the home church. I invited two friends to go with me and we began personal and open air evangelism. We began our Sunday services in a rental house and we continued. It was not easy, we had many financial problems. This new work was not able to support itself even in the paying of the church hall.

Mwangi: Why did your home church not come to help you?

Andrew: It was unfortunate that the home church was not willing to come to our aid. The tradition of our church is that they seek to mother new churches which are not able to support themselves. In this case there was some selfishness on the part of the home church. The leaders never saw the new church with any future prospects. The social economic aspect of the people we were ministering to was not promising.

Mwangi: How did you get into full-time ministry?

Andrew: Having been in the ministry on part-time basis. I had been discouraged by the many problems I had encountered. In 1990, the calling was so strong that I left my job to join the ministry on fulltime basis. I was not trained and so I prayed that God may open a door for me join some pastoral training. I was able to get a school in Nigeria where I studied for one year. On returning to Nairobi, I thought I would be given a church to pastor. Nobody seemed to be interested in me. This was my worst time in my life. Here I was with my certificate but no work for me. My parents were expecting better things for me. For six months I was in the cold.

Mwangi: Having invested in your education, how did your parents respond?

Andrew: I honestly had a rough time with them. As the first born child in my family, my people expected me to support them just as I had done before I quit my job. According to them, having been trained in a foreign Country meant better things. For six months I was very embarrassed to face my parent, relatives and all those who had contributed financially to my training. It was after six months that fortunately or unfortunately that my home pastor was relieved of his duties because of embezzlement of funds that I was requested to act as the pastor until they got another pastor. Since then I have served in this church on fulltime basis.

Mwangi: What are some of the challenges that you have faced in ministry?

Andrew: The first challenge that I encountered was the ministry set up. The set up was different from what I thought. My surprise was that church leadership was under the deacons. These men were so powerful that I would say nothing but preach on Sunday and Wednesday meeting. I thought as the spiritual leader in the church I would have some authority and be part of the church leadership. These elders, did not have any respect for the pastor. When they sat to discuss my salary they apportioned very limited financial support. For two years I humbled myself and worked very hard, then things begun to change.

Mwangi: What were these changes?

Andrew: It is like these men wanted to frustrate me with the expectation that I will react and then they would unleash terror upon me. They were all set for a battle. I did not react but persevered and I won the battle. These men have now come to respect me. They now can appreciate my ministry. I came when there was about fifty members, the church has grown to three hundred. This fact has earned me respect. Another thing is that I am in favour and in good terms with the ordinary members of my church. This poses a big challenge to the leadership.

Mwangi: How are Pastors in your church remunerated?

Andrew: Our system is strange in the sense that every church has its own system of paying its Pastors. Our churches are very independent. Each church determines the salary of the pastor. The deacons are responsible for that. In some local congregations, the pastors receive 90% of all the church income while in others you find the pastor gets 50%, 20% or 10% for this reason some pastors have become millionaires while some are simply paupers. It can be said that the bigger the church the larger the pastor's salary. The weaker the church the weaker the pastor is financially. It is not surprising that some pastors get as much as Ksh.100,000 per month.

Mwangi: In your case how much is the church paying you?

Andrew: I get between 10,000 and 15,000. being my gross salary. I get some travelling and medical allowances in addition.

Mwangi: Do you refer this as insufficient salary?

Andrew: I am privileged to get this amount. I know of many pastors getting 1/4 of what I am getting. Without comparison I will say that my needs are not met. Secondly, when I look at the income of the church and compare it with my salary, I think I deserve an increment. I seem to have more responsibilities even as the church becomes bigger.

Mwangi: Do you have any other source of income?

Andrew: At the moment I am getting all my support from the church. My wife has been working but she is now at home. She plans to start some kind of money generating business here at home. I have actually bought her two sawing machines.

Mwangi: Do you have any loan facilities or insurance?

Andrew: Nothing, I think we Pentecostal ignore these things. We are people of today and tomorrow is ignored. We have no policy on that. This reminds me of the death of one of our pastors. What happened after the death is that all the pastors were summoned and asked to contribute a certain amount of money to go towards the burial preparations and to help the family of the deceased. This was our first time to experience. It was at this moment that the ministers asked those in leadership to come up with a program which would seek to address such problems when they arise. We were promised that this will be done. Unfortunately nothing has ever come up. Every time death strikes

we are requested to contribute. At times this contribution is too little to meet the needs of the bereaved family. It is a shame that we don't have any program on retirement or pension. We live for today, and we say, tomorrow is in the hands of God, ironically to cover our negligence.

Mwangi: What factors contribute to this negligence?

Andrew: This has come as a result of selfishness, greediness and dictatorship in many of the Pentecostal churches. Many leaders claim to be the founders of these denominations and therefore dictate the policies as they think is best for them. As founders then the denomination becomes a part of their property.

APPENDIX FIVE

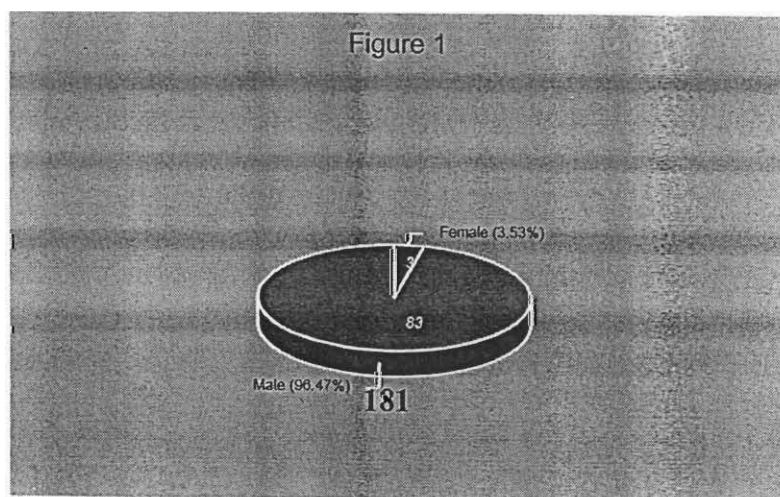
PERSONAL PROFILE

SEX

Of all the respondents 3 out of 85 were female. A representation of 3.58% with the male representing 96.47%. The survey reveal so much about the widely held misconception that pastoral work is a mans profession (vocation). In the Pentecostal tradition women are to play a minimal role in public worship and in the administration of the church. This being the teaching and the practice very few women are motivated to take an active role where they are not wanted. All the same the Pentecostal church is experiencing a great attitudinal change on the same.

Subordination of Women Clergy

This survey reveals much about subordination of women in pastoral ministry. The Pentecostal churches in Nairobi clearly fall in the category which has insisted on the subordination of women. The church governments in our target denominations have categorically put barriers to women



leadership and advancement. The three women pastors who responded to the questionnaire and interview indicated that they were not ordained ministers and there were no signs of that ceremony. Spiritual leadership of woman is accepted less readily, and so the leadership becomes predominantly male. Acknowledging this trend an Assemblies of God position paper states

“ Twentieth-century practice among Pentecostals around the world reveals evidence of a genuine struggle to biblical truth in various cultural contexts. In some settings, female spiritual leadership is readily accepted. In others, though women may have limited ministry, leadership posts are withheld from them. At times there is inconsistency between the leadership a female missionary has at home and that which she has in the field, or between her opportunities and those of a national female. Indeed, culture has influenced the extent of leadership a woman has been allowed to share. The church must always be sensitive to cultural concerns, but it must look to the scripture for the truth that applies to all times and cultures.” (AOG,1990)

One of the lady pastor commented that "...Our culture seems to limit the function of women... Many people fail to understand why I am the pastor and not my wife.... They tend to question my subordination to my husband...(Interview)

Woman being pastors seems to be a concern in the Pentecostal churches in Nairobi. This is reflected by the words of one lady pastor. "... I will greatly appreciate if I will be ordained... nevertheless, if they don't I will continue in the service of the Lord..." The trend is that many women in the Pentecostal tradition are venturing into pastoral ministry contrary to the practice and belief of the

churches. In one of the church leaders meetings the issue of ordination of women was introduced. While the discussion was on; a denomination Leader stood and said "... the moment you will officially sanction ordination of women, you count me out.."

This sentiments express the attitude that many man have on women. Kenya and many African countries can be said to be male dominated societies where women are not equal to men. woman Nasimuyu-wasike a professor in the department of religious studies in Kenyatta university observes that violence against women is a global issue. She says " The global human community has been marked by numerous structures of injustice, oppression and discrimination which cause suffering to millions of women ... She quotes Gunvor Lander observation that "male domination over women is a striking feature of the entire global community..." (Anne Nasimiyu wasike.p.103)

Male dominance in the African context has been justified as cultural and therefore acceptable. Tradition dictates that women should belong. They are expected to be loyal, submissive and always accepting. Therefore, for years women have been an oppressed lot of the society. Mghanga points this clearly saying

" Oppression and discrimination of women remain part and parcel of Kenya's culture today. Women in Kenya are not free. they are still considered inferior to men... The primitive patriarchal ideas of exploiting and oppressing women are still prevalent in Kenya." (Mghanga Mwandawiro)

It can well be said that male chauvinism is very active and seems to be a teaching within the Pentecostal churches. Woman are not allowed to assume places of leadership in the church. The few

that have ignored male dominance and have ventured into the so called man's arena are looked with suspicion. The likes of Evangelist Margaret Wangari, Wairimu Nelson, Mama Mwai etc. are seen as those who have gone against the norm of women subordination.

One church leader was asked what the position of his church was regarding women pastors. His response was welcoming but he made it clear that " Since the beginning of this church we have been conservative about women ordained to be pastors. We have no history of ladies being pastors but evangelists" When probed further concerning a pastor lady in his church he said "... the National church has not accepted her as a pastor but we in Nairobi have no problem with her being one of us."

Apart from the barriers to public church ministry, the survey also revealed that women pastors are vulnerable to abuse by their fellow men pastors. One of the ladies interviewed revealed that after her Bible College she was invited to serve as a children pastor in one of the Pentecostal churches in Nairobi but unfortunately ended up to serve as the house maid in the pastors house. She became a pastor-cum-house maid. She says that the pay was too meagre and was never paid in full but in bits."probably to make me stay longer..." she laments.

With the women pastoral ministry not recognised by the church, many women from the Bible school end up in an abusive and exploitative relationship because they have nowhere to go.(No job)

According to one lady pastor interviewed, The trend has been that ladies in Bible Schools are trained to be pastors wives. She admits that in her three years in College the emphasis was not on women pastors but men pastors. This idea of training woman with the expectation of them becoming pastors wives seems to work but only for a few women who are fortunate to get husbands from Bible

college. This trend is clearly proves male dominance and demoralises women empowerment.

The church has been identified as as a factor in promoting male chauvinism. The biblical teaching which asks women to be submissive while men are asked to love their wives as Christ loved the church and gave himself up for it is seen to be misused to the advantage of women. Dr Eddah Gachukia in step magazine affirms that the misuse of the Bible has caused much suffering in the lives of many Christians. The question of women submission to their husbands has made the husbands to assume the superiority complex and to make the woman" obey" the Bible, even out of context.

While subordination of women in the church was not within the parameters of this project, it was clearly reflected in our survey and therefore was worth remark. This area calls for more research and reflection.

Name of Church	Number of Churches		Membership 1986	Average Weekly Attendance
	1986	1972		1986
Indigenous				
African Brotherhood Church	4	3	968	789
African Christian Church and Schools	5	3	843	525
African Christian Church of E.A.	1	0	75	50
African Church Mission	1	0	120	50
African Church of the Holy Spirit	11	4	1,220	671
African Divine Church	23	8	7,348	2,211
African Gospel Evangelization, Inc.	3	0	120	180
African Holy Ghost Christian Church	?	2	?	?
African Holy Zionist Church	2	0	80	120
African Independent Church of Kenya	1	0	50	50
African Independent Pentecostal Church of Africa	5	2	1,040	520
African Interior Church	4	1	263	193
African Israel Church Nineveh	7	11	964	559
African Mission of Holy Ghost Church	?	1	?	?
Akorino Church of God	1	0	800	450
Apostolic Faith Church	2	0	200	120
Assemblies of Christ	3	0	940	675
A.B.S.E.F. Church of the Lord	1	0	60	50
Bethanie Baptist	1	0	50	30
Bethel Church	2	0	200	240
Buru Buru Christian Fellowship	1	0	43	350
Calvary Road Crusade	1	0	60	50
Children of God Regeneration Church	2	0	180	88
Chrisco Fellowship	3	0	296	140
Christian Brotherhood Church	3	0	190	110
Christian Evangelical Church	1	0	50	50
Christian Family Church	1	0	100	200
Christian Galilee Church	1	0	50	50
Christian Holy Ghost Church	5	7	360	350
Christian Mission Foundation Church	1	0	50	70
Christian Spirit Church	1	0	50	50
Christ's Gospel Singers	1	0	50	50
Church of Africa	1	0	50	50
Church of Africa Sinai Mission	3	0	600	150

Name of Church	Number of Churches		Membership 1986	Average Weekly Attendance
	1986	1972		1986
Holy Church of Evangelistic Apostles Faith	1	0	200	120
Holy Ghost Church of Kenya	?	2	?	?
Holy Ghost Coptic Church of Africa	?	1	?	?
Holy Mission Israel Church	?	1	?	?
Holy Spirit Church of East Africa	10	4	2,144	1,300
Holy Spirit Church of the Zayun	?	1	?	?
Holy Trinity Church in Africa	3	1	400	360
Independent Lutheran Church	2	0	96	70
Independent Pentecostal Church of Africa	1	0	50	50
Independent Presbyterian Church East Africa (Chr. Alliance)	3	0	135	195
Injiri Maler Church (Gospel of Light)	2	0	100	100
International Fellowship for Christ	2	1	134	165
Israel Assembly of Kenya	2	1	245	88
Kenya Foundation of the Prophet Church	2	1	100	100
Kenya Israel Church	1	0	1,000	600
Liberty Gospel Church	1	0	50	50
Luo Roho Church	2	0	300	200
Lyahukha Church of East Africa	5	1	988	308
Maria Legio of Africa	13	9	7,560	3,900
Marriage of the Lamb Church	4	0	168	263
Miracle Evangelistic Centre, Inc.	2	1	82	65
Miracles and Wonders Church	1	0	34	25
Musanda Holy Ghost Church of E.A.	4	2	430	262
Nabii Church of God	4	0	208	409
National Independent Church of Africa	4	2	332	400
New Apostolic Church of Kenya	3	0	125	155
New Pentecostal Church of Kenya	1	0	100	100
Nomiya Luo Church	3	2	3,000	1,200
Nomiya Luo Sabbath	1	0	100	100
Omnipotence Church	1	0	35	43
Patmos Fellowship of Africa	1	0	50	50
Pentecostal Christian Universal	4	0	360	250
Pentecostal Church of One Faith	3	0	375	300

Name of Church	Number of Churches		Membership 1986	Average
	1986	1972		Weekly Attendance 1986
Pentecostal Miracle				
Revival Fellowship	1	0	50	50
Power in Holy Trinity Church	1	0	100	200
Power of Jesus Christ				
Around the World	2	1	265	128
Preachers' Church of God	1	0	50	50
Redeemed Evangelistic Church Inc.	1	0	50	50
Redeemed Gospel Church	8	0	1,696	2,485
Revival for World Crusade Church	1	0	100	100
Rock Church	1	0	130	70
Ruwe Holy Ghost Church of E.A.	7	0	840	560
St. John Everlasting Gospel Church	1	0	150	75
Shalom Outreach Centre	1	0	100	175
Shiloh United Church of Christ	1	0	200	80
Siloam Pentecostal Church	1	0	50	50
Soul Winning Evangelistic Church	1	0	50	50
Spirit of Faith Mission	5	0	386	636
The Church of Mercy	1	0	50	50
Traveller's Pentecostal				
Church of God	1	0	80	25
Truth in Leadership of the				
Spirit Church of Kenya	1	0	50	50
United Assemblies of Israel of God	1	0	50	50
United International Life				
Ministry of Churches	3	0	390	140
United Pentecostal				
Evangelistic Crusade	1	0	100	250
Vision for Africa Fellowship	1	0	50	50
Voice of Salvation and Healing				
Church (World Wide Revival)	5	0	395	582
Wokovu African Church	?	1	?	?
World Outreach Church	1	0	50	100
World Undemoninational Apostolic				
Faith Church	1	0	100	100
Zion Harvest Mission of Kenya	1	0	50	50

Indigenous Totals	320	81	69,520	36,805
Percent of City			22.3%	24.9%

Name of Church	Number of Churches		Membership 1986	Average Weekly Attendance
	1986	1972		1986
- Evangelical Free Mission of Kenya	?	2	?	?
Evangelical Lutheran Church of Germany (German-Speaking)	1	0	40	40
Evangelical Lutheran Church in Kenya	4	2	380	279
Evangelical Lutheran Church of Tanzania-Kenya Synod	4	1	414	404
- Faith Homes of Kenya	1	0	200	200
- Fellowship Bible Church (International Mission, Inc.)	1	0	55	200
- Free Pentecostal Fellowship in Kenya	9	0	1,028	967
- Full Gospel Church of Kenya	8	1	590	900
- Gospel Furthering Bible Church	4	3	200	240
- Gospel Furthering Fellowship Church	2	0	44	69
Grace Independent Baptist Church	2	0	275	440
Interdenominational Congregations	?	14	?	?
- Kenya Assemblies of God	22	0	3,491	4,685
- Kenya Church of Christ	17	7	648	648
Lavington United Church	1	1	385	315
- Maranatha Church	3	0	326	286
- Mennonite Church	2	0	288	250
Methodist Church of Kenya	3	1	1,110	750
Nairobi Baptist Church	1	1	400	1,500
- Nairobi Gospel Tabernacle	3	0	320	520
- Nairobi Korean Church	1	0	20	22
New Baptist Church	1	0	40	55
- Pentecostal Assemblies of God	41	21	8,101	8,539
- Pentecostal Evangelical Fellowship of Africa	20	7	2,012	1,850
- Pentecostal Holiness Church	4	0	300	280
Presbyterian Church of E. A.	29	9	12,690	8,846
Reformed Baptist Church	1	0	70	50
Reformed Church of East Africa	1	0	14	22
Salvation Army	30	13	5,547	4,165
Seventh-day Adventist	11	4	5,835	4,830
- United Pentecostal Church of Kenya	9	1	989	1,106
Protestant Totals	330	128	59,334	53,134
Percent of City			19.1%	35.9%

Name of Church	Number of Churches		Membership 1986	Average Weekly Attendance
	1986	1972		1986
Church of All in Kenya	1	0	50	50
Church of Bethlehem (E.A.)	5	0	1,140	595
Church of Christ in Africa	27	3	19,424	3,765
Church of Elisa Mission	1	0	70	50
Church of Jordan (E.A.)	?	3	?	?
Church to the World of God	1	0	50	70
Church of God of Prophecy	3	0	350	250
Church of Restoration	1	0	300	80
Church of Saviour's Diocese of Myakako	1	0	50	50
Church of the Holy Spirit	1	0	50	50
Church of the Prophets	1	0	400	200
Compassion Church of Christ	1	0	65	32
Cross Church of East Africa	4	0	1,000	280
Deeper Life Christ Church	1	0	50	50
Deliverance and Healing World Evangelism, Inc.	9	0	1,168	602
Deliverance Church	4	1	2,025	2,550
Divine Light Mission	1	0	50	50
Divine United Organization	1	0	50	50
East African Pentecostal Church	1	0	25	25
Evangel Assembly	1	0	50	50
Evangelical Sponsors Association	1	0	20	30
Evangelistic Gospel Church of Holy Morning Star	1	0	50	50
Fellowship of Christians	1	0	50	50
Future Life Church	1	0	50	50
Glad Tidings Church	2	0	110	130
God's Last Appeal of Africa	1	0	50	50
Good News Church of Africa	2	0	300	300
Good News Society	1	0	150	200
Gospel Assembly Church	1	0	50	50
Gospel Commission Fellowship	1	0	50	50
Gospel of God Church	1	0	150	150
Gospel Outreach Church	1	0	50	50
Hekalo ya Bwana	1	0	50	45
Holiness Church	1	0	20	26
Holy Church of Christ Joler	1	0	50	50