

**" POPULAR RELIGION: A STUDY OF SOME LUNCH  
HOUR RELIGIOUS ASSEMBLIES IN NAIROBI. "**

**GRACE BOSIBORI/EZEKIEL**

**THIS THESIS HAS BEEN SUBMITTED IN PARTIAL  
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## DECLARATIONS

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Ezekiel Date 27/11/95

GRACE BOSIBORI EZEKIEL

This Thesis has been submitted for examination  
with our approval as University Supervisors

CMW Date 28/11/95

DR C.M. MWIKAMBA

J.O. Mtupah Date 28/11/95  
for DR J.O. MTUPAH

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## ABSTRACT

This study is about Lunch Hour Religious Assemblies commonly found in some public halls, parks and streets of Nairobi. Lunch hour evangelism is organised by some Christians who have taken up the responsibility of preaching to the public. This preaching is a positive response and an indication of commitment to the Great Commission of Jesus Christ to His disciples; "Go ye therefore and make disciples of all nations..." (Matth.28;19-20 RSV).

Although LHRA emerged as early as 1960s, little scholarly work has been done about them. Lack of study and adequate information on these religious assemblies has led to this study. This study had four main objectives namely; to establish the background of some main line churches whose groups were involved in LHRA, to find out reasons why LHRA were preferred, to examine the message preached in LHRA and finally to investigate the problems that lunch hour congregations faced.

In conducting this research, the researcher used library source which formed secondary data; a historical theological approach was used in an attempt to understand the background of some LHRA. An extensive field research was also done on this study. In this case stratified random sampling technique was used to select the informants. Data was collected through questionnaires and interviews. This was later analysed through descriptive method. The theological framework for this is based on D.B. Barrett's theory on the rise of African independent Churches. Schism and renewal explained by Barrett in his theory is used to explain reasons for the emergence of LHRA in Nairobi.

During the study, lunch hour congregations were found to be preferred to morning and evening meetings which took place when city workers hurried to get to work or return to their residential areas. The Bible was found to be commonly used in LHRA. The preachers at the LHRA attracted their listeners through methods such as: using exotic musical and sound systems, writing their message on the ground and manilla paper, putting wall posters and moving to new venues to attract new crowd.

The study established various problems which faced lunch hour congregations such as unfavourable weather conditions, external interferences and lack of training for the preachers. The people who were involved in LHRA were found to be predominantly protestants from mainline churches. However, a small group claimed to be non-denominational. It was further established that members in this particular group broke away from various protestant churches due to dissatisfaction in their churches. This defection indicated that mainline churches were not sufficiently addressing their members' needs. The church should therefore be flexible to some canonical laws so as to prevent her members from drifting away. From this study, we can conclude that some LHRA are helping the society to eradicate social evils by preaching salvation. Most of the methods the preachers used to attract their preachers were effective. However, some approaches were characterised by selfishness, obscurantism, travesty and ignorance due to lack of training. It is therefore, recommended that theological colleges should introduce a course on public evangelism so as to help the evangelists in their missionary work.

## ABBREVIATIONS

A.A.C.C.	-	All African Conference of Churches
A.A.U.	-	Association of African Universities
A.P.S.	-	African Press Service
Chrisco	-	Chrisco Fellowship of Churches/Christ's' Co-workers
LHRA.	-	Lunch Hour Religious Assemblies
KENCOM	-	Kenya Commercial Bank House
KNUT HSE	-	Kenya National Union of Teachers House
M.A.	-	Master of Arts
N.C.C.	-	The Nairobi Christian Church
N.C.C.K.	-	National Council of Churches of Kenya
R.G.C.	-	Redeemed Gospel Church
R.S.V.	-	The Revised Standard Version Bible
S.D.A.	-	Seventh-Day-Adventists
U.P.C.	-	United Pentecostal Church

## BIBLICAL ABBREVIATIONS

Col	-	Colossians
Cor	-	Corinthians
Eph	-	Ephesians
Gal	-	Galatians
Jn	-	John
Matt	-	Matthew

**Thes - Thessalonians**

**Tim - Timothy**

**Rev - Revelation**

**1.1 STATEMENT OF THE PROBLEM**

The first three chapters of the book of Acts describe the activities of the apostles in their public life, and it is obvious that they were not only preachers but also writers. It would be a mistake to suppose that their religious convictions were merely a result of their public life, and that they were not actively engaged in writing. There are no less than three letters to the churches of Corinth, Thessalonians and Philemon, and many other letters to individuals. It is clear that they are not in any sense a passive life, but a life of intense activity. The independent character of the Acts is a fact which is not to be overlooked. The Acts have been made in the Acts by the writers. The Acts of the Apostles are not a mere record of events which have happened, but a record of events which have happened in the world. It is a record of a particular world in which

**1.2 STATEMENT OF THE OBJECTIVES**

- (a) To explain the relationship between the Acts and the Gospels.
- (b) To explain the relationship between the Acts and the Epistles.
- (c) To explain the relationship between the Acts and the History of the Church.
- (d) To explain the relationship between the Acts and the History of the World.

## **CHAPTER ONE**

### **1.0 INTRODUCTION**

#### **1.1 STATEMENT OF THE PROBLEM**

The Lunch Hour Religious Assemblies have become a common phenomenon in some public halls, parks and streets of Nairobi. The emergence of these religious groups could be a reaction to the social cultural and economic pressures. Although these religious assemblies emerged as early as 1960's little scholarly work has been done about them. These has led most passersby to misunderstand lunch hour preachers and christians. For example, some see them as religious fanatics, while others think that they are out to make money in the name of their religion. The emergence of some new independent churches have been studied by scholars while no reference has particularly been made on the LHRA by the scholars. This lack of study and adequate information on the LHRA which have emerged at lunch time in the Kenyan towns and especially in Nairobi, is a problem worth of study.

#### **1.2 RESEARCH OBJECTIVES**

- (a) To establish the historical backgrounds of some main line churches whose groups were involved in LHRA.
- (b) To find out reasons why the LHRA were preferred.
  - i) the type of people who attended LHRA,
  - ii) the methods evangelists use to win converts, and

- iii) to establish the evangelists' source of finance.
- (c) To examine the message preached in LHRA
  - i) the use of the Bible in LHRA,
  - ii) to find out LHRA's views about salvation,
- (d) To investigate the problems that lunch hour congregations faced.

### **1.3 RESEARCH HYPOTHESES**

The following hypotheses were tested during the study:

- (i) Nairobi Christians involved themselves in LHRA to pass time.
- (ii) The LHRA mainly appealed to people with low income.
- (iii) The future of the mainline churches depends on the reforms which encourage the youth to remain in their churches.
- (iv) The ridicule of the LHRA by some outsiders/passersby is mainly due to ignorance and lack of interest to understand these religious groups.

### **1.4 RATIONALE OF THE STUDY**

A considerable amount of work has been done on areas pertaining to religion and Christianity in general. Unfortunately, little studies have been done on lunch hour religious assemblies, in urban areas, especially in Nairobi where lunch hour evangelism has become a common phenomenon. The focus of this research is the study of some LHRA in the streets of Nairobi, parks and halls.

Written material on LHRA are not very many. However, the little that has been written about it can only be found in articles that have been published in local dailies: "the Daily Nation", the "Sunday Nation", the "Kenya Times" and the "Parents" magazine. Some relevant material can be reviewed on evangelism/itinerant preaching in other countries. Therefore there is need for studies to add up to this little available.

LHRA in the city of Nairobi have been operating 'harmoniously' especially in Jeevanjee Gardens where there are always more than three different groups of evangelists holding their meetings simultaneously. It was therefore necessary to find out how these groups managed to attract adherents. It was also necessary to find out how these groups interpreted Biblical scriptures in the light of their social, cultural and economic backgrounds. Nairobi was selected for this study since it was the area in which the LHRA had become very prominent at lunch hour.

The lunch hour evangelists in Nairobi could be portrayed by the passersby as religious fanatics, people who have broken away from their mainline churches to earn a living in disguise of spreading the Gospel of Jesus. Most of the lunch hour christians attended these assemblies just to pass time, since they could not afford lunch every day. Such negative assumptions about lunch hour christians could in most cases be based on ignorance or generalizations. It was therefore necessary to carry out studies in order to get a true picture of these religious groups and what they taught and why these christians decided to go to public venues to preach.

The rationale for choosing Nairobi city centre was because, being the country's capital city, it is flooded by job seekers, street beggars, refugees and other visitors from

various parts of the country and outside. During the study, the costs of living and inflation were very high. This influenced the crime rate in the city. This particular area of study therefore offered a good base for evaluating the impact of evangelism on the social, ethical and economical status of the believers.

## **1.5 LITERATURE REVIEW**

This review examines some evangelists in some LHRA as presented in articles in our local Newspapers, it then examines millennialism as a cause for the emergence of the LHRA and also talks about evangelism explosion as another cause of LHRA and finally pentecostalism. Until recently not much attention had been paid to lunch hour religious assemblies in Nairobi streets, parks and halls. However, some literature have been published in the local dailies especially, the "Nation Newspaper", the Parent's Magazine and the "Kenya Times".

An article on the "Sunday Nation" March 12, 1989 entitled "The Chefs Who Dish Out Spiritual Lunch"<sup>1</sup> says: "the hungry of the body find food for the soul and entertainment at a time they need them most". The author of the article says that this is an open invitation to all Nairobi residents. It is a menu free of charge. They do not need teeth but a good pair of ears for those who have appetite for spiritual things, a hunger for a sense of humour and a thirst for heavenly things about the other side of life. He says that at Jeevanjee Gardens in Nairobi is where the free feast is. He says that for those who wish to provide the spiritual menu to the lunch hour crowds all they need is "a good voice that can cajole, warn, persuade, promise and above all a throat that does



not become hoarse or demand for water after just a short session of "Halleluyaing" and chorusing a series of "Amen" and "Jeezuus".<sup>2</sup>

The author of the article says that, one of the most popular spiritual "chefs" at Jeevanjee gardens, calls himself Muigai Wa Chege. Muigai wears a white cassock which he girds at the loins with a cord. Around his head is a white turban wound in the style of Bohras. He takes off his shoes when preaching. At his feet is always a white leather bag and three Bibles that are neatly arranged on a white cloth. Strangely he hardly refers to those Bibles when preaching.

Chege does not use a baptismal name and does not refer to himself as a reverend or anything that sounds priestly. He offers an introductory prayer in Kiswahili but preaches in Kikuyu throughout. He was a story teller who used both mouth and mime to put across the message that the world will come to an end if Kenyans do not rethink about who they are. Chege has the makings of a stage actor. Every movement of his body had something to say. The man has no denomination. His religion is based on traditional practices combined with a firm belief that God exists to help us and give us the best but not to punish us. He is magnanimous to both sinners and good people. The author says that in one of Chege's sermons, he disputed the fact that baptism can make a person a better christian. According to Chege being born again has lost meaning. He says

You can be put into the deepest water in the name of baptism but that won't change you at all.<sup>3</sup>

Chege assumes his fellow preachers in the park to be false prophets. He remarks :

False prophets are everywhere wearing clerical collars.

Those people who hold prayers at night and then like good adulterers they offer to escort people's wives home. That same Gerishon who is escorting your wife home is a real wolf. Such a big wolf in the name of him speaking in tongues he will tell your wife that the Holy Spirit has sent him to take her to bed.<sup>4</sup>

Chege then invited people to prayers. After which he said "my brothers and sisters the house rent is due, kindly donate what you can towards it".<sup>5</sup> Quite a number of people walked forward and made donations after which the gathering dispersed.

Finally Chege warned that Kenyans were living in a spiritual desert, that too many false prophets were providing an imbalanced spiritual menu.

For salvation let us go back to our roots, to our fathers and mothers and find out where we went wrong.<sup>6</sup>

The author of this article moved to another part of the park where he found another preacher who dressed like any ordinary city worker. He had nothing to identify his religion with except for his Bible and baritone voice which demanded one to listen. When he started preaching people were activated to listen. Interestingly enough he preached against other preachers especially those from theological colleges. He said

Did Jesus use posters to advertise his preaching?. Did the prophets of old use microphones to preach? Prophets do not trumpet their powers. Those false prophets from theological colleges come here to proclaim their greatness. Why dont they walk down River road and start their healing there. If they did that and their healing worked they would not need posters to advertise themselves...<sup>7</sup>

According to the author's observation, this preacher was implying that he was the only one giving the nourishing spiritual food and that he (the preacher) is the only true prophet in the park. However, the author concluded that when one enters Jeevanjee park,

one would not need to choose where to go next because, before you can think of where to have your spiritual main course, you are attracted by other preachers nearby. He says that if you are not familiar with the park and street preachers you might be tempted to stay away because of the confusion. The author gives an example of a preacher who speaks in English and his colleague translates to Kiswahili. The speaker charges into all directions and then the group that stands behind him breaks into chorus of "Halleluya! Amen! Praise the Lord!" The preacher then responds a thunderous "Thank you brothers and sisters! Amen!". This led to a conclusion, that Kenyans had their own park prophets and their message will set you thinking if not about heaven and hell then about whether the Bible is not the most reviewed book in the world with self-appointed theologians coming up everyday.

One of the possible causes of street evangelism can be associated with ideas of millennium. Millennium is a period of a thousand years during which according to the book of Revelation 20: 2-7 satan is to be confined in the abyss while the martyrs having been raised from the dead will reign with Christ as priest and judges. The period begins with the first resurrection and ends with satan being released for a time to deceive the nations and wedge war against the saints in the beloved city (Rev. 20:9). While it was established that lunch hour preachers were responding to the Great Commission (Matt 28:19) by Jesus Christ to his disciples, it was also noted that evangelism has been escalated by the ideas of the second coming of Jesus Christ. The first millennium which the christians waited for in 1844 was not fulfilled. As a result, the "christians waited but the Lord Jesus did not come" Smart N. (1969; P. 631). This failure disappointed

dedicated believers something that led to some dropping away. However, other believers clung to their faith that Jesus would eventually come. With the year 2000 around the corner, lunch hour preachers designed their topics in relation to the second millennium.

According to Eliade (1987:521) Millennialism is the belief that :

the end of the world is at hand and that on its wake will appear a new world, inexhaustible, fertile, harmonious sanctified and just. He urges that the more exclusive the concern with the end itself, the more such beliefs shade off towards the catastrophic; and the more exclusive the concern with the new world, the nearer it approaches utopian.<sup>8</sup>

For instance, a keen christian who listens to news from around the world about human massacre and bloodshed in the war torn nations like in Rwanda, Yugoslavia, Angola, and the recent ethnic clashes and hunger in most parts of Kenya, confirms Jesus Christ's words to His disciples in the above chapter.

In the history of Christian Church, the doctrine of millennium has played a considerable role in the minds of most believers. In the modern times the pre-millenarians hold that not only martyrs but all born-again christians will be raised when Jesus Christ returns before the Millennium. However, the doctrine of the second advent is associated with the doctrine of the final judgement which occupies a prominent place in Jesus Christ's teaching. According to the consentient teachings of the Synoptic Gospels, individuals will be judged at the end of the world when Christ Himself will be the judge (Matt 25:31).

In the Revelation of John, the christian martyrs are singled out for special distinction as the reward for fidelity and suffering (Rev. 2:11, 26, 3:21) and therefore

martyrdom would not be in vain. For Jesus Christ assured His disciples that: "whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it" (see Mark 8:35). Though Christ's doctrine of resurrection at the second millennium is universal, there are some passages in the gospels which indicate that he taught about the resurrection of the righteous (Luke 14:14). However, the New Testament texts generally declare resurrection in condemnation as well as into life. Therefore, this resurrection extends both to the just and the unjust (Rom 17:31). It will be a return of the complete man to life (Romans 8:11). This resurrection will be followed by a judgement of God through Christ (Rom 2:16) and it will be a final and righteous judgement revealing the secrets of all hearts, giving to every man according to his works (Roman 14:12).

The job of the lunch time evangelists was a positive response to the call of the great commission of Matthew 28:19 because Jesus Christ promised His disciples that he will be with them until the end of time, although the exact day of the second coming of Jesus Christ's is kept secret. Despite this secrecy, the Bible, which the evangelists use as a source of authority gives hope that all that is written in it must be fulfilled.

Heaven and earth will pass away but my words will never pass away...No one knows, however, when that day and hour will come neither the angels in heaven nor the son.....<sup>9</sup>

Erickson M. (1988; p 1201-3), in his study of the Last Things, points out that "the final judgement will take place in future, after the second coming of Jesus Christ. He also points out that "the judgement will be for all mankind, but those whose sins will have been forgiven will be justified. He says that the people who will be judged are those

who reject Jesus Christ and his words. But even those who have heard the law will be judged. As it is written, "all who have sinned without the law will also perish without the law and all who have sinned under the law will be judged by the law"<sup>10</sup> (see also Rom 2:12).

Despite the mystery that surround the millennium, the idea that the created order will be ultimately perfected through the absolute triumph of God and Jesus Christ remains the hope of the genuine christians.

In an article entitled "A CHURCH AT WAR " in "Kenya Times newspaper" it has been observed that a new phenomenon has been taking root in Africa in which new religious right-wing groups are placing the mainline churches under siege. An APS staffer looked at some of the reasons behind this fresh development. Quoting the words of a German fundamentalist Reinhard Bonnke during a week-long crusade in Nigeria in 1990, saying: "Many churches are very active but active doing what? To fiddle about with secular issues is one way to look impressively busy and 'relevant'... But to bring the gospel to a dying world is the true relevance. The command to evangelize is all that matters!".<sup>11</sup>

Bonnke criticized the mainline churches for their preoccupation with political and development issues and wondered whether mainline churches were truly spreading the gospel of Jesus Christ or were involved in other issues.<sup>12</sup> Bonnke's is, but one example of the growing number of new christian religious movements and other religious groups in Africa since the 1980s' which are challenging the mainline churches.

The APS staff therefore makes the following observations:, that as a result of the above challenges many christians have opted to leave the mainline churches to join the new church fellowship and ministries. This indicates that the mainline churches are not sufficiently addressing the needs of their members. Scholars and theologians from mainline churches have examined this phenomenon and closely looked at its theological, social and political implications and the impact on the African church and the continent. The APS staff classifies the new religious movements into the following four main categories. He says that these religious movements are not identical nor are they interchangeable.

The first group include christian groups founded by the Seventh Day Adventists, Jehovah Witnesses and the Mormons that have sent missionaries to establish churches, the second category comprises of the New Age movements from the East. These include the Bahai's and Eckankar faith, the third category, includes the African independent churches whose characteristics reflect aspects of the African culture. The fourth group is that of the fundamentalists - Pentecostal churches whose origins is primarily from the southern states of America and in the last ten years have had the most growth of the new religious movements in Africa.

According to Paul Gifford, who was appointed by the All African Conference of Churches (AACC) to head a study on these religious groups, the groups should not be classified as "sects" because they cannot be interchanged. He says that these groups meet different needs and attract different people. He also says that the Fund-pentecostal groups which began in the US have increasingly become visible in African cities through the

wave of new missionaries, ministries, crusades and their media exposure. In relation to this, Jesse Mugambi from the department of Religious Studies- University of Nairobi said the following in an interview:

It is paradoxical that many churches in Europe and North America which are considered very conservative have become heralds of "progress" in Africa... Yet in Africa they have become agents of social transformation and secularization.<sup>13</sup>

According to Gifford, many of these christian movements are not delivering messages within the context of the problems that are occurring in modern Africa and the needs of African people in response. He gives an example of Liberia as a war-torn country which faced acute food shortages. An American pastor during a revival compared a passage from the Bible which deals with prophecy of famine to Liberia's famine. He said;

Do not complain about today.....there will be no food and no wine" the pastor lamented. "Praise God now when you can eat that rice. Be grateful Liberia is a paradise."<sup>14</sup>

Gifford explains that, "the christians' role in those circumstances was merely to trust in Jesus so that his return would find the christians ready."<sup>15</sup> As concerns spirituality, Gifford explains that the rapid growth of new christian movements does not necessarily mean that all new religious movements are detrimental to christian spirituality yet. The increase does begin to pose a challenge to mainline churches to effectively address the social, religious and emotional needs of its members, in order to curb the number of parishioners from leaving the churches. In addition, the mainline churches are



realizing that the Fund-pentecostal groups are attracting many of the young members from their congregations.

Gifford points out that, there are areas outside the United States where this evangelical revival has been particularly pronounced. These areas are Latin America, the Philippines, South Korea and South Africa. He says that, at one level, the explanation of this revival is natural. However, in a recent Vatican document, report on sects, cults and new religious movements, compiled from reports from all around the world, there is a section entitled 'Reasons for the spread of these movements and groups'. The document points out needs and aspirations which lead people to such groups. Some of their needs and aspirations can appear to be met by sects. These were discussed under such heading as: "the quest for belonging; the search for answers; the search for wholeness, for cultural identity; the need to be recognized; the need for spiritual guidance, for vision, for participation and involvement; the search for transcendence".<sup>16</sup> He concludes by saying that in all the above four areas, there is a massive cultural dislocation and serious social and political crises, so one could expect evidence of a revival which might seem to meet their needs and aspirations.

According to the general secretary of the A.A.C.C, Reverend Jose Chipenda "the youth are beginning to gravitate towards foreign evangelists. They are increasingly falling prey to new creeds and beliefs some of which are controlling, alienating and making them dependent on foreign mentors".<sup>17</sup>

Through evangelisation by the new christian movements the former general secretary of the N.C.C.K Reverend Kobia believes has resulted in attracting new members and has called mainline churches to re-evaluate their priorities. He says;

Many christian churches have little time to pause, to reflect on their own circumstances to see whether a reassessment of priorities is necessary.<sup>18</sup>

Rev. Kobia points out that in many instances the leadership within the African Churches have become reflective of the government style that has characterized African despotism - with little participation and involvement of their members. Gifford too argues that, churches too have been run by people who understood their jobs primarily in terms of their own power, status and wealth.

With the lack of participation by members in various mainline African Churches, it is not surprising that their members are drawn to other churches where there is a sense of responsibility, belonging and where basic needs are met. In order for the mainline churches to survive as the new millennium approaches, those needs must be met.

Reverend Samuel Kobia proposed practical suggestions to counteract its members from leaving mainline churches. These are:

- Monitor the spread of new christian movements
- Examine churches to discover why new churches are growing at the expense of main churches.
- Assist in educating members to a theologically responsible christianity
- Produce theologically suitable literature.

In an article in "The Standard Newspaper" entitled "Churches lose spiritual key"<sup>19</sup> the late minister for foreign affairs and international cooperation Robert Ouko at a funeral function called upon churches to amend some of their outdated rules. He cited the case where the deceased could not be allowed the last honour of a church service because he or she had not been a member of the church.

Other cases that the late minister criticized are such as when the church refuses to baptize a child because his parents are not active members of the church or were not married in the church. He said that in such a case, it was the innocent soul being punished. Such stand by the church was hard to appreciate and that the danger in this is that it can lead to resentment against the church. He said;

Indeed there is evidence of growing resentment against large denominations by younger generations who appear to be increasingly unable to identify themselves with the mainline churches.<sup>20</sup>

He further added that one of the reasons for this is the bureaucracy which appears to distance the church leaders from the common flock as that they are unable to provide the personal attention as spiritual leaders. Smaller church organizations are increasingly attracting a large number of youths for just the same reason. The late minister observed that the youths had their set of problems ranging from lack of educational opportunities and unemployment and look forward to finding some hope in a spiritual leader whom they can reach. He gave an example of the pentecostal church that had a small church organization in Kenya some time back but has today grown into a large organization because of its ability to maintain personal human touch in the relationship between

pastors and their flock. In addition he said this church was free from squabbles and malpractice which have become common in some churches. He added;

It would appear that some churches have lost the key somewhere along the way. It is important that they should find it if their role in spiritual destiny of mankind can continue to be effective.<sup>21</sup>

The late minister called upon the churches to review their laws which were made by foreign missionaries to suit their ego, because the foreign missionaries' wanted to report back home that they had succeeded in their mission by converting many Africans.

John Taylor, a prominent theologian, commenting on church rigidity says;

the church must lay down its norms for doctrine and practice, but we should be as ready as the weather forecaster to admit that however reliable our calculations, most of the time we cannot command the wind. And when the Spirit disobeys our cannons, we should avoid the absurd sin of rigidity.<sup>22</sup>

Commenting on lack of follow ups (which is dealt with in 5.5) among most public evangelists, the Catholic Bishop John Njenga likened Reverend Reinhard Bonnke to a street preacher who cared only about the numbers but made no effort to instruct his flock on matters affecting their lives. However, Bishop Arthur Kitonga of the Redeemed Gospel Church declared that, "the West German Evangelist is a 20th century prophet".<sup>23</sup>

Bishop Njenga disputed miracle healing and said that this could only be approved through medical tests and investigations into the medical history of those involved. He said that Bonnke avoided discussing issues during his preaching sessions, a common thing with most street preachers in Kenya. Bishop Njenga says that;

What Kenyan christians need today is teaching and instructions on matters affecting their day to day life which

cannot be done without follow ups and close contacts with an established church network.<sup>24</sup>

Bishop Njenga asserted that the Catholic Church did not participate in Bonnke's crusades because they felt it did not contain the needed teaching. He also said that Bonnke did not get along with the mainline churches. However, Bishop Njenga did not refute that Rev. Bonnke had powers, but said religion was becoming very cheap in Kenya in that anybody could stand, preach and get followers. The Bishop added that there was spiritual emptiness everywhere in the country; we can follow anything that touches the name of Christ".<sup>25</sup>

In a congregation at Kisumu Social Hall, the Maseno Diocese Bishop Henry Okullu criticized crusaders who still believed Africa needed new denominations. He said, "Africans were saved long time ago and that the introduction of new denominations had killed the spirit of many christians".<sup>26</sup>

The article in the parents magazine entitled "street preaching" describes how some LHRA are conducted. "As you are approaching Diamond Trust Building from any direction at lunch time, your attention is drawn by a loud public address system. Depending on your timing, it may be a treat to well organized-gospel music or some fervent preaching coming from powerful speakers" and that "You cannot see much unless you nearly edge your way through the crowd which forms a circle around the preaching team. When you get a closer view you cannot tell very much about the team from their dress and faces. If you pass there severally you may note that they never collect any offerings. They just preach, sing and then make altar calls for those who are willing to get saved. They then pray for them and those with various needs and then close the

meeting. At the end of the meeting they dismantle their expensive equipment and load it into a car. This group could be having some stable support. The man behind this group is Stephen Karanja a name among the faithful particularly the Nairobi charismatic Christians".<sup>27</sup>

It was established that, Karanja was a very approachable man once convinced that one is not hostile to his faith and that he can be amazingly open about his life history. An interview conducted by the writer of this article with Karanja revealed that, Karanja was 42 years by then with a very humble background. He says that he committed his life to Christ Jesus on June 22, 1974. After listening to a street preacher who brought a message of God's love in a way he had never conceived before.

After receiving Jesus Christ Karanja experienced a joy he had never known before and he saw a meaning of life that had previously eluded him. He courageously told his friends amidst many challenges. Karanja felt a voice telling him that his conversion was a calling to preach to the people in public. He then began joining the preachers outside Uchumi House at lunch hours. He also began preaching but never collected offering as he was on full time employment. He enjoyed his preaching. He says that with his scant education he had never been good in either English or Kiswahili. However, he later got a chance to go for a one year Bible Course in Nigeria in 1977.

Karanja says that, he went into full-time preaching in 1984 and since then, he has witnessed tremendous growth in his ministry. He has received invitations to various schools and colleges to preach. As more people got converted through Karanja's ministry he felt the need of effective follow-up as a result he sent the new converts to

their respective churches so that they could introduce themselves to the ministers and be welcome into those churches. To supplement this effort, he teamed up with a worker from the "Survival Ministry" to conduct a weekly Bible study on Mondays at lunch hour - on the first floor, room 21 of Nyambene House on Tom Mboya street. Karanja was helped by Miles McMahan and Sammy Mbugua of Survival Ministry an organization which trains pastors in discipleship and provides Karanja with backup literature service. McMahan says that he found Karanja's ministry honest, biblically sound and effective. He says that Karanja is not after any personal gain but has a fervent desire to evangelize in the city. He says that the greatest evidence of this is that Karanja trusts God to provide for his sustenance without having to collect an offering. He laments:

Most of the other street preachers mar their work by emphasizing the element of offering daily which gives their audiences the impression that they are out for personal gain, power and prestige.<sup>28</sup>

Mbugua says that they tackle various Biblical verses so as to give the members a firm grounding in their faith hoping that these christians will grow spiritually to be able to pass on the gospel to others and facilitate the same kind of teaching.

To understand this literature well, it is wise to trace the roots of evangelism from the early church which started immediately after pentecost. McGavan M. (1970) notes that evangelism was started by a small group of eleven men whom Jesus commissioned to carry on his work. These men are said to have been nobodies and in any case their own nations were second class provinces on the eastern extremity of the Romanians.

By the second century, christians were beginning to understand the background of the church and christianity. Green, M. (1970) in his book *Evangelism In The Early*

*Church* notes that in the first century or so, the Church was taking root despite many obstacles. There was also an evangelistic zeal by the christian community to bring people to the feet of their risen Lord. This was a permanent reminder of the church's first priority. Evangelism was the very life blood of the early christians day after day the Lord added the number of those whom he was saving. This could happen again if the church was prepared to pay the price, by preaching the gospel to those who have not heard the word of God.

McGavan (1970) in his book *Understanding Church Growth* maintains that preaching the faith, discipline the nations and propagating the gospel is a chief and irreplaceable task of the church biblically and pragmatically. In this book, McGavan assumes that, understanding church growth is essential to effective evangelization and shepherding and hence is the business of all christians. He also affirms that God desires great faith and obedience. Therefore churches and missions from the West can avoid the grave danger of ignoring the receptive masses.

Romans, Chapter Fifteen, shows how God provides ways of bringing sinners to faith and obedience. McGavan (1970) explains that, the world is an intricate mosaic of cultures, languages, people and ethnic units in which knowledge of each piece and of the methods which operate best in it is essential to the minimum flow of God's grace there.

Billy Graham (1989: 5) an evangelist, adds that:

at the heart of the christian faith is an affirmation that God was reconciling the world to himself in christ not counting men's sins against them (see Corinthians. 5:15, 19)... by



faith in Him we can be forgiven and be restored to a personal and eternal relationship with God our creator.<sup>29</sup>

He says that God has commanded us to tell others of His saving and transforming power and maintains that evangelicals may disagree on some minor points of doctrine but they unite on their common commitment to evangelism. He also holds that when evangelism has been neglected in the history of the church the church becomes ingrown, losing its spiritual vitality and influence. He quotes Paul:

How can they believe in the one they have not heard? and how can they hear without someone preaching to them?<sup>30</sup>  
(see Romans 10:14-16).

These words of Paul to the Romans may have been used as justification by some of lunch hour evangelists to preach the word of God to those who might have or have not heard it.

In the gospels Jesus is portrayed as a popular teacher though he maintained that his kingdom was not of this world. About two hundred years after Jesus' death there were those who took it upon themselves to itinerate not only in cities but even villages and country sides to convert people of God. But right from the start it seems there were some christians who recognized responsibility to propagate the faith as widely as they could.

Ever since the days of the early church christians have looked back at the origins and have been fascinated and attracted by it. Billy Graham concludes that:

Evangelism is an attempt to restore to christianity some of the features of the original faith: warm practical inclusive fellowship: an earnest ambition to spread the message to all who will listen...<sup>31</sup>

Billy Graham (1989: 12) states that in 1840s', evangelicals started to feel that they needed to band together and stand up publicly - internally to defend the relevance of biblical christianity. This also struck evangelical leaders in Switzerland, Germany, America and France. In 1857, an extraordinary daily lunch time prayer meeting in New York which started with only one person, soon became crowded and twenty similar prayer meetings were reportedly taking place elsewhere throughout the city. Graham adds that the movement spread into large cities and the U.S soon held its own prayer meetings. These meetings are said to have continued for many years with success ever since.

What Billy Graham says about lunch time prayer meetings in New York can be said about prayer meetings in Nairobi since they have similar features; - usually a group of preachers or single preacher settles at a certain point to preach the gospel.

A unique feature that was noticed about lunch hour evangelists in Nairobi was that, each was trying in all ways to attract adherents. One may wonder why preachers are competing to win converts to their groups for the same Christ and God. Braun, E.F. (1980: 5) calls this phenomenon an obstacle to nationwide evangelism. He says:

One of the obstacles is international feuding which in many cases is a matter of history; the first other denominations contested each other over areas, over "stolen sheep", over a number of other matters and have never forgiven each other until now.<sup>32</sup>

Braun named the second obstacle as being doctrinal. Here he says that Africa was divided up between England, France and Portugal. Protestant mission in the beginning were Europeans. Later America sent large numbers of missions and missionaries which

were largely evangelical. Braun tries to clarify this difference that protestantism sprang from the reformation.

Braun says that missionaries from America who preached in Africa were mainly Gospel centered and urged Africans to receive Christ's finished work of redemption. But European missionaries emphasized on faithful church attendance, loyalty and support as proof of being christian. He quotes Jesus words to Nicodemus as recorded in the Gospels "Ye must be born again" (John 3:3).

Braun also notes that Europe's churches have now largely withdrawn their missionaries from Africa. As a result African leaders of Anglican, Methodist, Presbyterian and other large denominations are friendly to evangelical missionaries. In 1976, a small Liberian committee on evangelism was formed with Antony Fadely a methodist as the chairman. He tackled the basic problem of centrifugal force between denominations. In late 1970s' this committee made three visits to Kenya in vain because the denominations in Kenya have a strong protestant council.

Braun says that;

It would have been a nationwide movement but it seemed that the feeling was that Kenya is already evangelized and christians need no movement of evangelism.<sup>33</sup>

Of course, there are millions of Kenyans who have not been born again! Indeed there are unreached tribes awaiting the gospel. Such areas as Maasai land, North Eastern and other remote areas of Kenya have not adequately received the Gospel.

Braun comments that other functions of evangelism are prayer, witness, discipleship, church planning, church growth, revival, renewal and reformation which

Kenyan Churches need, but so far its leaders sole responsibility seems to be "Kenya needs no evangelism".<sup>34</sup>

In 1974 Billy Graham forwarded a report at the International Congress on World Evangelism, Luasanne. In this congress advanced papers such as Howard's on the "Church as a God's agent of evangelization" laid it on the line:

From the biblical perspective, evangelism can best be understood as the outgrowth of the normal body life of the church. Evangelism must therefore be church centered. It centres in and is based in the life of the witnessing community.<sup>35</sup>

It was then understood that church structure which was most rigid, and most resistant to change is often most detrimental to the Church's growth.

Synder (1974) comments that there is institutional renewal for this question, and that in some churches individual spiritual renewal among the believer is not enough and by itself may promote divisions and factions just as new wine bursts old wine skins. A general principle for high institutional renewal must accompany personal renewal. Synder notes that where this is not possible, the old institutions may have to be abandoned. He says:

There are times when old wine skins must be replaced by new ones.<sup>36</sup>

At the international conference for itinerant evangelists held in Amsterdam, Netherlands- July 1983, the evangelists present made fifteen affirmations in unison. Billy Graham one of the evangelists who was present was asked to compile these affirmations. He noted that christianity was different from other world religions because it focused

primarily on the person of Jesus Christ, the son of God the father and the second person of the trinity. He is the central figure of the evangelistic message.

We shall pick upon second affirmation because it is directly related to our study:

We affirm our commitment to the Great commission of our Lord and declare our willingness to go anywhere, do anything and sacrifice anything God requires of us in the fulfillment of that commission.<sup>37</sup>

Four thousand shouted back in unison "I affirm".

Billy Graham says that when the eleven disciples helplessly watched Jesus being nailed to the cross, their hopes about the kingdom under Jesus Christ's rule were shattered. Finally after his resurrection, Jesus reappeared and issued the greatest challenge they could ever hear:

All power is given into me in heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the father and of the son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you...<sup>38</sup> (See Matt 28:18-20)

Billy Graham comments that these words of commission need to be studied and obeyed by the whole church and especially by the evangelists. He says that in one statement the Master summarized all they require for their task. The pronoun in Matthew 28:19 "make all nations my disciples" indicates that the task of the evangelist is to make disciples for Him and also to baptize men and women thus bringing converts into fellowship of the church.

There is no doubt that disciples were startled by this great commission. Many times Christians become discouraged when the turn up is low. Billy Graham encourages such workers that God is still at work calling out a people from all kindred and tribes for

salvation. Billy Graham comments that the great commission is still in effect hence Christ's command has not changed neither has He changed his great plan of redemption. That God's method of reaching the world with the message of christ is still the same. Billy Graham says that, for the first time man has the same awesome ability to obliterate human life on this planet. That man's sinfulness has developed on a course toward self-destruction. Thus the Great Commission becomes an even greater responsibility in the face of such massive moral issues. However, he cautions that the gift of an evangelist must not be neglected and that failure to use it is disobedience. He says:

It can dry up and our joy in the Lord quickly vanishes; or we can become "professional". My main motive as an evangelist is obedience to a divine command and recognition of a God-given gift.<sup>39</sup>

Billy Graham quotes the Apostle Paul who fought a good fight and was assured a crown of righteousness (II Tim 4:7-8). He urges other evangelists that sacrifice of one kind or another will be the constant companion of the itinerant evangelist whose life is characterized by travel, loneliness, separation from loved ones, frustrations by fellow workers, unsatisfactory living conditions and disappointing results which may take their toll. Being one of the itinerant evangelists Billy Graham says:

We may be asked to forgo certain pleasures that we see other christians enjoying.<sup>40</sup>

Through his own experience Billy Graham shows how demanding the life of an evangelist/itinerant preacher is. He says: "Many times I have left home to hold an evangelistic crusade; and while I drove from my mountain home, tears have streamed down my face... sometimes I would ask the Lord why He didn't call me to be a Pastor

or teacher so I could stay in my place...But if we are sure it is God who requires this of us it will be easier to take up our cross daily and follow Jesus".<sup>41</sup> (See also Luke 9:23)

The apostle Paul encountered obstacles but he was encouraged by Jesus' promise that whosoever will lose his life for His sake shall save it (Luke 9:24 R.S.V.)

Billy Graham in his writings then concluded that endurance, perseverance and dedication in the task of an evangelist results in the most wonderful of all rewards and that nothing in this world can be thrilling than to hear the Lord of harvest saying "well done thou good and faithful servant" (Matt 25:21).

For us to understand some LHRA within the context of **pentecostalism**, we opted to briefly discuss some aspect of pentecostalism. "Pentecostalism is a fundamental sect emphasizing differences from conversion, evident in the speaking in tongues"<sup>42</sup>.

It should be noted that each group of pentecostalism has its own institutions, theology, written liturgy, Bible schools and seminaries. Ruga (1989) remarks that:

- the pentecostal Church's oral liturgy allows the unschooled and schooled to participate as equals in the roles of evangelists, singers, pastors and prophets. Even without a theory of group process they have been able to recognize the natural leaders of the poor communities as key figures in their communication network.<sup>43</sup>

The protestant world of pentecostalism has often led people to separate from mainline churches in contrast to catholic protestantism, where cohesion and faithfulness of their members to Roman catholic Church is distinct. The new wave of pentecostalism seems to be a third ecumenical force in the christian world. It is not an institution competing with other institutions, although it does not share the rejection or contempt for institutions that are so widespread in our society.

Available literature gives conflicting views on how and when the pentecostal movement started. Anderson has this to say;

The immediate origins of the pentecostal movements are to be found in the 19<sup>th</sup> century Holiness movement.<sup>44</sup>

Hollenweger in his book, *The Pentecostal* (1976: p. 3-12) traces the origins of the pentecostal movement from a revival amongst the Afro-Americans of North America at the beginning of the 20<sup>th</sup> century. According to Brunner (1971: P. 46) methodism was the modern soul upon which pentecostalism flourished. However most of the literature on the subject comparably agree that the circumstances which led to the rise of pentecostalism in America, which later spread to the whole world are social, political, economical and theological. Anderson (1979: P.4) defines pentecostal as "a group of believers who put emphasis on the experience of the Holy Spirit in the life of an individual believer and in the fellowship of the church"<sup>45</sup>

In his book *Theology of the Holy Spirit*, Brunner (1971) defines pentecostal as "a group in which speaking in tongues as a result of the infilling of the Holy Spirit is accepted"<sup>46</sup>. He observes that this practice is valued and encouraged by members.

Duda (1985) remarks that "What came to be known as pentecostalism appears to have originated among those who were already active christians but who wanted something more than they were getting from their churches. This something more came to them in terms of the experience of speaking in tongues".<sup>47</sup>

Gee (1941) concludes that;



When joined to the persuasion that this speaking in tongues was the evidence of the baptism of the Holy Spirit created the embryo of pentecostal conviction.<sup>48</sup>

On the other hand, Webster (1964) holds the view that "the origin of this conviction, that is of the pentecostal movement appear to have been spontaneously scattered and little noticed. First in the late 19<sup>th</sup> century in South America North of Carolina in 1896, then more significant at the very beginning of the 20<sup>th</sup> century in the Middle West of America at Kansas in 1901. Then sporadically around the world and finally for the first time prominently in the Far West of America in California (Los Angeles in 1906) where it was ignited by a black preacher by the name Seymour".<sup>49</sup>

Duda (1985) states that,

People who are attracted by pentecostal movement in most cases are poor, unskilled, alienated and rejected by the world. Such people have feelings of insecurity. Whatever problems they face and cannot conquer, they direct to religion. However he reveals that there are some genuine religious reasons why some people join pentecostalism. Thus in this movement their social and spiritual needs are met, not only in singing and praying, testimonies and interjections, speaking in tongues and hand clapping, but also in receiving such rare blessings as healing, spiritual dynamism and baptism of the Holy Spirit.<sup>50</sup>

Pentecostal Churches continue looking for eschatological signs in regard to the second coming of Christ. They believe that "great tribulations will come and the dead in Christ shall rise first and will meet with the living saints in the air and be carried to heaven". They refer to Mark 13:32-37, Luke 21:34-36 and Matthew 24:36-38 to support this belief.

Pentecostal churches believe that those in established churches lack the power of the Holy Spirit and that even Jesus did not start preaching until he received this power. Speaking in tongues is a sign of being filled with the Holy Spirit. They believe that this is when a person's whole life is filled with the Holy Spirit and through him he finds fluency, power and liberty to witness and pray and work for God. Evidence that one is filled with the Holy Spirit is speaking in tongues and other nine fruits of the Spirit in Galatians 5:22.

However, public speaking in tongues must always be interpreted (I Corinthians. 14:27 RSV), but it is not interpreted during lunch hour prayer meetings. There was a believe that those who are baptized in the Holy Spirit have their names written in the book of life and non-believers condemned to eternal damnation.

## **1.6 THEORETICAL FRAMEWORK**

The theoretical framework used for this study is based on D.B. Barret's theory on the rise of African independent churches<sup>51</sup>. In this theory of independency and reformation, empirically derived, is set forth as an explanation of the spontaneous generation of the independent church movement in any given tribe, of its spread to a total of two hundred and ninety African tribes years, and of the rise of the whole complex of six thousand religious movements both inside and outside the historical churches in Africa. No study has been done about the emergence of Lunch Hour Religious Assemblies in Kenya towns. The present study attempts to deal with this aspect of the LHRA in Nairobi.

D.B. Barret in dealing with church independency, formulated a general theory where he considered six thousand independent churches across Africa. He analyses these movements and provides possible reasons for the schism and renewal. He accuses the missionaries of lack of understanding, paternalism and unsympathetic behaviour in their attack on indigenous religious practices in society crucial to its existence but about which Biblical faith is silent.

Barret observes that before the Africans were colonised by the Europeans, they lived in their indigenous set up. But, during colonisation the western missionaries brought new christian teachings and values some of which were either accepted or rejected by the Africans. For, instance the issue of polygamy and clitoridectomy among the Gikuyu. Thus they (Africans) felt that these doctrines had no Biblical support. This led to a situation of tension and confusion. This disillusionment among the Africans made them break away from the mission churches which are also experiencing schism and reforms.

Schism and renewal explained by Barret in his theory for the rise of independent churches could also be explained in relation to the emergence of LHRA. The emergence of LHRA from the mainline churches can be seen as a renewal because, the mainline churches have felt the need of going to "call" people from public places to the church after realising that people are not increasingly going for church services. By meeting this objective, they have sent their members to evangelise in public places. Thus, through rejuvenation, the mainline churches are making efforts to bring new members to their churches.

Schism has also been experienced by the mainline churches through the emergence of some LHRA in that, some people have broken away from their mainline churches and other independent churches to preach in public places. These people deny to associate themselves with any mainline church and instead prefer to call themselves non-denominational. This particular aspect can be seen as a new phenomenon of renewal in that, individuals or groups with dissenting views from different mainline churches form their own religious groups. To attract the gaze of the public eye most of these groups find congenial "pulpits" in public places where they compete for support and followers.

The emergence of some LHRA can be associated with the following factors: First, generally the evangelists are positively responding to Jesus' command in Matthew 28:19-20 of going to preach to all nations. Secondly, due to some rigid canonical rules in some mainline churches, for instance some church doctrines which do not allow females to be pastors, or some members to lead or evangelise. As a result some members, may have felt dissatisfied or underutilised. This led them to break away from the church and go and preach in public places where church doctrines do not interfere with them. Thus, in the public places during lunch time they find places where they "feel at home"<sup>52</sup>. Besides struggle for power, some members have greed for money, hence they decide to preach in public places where they can persuade their listeners to contribute some money for their daily living. Another reason for the emergence of LHRA can be explained as lack of spiritual motivation, thus due to some monotony in terms of preaching and

participation, some members have felt that their churches are "too cold" hence they go to public places where they can freely sing, drum and dance to their God.

Once the evangelists in the LHRA decided to preach in public places, they applied some tactics to attract the passersby to their prayer meetings. First and foremost, they used loud and exotic musical instruments and loud speakers which called people from their offices. Some preachers presented the messages so humourously that the listeners decided to stay and listen or pass time. Others wrote their message boldly on the ground and on manila papers which could be easily seen by passersby who could stop and have a glance at the passage. One lunch hour group decided to feed the street beggars, this also attracted the passersby at a busy Kencom Busstop. Finally some lunch hour preachers used some Biblical verses to warn people of hell and promise others heaven, hence people gave them hearing.

## **1.7 RESEARCH METHODOLOGY**

In conducting this research, the author used library and field research. The library research formed secondary data whereby relevant books, articles, dissertations and theses were consulted. A historical theological approach was used in an attempt to understand the background; spread, main beliefs and practices of the Lunch Hour Religious Assemblies (LHRA). Such historical approach forms the background to the understanding of the LHRA, but, on the other hand the LHRA are essentially a religious phenomenon. The leaders/evangelists in some of these study groups claimed to have been responding to Jesus' command in Matthew 28: 19-20, which commissions people to preach to all the

nations. It is for this reason that a theoretical approach becomes essential in exploring some theological aspects in LHRA.

Since there was little literature that dealt with the LHRA, it was necessary to carry out an extensive field research for this study. The sample of informants who were used for the study was divided into three; the evangelists, adherents and the blind street singers. This grouping was found to be convenient as there were certain features that concerned each one of these three categories. In this case personal interviews were conducted with twelve informants, one from each study group. These informants comprised of nine evangelists and three blind street singers. The selection of these informants was through a stratified random sampling technique. This was based on the following criteria; those informants who were considered by the researcher to be always available during the study, those who were able to give some information about their LHRA, these were either founder members of these groups, or they had joined these groups in the early days and the fact that they were regular in attendance and could be found during follow-ups. The researcher initially used a tape recorder on the first three informants but the rest were uncooperative, this led to the withdrawal of its use. Instead, the researcher took notes which consumed alot of time because at times the informants were requested to repeat what they had said. The information gathered was later analysed.

However, to avoid leaving out some knowledgeable informants, the researcher designed three questionnaires. The questionnaire for the evangelists (Appendix I) consisted of forty questions designed to cover both theological as well as other general

aspects of the evangelists. The questionnaire for the adherents (Appendix II) had twelve questions which mostly covered the aspects of the life of the adherents and lastly there was the questionnaire for the blind street singers (Appendix III) which had eight questions which investigated some aspects about these blind informants.

In all cases these questionnaires were used as a guide in developing a natural discussion. Further probing questions were asked as the discussions progressed. All the interviews with the evangelists were conducted at their venues later after the prayer meetings were over or in their offices if they so wished. This offered an opportunity to clear away any suspicion which would hinder them from revealing some information when the adherents were around. On the other hand, the adherents were given the questionnaires to fill in and return them to the researcher before they left their prayer venues. For the blind informants, their questionnaires were filled in by the help of the research assistants.

The researcher intended to involve one hundred participants in the study. Therefore stratified sampling was used. From groups A - I nine questionnaires filled in by the adherents were taken for analysis from each of these groups. On the other hand, one questionnaire for the evangelists was analysed from each group making a total of ninety informants. However, from groups J - L, ten adherents filled in the questionnaires. A total of twenty five questionnaires each (including questionnaire for evangelists) were distributed to groups A - I, but an average of fifteen were returned to the researcher. Out of the fifteen, some were vaguely answered and others were left

blank. As a result, only nine questionnaires which were satisfactorily filled in by adherents were analysed plus each one from the evangelists (see table on page 37).

It was appropriate for the researcher to attend all the LHRA which were scheduled for the study so as to collect data and any other necessary information directly from the participants. By using this method, - Participatory observation, the researcher was regarded by the adherents as part of the group and was given information by those who could have otherwise refused to be interviewed. Some of the issues which participatory observation helped to clarify were such as, how the evangelists in the LHRA interpreted some Biblical verses, issues related to the Holy Spirit and speaking in tongues, salvation and being born again.

During the field research, all the interviews and any other discussions were conducted in Kiswahili or English because these two languages are widely used by Kenyans and any city resident who cannot feel comfortable using English can use Kiswahili or vice versa. For most interviews and during participatory observation, a tape recorder was used for recording information from the informants but was later withdrawn when some informants felt uneasy to speak to the researcher as they were being taped. However, for the groups which were recorded, it was noted that, a tape enhanced a continuous flow of information, hence it was convenient and important for the researcher. This method of recording information helped the researcher to get information from the evangelist who used vernacular when preaching. In this case the message was translated (by one of the research assistants who knew the language - Kikuyu) and was later analysed.



**Table 1: Distribution of Some LIIRA**

Group	Venue	characteristics	Number of Adherents who filled questionnaire	No. of Evangelists or Pastors/preacher
A	U.O.N Lecture Hall	Mainline Churches	9	1
B	City Hall	Features of permanence	9	1
C	Jeevanjee Gardens	Use Vernacular (Kikuyu)	9	1
D	"	Large Crowd	9	1
E	"	Small Crowd	9	1
F	Kencom House	Feeding Street beggars	9	1
G	Diamond Trust Building	With translators	9	1
H	Agha Khan Walk	Use of musical instruments	9	1
I	"	No instruments	9	1
J	Between Electricity Hse and Uchumi Hse	Use of radio cassettes & drum	6	0
K	Fly-Over Haile Selassie	Use kayamba	3	0
L	Kenya Bus Station	Single blind man with braille	1	0
<b>TOTAL</b>	12	12	91	9

## **1.8 SCOPE AND LIMITATIONS OF THE STUDY**

During the pilot study, it was found out that there were numerous religious gatherings in Nairobi city at lunch time. The researcher therefore classified the areas where the relevant groups were found as follows: University of Nairobi- lecture hall, Jeevanjee Gardens, Watalii Street - outside Kencom House, Ronald Ngala street - outside Diamond Trust building, the Aga Khan Walk - off Harambee Avenue, Flyover bridge on Haile Selassie Avenue, Muindi Mbingu street - City Hall and Kenya bus station.

The researcher did not study the group that met at KNUT house on Mfangano street because City Hall group which was found to be a sister group had been sampled out. The group at Embassy Cinema hall was withdrawn from the study because their evangelist refused to cooperate. The Muslims and Hindus who held their prayer meetings at lunch time were not studied because, the researcher decided to study only christian groups.

Since some areas of operations which were sampled had more than one group participating, (for example Jeevanjee had six groups). Some groups were sampled out to represent the following characteristics:

- i) Groups with translators,
- ii) Groups without translators
- iii) Groups with a large congregation
- iv) A group with a small congregation
- v) A group with loud speakers and musical instruments
- vi) A group without music

- vii) A single preacher without congregation
- viii) A group of blind street singers
- ix) A group with unique feature, such as feeding the listeners.

It was realized that not everybody in the group could be covered, therefore stratified random sampling size was used to draw the sample size required in every group apart from the groups of street beggars which had six, three and one respectively. The area of study was classified as per where the representative groups were found. However, the intended one hundred informants were interviewed.

Generally, the field research went on smoothly with most informants being co-operative and willing to provide the necessary information and assistance. There were however, a few problems which were experienced in the exercise. One of such notable problem was the unwillingness of some group leaders/preachers, to allow the researcher to involve his members in the study. For this case, the group was ignored and another one with similar characteristics was approached. Similar problem of unwillingness was also experienced among some people (in the study groups) who demanded to know whether the researcher was saved before they could fill in any questionnaire or answer any questions. When they found a positive answer, some accepted while others were still reluctant. Those who refused claimed that similar researchers have often published negative information on the Newspapers and in books. Where necessary, such people were ignored and others interviewed in their places.

Another problem encountered had to do with the questionnaires. Some questionnaires were not returned and among those that were returned a few had vague

information, blank spaces or inadequate answers. Due to such problems twenty five questionnaires were distributed to each group and only ten from each group were selected for analysis.

Transiency was the major problem among all the groups which held their prayer meeting on the public streets and parks. This was a situation where the groups could not be found in their usual venues. Under such circumstances efforts were made to trace the evangelists or the leader of the group(s) for further follow-ups. Another solution for such problems was to distribute the questionnaires and request the informants to return them immediately before or by the end of the meeting. However, if the group could not be traced at all, an alternative group was selected.

The study was conducted between the months of October 1992 and March 1993. During this period, Nairobi experienced heavy rains especially from December to February. This weather interfered with all the groups which gathered in the open. The attendance in the halls was also affected as few people managed to leave their offices to attend these prayer meetings.

Although these problems were experienced in the exercise, they were insignificant compared to the general cooperation received from most informants.

## 1.9 OPERATIONAL DEFINITIONS

**Assembly:** In this study Assembly means to come together. The term religious was coupled with *Assembly* to mean members or God-fearing persons who have come together to pray.

**Born again:** Christians in the LHRA believed that, first, one becomes a *born again christian* by having a respective conversion experience which they described as being born again", "saved". They have adopted the words in II Corinthians 5:17- that the born again experience begins when the Holy Spirit makes us aware of our sins and our need for forgiveness. Then in faith believing, the Holy Spirit helps us to confess and repent our sins.

**Established churches:** In this study, established churches will mean state registered churches.

**Evangelism:** In this study, 'Evangelism' was understood from the Biblical perspective as the outgrowth of the church. It means the act of spreading the Good News or simply urging people to acknowledge Christ as their Saviour.

**Evangelists:** The definition in the New Compact Bible Dictionary will be adopted. Here this term is defined as one who announces the good news; it is used in a general sense of any one who proclaims the Gospel of Jesus Christ.

In the New Testament, this term designates a particular class of ministry as in Ephesians 4:11. Accordingly the evangelist was not confined to one spot, but moved about in different localities, preaching the good news concerning Jesus Christ.

(see also Acts 8:25, 14:7, 1:17, 11 Timothy 4:25, Acts 6:5 RSV).

In this study the term evangelist therefore means an itinerant preacher since both evangelist and itinerant are not stationed at one place but involved in communicating the Good News of salvation.

**Mainline churches:** These are established churches which are in most cases registered by the state. In this study, they are the mother churches of most lunch hour religious groups which are the focus of this study.

**Parousia:** This is the christian doctrine about the second coming of Jesus Christ which will mark the climax of salvation history.

**Passer-by:** In this study, passers by are people who walk on the streets of Nairobi and are finally attracted into the Lunch Hour Religious Assemblies and form a big proportion of the lunch hour congregation. They also become adherents or listeners in the LHRA.

**Popular Religion:** It is not a new religion, but it is a phenomenon where city dwellers come together wherever they hear musical instruments and other noises from the evangelists denoting their preaching.

**Public evangelism:** Public evangelism was used to refer to all the preaching which was conducted in public places, to people of various faiths culture and calibre.

## Endnotes

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## CHAPTER TWO

### HISTORICAL BACKGROUND OF SOME LHRA

#### 2.0 INTRODUCTION

In chapter one, we looked at the background of this study. In our literature review we found that little research has been done on street preaching, we therefore applied a historical approach on some popular evangelists who are good examples of itinerant preachers. We also talked about the possible origins of street evangelism and briefly highlighted the ideas of second millennium, response to the Great Commission (of Matthew 28:19) and rigidity in our mainline churches as some of the reasons.

In this chapter, we shall look at the historical backgrounds of some groups which were involved in the LHRA. This approach will enable us to investigate the origins of the LHRA. The emergence of some Lunch Hour Religious assemblies in some streets, parks and halls of Nairobi is a phenomenon which is worth studying by scholars. It was common to find different groups of christians preaching the word of God at the time when most city workers were on lunch break.

While city dwellers may be used to these LHRA, a newcomer may be astonished to hear powerful sounds of musical instruments, drums and microphones at the highest pitch and in a manner that seems to be competitive. This can evidently be witnessed at Jeevanjee Gardens where there were several groups of evangelists from different mainline churches preaching at the same time.

The study revealed that the LHRA were predominantly protestant. However, some groups reported that they were not associated with any mainline church. The study

also revealed that although such groups had evangelists from various mainline churches, these evangelists were instead referred to as "brothers" or "sisters" in Christ as the groups were mainly non-denominational.

Some of the LHRA whose historical backgrounds were studied included the groups from the Seventh-Day-Adventists (S.D.A.), Nairobi Christian Church (N.C.C), United Pentecostal Church (U.P.C), Christian Fellowship of Churches (Chrisco) and the University of Nairobi lunch hour fellowship, and brief information on the Redeemed Gospel Church which was withdrawn from the study.

## **2.1 SEVENTH-DAY-ADVENTIST**

Adventism was widely proclaimed and received in America. As the Bible prophecies related to the return of Jesus Christ were accepted by able men and women of many religious faiths, a large fellowship of earnest Adventist believers emerged. The Adventist hope led to a deep religious revival that benefitted all protestant churches and this led to many skeptics and infidels to publicly confess their faith in the bible.

Adventism was led by the preaching of William Miller (1782-1849), a baptist who lived in the Eastern edge of New York state. One Sunday morning as he was reading a sermon the Holy Spirit touched his heart and this made him to accept Jesus as his saviour. He then set out to study the word of God, determined to find the Bible a satisfactory answer to all his questions and to learn for himself the truth set forth in its pages. Kimanzi (1991: 14) states that Miller spent twenty seven years devoted to verse by verse study of the scripture.

In the course of his study, he grappled with the great prophecies particularly the 2,300 day prophecy of Daniel 8 and 9 which he linked with the prophesy in Revelation 14 and the angel proclaiming the hour of judgement (14:67). Kimanzi (1991: 14) quotes Ellen White saying

God sent His angel to move upon the heart of Miller to lead him to search the prophecies.<sup>1</sup>

Miller's study of the bible led him to suppose that Christ would shortly return to earth, when there would be the resurrection of the faithful and the kingdom of God would be established. These predictions made a strong impression when he went on to say that the second coming of Christ was due between spring 1843 and spring 1844. This generated much excitement among his followers. Farmers failed to harvest their crops! Men left their affairs, the eagerness of waiting was scarcely bearable but yet sweet and joyous. When the promised event did not occur, it was heart breaking but yet most of the faithful still stayed with Miller and held on to his cause. One disciple wrote:

the passing of the time was a bitter disappointment . Thus believers had given all for Christ and had shared his presence as never before. The love of Jesus filled every soul and with inexpressible desire they prayed come Lord Jesus and come quickly; but he did not come.<sup>2</sup>

From this, we see something of the perennial and poignant attraction of Christ's eschatological hope: The recurrence of hopes for the millennium throughout christian history is a fact of christian experiences that is puzzling but significant. It may be a literal interpretation of the future hope but it can be a stimulus fervid and anti-worldly piety. When the second coming of Christ was not fulfilled in 1844 the dedicated believers suffered disappointment. As a result, some dropped away while others clung

to their confidence that Christ would eventually appear in the cloud of heaven. The group that survived became the Adventist Christ Church.

The S.D.A, the most powerful offshoot of the movement started by Miller continues as a zealous missionary movement. The years 1887-1900 was a period of missionary advancement when the adventist message reached countries such as England, Scandinavia, Central Europe and East Africa. In Kenya, Adventist message was introduced by missionaries. In 1903, Adventist reached Tanzania and in 1906 they reached Kenya and proceeded to Gendia and Kendu bay where they opened a mission station.

The pioneer missionary to Kenya was Grandville, a Canadian born in 1876. He was accompanied to Kenya by Peter Nyambo a Malawian citizen who had gone to Britain for further studies. From Gendia other stations were then opened at Wire Hill near Oyugis in South Nyanza. In 1912, the missionaries expanded their work to Rusinga island, Kanyadoto, Kamagambo and Nyanchwa. The latter two are in Kisii.

Today, Adventism is in at least every town and province in Kenya. However, in places like Isiolo - North eastern province and Maasailand, it is not very common, but members of the Adventist Church who work in such places, usually meet in small groups which finally become main churches. It was established that Adventism is not common in the above mentioned places, especially in Northern Eastern, because Islam had penetrated first. Thus therefore, Islam is more common than any other religion. About the Maasai, from their living habits of pastoralism it was not easy to establish a church until recently when they have started to settle like any other indigenous group.

## **Objectives of the Adventist Church**

The main purpose of the Adventist Church, is to take the Adventist message to the whole world. In the case of Kenya, the S.D.A aims at spreading the message to places that have not been reached such as Maasailand and Turkana among others. The main message is to make people aware that the second coming of Christ is nigh hence people should become righteous and be ready to receive him. They aim at preaching the everlasting gospel of Jesus Christ among men.

## **Beliefs and Practices**

In this section, we will describe the beliefs and practices that adventists teach and uphold.

### **Sabbath observance**

Kimanzi (1991) states that Sabbath observance can be traced to a little town of Washington in the heart of New Hampshire, where members of an independent Christian church heard and accepted the preaching of the Adventist message in 1843. In their midst came a Seventh Day baptist Rachel Oakes who distributed tracts setting forth the binding claims of the fourth commandment. In 1844 some members saw and accepted this biblical truth. One of their members, William Farmsworth on a Sunday morning service stood and declared that he intended to keep God's Sabbath as demanded by the fourth commandment. A dozen others joined him taking their stand firmly on all God's commandments. These were then the first Seventh-Day-Adventists.

Several Sabbath keeping ministers who led in teaching this newfound truth in the company of followers came together in 1848 on five Sabbath conferences. These

meetings were characterized by prayers, fasting and reading the word of God and the leading doctrines held today by the S.D.A were compiled.

Today, the S.D.A are strict observers of the Sabbath in line with the fourth commandment in Exodus 20:8-11. However, they not only obey the fourth commandment but they also teach that whoever disobeys any of the ten has disobeyed all of them. As a result they believe that God's commandments are holy and they should all be followed as stipulated in the Bible.

The S.D.A's believe in infinite love and mercy, God made Christ who knew no sin to be sin for them so that in him they may be made the righteousness of God. Led by the Holy Spirit, they sense the need and acknowledge their sinfulness, repent their transgressions and exercise faith in Jesus as Lord and Christ as a substitute and example. Thus faith which results to salvation comes through the divine power of the word and is the gift of God's grace. They believe that through Christ they are justified as God's sons and daughters and delivered from the hardship of sin. Through the spirit, they are born again and sanctified; the Holy Spirit renews their minds; God's law of love is written in their hearts (as promised in the book of Jeremiah) and we are given the power to live a holy life. Abiding in him we become partakers of the divine nature and more assurance in salvation now and in judgement.

### • **Baptism**

In the S.D.A Church, a new member must be baptized as a form of initiation to membership. In this church, baptism is by immersion. Before baptism, the candidate has to undergo baptismal classes where he or she is familiarized with the church doctrines.

After about three months, one is tested to ensure that he/she has understood all that was taught. After baptism an individual is given a christian name and eventually accepted as new member of the church. This baptism however is only restricted to adults. The S.D.A. church also believes that one's sin can be blotted out by baptism in water. So once a member falls into sin, he/she can be made righteous by being baptized again and be accepted into membership. So baptism can be done more than once.

### **Holy Communion**

It is strictly taken by members who are baptized. Before the Holy communion is taken, the members pair up and wash each others feet. They base this practice on the teachings and acts of Jesus in John 13:6-17. After this, they say a prayer, biscuits are served in plates, then the pastor reads the words of Jesus at the last supper (Luke 22:19.) and then each member takes a piece of the biscuits that have been blessed by the pastor. Again he reads the words of Jesus in Luke 22:20 and each of the members sips the wine from the cup. After this the pastor closes the service with a prayer.

### **Health**

The beliefs on health in the S.D.A Church are generally associated with the health reform movement particularly the special diet observance. Kimanzi (1991:15) remarks that this movement had been in existence even before the S.D.A began and that the health situation in America caused the rise of the movement and it was greatly influenced by a renewed study of the book of Daniel. The members of this church therefore teach and believe that man should aim at being in line with God's original diet plan as described in Genesis. Thus consumption of wholesome meals i.e. nuts, fruits, vegetables



and grains are encouraged. Alcohol, tobacco, coffee, tea, opium and other nicotine are discouraged. Meals should be taken at right time and the right amount.

Overworking is discouraged since it is injurious to man's health. They emphasize on bodily and general cleanliness.

### **Election**

Election in the S.D.A is democratic in approach. According to Ellen G. White and as quoted by Kimanzi:

Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the state conference and the delegates chosen by the union conference, choose the officers of the general conference. Every institution of the church, every church, every individual either directly or through a representative has a voice in the election of men who bear chief responsibilities in general conferences.<sup>3</sup>

In the local churches, officers are elected normally through an appointed nominating committee which gives a careful study to the needs of the church and selects suitable members to serve in different offices such as, pastors, elders, evangelists, chorister, deacon and deaconess.

### **Departments**

The S.D.A Church has various departments which are commonly found in all Adventist Churches. The church has organized her activities into various departments such as, lay activities, Sabbath school, Adventist youth society, Adventist junior youth society, pathfinder club, church choir, Dorcas, education to name but a few.

**Lay activities** - this is meant for directing and having the young laymen unite their efforts with the ministry and church officers in the final proclamation of the Gospel of salvation in Jesus Christ. They enlist every member for active soul winning services of God.

**Sabbath school** - this is one of the services held in the S.D.A Church prior to the main service. All are encouraged to attend. It takes about one hour and twenty minutes. The discussions here emphasize on true stories or experiences of believers like overcoming temptations, sickness and winning souls. All these are meant to encourage believers.

**Finances** - In the S.D.A Church, the Gospel plan for the support of the work of God in preaching the everlasting Gospel among men is used by tithes and offerings from the church. All members are required to voluntarily pay ten (10) per cent of their monthly income to the church treasury. These funds are also used to support the "labourers" so as to meet the expenses of conducting the work of God in their spheres of responsibility and activity. They also practice the giving of liberal offerings, which are devoted to world mission. These include Sabbath school offerings and others.

### **Discipline**

The church stresses purity and integrity among her members. Members encourage one another to be on the move and to grow in God. Thus the unity of the church is always safeguarded.

- When a member falls into sin, efforts are made to reclaim him. However, if one commits certain sins such as adultery, robbery and the like, then disciplinary action is taken such as being withdrawn from his or her office (censure) if he or she held any or being expelled from membership (disfellowship).

### **The S.D.A lunch hour assembly**

The S.D.A Lunch hour group which was studied in the current study held its meeting on Aga Khan walk off Harambee Avenue. This group was led by evangelists Mambo and Munene, who were aged 30 and 26 years respectively.

During the study, it was established that the group has gone out to preach the Adventist message to the city dwellers who do not go to church. Most of the members came from City Hall and Central branches of the S.D.A. Church. Members from the church who were in the Lunch Hour group during the study were about twenty while other adherents were between twenty and thirty in number. However, this number of attendance was not always constant just as the members.

The S.D.A Lunch Hour group was preaching about baptism, prophecy in the books of Daniel and Revelation, love, salvation among others. There was no difference or deviation noticed in these teachings as compared to those taught in the mainline church.

However, they never practiced baptism or took the holy communion or even asked for any offering as done in the church. When I asked brother Mambo the reasons for this, his answer was that, they were out to preach a free gospel. He said:

Jesus came to us, died to set us free from the bondage of sin and he commissioned us to preach his gospel to those who have not received it.<sup>4</sup>

For those who get converted and would like to join the group, they are always invited to lunch hour services and advised to attend the nearest S.D.A Church to their place of residence. Those living in places with no S.D.A Church near, are invited to the

City Hall branch of the church. After they have joined an S.D.A Church they are invited to baptismal classes which lead to baptism and eventual membership.

The group attracted the attention of passers-by through use of manila papers posters advertising the topics of their message. The writings on the papers were bold enough to be read from far. At times they also draw pictures to support what they are preaching. A major distinct feature about the group is that unlike other lunch hour groups, they did not sing loudly, clap or use drums, since the doctrines of the main line church do not allow ecstatic practices.

## **2.2 THE NAIROBI CHRISTIAN CHURCH (NCC)**

The N.C.C is internationally known as the Church of Christ. The first congregation of the church was held in 1669 at Tottlebank Kirkby in Northern England, from where it spread to America and consequently to other parts of the world.

In America, it was known as the Boston Church of Christ. In 1979 it was based in the Boston suburb of Laxington and was headed by Mackean. This is said to have broken away from the sectarian movement in America.

According to Mwangale (1991), the Church of Christ first came to Africa through Nigeria where it was called the Lagos Christian Church (L.C.C). From Lagos it spread to Ivory Coast and Ghana. The headquarters of the church were in Lagos - Nigeria.

In 1989, the Lagos Church of Christ came to Kenya under the leadership of Jimmy Brown who was assisted by some Nigerians. Just like other countries where it has

branches, the church assumed the name of the city and became the Nairobi Christian Church.

The N.C.C has a restoration movement which adopted a disciplining programme because they believe that everybody or its members are real disciples of Christ. The church, believes strongly that it has a task of making all people disciples of Christ on earth. Members of this church identify themselves with the twelve disciples of Jesus. They argue that the term disciple appears many times in the Bible and that is why they have preferred to use it. In interpreting the Bible, members of this church are literal.

The membership is comprised of people from various nationalities, among them Kenyans, Americans, Nigerians, Ugandans and Tanzanians. Most of the members were workers while others were students mainly from the University of Nairobi. According to Miriti (1991), the student membership in the church was due to the fact that when the founders of the church first came to Kenya they used to hold their meetings in Hall 10 of the University of Nairobi every Friday night from seven to eight.

The headquarters of N.C.C is in Lagos - Nigeria where the head of the church in Africa is stationed. He co-ordinates with heads of the church in other countries where the church has been established. For example in Kenya it is being headed by Jimmy Brown who stays in Westlands (Nairobi) and is being assisted by two evangelists namely Richard Alawaye and Ignatius Ebhogiaye. The latter two have the responsibility of discipline and recruiting of new members.

The N.C.C believes that the name of the church does not matter. What matters to them most is the one God whom they all believe in and worship. They consider

themselves as non-denominational and hence they preach against other churches. They aim at evangelizing the world and convince people that their church is the best and others are false.

### **Beliefs and Practices**

They believe in the Holy Spirit and that God the son came to restore the broken relationship between God and mankind. They also believe that Jesus came, died and rose and ascended to heaven. They believe that the same Jesus shall come again to take the righteous to a new heaven. Hence, they believe in resurrection of the righteous.

The N.C.C believes that the Bible is the Holy book and that whatever is written in it is true. They further believe that by reading it, one becomes wise and his relationship with God is made stronger.

They believe that salvation is not just the confession of sin. Therefore, they emphasize baptism by immersion as demonstrated by Jesus in the New Testament. Although sinning is rebelling against God, they believe that genuine confession leads to forgiveness of sin.

The N.C.C members believe in the second coming of Jesus Christ and the final judgement. In this final judgement as they believe each person will be judged according to his or her deeds. Hence, they believe in the existence of heaven for the righteous and hell for sinners.

### **Holy communion and service**

During the Holy communion service, the pastor reads verses related to the holy communion. Prayers are said and then biscuits are passed round, to the members. At

this time the doors are closed. After they are opened the service coordinator requests for a moment of ecstatic singing which is accompanied by shouting and exclamations such as Amen! Yoo--oh! Hey--yah! etc. This is followed by announcements about upcoming activities in the following week such as baptism dates, marriage functions, seminars, social functions etc. Announcements are then followed by a session of the sermon which is usually delivered by the leader of the church. Usually the congregation continues to utter words such as tell them man! more man! Amen! preach man! etc. When the researcher asked why this was common in their church, she was told :

When the word of God is being preached we don't have to keep quiet as though we are asleep, but we have to show a sense of appreciation.<sup>5</sup>

After the sermon whoever wants to be prayed for, had this done and then an intercessory prayer which marks the end of the Sunday service follows.

## **Objectives**

The church aims at getting more members. Having referred themselves as disciples, they want to make the rest of the human race disciples of Christ, as He commissioned his disciples.

The N.C.C which was studied held its Lunch Hour prayers outside KENCOM HOUSE off Moi Avenue. This group was headed by Evangelist Richard O. Hawaye and Ignatius Ebnogiaye both from Nigeria. The group held lunch hour prayer meetings at the same place from Monday to Friday between 12.45 p.m and 2 p.m. Other meetings were held at Charter Hall in the evenings and at Coral House on Sundays for services. During evening meetings, there were programmes such as Bible study, counselling, family

programmes among others. At times they also held services at Jeevanjee Gardens. Currently another branch of N.C.C has been opened at Eldoret town.

The NCC lunch hour group attracted people by using the following ways:

By inviting people to Bible study, students from the University of Nairobi who were members of the church were requested to go to the halls of residence to invite fellow students to Bible study or church services, they visited hospitals and talked to patients and preached to them. They also invited them to the church services, while preaching in the streets, they gave food to beggars and street children. Through such charitable deeds, they were also able to attract people to their church. They held open air prayer meetings at lunch hour so as to attract city dwellers.

During the study, there were about fifty members aged between eighteen and thirty. However, as the meeting progressed, it became large in number because the KENCOM HOUSE bus stage is normally crowded.

### **2.3 UNITED PENTECOSTAL CHURCH**

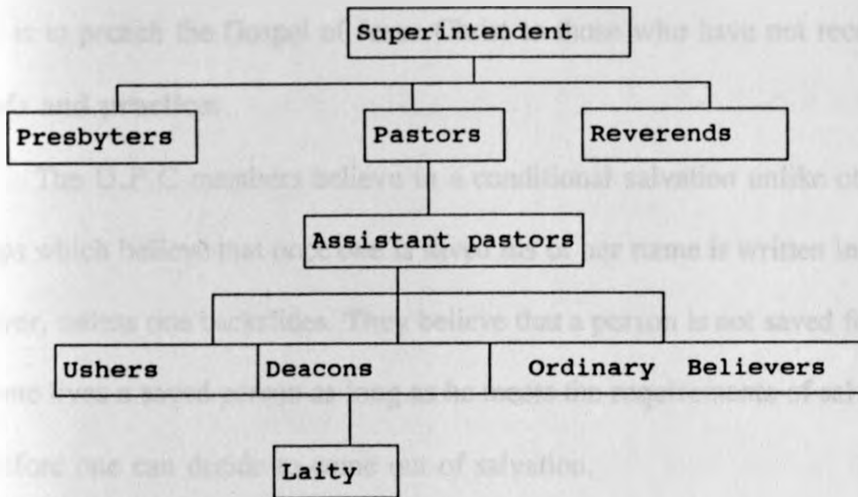
The U.P.C has an American backing. Its superintendent stays in Missouri Hazelwood in the U.S. He succeeded the founder whose name is Daniel. The church spread into Kenya through evangelism in 1972. It has branches in many parts of Kenya such as Kawangware, Makongeni, Muthurwa, Kariobangi North, Kibera, Wakulima secondary school, Nyahururu, Ndaragwa, Kakamega, Siaya and South Nyanza. The Church's headquarters are at Waruku which is about one kilometer from Nairobi.



During the study Evangelist Onyango (40 years) said that their main objective is to preach the gospel of Jesus Christ to the lost world until his second coming.

The U.P.C hierarchy is graphically presented below as given by pastor Bukachi;

### Church Hierarchy of U.P.C.



The superintendent implements and directs what is to be done in agreement with the presbyters. His work is to supervise pastors in different branches, regularly hold meetings and witness in branch baptism where they sign baptism cards of branch members. They can also preach in branches where they work. Pastors on the other hand have the task of preaching the word of God. For one to be a pastor, he has to receive a call from God and attend training at the Church's Bible school. They can also be called Reverends. Assistant pastors have the task of assisting pastors in evangelism, laying hands and praying for the sick.

The work of the ushers is to keep order in the church, at times act as security men and welcome visitors and members to the church. Deacons act as church elders,

visit other believers in their homes and help solve their problems. Hence they act as intermediaries. They also collect and count offerings. The ordinary believers come to church, sing, and give testimonies or witness.

Mobility depends on opening of new branches. The educational background of an individual does not matter, provided one receives a training. The main objective of the UPC is to preach the Gospel of Jesus Christ to those who have not received him.

### **Beliefs and practices**

The U.P.C members believe in a conditional salvation unlike other churches or groups which believe that once one is saved his or her name is written in the book of life for ever, unless one backslides. They believe that a person is not saved for a lifetime and that one lives a saved person as long as he meets the requirements of salvation and faith. Therefore one can decide to come out of salvation.

Pastor Bukachi says that, "Most pentecostals accommodate people who repent because they believe that by grace they have been saved and that the same grace is offered by Jesus to forgive every committed sin".<sup>6</sup> The U.P.C members believe in only one true and everlasting God who revealed himself through his son in redemption and the holy Spirit by examination. (See II Corinthians 5:19, Ephesians 4:6, I Corinthians 8:6 and Joel 2:28.)

The U.P.C members preach against swearing, wrestling and boxing. In other pentecostal churches, they maintain that godly lives require separation and abstaining from such activities. Other activities which are discouraged range from filthy talk,

putting on lipstick, braiding of hair and dressing carelessly. Thus they argue that christians must dress well. (I Timothy 2:RSV). They also believe that, the Bible

The U.P.C believes that the Bible is the only word of God and that it is God given authoritative text which has been given to humanity. Therefore, all doctrines, faith, hope and instructions for the church must be based on and be in harmony with the Bible. However just like any like other pentecostal church, UPC is against infant baptism. They only advocate for adult baptism by immersion. This is administered by an authorized minister. They often quoted these verses to support themselves: (Acts 23:8, 8:16, 10:48 and 19:5.RSV). However, the church dedicates children to God's care through prayers. This is done by presbyters and pastors.

The other type of baptism which is taught in the U.P.C is *baptism by the Holy Spirit* . The U.P.C uses Acts 1:5 as their base. " For John baptized with water, but before many days you shall be baptized with the Holy Spirit".<sup>7</sup>. They believe that it is automatic that the christians who receive the baptism of the Holy Spirit also receive physical initiation sign of speaking in tongues as written in Acts 2:38 and Joel 2:8. However, they maintain that spiritual baptism is a renewal in ones life and the faith he has already accepted helps one to live a holy life and walk daily in reverence and obedience to God.

Other practices are *Divine Healing*, which the U.P.C maintains depends on faith of an individual and that it is an atonement of Jesus. However, the members of this church take their patients to hospital for treatment. The members of this church also practice *Foot Washing* as a manifestation of humility based on John 13:3-5,14-15. "If I

then, your Lord and teacher; have washed your feet, you also ought to wash one another's feet..... You also should do as I have done to you". U.P.C also encourages its members to pay tithes. Thus they ought to voluntarily pay one tenth (tithes)of their monthly income, to be used for God's work. The members also believe in the end of the world when there will be tribulation before final judgement.

### **The UPC Lunch Hour Group**

The U.P.C Lunch hour group that was studied held its prayer meetings outside Diamond Trust Building on Moi Avenue off Ronald Ngala street. This group held its services at Wakulima secondary school, in Nairobi. The leader of this group was pastor Bukachi who was 32 years, old assisted by "brother " Onyango 28, an evangelist. During the study, the members were fifteen and the adherents were about thirty. This group seemed to attract very few passers-by despite the fact that it had been on the streets for the past three years. When the researcher asked pastor Bukachi where they usually disappeared to, he said they at times went to evangelize in other towns, after which they resumed their usual venue.

The UPC lunch hour group attracted the passersby by use of music. At the end of each prayer meeting they distributed some leaflets which indicated where they held their sunday services. They also informed their listeners where they could be the following prayer meeting. As a matter of fact they also made an effort to verbally invite the adherents to their lunch hour prayer meetings.

The only questionable observation which was made was why the group attracted very few members and yet it had been conducting the prayers for at least three years.

One reason could be, due to the monotony at one place and may be by one preacher therefore the adherents preferred to visit new lunch hour groups.

However from the researcher's observation, compared with the UPC beliefs and practices there was no difference noticed in matters of doctrines, beliefs and biblical interpretations since the leader of the group was a pastor from their mainline church. During the study the UPC group advocated for baptism by the Holy Spirit. They also called upon the adherents to get saved.

## **2.4 CHRISCO FELLOWSHIP OF CHURCHES -(CHRISCO)**

Chrisco is the short form of Christ's co-workers. This title was derived from the Bible - 2 Corinthians 6:1 " As God's fellow - workers we urge you not to receive God's grace in vain". This was shortened to Chrisco meaning working hand in hand with Christ.

The movement was started in 1977 by Harry Das. Harry Das was born in India, married a black American and worked in America. He accepted Jesus as his saviour in 1948. He previously belonged to the Assemblies of God and had some experiences with pentecostalism. However, he had no good reason for leaving his denomination.

Harry Das came to minister to Kenyans regardless of their many denominations. He became popular in August of 1978 when he got an opportunity to pray for peace and stability of the Nation of Kenya when Jomo Kenyatta, Kenya's first president passed away. Harry Das also ministered in various churches at the invitation of the pastors.

Soon, pastors rejected him because they felt threatened by his presence. Evangelist Onyango remarks that:

Most Kenyans are fond of being attracted to new evangelists and at times some christians from mainline churches end up leaving their churches and following the new pastors. Therefore these pastors' attitude of rejection towards Harry Das may have been genuine.<sup>8 a</sup>

As a result of these rejections, Harry Das looked for another way of preaching the Gospel. However, he did not associate himself with any mainline church. At first he had a small congregation which held Sunday services at Uhuru Park Inn. With intensive witnessing, the congregation grew larger. They later moved to Adams Arcade where they stayed for sometime but found it unsuitable since it was outside the city centre. This prompted leaders to look for another venue which could accommodate all the members adequately. They managed to get Nairobi City Hall which they used up to date for their lunch hour meetings and Nairobi Cinema which they used for their Sunday services.

### **Church hierarchy**

The division of the Church's authority is based on Ephesians 4:10-13 which says

..... it was he who gave some to be apostles and some to be prophets, some to be evangelists and some to be pastors and teachers to prepare God's people for works of service so that the body of Christ may be built up.<sup>9</sup>

Harry Das was the head of Chrisco and he was regarded as an apostle. He had an apostolic team which helped him in making major decisions for the church. The latter are presbyters who comprise of senior ministers from different Chrisco congregations. The presbyters helps in coordinating various congregations.

In local churches the pastor is the most senior elder and the other elders help to organize the church and solve some members' problems. There are also deacons and deaconesses. Other departments are those of the youth, ushers and choir.

Harry Das left Kenya for U.S in 1981 after establishing Chrisco fellowship and leaving it under many African pastors and teachers to run it. He made frequent visits to Kenya to see the progress of the church. He however left his sole responsibility, his ideas and dreams on a Kenyan pastor, Aggrey Ayiro, who worked at the Christian Leadership Centre, Ufungamano House in Nairobi. But he later resigned after being attracted to Chrisco. Aggrey later became the head of the church with the title, Presbyterian.

The church has opened branches at Molo, South Nyanza and Eldoret, but its headquarters are in Gill House on fourth floor Nairobi.

### **Beliefs and Practices**

Chrisco teachings emphasize a five fold ministry that the church must be brought into perfection by the teachers, prophets, apostles, evangelists and pastors as written in Ephesians 4:11-13.

Chrisco members believe in the existence of Satan who should be fought by all means for instance through praying and casting out of demons. The Holy Spirit is believed to be the guiding principle and protector in all that the Christians do. They also believe to be representatives of God and Jesus after his ascension.

They believe in the Bible as supreme. They also believe in the teachings of the Bible on eschatology. This helps them to prepare for the coming of Jesus to take the righteous to heaven.

Salvation is believed to be divine hence it should be told to others. It is the central idea and belief in Chrisco Church. The members believe and commit their lives to Jesus as their Lord and personal saviour. They believe that God has promised the saved ones eternal life, John 3:16. they believe that the Lord sends the Holy Spirit to guide their lives.

### **Baptism**

This is emphasized in Chrisco and they believe that unless one is born again, he cannot enter the kingdom of God. Here they quote the words of Jesus to Nicodemus in the New Testament. New members must undergo baptism by immersion. Children are not baptized since they do not know its meaning and cannot distinguish between good and evil. So baptism is only for the adults who have confessed and accepted Christ. Baptism is perceived as a sign of death, burial and resurrection with Jesus Christ. They also understand it to signify washing away of sins. New members are added to the church. Baptism is only conducted by the pastor or an apostle.

### **Spiritual gifts**

Chrisco respect and acknowledge people with these gifts. Speaking in tongues is so much stressed. Therefore people who have these gifts are encouraged to take up the ministry to the people.

Confession of sin is an important obligation. They believe that through Christ all sins are forgiven and that God is always willing to forgive so long as it is a sincere and genuine repentance of sins.



**Healing and deliverance** are taken seriously. They believe that being followers of Jesus, they can also heal since Jesus healed people during his earthly ministry. They also believe in casting out demons.

**Legalism** Monogamous marriage is emphasized, while polygamy and divorce are not encouraged. Marriage between saved christians is very much encouraged. Alcohol and smoking are not tolerated.

As the number of members increased the leaders thought of more ways to serve God. One of them was to start lunch hour meetings in City Hall from Monday to Friday 1 p.m - 1.45 p.m and morning from 7 a.m to 7.45 a.m at Nairobi Cinema Hall. Each speaker was usually assigned a topic to cover in a week. One speaker who was interviewed during the study remarked:

The hall is packed to capacity and this is a sign of how people are hungry for the word of God. Many people have been saved in these meetings. Some have been physically healed, others have received financial miracles, jobs, children etc. through these prayer meetings.<sup>10</sup>

Chrisco invites people to their meetings regardless of their denominations.

### **Objectives**

Pastor Aggrey Ayiro of Chrisco outlines Chrisco objectives as follows:

Chrisco aims at making its followers live a christian life. Leaders should preach and set good examples. Secondly, they aim at making a humble people for God. Also to have people with clear visions and talents such as apostles , teachers prophets and evangelists. They aim at convincing people not to admire worldly things since they will make them to forget their God. They aim at taking Jesus's teachings as paramount and that the

guiding principles in life are Jesus's teachings about love, peace and humility. They aim at preparing people for heaven by making them accept Jesus and also to evangelize to all Christians indiscriminately just to name a few.

Chrisco lunch hour group which was studied held its prayer meetings at City Hall. The hall was usually packed to capacity. However the time the researcher went there, there were two hundred members. This lunch hour group did not differ in its doctrines, beliefs and Biblical interpretations from her main church, since most speakers came from there. During the study, the evangelist in this lunch hour group, the evangelist preached against our dependence on worldly things. This he said can hinder a person from becoming a true Christian hence miss the chance of receiving eternal life. The preacher also emphasized on salvation. One of the objectives of Chrisco is to prepare people for heaven by making them accept Jesus. Thus the evangelists called upon his adherents who had received salvation to hold on to it and help call others to accept it. Turning to the "unsaved" he persuaded them to abandon their sins and accept Jesus as their personal Saviour.

The Chrisco invited people to their prayer meetings verbally after every end of prayer meeting. Members of Chrisco also meet at Nairobi Cinema hall for "morning and evening glory" for prayers so that more people can join and share the word of God. The Chrisco members are also encouraged to help in evangelization so that more members can be saved.

## 2.5 THE UNIVERSITY OF NAIROBI LUNCH HOUR FELLOWSHIP

The University of Nairobi lunch hour fellowship was started in 1987 by christian union students who felt the need to reach the university staff and students.

Initially, the meeting used to be held at Taifa Hall between 1 p.m and 1.45 p.m. The officials of the main campus christian union (M.C.C.U) were the organizers of the meetings. They later formed a committee of saved people comprising of a chairman, secretary, treasurer and one member in charge of publicity. They then sought permission from the university administration to hold their meetings. Since then they have been holding their meetings on Tuesdays and Thursdays.

Through publicity the meetings on Tuesdays and Thursdays which started with 10 members have grown to 200 people. Rhoydah, a member of this group has this to say:

These meetings have grown from one glory to another. Many people have got saved in these meetings and some from other religious backgrounds such as Islam and others from atheistic backgrounds - paganism.<sup>11</sup>

In 1990, some staff mostly non-teaching felt a need to start their own meetings held on different days so that they may feel free on their own. They then formed a committee of their own with a chairman and his assistant, secretary, treasurer and members representing various departments and their meetings were being held on Wednesdays only with their own set up. As a result more staff attended unlike the students one.

In 1991, the students felt that they had achieved their aim of starting a lunch hour which brought the university community together for prayers instead of staying idle as

they did before. Later the two groups had a joint committee which decided to merge the two groups into one with the title University of Nairobi Lunch Hour Fellowship. This one now met on Tuesdays and Thursdays only to date.

During the study, the preaching was based on topics such as salvation, being born again, believe in the birth, death and resurrection of Jesus Christ, forgiveness of sins through the blood of Jesus, the infilling of the Holy Spirit and speaking in tongues and the second coming of Jesus Christ. Members of this group believe in a heaven for the righteous and a hell for the unrighteous. The **University of Nairobi (UON) LIIRA** attracted people to their fellowship by means of wall postas which were stuck on various walls and pavements at strategic points where any newcomer could easily read.

The paragraphs which follow briefly talks about the Redeemed Gospel Church which was scheduled for the study but was withdrawn from the study. The brief information about it was recorded shortly on the first date of visit. The researcher deliberately included the little information so that it could assist the other scholar who may want to venture in the similar field.

The **Redeemed Gospel Church** held its Sunday services at City Hall. The church felt the need of another venue due to a great congregation in City Hall. This resulted to the opening of another branch at Embassy cinema. Initially Embassy cinema lunch hour fellowship was to be studied but was not studied due to refusal to grant permission to that effect.

This group is led by various evangelists. During the pilot study the researcher managed to talk to a member who had this to say:

Our leaders felt that the people from the environs were mainly casual workers who were poorly paid, drug traffickers, "Miraa" chewers and prostitutes who needed spiritual help. They also felt that Sunday services alone were not enough since most people do not turn up. Therefore a closer and a more frequent contact was needed and this led to the start of the lunch hour meeting at Embassy cinema hall.<sup>12</sup>

The members who regularly attended the lunch hour prayer meeting ranged between 1,000 and 1,500. The evangelists were mainly from Redeemed Gospel central church, which is the mother church.

The lunch hour meetings at this venue were held from Mondays to Fridays between 12.30 p.m and 1.45 p.m (since 1991). The sermons were evangelistic in nature and the topics ranged from social, economic to spiritual problems. As a result it is said that many people mostly prostitutes have been converted and they have found a meaning in life. Many people have been miraculously healed, others found jobs, while others have experienced financial miracles through these meetings.

However, the researcher did not get a chance to study this group since one of the leaders refused to grant permission, for members to be involved in interviews or anything. So not much was revealed about this group during this study.

It was established that membership in LHRA in Nairobi was one's choice. Everybody was welcome and the evangelists were always inviting people to their meetings.

During the study, it was established that every group invited whoever wished to get "saved". In other words to join that particular group and become a member and announce that he/she is saved.

Apart from the U.P.C and The N.C.C which gave their contact address and kept on announcing their next meeting venues and where they held their services, other groups kept on inviting people to come to the same place at lunch hour. However, follow up for new members was rarely catered for unless the christian himself was committed.

From the above discussion, we can conclude that the Lunch Hour Religious Assemblies in Nairobi were predominantly protestants and that most evangelists were either helping their mainline churches to spread the Gospel at lunch hour, or they were people who initially belonged to the mainline churches but they broke away. Such people later called themselves evangelists because they were saved and were able to attract the city dwellers by singing and quoting verses from the Bible. These particular christians, preferred to call themselves brothers and sisters in Christ or un-denominational, or simply saved christians. In the next chapter we shall discuss why these christians preferred to attend or conduct LHRA.

## Endnotes

1. Kimanzi, E.M. Victory and Faith Ministry New Religious Movements, Unpublished Paper 1991, (P. 14).
2. Smart, N. *The Religious Experience of Mankind*, 1969, (P. 631).
3. Kimanzi, Op. Cit P. 15.
4. Evangelist Mambo, 30 years, from S.D.A Lunch Hour Group 8th February 1993.
5. Rosemary Kisini, 28 years, member of N.C.C Lunch Hour Group interviewed on 9th December 1993.
6. Pastor Bukachi, 35 years, leader of the U.P.C Lunch Hour Group, 11th. November 1992.
7. Acts 1:5, R.S.V.
8. Evangelist Onyango, 28 years, member of Chrisco Lunch Hour Group City Hall, 6th. November 1992.
9. Ephesians 4:10-13, The Holy Bible, New International Version.
10. Evangelist Kamau Peter, 32 years, member of Chrisco Lunch Hour Group, 1992.
11. Miss Rhoydah Nyambane 28 years, official in the University of Nairobi lunch hour fellowship, 20th. October 1992.
12. Fred Omariba, 36 years a member of Embassy Cinema Hall Lunch Hour Group. 9th. November 1992.

## **CHAPTER THREE**

### **REASONS FOR ATTENDING LHRA**

#### **3.0 INTRODUCTION**

In the previous Chapter, we looked at the historical background of Lunch Hour Religious Assemblies in some Nairobi streets, parks and halls. We also looked at the objectives, beliefs and practices of some mainline churches whose groups were studied. We briefly described how these Lunch Hour Religious Assemblies were founded and showed the venues which they used during their prayer meetings.

In this chapter, we shall discuss the reasons for attending the LHRA, the calibre of people involved in LHRA this section (3.2) also discusses reasons why such people attend LHRA and the ways the lunch hour evangelists used to attract their listeners. We shall also establish how these evangelists were financed because some lunch hour groups owned powerful and exotic musical instruments and sound systems which indicated that they were well financed. The above outline will form the sub-sections of this chapter.

#### **3.1 REASONS**

The on going study established that, besides lunch hour prayer meetings which were held on streets, halls and some parks of Nairobi, there were also some other prayer meetings which were held in the mornings for example the "morning glory". which is held at the Nairobi Cinema Hall between 7.00 a.m. and 7.45 a.m. by Chrisco. A brief discussion with Mrs. Nyang'ai a member of Chrisco revealed that those who attended



"morning glory" were also free to attend lunch hour prayer meetings at City Hall which were also organized by Chrisco.

It was also established that there were also evening prayer meetings in some streets and halls of Nairobi. Just like the morning prayer meetings, the evening ones are also held by some lunch hour evangelists who felt that they needed to deliver more spiritual food to the people who were not in a position to attend the lunch hour prayer meetings. This was because some city dwellers worked during lunch time and they could be thirsty for the word of God.

While the above prayer meetings were commonly held between Monday and Friday, there were also some prayer meetings which were conducted on the streets and parks during the weekends. However, there were some mainline churches which permanently or occasionally hired some halls, and Uhuru Park for their church services. It was established that such preachers who held their prayer meetings on the streets and around the market place during the weekends had no church building for their meetings. This also indicated that they did not belong to any mainline church where they could go and conduct their church services.

It was found out that the LHRA which were held from Monday to Friday were preferred to other prayer meetings since they were convenient to the city dwellers. Lunch time is between 12.30 p.m. and 2.00 p.m., when city workers leave their offices for lunch. Therefore, they attended the prayer meetings while others went for lunch in hotels and cafeterias. Those who decide to rest under shades are often disturbed by the evangelists who first came to the place and started singing as a way of inviting passersby.

So they decided (people) to quit the place or voluntarily decide to listen. As a result some people stayed in the venue to listen as they passed time. However, the serious listeners once "invaded" by the evangelists, they woke up and actively joined in the prayer meetings(s).

In Nairobi, just like other towns, workers start reporting at their places of work as early as 7.30. a.m. The morning prayer meeting ("morning glory") which was conducted by the Chrisco Church started at 7.00 a.m. and ended at 7.45 a.m. This particular meeting was found to be inconvenient since this is the time most city residents hurry to get to work. This prayer meeting was only found to be meaningful to some devoted members of Chrisco who may have been spiritually urged to hurry to their usual venue (Nairobi Cinema Hall) to meet other brothers and sisters in Christ for prayers.

In Nairobi as well as other Kenyan towns, employees leave their places (offices) of work at 5.00 p.m. At this time, you find most people hurrying to various bus-stops and matatu terminus to catch their means of transport to take them to their residential areas. Open air prayer meetings which were found to be held by some preachers (some of whom were also lunch hour preachers) seemed to be very inconvenient since they were mostly held near busy bus stops for example outside Kenya Commercial Bank House (Kencom) and other streets which were very overcrowded with a lot of noise from buses, matatus and pedestrians who were hurrying from one direction to the other looking for transport to go home.

These type of prayer meetings did not seem to be attractive and favorable to the city dwellers who could shortly listen and go away. Even those evening meetings which

were held in the halls for example at the University of Nairobi, and also at Charter Hall did not run throughout the week and the attendance was low because this time was not favourable to most people. Besides the above reasons which affected the attendance, bad weather conditions which we shall talk about later in Chapter Five also affected the attendance. However, it should be noted that even the few who attended really sacrificed their time by doing so.

The Church is responding to Jesus command in Matthew 28: 19-20 - "Go ye therefore"... As a result the youth in the church are voluntarily preaching the gospel in the open. The evidence of this willingness to preach was observed during the study whereby most preachers were on full-time or part-time preaching, they also preferred to preach at lunch hour than to go for lunch, may be as a substitute for physical food. Besides spiritual aspirations, the youth involvement in some religious groups can be associated with unemployment in Kenya. For instance, some new religious movements, church institutions or organisations which may offer any form of employment opportunities can be very attractive. This is one of the reasons as to why some Kenyan youth easily become assistants or forerunners of foreign evangelists.

The idea that some LHRA represented most mainline churches, could also have been an indication that the church had stretched out beyond its compound to constantly call the people to the final purpose and plan of God, of saving mankind. It is therefore, a favorite emphasis today to speak of the church as an "event". Williams (1969, p. 27) in his book *The Church* says that:

The church is a movement - a pilgrim people moving across time and space in participation in the mission of

Jesus Christ. It is an event because this participation has to happen, and that the happening is not something that is guaranteed on the institutional heritage.<sup>1</sup>

Going out as a pilgrim in obedience to God's call is a pivotal symbol throughout the Biblical story for the event character of the people of God. For example Abraham departed from all securities and went out as a pilgrim in obedience to God's call. Therefore the Christians are the people of God only as they continue to move out and genuinely preach the gospel of Jesus Christ even at the streets at any time.

The church has also been described as "Ekklesia"<sup>2</sup> a Greek word which originally denoted an assembly of people called together for a particular purpose. In the New Testament this simply means "called out". Therefore the church consists of those called out by God from the world to proclaim God's word among other nations.

The ministry of the church is then an extension of the ministry of Christ, that has been described in the tradition of the church under three offices - of prophet, priest and king which are closely related to the marks of the church in the reformation tradition. For example, during the reformation period, the reformists held that, the church is where the word is truly preached, (prophet), sacraments duly administered (priest) and godly discipline maintained (king). Note that, the idea of the reformists was very important and can be applied in the church today if taken seriously.

According to the *Luasanne Covenant* which was passed at the *International Congress on World Evangelism at Luasanne*, in 1974 it was understood that many churches lack an evangelistic mission and that they have remained what the covenant labelled as "ecclesiastical ghettos"<sup>3</sup> where they cannot possibly permeate non-Christian society.

Others have a vision but become stumbling blocks to evangelism because due to lack of proper training on the part of the evangelists they misunderstand the Word as a result they misinterpret it as they preach it to the people and therefore mislead them.

During the study it was observed that some evangelists' approach to their listeners was so obscure. For example, it made no meaning to a city dweller who went to Jeevanjee Gardens to listen to the word of God only to be asked to give some offerings to the preacher who claimed that it was about month end and his Landlord expected him to pay house rent. Though this may have seemed to be "genuine", the poor listeners who may not have come across such a preacher before may wonder whether Gods' word which was preached during lunch hour was for free or bought. On the other hand, some evangelists persuaded their listeners to give some offerings so as to be blessed without giving details for its use and how they could be blessed. Well, few evangelists specified its use for example missionary work, but others went ahead to quote from the book of Malachi which says:

Bring the full tithes into the storehouse that there may be food in my house, and thereby put me to the test, says the Lord of hosts. If I will not open the windows of heaven for you and pour down for you an overflowing blessing.<sup>4</sup>  
(Malachi 2:10 R.S.V)

The evangelist assumed that such verse was satisfactory since some listeners were able to give some money. However, this is not a sufficient base because some non-christian could drift away mistaking them for conmen using the Bible for self gain. The street preachers should be aware that conmen also use the Bible to steal from people therefore, they should approach their listeners wisely and with proper teaching for

example explain about the work of the tithe and how one can be blessed by God . This should be genuinely done to convince the listeners the purpose of such collections.

Besides some evangelists being stumbling blocks to evangelism through their obscure approach in preaching the word of God, some also presented themselves in a way that they could call for criticisms from the on-lookers/outsideers. For example, on Aga Khan Walk, there was one of the evangelists who had a feminine hair style, this particular one preached loudly but his hair style suggested that he was not satisfied with the male one that God had initially given him. Such indecency could also make the passersby to question the genuineness and seriousness of some of these street preachers.

It was established that, most protestant mainline churches advocate for decency and modesty in dressing among their members and particularly their pastors/preachers. Therefore, the funny outlook among some street evangelists was a clear indication that the youth in our churches today are rebellious to some church regulations which may seem to them as outdated. However, they presumably went to the streets with a spiritual urge and strength to preach to the people, may be partially using the following scripture as their support:

Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture to preaching, to teaching.<sup>5</sup>

The evangelists may have partially used the above scripture because, some of them felt proud of their youth as they preached the word of God, but they forgot that their outlook mattered alot. The evangelists should therefore set good examples both in church and outside the church in the way they dress and present themselves.

John Hvlik quotes the following words in *"People Centered Evangelism"* and says:

The church is never a place, but always a people, never a fold but always a flock, never a sacred building but always a believing assembly. The church is who prays not where you pray ...<sup>6</sup>

The above words are quite relevant and encouraging to the evangelists who had the strength, courage and pride to preach anywhere during lunch hours without caring much about the disturbances caused by the noise from the pedestrians, buses and other commuter motor vehicles, on the Nairobi City streets, parks and halls.

According to the sociologists, religion is first conceived as a response. Here the initiative is thought to be with the ultimate reality itself. Shorter, (1973: 44) says that Religious experience is the product of intuition which is achieved and expressed not through more subtle symbolical means.

Sociologist hold that religion does not remain at the level of contemplation or speculation. It has to be translated into action and applied to ordinary life by means of a ritual phase. Religion demands action and society determines the expression of the demand and the shape of ritual being essentially a social fact.

Shorter (1973, P.75) concludes his chapter on African Religious ideas and the encounter with christianity with some remarks on the sociology of conversion as an individual act but it has social implications. He says it is a personal adhesion to values which may spring from a social influence and pressures. He says that conversion is adhesion to the values of a group and it is therefore very much affected by the function of that group in society. That conversion depends very much on previous social

influences which may have been at work on the individual for a very long time. Moreover, adhesion to a relatively new set of social values may entail the explicit renunciation of previously held social values. Rightly or wrongly, the previously held values may be thought compatible with the new values.

Shorter also adds that conversion can be a very gradual process which is impossible to pin-point. An individual can participate in a religious culture without belonging to it. He notes that in so far as conversion is a reaction to crisis, it is not an index of a religious denominations' success: but, in the measure that conversion statistics have to be balanced by estimates of religious practice. Conversions may be few and lasting or vice versa. In either case practicing christians may be few because the church is not socially relevant. Converts join a religious group or they join what is efficiently a protest group at odds with society at large. The function of religion in society is therefore of great importance when considering the reasons for lasting conversions or lack of them.

Some writers give the impression that the function of religion is to be emotionally helpful to people at moments of stress or frustrations. It is said to raise people's morale and to help them make a positive affirmation of faith in place at moments of life crisis for example adolescence and senescence. Although these facts cannot be denied, the function of religion in society cannot be limited merely to influences at moments of crisis. A religious reaction to crisis may be in fact no more common than an irreligious reaction. For example Job's reaction to his misfortune was to bless God; his wife's



reaction was to curse God (See Job 2:9-11 RSV). Thus different reactions depend on the individual's background and faith.

Sociologists also hold that religion introduces harmony, discipline and order into social activities. It provides leadership and gives purposes. It harmonizes man's activities. It teaches filial piety and good citizenship. Religion, however, may also be a fossil in society, stifling progress and creativity. Religion may be said to be centrally relevant to a society when it exhibits a focus for interest with that of society as a whole. Central relevance is positive when the approach to the common focus is positive, negative when the approach is negative. For example the protestant missionaries had negative attitude towards female circumcision in Kikuyu land while the traditional approach to it was positive.

It was established that most evangelists in LHRA, told their listeners what the society appreciates. For example, in their sermons they condemned all sorts of social evils. By doing so they called their listeners to change so that they can be children of God.

### **3.2 THE TYPE OF PEOPLE INVOLVED IN THE LHRA**

The previous section (3.0) showed that the lunch hour evangelists were mostly representatives of some mainline protestant churches who had the spiritual urge to preach to the people during lunch hours. While some preachers never asked for any offering, others found it necessary to persuade their listeners to contribute some money for their financial support.

We observed that lunch hour religious assemblies in Nairobi were attended and conducted by people of various categories. These included, job seekers, street beggars, students and pupils, idlers and working class people. The study observed that most members in the streets were financially and materially poor and that they had various reasons for attending LHRA.

According to the New Testament, Jesus came to preach the gospel to the poor. Most probably the poor materially and spiritually. The Old Testament also repeatedly speaks of God's care for the poor, the fatherless, the widows and the oppressed. Jesus Christ certainly put no restrictions on the Great Commission. Instead, he commanded that the Good News should be carried out to every nation and class and yet by both statement and example, Jesus shows that the poor have a special place in the plan of God. More so, the entire Bible is remarkably consistent in so undoing this theme. For instance, Jesus' concern about the poor can be seen in Luke. He says:

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ...<sup>7</sup>  
(See also Isaiah 61; Matthew 11:5 RSV).

The above verses show that it was Jesus, practice and conscious intention to preach His Gospel especially to the poor. The Bible talks of those who are materially and spiritually poor. This study fortunately included the same kind of people. Even though, Jesus' ministry met a great turn up from the poor, his Great commission was indiscriminative.

In the New Testament, Jesus preached to those who were ready to listen to Him. In the same Testament, Jesus taught against over dependence on wealth because it can hinder a person from entering the Kingdom of God. He says: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God" (Mark 10:25 RSV).

In our society today, and more especially in Nairobi city, there are people who are materially poor or spiritually poor or both. The Lunch Hour Religious Evangelists in Nairobi indiscriminately preached to both categories because for those who were wealthy and did not have Jesus, needed to hear about him because he is the owner and keeper of all wealth so it was not safe to have wealth without Jesus. On the other hand, those who were poor materially and spiritually were encouraged to accept Jesus and ask him to show them the way they could live better in this world for their treasure is laid somewhere in heaven as the Bible promised.

On the streets of Nairobi, there were street beggars who begged for money for their living. These people needed both money, food and the gospel - the spiritual food of hope for eternal life and comfortable life and material food for present life and in the future.

Most of the mainline churches whose lunch hour groups were studied were found to have a common feature - that of concern for the poor materially. The Redeemed Gospel Church for example started among the slum dwellers of Mathare Valley by providing Spiritual food and childcare centre. The Nairobi Christian Church (N.C.C.)

which had its venue outside Kencom House is another group which fed the street beggars every Friday afternoon.

This act of feeding the beggars seemed to have been a unique gesture, aimed at winning popularity from the passersby. On the side of the beggars, it was a good moment for them to come closer to God's people for a treat. An evangelist from this group (N.C.C.) had this to say in support to this charitable act of feeding the beggars;

"Christ centered evangelism will care for people lost in sin, and oppressed, labouring and heavy laden, a hungry people for real food and a real fellowship".<sup>8</sup>

However, for the street beggars, it was noted that they were only food minded because they only attended the meetings at Kencom House and gathered outside Jamia Mosque mostly on Friday afternoons. The most encouraging thing to the evangelist is that they did not care who listened to their preaching. It's therefore presumed that since street beggars were not all deaf, as they fed they also heard the word of God and that one time God will call them and make them true listeners of his word.

Another category of people attracted to the Lunch Hour Religious Assemblies was that of the students and pupils from the surrounding city schools and commercial institutions. They came from institutions such as Moi Avenue Primary School, S.S.D Primary and Secondary schools, Khalsa Primary, Salvation Army Primary, Wakulima, Ravals and St. Saviours Secondary schools. Graffins, Queensway, Temple and Universal Secretarial Colleges.

The testimonies that members from the students indicated that they needed God to help them succeed in their studies. Together with this group we also had the job

seekers who were identified when the researcher interacted with some youngsters especially in Jeevanjee Gardens and also through the questionnaires which they filled in.

Most of these youngsters preferred sitting under shades as they socialized with their friends. While others attended these religious meetings by choice, others sat and listened because the evangelists started preaching where they were. One thing that was observed with these religious groups was that the preachers did not excuse themselves or even considered those who sat there but they just prepared their instruments, and started off with the programme. So if one felt disturbed he or she could walk away or just sit there until the meeting was over.

The third group of adherents comprised of workers from low and middle class. The low class included messengers, cleaners and other casual workers in the city offices. Some of these people could be easily recognized by their way of dressing for example most messengers wore Kaunda suits. Members of this class were tired and frustrated by their nature of work and the low income paid by the respective employers. One woman at one of the religious groups at Jeevanjee Gardens when asked why she attended lunch hour meetings had this to say:

Even though I am a sweeper on the streets employed by the City Commission and I am paid peanuts, I am not ashamed to come and sing to the Lord because he gives me satisfaction and happiness in all that I do.<sup>9</sup>

The other category of informants comprised of middle class men and women who also attended and even conducted some of these LHRA. Members of this class were usually smartly dressed though this could not be used as a criterion to identify people since even a job seeker can strain to dress very expensively. However, it was observed

that a few of them drove cars, parked them near the parks or halls and joined the other adherents in praising God. When the researcher asked one of the regular adherent why he preferred to attend such meetings instead of driving home for lunch he had this to say:

Jesus is above all my sister and I feel better when I come to praise him than when I go for lunch and only to come back and doze in the office. Lunch time is the right moment to share the spiritual food with my brethren out here.<sup>10</sup>

The above answers indicated that people from all walks of life embraced Jesus since they got peace and satisfaction in him. To them, lunch hour meetings were a moment where people mixed freely to talk about Jesus. This was also the case of the street boys who felt good to join the Christians without much fuss from them (Christians) though other street boys besides going to sing to God also had some dubious motives, as we shall see in chapter five.

Despite such minor noticeable differences among the lunch hour adherents, the evangelists invited all the adherents generally and indiscriminately. However, people with problems were more positive to the invitation, for example, the street beggars only attended N.C.C. meetings on Fridays when they knew they could be provided with some food, some job seekers and others with personal problems like ailments also attended regularly hoping that their prayers will be answered one day.

This section established that different people attended Lunch Hour Religious Assemblies for different motives. On the side of the evangelists, it was observed that, this was the most convenient moment for them to provide spiritual food to the City dwellers at a time when they were out for physical food. However, the tactics used by

some of these evangelists to deliver the word was so loud, so dramatic and forceful that a person could not assume but to listen and then proceed to wherever he/she was going or decide to join the group if the content was attractive to him or her.

### **3.3 WAYS USED BY L.H.R. EVANGELISTS TO ATTRACT LISTENERS**

In the previous sections, it was observed that evangelists in the LHRA in Nairobi city especially those on the streets preached without caring who their listeners were and whether they were listened to or not. In this section the study established ways which were used by the lunch hour evangelists to attract their listeners. One of the methods used was that, of the evangelists arriving at their respective venues as early as 12.30p.m. so that by the time most workers left their offices for lunch, they had already started singing, thus the music attracted passersby to stop and listen. Other workers could be called to some of these meetings from their offices through the loud speakers so they hurriedly joined the groups.

It was observed that, most lunch hour groups, once they settled their instruments (for those who had) the second step was to sing a chorus or two until passersby were attracted or joined the group. After this, some members gave testimonies, followed by another chorus then preaching. In other groups an evangelist and few "brothers" and "sisters" converged at a venue, removed the Bible, and started reading loudly to attract the passersby. This went on until the preacher was covered by the crowd but this depended on the content or how attractive the topic was to the passersby.

During the study, it was established that some groups had big crowds while others a handful of adherents, this was a remarkable feature both on the streets and at Jeevanjee Gardens. Some reasons for such differences were: a group could be overcrowded because it was new on the scene so passersby may have wanted to hear what the preachers had to say. Secondly, a group could be having a "unique" preacher - in this case a female evangelist filled by the holy spirit, or a preacher using artificial hands to write his message on the ground. Thirdly, a group with sweet music also attracted passersby. Lastly, a group could take advantage of her powerful sound systems to attract listeners.

The content of the message mattered a lot to the city dwellers. For example when the evangelist preached humourously what people would like to hear, then the attendance turned out to be very high. But if a preacher went to the streets, opened his Bible and started condemning prostitutes, Aids victims, policemen and Civil Servants for taking bribes and other social immoralities, then some passersby may not be attracted to such preaching. The passersby will not be attracted to an evangelist who preaches against social ills because he could be openly attacking some people who are doing such evils. The same people may walk away in protest questioning about the evangelists background and how "holy" he is. However, the evangelists message may positively touch on some people who may in turn decide to get saved. Thus therefore they may confess that they committed such mentioned evils but they have changed their ways of life. A freelance preacher like Muigai wa Chege at Jeevanjee Gardens had a large crowd throughout the week may be because he humorously used Kikuyu language to tell his listeners riddles,



stories and even answered questions from his listeners. When the researcher asked this preacher why he used Kikuyu language and yet he was addressing a mixed congregation and he could speak English and Kiswahili, he replied:

My sister the Holy Spirit has directed me to speak in Kikuyu, it is not my choice.<sup>11</sup>

Surprisingly, this group had a big crowd which was composed of mainly elderly men who seemed to be enjoying Muigai's preaching. This was a unique feature which was not observed in other groups. This could be attributed to the way and what this preacher told his listeners. This was unlike some other LHRA groups which were mainly organized by youths who had decided to modernize their preaching into backups, cheers, dancing, drumming and clapping of hands while singing during their prayer meetings.

Posters on most walls of city buildings, pavements, electric posts and on stems of trees were a major means of informing the city dwellers of an oncoming crusade and the venue. If the evangelist was popular you find that the public was fast and more informed than when it was announced once or twice over the radio or screened on the television.

Some groups, like Chrisco organized 'Soul winning exercise' - these were occasions when members of this group could go from house to house to meet and share the word of God. After such meetings they also invited them to the streets or halls where they conducted their lunch hour prayer meetings. For example, some University of Nairobi students who were members of N.C.C. usually went to the halls of residence to invite their colleagues to their prayer meetings on the streets and at Charter Hall. This exercise of inviting people to attend crusades or prayer meetings should be understood

as one way of evangelizing. This was not necessarily done by the evangelists, but by the members who have accepted Jesus and thus they helped win more souls to the flock of Christ. It was therefore an indication that people who could not go to evangelize could help the evangelists get more people to preach to by inviting them.

Feeding of the street beggars was a charitable act which attracted beggars to come for a treat. This though, was a strenuous exercise on the side of the contributors especially with the current economic situation in Kenya, it was admired by passersby. This exercise was mainly conducted by N.C.C. whose venue was outside the overcrowded Kencom House Bus-stop. According to one evangelist from this group, Jesus also fed his listeners during his ministry on earth so they also fed the disadvantaged beggars. These beggars only attended this particular venue on Fridays when they could be given food.

According to Jesus, the crowd he fed was like sheep without a shepherd bewildered and helpless. He attended at once to their primary needs and preached to them. The miracle of feeding the multitude was meant to show Jesus' compassion to the hungry crowds and it was intended to teach his disciples some deeper truth (about the banquet in heaven as shown in Isaiah 25:6, Luke 13:29) and that significantly he later offered himself as 'food' to the tarnished world for which He had descended from heaven.

Since the N.C.C. fed the street beggars to win the popularity of the passersby, the claim that they were doing exactly what Jesus did was questionable because, it was not understood whether Jesus fed his followers to win them. Other charitable deeds were

visiting the sick in hospitals talking to them and giving them hope and inviting them to their prayer meetings after getting out of the hospitals.

Another method which was used by most of the street evangelists was that of moving to new venues after preaching at one place for a while. This was not observed among the groups which conducted their meetings in the halls. Transiency and resurfacing was the most common feature in most groups which were studied. This technique was found to be sort of a renewal to avoid monotony, because the same group resurfaced at a different or the same venue after a long time with same name, but at times with new speakers. However, a keen observer could always recognize the members. When the researcher wanted to know the reason for changing venues, there was not convincing explanation. At times the group disappeared forever. However, a simple explanation to this from one of the groups was that during their disappearance they went on missions to various towns.

This transiency interfered with the collection of data as some groups could disappear after the second day of study, sometimes with the questionnaires. It could also cause confusion once a group that had been studied resurfaced in a different venue. However, all these were sorted out through replacement by a group with similar characteristic or follow ups and proper data collection was achieved. This behavior also disappointed the regular adherents who were left hanging and opted to join other groups or whichever group they found on the same venue.

Another method used by some LHRA to attract passersby was by means of writing on the ground. This particular device was employed by a few evangelists. By this

method the evangelists ensured that they came early, so as to write their Biblical verses on the ground and the topic that they were intending to talk about. Another group at Agha Khan walk drew pictures on manila papers and were displayed by the members. This made it easier for the preacher to point at what he was talking about. While passersby stood to have a glance at the writing on the ground or on the manila papers, they could be easily convinced to stay a bit and grasp what the evangelists were going to preach in connection with their preaching aid. By writing on the ground, the LHRA evangelists were not actually imitating Jesus, but it was observed that this writing stayed longer on the ground in that, even when the evangelists had left the venue, passersby could still read the message on the ground.

During the study, there were some differences which were noted between the lunch hour religious groups and their mainline churches. For instance, there was usually some routine to be followed such as time for offering, singing, dedication of children and preaching. In this case, the preacher is addressing 99% of the believers so he chose the suitable language. However, during lunch hour meetings the preachers had different ways of approaching their listeners depending on the venue, for example one group started by tuning up their instruments, others by singing while some by reading the Bible. Whichever the case, the evangelists addressed different people with different attitudes, beliefs and faith, so to attract and maintain their crowds they had to be very careful on how to approach them, by which topic and using what language.

It was found that some of these exotic loud speakers and music systems which were commonly used by the lunch hour groups were used in an orderly manner in some

mainline churches. Most evangelists used translators because they were not sure of the audiences ethnic languages. However, in most cases, the listeners were free to choose to listen to the preachers who delivered the message they liked.

Some mainline churches preferred having two church services every weekend. One conducted in English and another in Kiswahili. The first one may run from 8.30 a.m. to 10.30 a.m. and the second one from 11.00 a.m. to 1.00 p.m. This enables members to choose which service to attend. In each case, the translator was not needed.

In the mainline churches, all the money contributed by the members is budgeted for. For instance, members of a particular church may decide to contribute some money to assist a bereaved member or towards a member's child's school fees, the building of a new church or the pastor's house or to pay some salary to the watchman or the pastors, or even to buy church equipment.

During the study, it was established that some evangelists persuaded their listeners to pay offerings or tithes without explaining its use. Others claimed it was for missionary work although all these explanations are not taken serious at times because they are not genuine. By quoting the book of Malachi it was not enough to convince the adherents that God could bless them if they gave some contributions. The evangelists should have spent more time to explain really what tithe meant. This is because not everybody on the streets has heard about it. Secondly these evangelists who asked for offerings needed to tell the people frankly where they were taking the money. For example one of the preachers who said he needed money to pay his land lord received alot of contributions, or, an evangelist could just be bold and say that he needs money

so that he may buy food and clothes so that he is fit to preach to them. Such words could be genuine. It was observed among some blind persons, that others were not really blind but just pretended to close their eyes. This could also lead to a conclusion that some street singers were only pretending to be blind so as to win sympathy of the passersby. Therefore, most evangelists could have been thought to be using this time to make money. In the next section we shall discuss in depth how these evangelists were financed.

### **3.4 HOW LUNCH HOUR EVANGELISTS WERE FINANCED**

During the study, the researcher met two types of evangelists - full-time and part-time. Full-time evangelists were those who were doing the work of evangelism fully. Some of these full-time evangelists were either trained by their mainline churches and were out to represent their churches or they were workers in some offices and one morning they were convinced God's voice that was calling them to become preachers. They then abandoned their jobs and started preaching with a hope that God would provide for their daily bread.

On the other hand, part-time evangelists were those Christians who went to preach at their convenience. These were mostly workers or students who felt that they should share the word of God with other people who may be willing to listen. Part-time evangelists did not rely on the church for their salaries because they had secular jobs elsewhere.

According to the *New Compact Bible Dictionary*, the term "Evangelist" is defined as one who announces the good news! In this study, this term is used to refer to anyone who proclaims the Gospel of Jesus Christ. It is also used to mean an itinerant preacher since the term denotes a preacher who is not stationed at one place but moves from one place to another, to preach the word of God to whoever is willing to listen.

The few evangelists in this study who were interviewed by the researcher interviewed said that they had a vision which convinced them that God was calling them to preach his word. When the researcher asked one of the evangelists whether he was a full-time or part-time evangelist, he said "I am a full-time evangelist". "Then what is the source of your financial support?" He replied:

I left my job as a technician when I heard the voice of God calling me to preach his message. I am not a trained Pastor, but God has filled me with the Holy Spirit to do his work. I am employed by my church, and this is how I earn my daily bread.<sup>12</sup>

Similar responses from the full-time evangelists indicate that they got their financial support from their mainline churches. For example another evangelist from one lunch hour group responded to the same question as follows;

Even if I do not work in a Government office, I am working for God. I am able to dress well, eat well, and live comfortably with the little cash my church pays me. Even God miraculously provides through friends who generously give money and life continues.<sup>13</sup>

This study established that, some lunch hour groups did not ask for any offerings. For example, the N.C.C. group did not ask for the offering yet they were able to strain and buy food for the street beggars on Fridays. It was established that each member of

the NCC bought some food to that effect. Some other groups had very expensive and powerful musical instruments and loud speakers which they used for conducting their services. When the researcher asked one of the evangelists why they did not persuade their listeners to contribute some money, he said that, they did not need it, because their mainline church provided everything ranging from buying, servicing and transporting their instruments. It was also found out that most members in these groups were employed so they were able to contribute and achieve their aim whenever there was need.

On the other hand, some groups often requested their listeners to give offerings to enable them (members) to go for preaching missions in various parts of the country or even outside to conduct crusades, service and buy new instruments and pay rents for visiting brethren from the neighbouring countries. A group at Aga Khan walk went as far as convincing their listeners to bring the tithes so that God may bless them. Most adherents made a massive contribution the following day. Of course the evangelist prayed during this session but it was not convincingly known whether the listeners/contributors went away believing that they had been blessed.

Another group "genuinely" told the listeners at Jeevanjee Gardens to contribute some money to enable them pay for electricity they had used from an Asian shop to run their instruments. The leader of this group was young, and the group was small so they were unable to meet all the bills. Listeners of course responded positively. It was established that this particular group comprised of youngsters from various mainline protestant churches who did not associate themselves to any mainline church. Such



groups were generally weak and its members were likely to drift to the strong groups, or simply backslide when they failed to achieve their aim.

The other category was that of the freelance preacher whose livelihood solely depended on preaching. This particular preacher openly said that he belonged to no church, and that Jeevanjee Gardens Venue was his church. He therefore preached throughout the week. This preacher collected offerings from his listeners every lunch hour, but at one time he amused his listeners when he openly and humorously told them that:

My brothers, it is approaching month-end. My landlord is expecting house rent from me. I need to eat every day, wash and put on clean nice clothes.<sup>14</sup>

The above words were an indication that the preacher wanted some money from them, and that he depended solely on the listeners' money. To his listeners, the preacher was too frank to be let down, so they contributed generously. The same tactics of collecting money were played by the lunch hour city street blind or crippled beggars, most of whom sung sweet melodies or passed their hands on the braille from one end to the other in an implication of reading their Bibles while in front of them were containers for begging money.

This section established that LHRA were attended by people from various classes for different reasons, for instance some attended to satisfy their spiritual hunger, however on the side of the evangelists they felt it was appropriate to spread the Gospel of Jesus Christ to Nairobi city dwellers during lunch hours. Others attended to pass time, since they had nowhere to go to at lunch time.

It was established that most methods used to attract the audience were effective since the evangelists succeeded in calling the passersby. The next step was to sustain those who had come to listen. This depended on how and what the evangelist preached. It was also established that the offerings collected from the adherents by some lunch hour evangelists was either for their personal use or for making their preaching missions easier. However, it left a lot to be desired especially on the side of the passersby who may have found the reasons given by these evangelists for collecting offerings to be obscure. Some groups which belonged to none of the mainline churches were found to be defectors who were not satisfied with the canonical laws in their mainline churches so they opted to form groups so as to preach freely and at times earn some cash from their listeners so as to support their financial needs. The study however, established that no request for money was turned down but the rate of contribution and the amount varied depending on the reasons given by the preachers. However, in the next chapter we shall discuss how the evangelists used their biblical verses to persuade their listeners to contribute money generously. We shall also discuss salvation in the Old, New Testament and salvation in LHRA.

## Endnotes

1. Williams, C.W. *The Church Vol.4*: 1969: P.27.
2. *Ibid*; P. 59.
3. Graham, B. *The Evangelical*: 1974, P. 45.
4. Malachi 2:10 R.S.V.
5. I Timothy 4:11 - 13 R.S.V.
6. Synder, H.A.; *New Wineskins*: 1975, P. 59.
7. Luke 4:18 - 21 R.S.V.
8. Evangelist Ignatius 30 years, N.C.C. Kencom House. 11th DEC. 92.
9. Mary Muthoni, 38 years, a regular attendant of LHRA at Jeevanjee Gardens. 2nd NOV. 92
10. Michael Wanjohi, 36 years, Aga Khan Walk group. 20th JAN. 93
11. Muigai wa Chege, over 30 years, Freelance Preacher Jeevanjee Gardens. 11th NOV. 92
12. Brother John Okelo, 28 years, Nairobi Light House Fellowship, Jeevanjee Gardens. 22nd NOV. 92
13. Brother Ochwa, 25 years, Chrisco - City Hall. 5th NOV. 92
14. Mugai wa Chege, Op. Cit., 16th Nov. 92.

## CHAPTER FOUR

### SOME BIBLICAL TEACHINGS IN LHRA

#### 4.0 INTRODUCTION

In Chapter three, we discussed the reasons for attending LHRA. We noted that besides prayer meetings which were held at lunch hours, there were also others which were held in the mornings and evenings. But many people preferred the lunch hour meetings to the others because this time was convenient to the majority of the City residents. We also looked at the type of people who attended these meetings, ways used to attract the listeners and the source of finance for these evangelists.

In this chapter, we shall consider some Biblical teachings in LHRA. Here we shall look at the Bible as a source of authority and identity for the lunch hour evangelists. We shall mainly discuss salvation because it was a major theme by majority of the lunch hour preachers. Christians in some of the groups believed that those who were saved were capable of receiving the gift of speaking in tongues while others did not.

In christianity, we have similar common basic beliefs such as God is the creator. However, various divisions and sects may differ in underscoring or verbalizing their creeds, see the creed below:

God is the creator of all things both visible and invisible. He is and He manifests himself in all reality. Jesus is the Messiah Christ and son of God. That man is born a sinner and in need of redemption and salvation. That Jesus Christ came on earth for the salvation of mankind and that those who follow Jesus and repent their sins will enter the kingdom of God. That man has an immortal soul accountable to God. And that the Bible (both Old Testament and New Testament) is the accepted guide to follow.<sup>1</sup>

Christians also believe in the trinity and the imminent parousia. However the common Biblical practices are baptism, Holy communion, offerings, prayers, marriages and hymnology practiced by most denominations. The Bible provides the basis of the christian beliefs and practices.

Among the Lunch Hour Religious Assemblies, the key belief was salvation. They used the Bible as a source of authority to preach. On the other hand, in their hymnologies, they did not only sing and dance but they also used modern musical instruments and exotic amplified sound systems. They also practiced prostrations during their prayers, while other practices such as baptism, Holy communion and marriage were left to the mainline churches because LHRA had very short time.

A few preachers in the lunch hour congregations believed in the infilling of the Holy Spirit as promised by Jesus, hence they practiced speaking in tongues - a practice that was started by the early church especially on the day of Pentecost (Acts chapter 2). Speaking in tongues was regarded as a highly desirable gift of the Spirit that is accessible to anyone who is a child of God - that is one who has repented, therefore saved. During the research study, some members of one group which was studied used this gift in a way that was not only criticised by Apostle Paul (see I Corinthians. 14 RSV), but could also be criticised by a keen observer. For instance, in such group the speaker raised his head and tightly closed his eye, then begun whispering repeatedly into the microphone with utterances usually in a foreign language setting the pattern for the congregation to answer in choruses:

"Thank you Jesus:, "Hallelujah" or "Praise the Lord".

This state ended abruptly with Amen!

It was noted that this unknown language to the audience was not translated or interpreted contrary to what Apostle Paul had advocated for in the early church. The congregation therefore dispersed with no notion of what the speaker was saying. However, members who spoke in tongues stated that they felt 'uplifted' or 'exalted' afterward and that it made them 'feel good'. They also said that, they remembered speaking in tongues but they did not remember what they said. However important this gift might have been, it could not benefit the congregation (See I Corinthians . 12:10 R.S.V.). Unless it was interpreted to the other christians in the group.

#### **4.1 THE BIBLE AS A SOURCE OF AUTHORITY**

The Bible is a common and basic instrument used in our churches. In Christian homes, it is the most widely read book. It is not only the pastors and the evangelists who carry Bibles to church, but also christians. However, those who do not, at least carry pieces of paper or notebooks and pens so that they note the scriptures which they later referred to at home.

According to Mbiti in *Current concerns of African Theology* (1976, 1). "The Bible has been translated fully or partly into nearly six hundred African languages, out of a total of about one thousand".<sup>2</sup> The Bible is a basic necessity for evangelists. The missionaries first task was to make the scriptures available in the language which people could understand. This was very important in the evangelization of Africa. The importance of the Bible is also reflected when the cabinet is being sworn in. It is also

used in our law courts when swearing. Smart (1976, 623) points out that other religions also respect the books that they use as he says:

The christian faith is a scriptural religion. Thus it shares this characteristic with Judaism (Torah), Islam (The Quran), Hinduism (The Vedas etc.) and Buddhism (The teachings of Gautama Buddha) <sup>3</sup>.

Although nineteenth century nurtured various movements of renewal, it also made christianity to face the biggest intellectual crisis of its history in terms of schism and renewal in various churches. The Bible, though not always regarded as absolute literal truth, had been regarded for many centuries as the inspired word of God. Smart (1971, 623) argues that people might differ as to the mechanism whereby the writers of the scriptures received inspiration from God, but they (writers) generally agreed that it was a body of writing that showed forth in detail God's revelation. The authority of the Bible was supposedly guaranteed by miracles that verified the teachings of Christ and the prophets. However, protestantism had even stronger reasons for this revelation of the Bible. He says that,

the Bible was the rock of authority upon which protestantism rested.<sup>4</sup>

The Bible was particularly important for evangelization. For the evangelists, the study and searching of the scriptures is the central way in which they exercise their minds in the service of God. In christianity, the Bible is the primary authority through which doctrinal and theological questions are resolved. The Bible comprises of the Old Testament and New Testament, which are equally important. Thus without the Old

Testament, the New Testament is not fully intelligible. The christian faith is founded on Jesus Christ who is recorded to have said about the Old Testament;

Think not that I have come to abolish the law and the prophets, I have come not to abolish them but to fulfil them...<sup>5</sup>

If we use the term inspiration, we are then emphasizing the *origin* of the Bible. It will then mean that, the books of the Bible were written by men using oral and written sources through God's inspiration, this differentiates it from other literature or writings which are the work of man. The idea of Biblical inspiration goes back to the Old Testament picture of a speaking God, used intelligible and articulate language similar to that of human speakers. It should be noted that, God had agents who spoke for him and the words they spoke were believed to have been given. The most central among agents were the prophets. (See Exodus 19 and 20).

The fixing of the Biblical canon took a long time to settle. Since the reformation, some of the books which the Roman Catholic Church had included in the canon were regarded by the protestants as apocryphal. Today, there is a version of the Good News Bible which has the apocryphal books. However, all the main line churches of the christian faith such as Orthodox, Protestant, Anglican, Catholic and even African Independent Churches agree that the Bible is central to the christian faith.

Christians believe that the Bible is the inspired word of God and that its content is true.

The question as to which books in it are most important within each Christian denomination is a secondary matter, with regard to this affirmation of the centrality of the Bible in christianity.<sup>6</sup>



This centrality implies that any concerns with which the church may be involved should be related to the basic teachings of the Bible. For christian ethics, the Bible remains the charter. However, what it charters depends on a number of other things that the christian ethical thinker brings to it. Ramsey (1965) argues that,

the words of the Bible are quite literally the word of God, whether they tell us about God and His glory, about man and his rebellion, about the new life that conversion creates or about the moral children of God.<sup>7</sup>

The Bible was found to be a common and the most significant instrument that was used by all the Lunch Hour Evangelists. It was commonly carried around by these evangelists to the extent of being their identity. Therefore, whoever was seen with the Bible especially around lunch time was associate with an evangelist and of course a christian.

The LHRA in Nairobi were usually sparked off by an evangelist or a group of evangelists, who converged at a venue, opened up the Bible and started reading some verses loudly at times even without begging for the passersby attention. Surprisingly, the evangelist was soon surrounded by a crowd of people depending on the type of his message. Many times it was highly dramatic as the evangelist had a translator, from English to Kiswahili or vice versa. It was this "drama" and the powerful music and sound instruments used that attracted the passersby in Nairobi streets and parks during lunch time.

Once the evangelist(s) had attracted a crowd, he or they start preaching by quoting various verses from the Bible. In most cases, the evangelist read many verses, one after the other, unsystematically without caring whether his listeners had digested the

message or not. It was unfortunate for listeners who attended these meetings without their Bibles, or pens and pieces of paper to write down the verses for later reference. However, a few carried their pocket Bibles with them.

The study established that, the lunch hour evangelists read scriptures from both the Old and the New Testaments. It was noted that most of the mainline churches still preserved the continuity between the Old and the New Testaments, for instance, they still sang Hebrew Psalms, read lessons and stories from both Testaments, and the language of their prayers was drawn from all parts of the Bibles. In the New Testament, the old historic name 'Israel' is applied to this continuous community. (refer the following texts II Corinthians. 5:17), Hebrew. 12:22-23, Galatians. 6:16, I Corinthians. 10:1-11). The church then, conceives itself as the continuity embodiment of the cosmic 'Israel of God', we therefore receive the Bible from the hands of the church and not from elsewhere.

Since most Christians believe that the Bible content is true, the evangelists tried to imitate some of the biblical practices. This would have been realistic if we compared the life of the people of the Bible and the present generation's socio-economic and political environments. For example, when Jesus sent out his disciples, he instructed them not to carry any food as they were to depend on the brethren for everything. With the current socio-economic situation in Kenya, this was impossible. Unless the individual evangelist or the church made arrangement through her members, then the preacher could not go out to preach. While this was a good gesture to enable evangelists to take the gospel to those who were too busy to attend church services it was also found that some preachers had commercialized the gospel, instead of preaching the free gospel of Christ.

This was established among the LHRA which openly asked for tithes and offerings daily and quoted the book of Malachi 3:6-12, to support them. On the other hand, Muigai Wa Chege a freelance preacher at Jeevanjee Gardens, openly asked for money so that he could dress, eat and pay his house rent. This was done daily after each meeting. The blind men and beggars (in the study) on the streets sung praises with containers besides them which was a symbol of begging for money.

The behaviour of some of these people who used the Bible indicated that, besides being used as a source of authority and identity to preach the word of God, it was also used to help some of them beg for money for their daily bread. For instance the blind used braille version of the Bible to win sympathy of the passersby who could drop some coins into his container.

#### **4.2.1 Salvation in the Old Testament**

Most of the Lunch Hour Religious groups that were studied believed that the christians are guided by the Holy Spirit, in all that they practiced. Most evangelists in the LHRA were found to be using the words salvation and being born again interchangeably. Salvation was found to be the most important topic preached by majority of the evangelists. This is why it has been singled out for discussion in this section.

According to the Old Testament, the usage of the term salvation has a positive element as well as that of liberation. The Old Testament points out that Yahweh alone is the deliverer though He sends intermediaries to deliver on His behalf. Prophet Hosea reminds Israel that: "without Yahweh there is no salvation"<sup>8</sup>.

This is the paradigm of God's saving activity in the exodus event where the Israelites were delivered from the Egyptian captivity by Yahweh through His intermediaries (Exodus 14:30-9, Deuteronomy 26:5-9). This saving activity did not end with the exodus event, but it is continuously manifested in the daily experiences of mankind. God's saving work is also manifested by the way he provides for the needs of his children. So far, the Israelites and the current Christians deliverance means peace (Psalm 116).

In the Old Testament, salvation is mainly a historical experience whose content is seen in terms of victory, vindication and deliverance from all oppressive situations which hinder the general well being of the people.

#### **4.2.2 Salvation in the New Testament**

Probably a broad definition of salvation can be developed from the use of the word "save" in the synoptic gospels. Here, in most of Jesus healing the synoptic accounts used the word "save" to describe physical healing by Jesus. Similar illustrations can be cited in the synoptic gospels. It is quite clear that the verb "save" connotes more than physical healing. For instance Jesus spoke the following words to the sinful woman who anointed his feet: "your faith has saved thee"<sup>9</sup>. The usage of the term "saved" is then by no means the primary usage of the terms "save" and salvation in the New Testament. In the synoptic these words refer to entering the kingdom or following Jesus for example in Jesus conversation with Zacchaeus (Luke 19:1-10 RSV). Thus, since Jesus came to seek for the lost he had sought out lost, Zacchaeus. Jesus says:

This shows that salvation has come to this house today... and I, the Messiah have come to search for and to save such souls as his.<sup>10</sup>

Jesus assured Zacchaeus salvation after he (Zacchaeus) had submitted to his message and repented of his sins. Salvation then means repentance and submitting to Jesus and entering the new community of Jesus' disciples.

The primary role of the son of God was not to judge the world but that through him the world might be saved (John.3:17 RSV). Jesus himself assumed the role of the suffering servant of Yahweh by undertaking the task of searching, serving and saving the lost by giving his life as a ransom for many (Luke 19:10; John 5:17, Mark 10:45 RSV). To Jesus, salvation was not just a spiritual experience but was also physical. In his works of salvation he saved man not only from spiritual but also physical problems. From Jesus' works, it is evident that he is the one who heals and forgives sins on behalf of God. Thus salvation is only made possible by Jesus. It is therefore apparent that salvation is effected by a person's faith in the saving power of Jesus (John 12:47 RSV).

It can then be concluded that salvation can be achieved on one hand by the objective work on God's side as represented by Jesus and on the other hand by the subjective response in faith on the side of human being.

Jesus emphasized that salvation is centered on the forgiveness of sins. The whole of the New Testament expresses the idea that Jesus came to save people from sins through his life and death (Luke 19:1; 18:11; Mark 2:17). Salvation according to Jesus is for the whole of mankind. Thus, the salvation which Christ brings is salvation of the

soul and the body, of the individual, society, mankind and the groaning creation (Rom 8: 19-23 RSV).

The usual meaning of salvation is the work of the forgiveness of sins. In the letter of James the verb "save" means deliverance from divine punishment at the end of time (James 5:20; 4:12 RSV). Generally, what the New Testament portrays is that the event of the historical coming, suffering, death and resurrection of Jesus brought salvation from God's wrath through forgiveness of sins.

Paul sees salvation primarily as a process of deliverance from sin and its consequences. This deliverance was achieved by the life and death of Jesus. Accordingly, Paul describes salvation to have come in the past, present and to come in future. He therefore explains that "we were saved (Romans 8:24), we are being saved (I Corinthians. 15:2 RSV) and we shall be saved (Romans 5:9). Thus salvation is the total work of God who delivers and who is yet to deliver (II Corinthians. 1:10).

According to Paul "All have sinned and have fallen short of the glory of God" (Romans. 3:23). Paul understands sin as a deliberate turning away from God. It is lack of conformity to the will of God, a violation of the moral law as written in the hearts of men and revealed in the written word of God. Thus sin is an alienating factor because it results in man's estrangement from God.

On the other hand, Paul sees sin as a slave owner and man as a slave (Rom. 6:19). Under the state of sin, human beings are not only estranged from God and capable of experiencing divine wrath but they are also dead (Ezekiel 2:1, Colossians 2:13). Here

Paul is particularly referring to spiritual death as a result of sin. To be saved from sin is therefore to be saved from its consequences such as alienation from God and death.

In his letters, Paul discusses the past work of God in delivering men. Here, he describes salvation in terms of reconciliation and atonement, justification, redemption and liberation. Paul points out that, through Jesus' life, death and resurrection, God has done all that is necessary for salvation of mankind. Thus, God's plan and work of salvation has been made possible through Jesus and especially his death on the cross. It is in this context that Paul calls Jesus our saviour (Ephesians. 3:23; Acts 13:23).

According to Paul, one is saved by confessing that Jesus is Lord and believes that God raised him from the dead (Romans 10:8-13). Thus confession is made unto salvation. We therefore obtain salvation by hearing the gospel, confessing of our sins and believing that we are justified by faith but not by our works (Romans 1:16-17). Salvation is also portrayed by Paul as a past, present and future event. Believers have been delivered from their guilt and the penalty of sin; they are now being delivered from the power of sin; they will at last be delivered from the presence of sin and the wrath of God and be conformed to the glorious image of the sinless son of God (Ephesians 2:9; 2 Timothy 1:9; Titus 3:5). Thus while we were still sinners Christ died for us. Therefore as we are sanctified by his blood, much more shall we be saved by his love (Romans 5:9).

Paul concludes that salvation is by God's grace through faith and it can never be merited (II Timothy 3:5). The faith that receives God's gift of salvation does not boast. The moment of faith is when one makes up his/her mind to receive God's gift of

salvation. Paul himself confessed on the road to Damascus and he received the gift of salvation (Romans 9:20). Thus conversion can be described as the initial stage of salvation. It could have been in this regard that the lunch hour evangelists often requested their adherents who had accepted to get saved to come forward and confess.

Paul classifies humanity into two categories for example men in Adam and those in Christ. Paul describes Adam as being responsible of man's nature of sin. When Adam sinned, sin entered the entire human race. Adam's sin spread death throughout the world. Thus life in the state of Adam is characterized by sinfulness and rebellion.

Adam's sin brought punishment to all, but Christ's righteousness makes men right with God, so that they can live. Life in Christ therefore is characterized by freedom from sin and obedience to God (Romans 5:12-20).

The life of man is a series of many decisions and situations where he must accept salvation and decide for God's way and love, breaking with selfishness.<sup>11</sup>

Paul encourages believers to extend the message of salvation to others. Thus they should proclaim the gospel of salvation to non-believers by preaching to them (I Corinthians. 10:33, Romans. 1:16 RSV).

#### **4.2.3 Salvation and the future**

Besides salvation being a past and present event, it is also a future hope. The present salvation leads to the final one which is eschatological (See 2 Corinthians. 5:17; 2 Timothy 1:10). All religions that recognize that man has a unique destiny in creation and that he lives in a world where good and evil coexist, take the idea of salvation



seriously. The meaning of salvation in christianity takes its base from the Bible. The emphasis on evil as a reality from which man needs to be saved made the idea of salvation to have a central topic in christianity.

Mortality was the consequence of the fall of Adam, while immortality is the gift of God through the death and resurrection of Christ, whereby believers in the day of resurrection will regain all they lost in Adam and will live forever. The new or changed body will be perfect and incorruptible (I Corinthians. 15:42). Apostle Paul is urging believers to be strong and steady, always abounding in the Lord's work, since the future victory is sure and they should be aware that whatever they do in the Lord is not in vain for their reward awaits them in heaven.

Those who accept God's gift of salvation have been promised everlasting life but those who refuse to accept God's plan of salvation will be punished in everlasting hell, forever separated from the Lord, never to see the glory of His power (II Thesalonians.2:5.10)

While it is stated in the New Testament that, man cannot save himself by his own efforts, it would be unrealistic to ignore the fact that man has also a role to play. He is not saved as a passive being. Thus to merit salvation, to make it a gift of his own, that is to accept it, he has to make a commitment of faith. He has to be conscious of it and accept it (Philippians 2:12-18).

The New Testament notion of salvation, is that God's intention and purpose is to save all mankind through His Son Jesus Christ (John 3:16-17). Christians then continue to hope that Christ will fight and win the battle against all their enemies and they will

live in victory under God the father (I Corinthians. 15:28). This view suggests an ultimate salvation which cannot be lost because it is a reunion with the author of creation, the vision of God himself, it is a universal fulfillment even though it calls for individual preparation. This is what makes christian hope an everlasting one.

### 4.3 LHRA AND SALVATION

The theme of salvation was of central significance among most of the LHRA. A majority of members from these religious groups explicitly claimed that they were saved. Most preachers from these groups used the terms salvation and being born again interchangeably. For them, if a member claimed to be saved, then he or she was a born again Christian, who was in a position to be filled with the Holy Spirit and could speak in tongues at a given time.

Out of nine evangelists who were covered in the study, seven of them similarly described the Holy Spirit as the third person of the trinity. That, for one to receive the Holy Spirit one must be thirsty for the living God in one's heart. Therefore one must realize and repent his or her sins (conversion) be born again or be saved and live according to the scriptures. One evangelist quoted John 4:24 as evidence to worshipping in Spirit.

God is spirit and they that worship Him in Spirit must worship Him in truth...<sup>12</sup>

The Lunch Hour Religious groups believed that a saved person experienced the presence of the Holy Spirit by faith as he walks with God obediently, by prayer in the Spirit. That, it is the power of the Holy Spirit that makes a believer to speak in tongues,

live a christian life and have a peace of mind. They also quoted supportive scriptures from the Bible to explain that a person experiences the presence of the Holy Spirit which overshadows him with the power to speak the word of God:

But ye shall receive power after the Holy Spirit is come, and you shall be witness unto me both in Jerusalem and Judea and in Samaria and unto the utter most part of the earth.<sup>13</sup>

Accordingly, they believed it was the power of the Holy Spirit that made christians to preach in some halls, streets and parks of Nairobi, at a time when they should go to do other things, such as going for lunch, sleeping in their offices or shades or chatting to pass time.

Lunch hour christians preached that one is saved by the grace and not only by works. Thus they believed that a life of a christian should be guided by the Holy Spirit to bring works of peace, love, joy and kindness as advocated by the apostle Paul in Galatians chapter six.

The answer to the question as to whether one is saved was obviously yes by a majority of the respondents. Salvation among the Lunch Hour Religious Assemblies was understood as a self knowledge that one time one was a sinner, but God sent his son to save the whole world. Those who accepted this and confessed their sins repented to God for forgiveness. From then, a person continued to believe that he was a new person, - a saved person. Other groups which had mainline churches, a further step such as baptism in water was undergone as a sign of washing away the sins. From here the christians bore the testimony of being saved, or being born again.

Salvation was seen as rescue from sin and its consequences is God's wrath and death. Thus most Christians regarded sin as the cause of all suffering. Hence it was associated with a life that was not pleasing unto God. Therefore, most saved Christians struggled to live a sinless life so as to have peace with their God. They also tried as much as possible to show the world that they are different from those who have not accepted Jesus Christ. The question however was whether these Christians who claimed to be saved were "clean" and yet they were living in a world which is full of sin. The whole issue of this claim made outsiders (unsaved) to brand the saved ones as pretenders. The critics may have been right because the saved ones talked and behaved as though they were in a different world. It was worse when the saved preachers condemned those who had not declared themselves saved, saying that hell was waiting for them.

However, a quick defence against such accusation can evidently be found in (Romans 5:1-11 TLB).

So now, since we have been made right in God's sight by faith in His promises, we can have real peace with Him because of what Jesus Christ our Lord has done for us.....Now he will save us from all God's wrath to come...<sup>14</sup>

The other question was how one became saved, which brought the following answers: That salvation is a gift of God through faith.. it is a new birth in Christ by believing in Him. It is a change of life by confessing that Jesus is Lord, hence receiving Him through faith. Salvation is to repent (Romans 10:9). That it is accepting God's forgiveness as manifested on the cross, hence changing to live for Him - to be born again. Salvation is also seen as a spiritual healing by repenting and accepting Jesus as

Lord and saviour. And that it is receiving Jesus into our hearts by believing and trusting his word.

The question, what was to be born again and how received the following answers: It is to receive the son of God through his blood and thus it is the same as to be saved - living in harmony with God. One is saved by being born of water and the Holy Spirit by calling upon the name of the Lord in repentance (Acts 2:21).

To some evangelists and some mainline churches such as Seventh Day Adventists, being born again is to be immersed in water (Acts 2:28: I Peter 3:21: Romans 6:1-4). Therefore to be born again is to receive salvation in one's heart, which is achieved by baptism of water and the Holy Spirit. Therefore, to be born again is to have a change in one's heart by believing and confessing through faith. It is also seen as a transformation of one's life(2 Corinthians 5:17).

However, the evangelists who were involved in the study agreed that a Christian cannot be saved without being born again. An evangelist from the UPC group outside Diamond Trust Building said that, once one is saved, his or her name was written in the book of life forever unless he backslides.

Salvation and being born again are terms which were used in LHRA synonymously and an adherent listening to their preaching may not have easily drawn a clear distinction between the two terms more so no distinction was drawn.

The LHRA view of salvation was more of a threat to the unsaved but gave hope to those who were saved and those who would accept to be saved. This threat as we had

said earlier was one way of attracting many passersby to come, listen and repent their sins (conversion) and claim salvation as they were afraid of going to hell.

The Lunch Hour Religious evangelists preached the end of the world in connection with salvation. This idea is an old view which was talked about by the prophets of the Old Testament and by Jesus himself in the New Testament. The end of the world can be described as a time when Yahweh will reveal his judgement or manifest his punitive justice through his calamities hence those who have not accepted God will perish. The end of the world has been referred to as the Day of the Lord by the Old Testament prophets.

The prophet Amos was among the first prophets to warn his people concerning their naive assumption that Yahweh would be with them at all costs. Instead he warned them that: the Day of the Lord will be a day of wrath and vengeance and not victory for a remnant who would be faithful to Christ.

The prophets who followed prophet Amos also spoke of the Day of the Lord in the same way. Prophet Isaiah saw it as a day of annihilating judgement by the Lord (Isaiah 2:6-22) Ezekiel makes a similar claim (Ezekiel 7:7). But Joel (2:12-17) sees the possibility of escape from the Devastating Day through repentance, and also that it is the definite age of Yahweh's saving activity (Joel 4:17-21). However, prophet Zachariah presents it as a day when sinners will suffer while the faithful ones will triumph and that it is a day when Yahweh will come to rescue his faithful ones (Zachariah 14:1-5).

In the New Testament the Day of the Lord is seen as a day when the just will be made purer and the sinners punished and all the things will be made new by Christ for his Father. It is for this day that all, christians must be prepared.

In most LHRA meetings, preachers picked upon some Biblical verses especially from Jesus' teaching about His second coming. As a result, the evangelists called upon their listeners to accept Jesus. They repeatedly warned their listeners to repent their sins and join Jesus' flock. The evangelists also associated the socio-economic and political instability in many nations as a fulfilment of what Jesus said in regard to His second coming. "For nations will rise against nations and kingdom against kingdoms....." (Matthew 24:7 RSV).

According to Moody in his book *The Word of Truth* (1990: 543) the teaching about the Day of the Son of man by Jesus Christ and the Apostle Paul in the New Testament is an interpretation of the Day of the Lord from the Old Testament themes. He says:

The preaching of John the Baptist and Jesus Christ may be compared to the prophecies of Amos and Hosea in the 8th B.C. Amos and John saw the Day of the Lord more in terms of wrath, while Hosea and Jesus had more good news. John the Baptist warned the people of the terrible Day of wrath that was to come. (Luke 3:7,9,17)..."<sup>15</sup>

The Lunch Hour evangelists openly preached to their adherents that those who refused to accept salvation now will not be able to meet the son of man on that day when he comes in his glory. For if they are ashamed of Jesus Christ and his words, He will also be ashamed of them (Mark 8: 38).

Jesus Christ just like His Father did not partially choose people to His fold but He universally called those who are willing to come. His intention was to save the whole world. For God loved the whole world (John 3:16). However, since the fall of man (Genesis chapter 3), God is busy calling man to come back. He first called his people personally then through the prophet, His Son Jesus Christ and now the disciples and apostles and the Holy Spirit. But because of man's stubbornness, he continues to run away. Therefore God will judge him according to his deeds. However to the faithful ones there will be salvation (I Corinthians 15:45).

The lunch hour evangelist used their Biblical verses to call their listeners to accept Jesus as their saviour. They also warned those who refused to accept Jesus against the coming judgement. However they promised those who got 'saved' eternal life in heaven.

In the next chapter we shall discuss the problems that the lunch hour congregations faced. The christians in this study believed in the teachings of the Bible which gave them courage that even if they suffered in the present world, they will receive eternal life in the age to come. (Matthew 10:29-31 RSV). Therefore some christians did not abandon lunch hour prayer meetings because of the problems which they encountered.



## Endnotes

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## **CHAPTER FIVE**

### **PROBLEMS WHICH THE LUNCH HOUR CONGREGATIONS FACED**

#### **5.0 INTRODUCTION**

In chapter four, we discussed some common Biblical teachings used by some lunch hour religious groups which were studied. We noted that while some of these groups were representatives of their mainline churches, they preached little about what their churches advocated for, probably because this particular hour was very short. However, the Bible which is the basic and common source of knowledge used in the mainline churches was found to be used by all the evangelists as an identity and source of their authority. It was found that most evangelists especially from the protestant churches always called upon their listeners to get saved, thus salvation was commonly preached.

This chapter examines the problems which lunch hour congregations faced. These problems range from adverse weather conditions, external interference by fellow religious groups, hawkers, or street comedians, criticisms by outsiders or other evangelists, competition among these religious groups, lack of follow-ups, fluctuation in attendance, lack of funds, noises and overcrowding.

#### **5.1 ADVERSE WEATHER CONDITIONS**

Besides the lunch hour groups which had their venues in halls such as City Hall, KNUT Hall, Embassy Cinema Hall, Charter Hall and University of Nairobi lecture theatre hall, other lunch hour groups held their meetings on the streets and parks. The

religious meetings which were held in the halls hardly encountered any problems of location since they are public halls which are hired for use. Therefore, the users were always comfortable and sure of not being displaced. On the other hand, the success of the meetings which were held on the streets and parks usually depended on the weather. The bad weather comprised of very hot sun and windy conditions, heavy rains and chilly weather conditions.

During the study, we noted that, most evangelists persevered in the hot sun as they preached the word of God. Thus, the christians did not mind singing and dancing to God with sweat dripping down their faces. While the heat could be persevered, the strong and dusty wind which kept on blowing as a sign of the soon arriving rains kept on lifting the ladies' dresses and some of those who were affected were indeed uncomfortable so they worried most about their dresses than what was being preached. The winds, blew dust into the listeners' eyes and also interfered with the opening of the Bibles as the papers kept on being blown.

The research period coincided with the heavy rains in Nairobi between the months of October, 1992 and March, 1993. In the month of January, 1993 for example, the down pour was heavy at lunch hour so there was hardly any evangelist preaching on the parks or streets. This particular weather was so disturbing in that, at times the meetings could start and end prematurely and abruptly because of the rain. It was also observed that besides disrupting the open air attendance, prayer meetings in the halls were not spared as the attendance kept on fluctuating since some christians were not able to leave their offices to attend the prayer meetings.

We also noted that, while the rains disrupted the lunch hour prayer meetings, the extremely cold weather conditions also affected the attendance in the streets and parks. However, the meetings in the halls were not greatly affected. The researcher observed that whether bad or good weather, the few devoted christians braved it all in the name of Jesus by attending their meetings regularly.

## 5.2 EXTERNAL INTERFERENCE

The present study established that most of the street evangelists were often interfered with by either other religious groups, hawkers or street comedians. However, it was noted that such problems did not face the groups which held their meetings in the halls.

Some lunch hour religious meetings in Nairobi usually started as early as 12.30 p.m. and ended at exactly 2.00 p.m. or 2.15. It was unfortunate for some lunch hour christians to come to their usual prayer venues only to find that they had been displaced. This in most cases caused a lot of tension especially if the disturbance was caused by another religious group. For instance, we noted two different religious groups along Aga Khan Walk which claimed ownership of a venue, and this almost caused a fight until one group gave in by moving a few metres away. When the researcher asked for the opinion of one of the evangelists he had this to say:

I do not know why they think that they are more superior than us.<sup>1</sup>

Such interference showed a bad impression and was more distorting when the listeners watched helplessly two groups exchanging bitter words over a venue and yet this

preacher claimed to be preaching about the love of God. Such a behavior may create an impression to the passersby that the people who conduct these meetings are not genuine christians. This behavior could not only make the passersby to doubt the street preachers' motives, but could easily make them to drift away or go and listen to comedians or just sit somewhere and pass time.

Another problem of interference that the street evangelists and christians faced was caused by the city hawkers who decided to sell vegetables and clothes on any vacant space whenever City Askaris were not around. However, when these Askaris emerged the hawkers ran away in all directions causing havoc even to other lunch hour religious groups which had already started their meetings. It was established that while the city street preachers were able to attract passersby and idlers without any problem, it was not easy for them to invade the hawkers since they were on business and most of them made a lot of noise as they advertised their goods. This was quite disturbing, as the affected preachers opted to look for an alternative venue.

The researcher also noted that, the city evangelists were often disappointed when they went to their usual venues only to find that it had already been occupied by street comedians. These groups were a bit punctual as in most cases they arrived on the scene as early as 11.00 a.m. So that by the time the christians arrived at 12.30 p.m., the comedians were already overcrowded. Most of the street comedians usually attracted many passersby and idlers some of whom were regular adherents of the lunch hour group which usually gather at that particular venue. As a result, the evangelists lost many

listeners to such invaders. When the researcher asked the evangelist from U.P.C. group what repercussion such invasion caused, he said:

These invasions caused a lot of disappointment on both the preachers and the listeners, these also inconvenienced the prepared preachers who in turn started looking for an alternative venue and by the time they settled down to preach, the lunch hour break was over. At times the displaced preachers went to their places of work.<sup>2</sup>

It was established that, the lunch hour congregations had no right to blame other parties (for example hawkers, and comedians) for invading their venues, because, each group had its own objectives. For instance, christians went to feed the 'hungry' city dwellers with spiritual food, hawkers to sell their vegetables and other goods and street comedians to entertain bored city dwellers in exchange of some money. Therefore, each group's policy was 'first come, first occupy' since these were public places for all the city residents. However, it may not have been the right place for the hawkers who were supposed to sell their items elsewhere in the market.

The present study also noted another kind of external interference which caused a lot of discomfort among the street christians. This was caused especially by the presence of the street boys/pick pockets. The same could be said by evangelists who preach in the church. It is unfortunate that petty thieves invaded overcrowded places where they could meander and earn their daily bread by pick pocketing from careless persons. During the lunch hour prayer meetings on the streets, some listeners became victims of such pickpockets when they opened their eyes after long prayers only to find their wallets gone. This made some people to pray while their eyes were opened and minds focused on their bags.

A similar incident which made female street christians to be on the look out was noted outside Diamond Trust Building (at U.P.C. Team) where a street boy sniffing glue behind a lady who was busy listening to the preacher turned back only to see a funny looking boy trying to unzip her dress. The lady moved away as she was so frightened when she noticed the boy's behaviour. It should be noted that the place where the name of God is preached is meant to be quiet and peaceful so that the individual is able to meditate and seek peace with God. However, the above problems caused a lot of discomfort to the christians something that might lead to some giving up attending such gatherings.

### 5.3 CRITICISM

Christians have always been criticized by non-christians/outsidere especially when they are misunderstood. Therefore, for one to understand christianity he has to study it from within but not as an 'outsider'. By doing this, the person will understand and appreciate it.

The present study noted that those christians who attended lunch hour meetings suffered a lot of heckling and criticisms from people who think that the christians were hypocrites, crazy or conmen who were out to look for means to earn a living and may be to show off. For instance, the N.C.C. group which conducted their prayer meetings outside Kencom House did not seem to understand why some christians claimed that they were saved. In one of their (NCC) meetings one of the evangelist was quoted saying these words:

They claimed that they are saved and yet they moved with people's wives, they claim to be pure and yet they are living in a sinful world, they are really hypocrites.<sup>3</sup>

According to this evangelist, the idea that saved people lived in this world was not true. To him, for one to claim such salvation while living in this sinful world was a total hypocrisy. He thus criticized christians who claimed to be saved. Another criticism was noted from a freelance preacher at Jeevanjee Gardens who forgot that he was supposed to preach the word of God to his listeners but instead criticized his fellow preachers for what he should have done himself. He criticized a neighbouring religious group in the Park, saying:

Those who spoke loudest were just false preachers who just want to attract an audience, why don't they also go to shout in River Road?<sup>4</sup>

This freelance preacher accused his fellow preachers for not having gone to preach in River Road and yet he did not go there himself. During the study, he told us that he had been stationed at the same venue (Jeevanjee Gardens) for about three years and that, the particular venue was his church since he conducted his services on Sundays there.

At the same place (Jeevanjee Gardens) another evangelist criticized his fellow evangelists who condemned the 'none-saved' people to hell and promised the saved ones eternal life in heaven. This evangelist wondered why some preachers were so cruel with their word, not realizing that people could not be forced into salvation at once since according to him salvation was gradual. He also categorized such evangelists as:

False judges who judged others and yet they were sinful but they hid their sins in salvation.<sup>5</sup>



Such criticism could have been one technique of making the listeners to think that, that particular group criticizing the others was the only one which knew and preached the truth, therefore this was one way of attracting and holding up the listeners. We noted that, such criticism portrayed some of the evangelists as not being genuine christians, because if they were, they would have gone to the fellow brothers in Christ in privacy and corrected them instead of mocking them in the presence of the people. A keen observer could conclude that such preachers who criticised their fellow evangelists had little to tell their audience. A member of Chrisco who attended one of the lunch hour groups at Jeevanjee Garden when asked for his opinion about criticism from 'fellow' christians had this to say:

The problem that we christians are facing is counterfeit preachers who confuse people from knowing the truth.<sup>6</sup>

This christian referred to the N.C.C. group evangelist who preached against salvation while other groups were strongly advocating for it. He also noted that this could cause a total confusion to sincere christians who needed to know the truth that is written in the Bible.

A keen christian (who knows the Bible well) walking along the streets and bus-stops of Nairobi may be right to criticize some preachers for misusing the Bible. This is because some preachers amidst their preaching quoted verses which did not correspond to what they were preaching. This was more embarrassing to the person who might have written the verse for later reference only to find that it read something different. For instance, a preacher at Kenya Bus Station who was preaching against tribal clashes which had affected some parts of the country, likened it with the punishment upon the Israelites

in the Old Testament. The preacher said that prophet Isaiah (6:8) had foreseen similar punishment. To confirm to his listeners that he was speaking what was in the Bible he quoted these words:

There is fighting in the streets and sickness and hunger in the house ...<sup>7</sup>

Any listener who may have gone to refer into his Bible later must have found himself in a dilemma since these words were not found in Isaiah 6:8 but instead they were from Ezekiel 7:15. This could make an observer to conclude that some of these city preachers read the Bible for the sake of it. Secondly, the speed at which some of these preachers quoted the Biblical verses may have caused disappointment to the 'thirsty' adherent who might not have had time to digest the point or even write the verse for later reference. Thus, they could also be criticized for quoting and interpreting the Bible out of context. However, there were other evangelists who used the Bible genuinely and did proper 'religious marketing' for their mainline churches.

#### **5.4 COMPETITION**

During the study, it was observed that Jeevanjee Gardens' venue always had more than three lunch hour prayer meetings which were conducted simultaneously. It was also noted that while some groups used very powerful loud speakers and exotic musical instruments, others used radio cassette players to entertain their listeners. Others clapped their hands as they sang and danced vigorously and others preferred not to sing or even do any of the above.

The study established that most passersby were mainly attracted to groups which had melodious music. People like music to cheer them up when bored and dull. It was not a surprise therefore, to find one group having numerous adherents while others a handful. It was however, noticed that these powerful sound systems which were used, were to the disadvantage of those who had no instruments because they could hardly be heard by their listeners so they really tried to lift up their voices in vain. Reacting to this kind of noise together with that of the commuter buses and matatus which passed near some venues, one evangelist said:

Without the instruments, which I can use to boost my voice, I really try to raise up my voice, which causes a bad headache.<sup>8</sup>

These words indicated that however loud the evangelist tried to speak he could not speak louder than the powerful loud speakers, therefore his listeners were disturbed by these loud sounds and music which dominated the whole park.

Other ways of competing (which we have already mentioned in chapter three) which the religious groups employed included feeding the street beggars, or using mother tongue (Kikuyu) instead of English or Kiswahili, or preaching topics which were inciting for example multipartyism and tribal clashes. These were tactics which were used purposely by various groups to attract more people to these religious meetings. However, noise which came from all corners of Jeevanjee Gardens, the streets and some halls of Nairobi at lunch hours indicated that, there was competition for adherents among the lunch hour preachers. These preachers did this forgetting Paul's warning to the Corinthians during his time, when he said:

For it had been reported to me by Chloe's people that there is quarrelling among you, my brethren. What I mean is that each one of you says - "I belong to Paul", or "I belong to Apollos" or "I belong to Cephas" or "I belong to Christ" is Christ divided?"

If Saint Paul came to Nairobi and got a chance of attending some LHRA, he might address issues similar to those of the Corinthians, as concerns worship because the whole christian church is divided. (I Corinthians. 12 RSV). Well, each one of the preachers seemed to be preaching about the same Jesus and God but the methods they used showed that each group wanted to attract more people to itself. This was for instance observed at Jeevanjee Gardens, a small place which had more than three groups preaching at the same time. It would have been proper for each one of them trying to preach instead of agreeing to preach at alternate times so that each group got an opportunity to preach without straining.

## **5.5 LACK OF FOLLOW-UPS**

The study observed that in most of the religious groups which were studied, a number of people who got saved during the prayer meetings were left on their own. For instance, after the sermon, the evangelist prayed and the adherents hurriedly dispersed. In most cases, the evangelists did not ask the new christians to remain behind after the meetings so that they could give their contacts and even get more counselling or special prayers. Instead, some evangelists made general invitations to the listeners to attend the meeting at the same venue.

It should be noted that once a person has received salvation, he/she has a major role in pursuing it further. Salvation is an important issue to the christian life. Thus once a person has received it, he should hold to it so that he becomes a firm christian in terms of spiritual matters. This will in turn enable the person to preach salvation to the others.

However, the U.P.C. lunch hour group which held its meetings outside Diamond Trust Building distributed leaflets (after every meeting) indicating where they could be found during their Sunday services and other evening prayer meetings. The evangelist of this group also asked for the new members' contact for further communication. The N.C.C. group outside Kencom House verbally invited listeners to attend their evening meetings at Charter Hall. The S.D.A. at Aga Khan Walk made some follow ups by always registering new members, the evangelist also invited them to their sabbath services at Central Church, City Hall, or after asking them where they stayed, they advised them to attend the services at one of their branches in that place. In this group it was noted that the evangelist took the initiative to introduce the new member(s) to the church pastor who welcomed him to the baptismal class after which he would be initiated to the church as a full member.

It should be borne in mind that modern christians need to hear again the challenges of the New Testament to mission. We need to look with realism and a large measure of the shame, that obedience to the Great Commission has often been prostituted by subservience to other goals, such as economic, political or cultural colonialism. Therefore, the modern evangelists should understand that evangelism starts from vantage ground of the church and for it to be recalled effectively to its total mission, it must be

at the hands of the persons who know the scriptures and who can fully administer their missions. Therefore, without close follow ups at any given time, a new christian was likely to backslide. This is because the victim is left to suffer spiritual bankruptcy. This study likened an evangelist with the sower in Mark's Gospel:

A sower went out to sow, some seed fell along the path, and the birds came and devoured it. Other seed fell on rocky ground, where it had no depth of soil and immediately it sprang up, since it had no depth of soil; and when the sun rose, it was scorched and since it had no roots it withered away ...<sup>10</sup>

In this world where there are evil influences of all kinds, once a person has chosen to abandon his/her evil ways and turn to Christ, those who are strong in faith should be closer to him to help him not to fall. But, if he becomes a Christian and he is left alone before he becomes spiritually strong, then he will surely 'wither' away. Therefore, as much as the evangelists may preach and call people to come to Christ, without keen interest and close follow-ups, the new christians are most likely to backslide after a short while.

Commenting on the importance of follow up, Bright in his book *Come Help Change The World* (1970, P. 187) has this to say: "We should also seek to follow them up, whenever there is an opportunity. Through every means at our disposal, individual and in groups. However, we must remember the parable of the sower, and not give up, if some of those whom we seek to disciple for Christ do not continue to give evidence of new life in Christ... We also need to pray faithfully in the spirit for each other believing that God had begun a good work in them and will continue until they become fully mature in Christ."

Whitefield, an 18th Century open air preacher was among the first preachers to say that Christ's ministers must do the work of fishermen. His words are encouraging evangelists whose new converts may backslide. He tells them to continue calling new christians to Christ's flock. He says;

They must not wait for souls to come for them, but must go after souls and compel them to come in.<sup>11</sup>

It is obvious that LHRA without audience is like fishing in a bath tub, therefore, the evangelists had to go where people were found so as to reach them. The evangelist should therefore not brag himself that he is doing the work that the church has failed to do. He may feel that salvation can be found without going to church if he does, he must be careful not to give impression that, the church does not matter and that a man can be a christian without going to church. He should understand that the church matters and that it is the Lord's own given institution and He is the founder and head.

Therefore, all the evangelistic missions must gratefully acknowledge the importance of the church for evangelists, for prayers and for the nurture of converts won to Christ during their prayer meeting. Therefore, LHRA evangelists must be church members, functioning as the church in action not competition as it was observed in 5.4 above. Evangelists in these prayer meeting must note that, they cannot be totally effective until their converts are channelled into the care of a local church since following up converts and enquiries is where close co-operation with the local churches is essential.

The lunch hour evangelists should bear in mind that the decision of a person to come to Christ is not all that is required but it is just the beginning. Therefore, these evangelists should always contact converts personally, or by mail over an extended

period of time. They should also forward all names to local evangelists, pastors and churches, if it cannot be possible to invite some elders/pastors from the local church(es) to attend the LHRA for personalised follow-up purposes.

## **5.6 FLUCTUATION IN ATTENDANCE**

Besides the unfavorable weather conditions which interfered with the attendance of the adherents at the lunch hour prayer meetings, it was also observed that these meeting were characterised by waxing and waning of the adherents depending on the dates and seasons of the month. Consequently, fluctuation in attendance was inevitable when V.A.T. (Value Added Tax) was imposed on food kiosks and hotels. More so since the dawn of multiparty era when the shilling greatly experienced frequent devaluation making food prices to become unaffordable especially to the low income earners.

Data collected showed that seventy out of hundred respondents were either job seekers or students, while the remaining thirty, comprised of secretaries, clerks, evangelists and cleaners. We therefore concluded that 70% of the respondents were jobless while 30% were low income earners.

It was observed that the attendance at various lunch hour venues commonly fluctuated. For instance, between 28<sup>th</sup> day of the previous month to the 5<sup>th</sup> day of the following month the attendance was low, while between 6<sup>th</sup> day upto 27<sup>th</sup> day it was high. This was probably because between 28<sup>th</sup> day and 5<sup>th</sup> day when the city residents at the LHRA money, they could afford to go for lunch, hence the attendance was low. But, between 6<sup>th</sup> day and 27<sup>th</sup> day they were already broke so they decided to lie under shades



in Jeevanjee Gardens or just sit idle on the pavements where they fell prey to the lunch hour evangelists who often fed them on spiritual food. It should be noted that, some attended these meetings voluntarily or as an alternative to being idle. However, there were also genuine attenders. From the above observation then we can conclude that attendance at LHRA was very high when people did not have money to go elsewhere for lunch.

It can be concluded that majority of people today have a fear of social and political insecurity. Therefore, whatever problems they face which they cannot conquer, they tend to direct their hopes and cries to religion where their social and spiritual needs can be met in terms of blessings, healing, comfort, peace and hope. Thus some people may have attended lunch hour religious meetings to get comfort and blessings, among others.

## **5.7 LACK OF FUNDS**

In chapter three it was noted that, a majority of the lunch hour preachers asked for offerings after every prayer meeting. We also noted that some preachers did not ask for any money. These included the chrisco, U.P.C., S.D.A. and the N.C.C. The N.C.C. for example, had organized among its members and they contributed money which they bought food for the street beggars every Friday. While this could be seen as one way of winning popularity from the passersby, members of this group defended their act of charity by saying that:

We do not need to ask for any offering during these prayer meeting as we are preaching 'a free gospel'. When Jesus

was preaching, he never asked for money. Instead, he gave his followers both physical and spiritual food for free. Likewise to us.<sup>12</sup>

It was observed that various preachers had their own convincing reasons for collecting or not collecting money. However, this was when inflation was biting city residents very hard. On the other hand, most preachers were found to be solely relying on the money they collected from their listeners. The reasons which some evangelists gave for persuading their adherents to offer some money have already been dealt with in Chapter three (3.4) of this work.

The researcher established that these preachers who asked for offerings often quoted the book of Malachi 3:8-12 as source of authority to convince the listeners to give. Note that prophet Malachi promised those who paid tithes overflowing blessings. It should be borne in mind that, this was not enough to make the listeners to understand their (evangelists) motives as genuine since being misunderstood by their adherents and onlookers could make them to be mocked and be called conmen and women in disguise of the Bible and the Gospel. A good example was sighted outside Electricity House on Aga Khan Walk where some youths who pretended to be blind were singing praises to God, but in front of them there was a container with few coins which persuaded the passerby to stop, listen to the music and drop a few coins. It was a hard task for the pretenders to close their eyes for long. The quick passersby could not notice this pretence but since the researcher had to spend some time with them it was easily noted that not all of them were blind. It was established that they sang to God for the sake of begging.

Begging can be sighted in the Bible especially when Peter and John (the disciples of Jesus) were going to the temple for prayers. Seeing how genuine and desperate the lame man was, they offered remedy by word of mouth:

... But Peter said, "I have no silver and gold, but in the name of Jesus Christ of Nazareth, walk..."<sup>13</sup>

The lame man may have been a beggar for a long time but Peter's words restored his health. This indicated that however much the lame man was given, he was yet to beg, so Peter's remedy must have changed the man's life. Kenyans today need to understand that with faith, Jesus can show them how to succeed in life. Christians in Nairobi should talk to the street 'blind' beggars and help them to understand by encouraging them not to lose hope but do something to support themselves in life instead of sitting the whole day pretending that they are blind so as to win people's sympathy.

## **5.8 LACK OF TRAINING**

This study established that out of the nine evangelists who were involved in the study only one proved to be trained while the others acquired the name most probably because they had preached for a long time or they held positions in their mainline churches which gave them license to preach in the streets. Despite the fact that some evangelists were not from any mainline church, those from the mainline churches were also not trained, this indicated that mainline churches have not given open air preaching attention. Lack of training could have been the reason why most of the street preaching was found to be a travesty of real evangelism.

Though most of the lunch hour evangelists were found to be untrained in this field, it is most likely that even the trained pastor could find himself totally unprepared to cope with open air evangelism as part of their missionary service. Therefore, the open air preachers should have proper and thorough training or study under pastors who have attained high standards of proficiency in preaching.

Therefore, it was found that LHRA are forsaken by many because of the problems and disappointments involved in preaching. However, the Christians should understand that, while the church is a place to worship, the world around is the place to witness. Therefore, those who are prepared to persevere in these LHRA will find Jesus adequate in their problems and difficulties, but, first and foremost, for these kind of preaching to be successful there must be thorough preparation.

For instance, the evangelist/preachers should bear in mind that an open air crowd is of mixed background, thus it may range from academicians, illiterate people, students and even great theologians. Therefore, a preacher must be trained in crowd psychology, so that he (preacher) may understand the difference in the thinking of people of various categories. This training will also enable him in his approach according to the type of meeting he is conducting, whether on parks, streets, schools or market place.

The preacher must be aware that the person in the street is either totally ignorant of what he is preaching or he is thoroughly conversant with the great truths being preached about. For instance, in some lunch hour groups, some preachers simply talked about sin, salvation, redemption, being born again, tithes, the cross, justification, heaven and hell without explaining these terms. The preachers only succeeded in bringing great

confusion, because these are almost words from foreign language to the 'outsiders' since they do not convey much to those who are not well versed with the biblical truths.

The preachers must therefore be able to preach 'explanatory doctrine' thus using these scriptural terms and telling people what they mean for instance, the 'cross' needs proper explanation because, it has today been emptied of all meaning. It now stands for various things ranging from a sentimental symbol of sacrifice set high on the spine of a church, it is worn on a chain around the neck, painted on sides of ambulances, embossed on the cover of prayer books and keeps guard over graves. Therefore, to tell someone to come to the cross and be saved is total confusion to him or her until one understands all that the cross at calvary means. Street preaching must therefore not only be doctrinal but also explanatory.

Thorough training in Bible schools or theological colleges will enable the preacher to be able to gather preaching materials and know how to use them. He should be properly trained in the use of the voice for outdoor preaching and understand the effectiveness of music in the open. He needs to know how to handle hecklers or the hecklers will handle him and foremost he needs to be all things to all men that he might by all means save some souls for the flock of Jesus Christ. Despite all the problems that the lunch hour congregations faced, those who had faith and courage that they were serving Jesus Christ, continuously attended or conducted the lunch hour prayer meetings.

## Endnotes

1. Evangelist Nakola, 28 years: World Intercessory Ministries Aga Khan Walk. 27th. Jan 93
2. Evangelist Owino, 36 years: U.P.C. Evangelistic Team, outside Diamond Trust Building. 11th Jan 93
3. Evangelist Richard Olawaye, 30 years: N.C.C. Kencom House Bus-stop. 14th Dec. 92
4. Muigai Chege, over 30 years: Friends Fellowship International, Jeevanjee Gardens. 15th Nov. 92
5. Elvis Ochwa, 25, Nairobi Light House Fellowship, Jeevanjee Gardens. 21st Nov. 92
6. Kanyaki, 37 years: Chrisco Fellowship, City Hall. 4th Nov. 92
7. Peter Mabara 28 years: Kenya Bus Station. 10th Mar. 93
8. Evangelist Richard Olawaye, Opp. Cit. 17th Dec. 92
9. I Corinthians 1:11-13 R.S.V. Bible.
10. Mark 4:3-9 R.S.V. Bible.
11. *Open Air Evangelism*: 1974; P. 6.
12. Diana Rose 28 years: N.C.C. Kencom House Bus-stop., 11th Dec. 92
13. Acts 3:1-16 R.S.V. Bible.

## CHAPTER SIX

### SUMMARY AND CONCLUSION

#### 6.1 SUMMARY

The current study has attempted to examine some of the Lunch Hour Religious Assemblies in some Nairobi streets, halls and parks. The study mainly investigated the historical backgrounds of some LHRA, reasons by which LHRA were preferred, some Biblical teachings in these religious groups and problems facing lunch hour christians.

LHRA in Nairobi mostly comprised of groups from protestant mainline churches, this was an indication that mainline churches had opted to spread the gospel of Christ outside the church premises. However, some groups which were found to have broken away from various protestant churches had formed groups of brethren who preferred not to associate themselves with any mainline church but just called themselves christians or brethren.

It was found that, besides Lunch hour prayer meetings, there were other meetings which were taking place very early in the morning organized by Chrisco - this one was called "morning glory". There were also evening prayer meetings in some halls and streets some of which were being conducted by the same groups which met at Lunch time. LHRA were found to be rather convenient to the majority because, in the evening city workers were rushing to their residential areas, while in the morning it needed more than devotion to be in the city very early and attend a meeting at 7 a.m. However, at lunch time, the majority of people were on lunch break so some preferred to go for

spiritual food or relax under shades where they found themselves 'invaded' by the evangelists and they opted to listen to their preaching.

The study also established that the Bible was the common and significant document that was used by the Lunch Hour Evangelists and that it was the base of the christian beliefs teachings and practices both in the mainline churches and among the LHRA. Salvation was commonly preached in most of the lunch hour congregations. The listeners were often called upon to be saved. The evangelists promised those who accepted salvation eternal life in heaven, while those who refused were promised doom. However, speaking in tongues was only observed in one group.

There were some problems facing LHRA such as adverse weather conditions, external interference by fellow groups, street comedians or political rallies, criticisms by other religious groups/evangelists or 'outsiders', competition for listeners, lack of follow-ups, fluctuation in attendance, lack of funds and lack of proper training for the preachers.

## 6.2 CONCLUSION

Out of 100 respondents 62 were protestants, 22 were catholics and 16 claimed to be non-denominational. Therefore it was concluded that a greater percentage (62%) was protestant. However, the christians who declined to associate themselves with any of the mainline churches were found to be having characteristics of protestantism in their preaching, such as singing, clapping hands, dancing vigorously and preaching salvation.

Defection from the mainline churches is an indication that mainline churches were not sufficiently addressing the needs of their members and that churches did not provide



an opportunity of expression to every member because of leadership hierarchy and other canonical laws in the church. Therefore, the place where those who had the urge to profess their faith was on the streets, halls and parks. Some of the lunch hour Christians especially leaders were neither pastors nor trained evangelists, but some of them had charismatic gifts which enabled them to address their audience. Most probably some mainline churches were still denying the female population an opportunity to preach in their churches due to some canonical laws. The study found that most ladies were actively involved in these public prayer meetings since it was the most convenient place they could participate freely. Some of them were too charismatic in that they attracted many passersby, for example 'sister' Margaret of World Intercessory on Aga Khan Walk, who charismatically spoke in tongues, a rare thing which took place in the streets.

From this study we can conclude that reformation did not end in the Sixteenth Century but it is a continuous process whose effects are being experienced in the Twentieth century which is characterized by the emergence of denominations, sects and cults (particularly in Kenya), whose survival has been enhanced by freedom of worship in the country. We can also conclude that worship cannot be confined in churches and that church services cannot be limited to once a week since this may only confine God's word to church goers only. That is presumably why the churches have sent their representatives (Evangelists) to preach in public places.

From the research findings, it can also be concluded that LHRA in Nairobi were mainly attended by needy people such as job seekers, students, and low income earners. All these groups felt obliged to listen to the word of God because they felt it is the

source of comfort. It can also be concluded that female attendants in these LHRA outnumbered their male counter-parts. This however, did not mean that women needed God more than men but that they were more devoted to spiritual matters than in men. Similar difference could also be noted in various mainline churches. It was also noted that some LHRA were characterized by obscurantism, travesty, ignorance, selfishness and transiency (especially those groups in parks and streets). These indicated that though most of these people were poor materially, they generously shared their spiritual wealth preaching the word of God in public places. Most of these preachers were unqualified despite the fact that they always sacrificed their time to preach.

Most evangelists mainly advocated for salvation so as to eradicate social evils. Even those who did not directly preach salvation, urged their listeners to forsake their evil ways. The preachers pointed out that, those who indulged in such acts will not qualify to inherit eternal life when Jesus comes with his Kingdom.

Most evangelists are very successful in seeking and harvesting the lost souls but it becomes difficult in maintaining them due to lack of follow-ups. For instance, many converts from evangelistic crusades are often frustrated, unhappy people who often fall into a trap of living alone for a moment after evangelistic crusades, they eventually lose sight of the warm evangelistic atmosphere and they are left to join "cold" churches where they are strangers. In these churches the new converts do not know anybody since they are new. Members of these churches also ignore their presence hence they feel "cold". In this case, they are left to suffer spiritual bankruptcy; which usually results in withdrawal from the church.

### 6.3 RECOMMENDATIONS

Christian faith being a social phenomenon, it should address all aspects of life so that it gains legitimacy when it addresses social problems and ethical aspects. Evangelists should therefore address among others social and ethical problems in our present society. That is, besides praying for people to recover from their ailment and all sorts of problems, they should also design some topics which should relate to our daily lives, for instance, a preacher may decide to teach about good manners or respect which the youth in our society have overlooked, the preacher may use a supportive verse such as Exodus 20:12 which talks about respect for the parents. Alternatively he may talk against murder (which is condemned in Exodus 20:13) which has become rampant in our society.

Some church structures which are rigid to change are destructive to the churches' life. The church should allow "old wine skins" to be replaced with "new wine skins". Thus such mainline churches should be flexible so as to accommodate people's ideas due to changes in the society. Christianity is not losing its significance to many youths in the society today, but it is fading in their minds due to what we may term as lack of more practical approach in its teaching in relation to their commitment. Some priests could be giving similar sermons at every church service, thus, the youth may find it monotonous and pointless to go to church every weekend. Therefore, church leaders and those who get opportunities to preach to congregations should revise their ways of preaching so that, even if one topic is repeated several times it is given different approaches. This approach can reduce the monotony of having one preacher every church service. This will also make church services to be lively and attractive.

Since most youths' are idealistic and always searching for knowledge in the forefront of mystic exploration, they may be dissatisfied due to lack of dialogue between themselves and their church elders. The church elders should therefore be able to have close dialogue between themselves and the youth right from the time they attend church services in their childhood; this may prevent them from losing interest when they join adult church. Therefore, church elders should spare their time to discuss the youth's problems and views from time to time, and be in a position to give necessary counselling. The church elders should ensure that they personally get close to their youths and try as much to involve them in the church activities. This can help the church leaders to identify those who are about to drift so as to encourage them. This approach may also help the church reduce the number of defectors from the mainline churches.

Public evangelism is good, but it requires financial obligations which many African churches particularly in East Africa cannot afford. Therefore, churches should encourage their members to give some money to support public evangelism, and use this money effectively and to that effect. Follow ups after public evangelistic meetings should be one of the objectives that the evangelist should meet.

New converts need to be rooted in christian love. One of the ways of making them (new converts) to stay in the church is by showing interest in them (by old members), more so, with efforts of maintaining them by being closer to them always with the aim of counselling them. Follow-up of new converts should not only be the work of the evangelists but of the entire church members or the religious group concerned. A good example of follow up can be found in a letter dated 14th February

1969 by a member of the follow up committee in the United Christian Mission to Nairobi. This was one of the earliest open air evangelism in Nairobi. (Appendix V - CROSSROADS.)

Effective evangelism should be accompanied by a thorough understanding of people's language and culture. This is important because the objectives cannot be achieved without proper communication. Order is very important for a people preaching the love of God. Therefore, they should show a good example of humility so as to attract people to come and listen to the word they are preaching. At Jeevanjee Gardens, for example, there should be some order among the preachers some of whom used very loud sound systems. Therefore preventing those without instruments from being heard by their audience. Those preachers should therefore agree and organize themselves in that they can preach in the park alternately without any problem or scramble. City authorities should also intervene to ensure that lunch hour congregations are conducted alternately or in an orderly manner so as to curb noise pollution and congestion on public foot paths, bus stops and parks.

Since the church is still experiencing renewal and reformation, it must be accepted if at all stability in church is to be enhanced. The churches today should therefore be able to identify their members with different talents so that they can be trained to participate in church activities, regardless of sex, so that their ambitions and spiritual needs can be met. Therefore, the canonical law should be revised depending on the needs and aspirations of the church.

The study established that the people who attended the LHRA in Nairobi, came from various classes, tribes, denominations and sects, therefore, they understood and treated some beliefs, teachings and practices differently. Preachers should note this so that when they preach, they do it in a way that they do not discourage some people from attending these meetings because of the way they handle some doctrinal matters. For this to be successful, thorough training of evangelists in crowd psychology is of utmost importance. The study therefore, recommends that there ought to be a course on open air evangelism or public evangelism in every Bible school through out the country so that every evangelist would profit from such a study and thus handle missionary work adequately.

The present study has not exhausted the issues related to the phenomenon of LHRA and that further studies are needed.

### **Suggestions for Further Research**

- i) Study of respective mainline churches which are represented in the LHRA to establish why they have allowed or sent their members to preach in the streets, parks or halls and secondly, to establish if there is any remedy to prevent more youths from breaking away from their mainline churches.
- ii) More detailed study should be done to find out why these LHRA groups are dominated by youths and especially from the protestant mainline churches.
- iii) There should be a close study on the churches' beliefs and practices in comparison with the individual group's beliefs and practices.

- iv) To study morning and evening religious assemblies to establish who organizes them and why.
- v) More study should be done on women christians in these prayer meetings to find out their views on why they are excluded from active participation - reverends/pastors and their suggestions.

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## APPENDICES

### APPENDIX I

#### QUESTIONNAIRE FOR EVANGELISTS.

NAME \_\_\_\_\_

AGE \_\_\_\_\_

SEX \_\_\_\_\_

OCCUPATION \_\_\_\_\_

NAME OF LOCAL CHURCH \_\_\_\_\_

1. What is the name of your group ? \_\_\_\_\_  
\_\_\_\_\_
  
2. What are the requirements of an evangelist in terms of :
  - i) Age \_\_\_\_\_
  
  - ii) Education \_\_\_\_\_
  
  - iii) Marital status \_\_\_\_\_
  
3. What training should an evangelist receive ? \_\_\_\_\_  
\_\_\_\_\_
  
4. Are you on full-time or part-time ? Yes or No  
If No What is the source of your financial support ? \_\_\_\_\_  
\_\_\_\_\_
  
5. From what source(s) do you get money to buy service and transport for your musical instruments and loud speakers.
  - i) \_\_\_\_\_



ii) \_\_\_\_\_

iii) \_\_\_\_\_

6. Why do you preach at lunch hour in the streets, parks or Halls ?

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

7. Do you also preach in your local church ? YES OR NO

8. If NO give reasons

i) \_\_\_\_\_

ii) \_\_\_\_\_

9. For how long do you intend to preach during lunch time ? \_\_\_\_\_  
\_\_\_\_\_

10. Do you have a plan of building a new church elsewhere ?  
YES or NO

11. If NO explain why.

i) \_\_\_\_\_

ii) \_\_\_\_\_

12. What difficulties do you encounter when preaching during lunch hours ?

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

13. How do you choose your leaders ?

i) \_\_\_\_\_

ii) \_\_\_\_\_

14. How does a person become a member of this group ?

i) \_\_\_\_\_

ii) \_\_\_\_\_

15. In what ways does the Holy Spirit help you in your daily life ?

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

16. What is the Holy Spirit \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

17. What qualifies one to receive the Holy Spirit ?

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

18. How does a person experience the presence of the Holy Spirit?

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

19. What is salvation ? \_\_\_\_\_

---

20. How does one get saved ? \_\_\_\_\_

---

21. What is to be 'born again' \_\_\_\_\_

---

22. How is one born again ?

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

23. Can a christian be saved without being born again ?

YES or NO

24. If YES give reasons

i) \_\_\_\_\_

25. If NO give reasons

i) \_\_\_\_\_

ii) \_\_\_\_\_

26. Can a christian expect to enter the Kingdom of God without being

Saved ?

YES or No

27. If NO give reasons

- i) \_\_\_\_\_
- ii) \_\_\_\_\_

28. What qualifies one to enter the Kingdom of God ?

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_

29. Can material wealth hinder a christian from getting eternal life ?

YES or NO

30. If YES give reasons

- i) \_\_\_\_\_
- ii) \_\_\_\_\_

b). Can material wealth hinder an evangelist from preaching the Gospel ?

YES or NO

i) If YES give reasons

a) \_\_\_\_\_

\_\_\_\_\_

b) \_\_\_\_\_

31. List examples of Books of the Bible ( and their verses) which members of this group use to justify their religious life style.

- i) \_\_\_\_\_
- \_\_\_\_\_

ii) \_\_\_\_\_

\_\_\_\_\_

iii) \_\_\_\_\_

\_\_\_\_\_

iv) \_\_\_\_\_

\_\_\_\_\_

v) \_\_\_\_\_

\_\_\_\_\_

vi) \_\_\_\_\_

\_\_\_\_\_

32. Between the old and the New Testaments which one appeals more to this group

i) \_\_\_\_\_

\_\_\_\_\_

33. Give reasons to your answer.

i) \_\_\_\_\_

\_\_\_\_\_

ii) \_\_\_\_\_

\_\_\_\_\_

34. Do members of this group share the Holy communion ?

YES or NO \_\_\_\_\_

35. If YES give reasons.

i) \_\_\_\_\_

\_\_\_\_\_

ii) \_\_\_\_\_

\_\_\_\_\_

36. Does your group allow its members to interact freely with members who are not saved ?

YES or No.

37. If NO, give reasons.

i) \_\_\_\_\_

\_\_\_\_\_

ii) \_\_\_\_\_

\_\_\_\_\_

iii) \_\_\_\_\_

\_\_\_\_\_

38. Are there some foods/drinks which the members of this group should not eat or drink ?

YES or NO

If Yes, give examples of these foods.

i) \_\_\_\_\_

\_\_\_\_\_

ii) \_\_\_\_\_

\_\_\_\_\_

iii) \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

b) What are the reasons for not eating/drinking these foods.

i) \_\_\_\_\_

\_\_\_\_\_

ii) \_\_\_\_\_

\_\_\_\_\_

39. What causes suffering i.e sickness, hunger, lack of employment etc. ?

i) \_\_\_\_\_

\_\_\_\_\_

ii) \_\_\_\_\_

\_\_\_\_\_

iii) \_\_\_\_\_

\_\_\_\_\_

40. What preparation should a christian make for the coming of Kingdom of God ?

i) \_\_\_\_\_

\_\_\_\_\_

ii) \_\_\_\_\_

\_\_\_\_\_

iii) \_\_\_\_\_

\_\_\_\_\_

**APPENDIX II**

**QUESTIONNAIRE FOR THE ADHERENTS**

**PLEASE FILL IN THE FOLLOWING:**

- I**
- 1) Name \_\_\_\_\_
  - 2) Age \_\_\_\_\_  
\_\_\_\_\_
  - 3) Sex \_\_\_\_\_  
\_\_\_\_\_
  - 4) Occupation \_\_\_\_\_
  - 5) Where do you live ? \_\_\_\_\_
  - 6) Denomination \_\_\_\_\_
- II**
- 1) Why do you prefer listening to the evangelists to going for lunch ?
    - i) \_\_\_\_\_
    - ii) \_\_\_\_\_
    - iii) \_\_\_\_\_
  - 2) Do you go to church every weekend ? YES or NO
  - 3) If your answer above is no give reasons.
    - i) \_\_\_\_\_
    - ii) \_\_\_\_\_
  - 4) Do you feel blessed after attending Lunch hour prayer meeting(s) ? YES or NO



- 5) Have your problems been solved since you started attending these prayer meetings ? YES or NO.
- 6) If your answer above is no give a suggestion for an alternative
- (i) \_\_\_\_\_
- (ii) \_\_\_\_\_
- (iii) \_\_\_\_\_
- 7) Which parts of the Bible mostly appeal to your life style?
- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_
- 8) Are you saved ? YES or NO.
- 9) Where did you receive your salvation ?
- A) On the streets      B) In the parks
- C) In the Halls      D) In church
- E) In Hospital      F) In the house
- 10) Which denomination did you belong before you got saved ?
- A) Catholic      B) Islam
- C) Protestant      D) None of the above
- E) Any other \_\_\_\_\_
- 11) Has your life changed since you received salvation ?
- YES or NO.
- 12) Do you read your Bible everyday ?

b) If your answer above is No, give an alternative book.

**APPENDIX III**

**QUESTIONNAIRE FOR THE BLIND/STREET SINGERS**

Name \_\_\_\_\_

Age \_\_\_\_\_

Level of Education \_\_\_\_\_

Marital Status \_\_\_\_\_

No. of children \_\_\_\_\_

Residence \_\_\_\_\_

1) Why do you prefer singing/reading braille on the street ?

\_\_\_\_\_  
\_\_\_\_\_

2) Who brings you here ?

\_\_\_\_\_  
\_\_\_\_\_

3) Do you like sitting here ?

YES or NO

b) If No give reasons

\_\_\_\_\_  
\_\_\_\_\_

4) Are you a christian ? YES or NO

b) Are you saved ? YES or NO

5) What are your hopes ? \_\_\_\_\_

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b) Do you have many listeners ? YES or No

c) Do you care whether people listen to you ? YES or NO

d) If your answer above is Yes, give reasons\_\_\_\_\_

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6) Do you go to church ? YES or No

b) If No give reasons \_\_\_\_\_

---

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7) Is the money given by passersby enough to earn your daily bread ? NO or YES

---

b) If No give a suggestion\_\_\_\_\_

---

8) Where do you get money to buy musical instruments ?

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**APPENDIX IV**

**SUMMARY OF LHRA AND LIST OF INFORMANTS**

<b>NAME OF GROUPS</b>	<b>INFORMANTS</b>	<b>AGE</b>	<b>SEX</b>	<b>DESIGNATION</b>	<b>DENOMINATION</b>	<b>VENUE AND DATE</b>
<b>U.O.N LUNCH HOUR FELLOWSHIP - A</b>	JOSEPH KIREMA	35	M	TECHNICIAN	PROTESTANT	LECTURE THEATRE 22-29:10:92
	PAUL OGUTU	21	M	JOBLESS	PROTESTANT	
	FAITH AKINYI	18	F	STUDENT	PROTESTANT	
	BRANICE WALUDHE	19	F	STUDENT	CATHOLIC	
	CHARITY BOSIBORI	26	F	STUDENT	CATHOLIC	
	FLORA NJERI	20	F	SECRETARY	PROTESTANT	
	BUNDI ONDIEKI	28	M	JOBLESS	PROTESTANT	
	JACQUELINE	20	F	CLEANER	PROTESTANT	
	KAHIHU	25	M	STUDENT	PROTESTANT	
ODHIAMBO	20	M	STUDENT	PROTESTANT		
<b>CHRISCO LUNCH TIME FELLOWSHIP - B</b>	MWANGI JOHN	28	M	TECHNICIAN	PROTESTANT	CITY HALL 2-6:11:92
	MAURICE OTIENO	25	M	CLERK	PROTESTANT	
	CHARLES KAMAU	24	M	STUDENT	PROTESTANT	
	JEREMY KIMANI	26	M	JOBLESS	PROTESTANT	
	SUSAN AOKO	18	F	STUDENT	PROTESTANT	
	CHARITY KERUBO	22	F	JOBLESS	PROTESTANT	
	GRACE WAMBUI	22	F	CLEANER	CATHOLIC	
	KEBASO OBWOGE	24	M	JOBLESS	PROTESTANT	
	FREDRICK OTIENO	22	M	JOBLESS	CATHOLIC	
ROGERS OGARO	18	M	STUDENT	PROTESTANT		

NAME OF GROUPS	INFORMANTS	AGE	SEX	DESIGNATION	DENOMINATION	VENUE AND DATE
JEEVANJEE GARDEN - C	PHILIP M. CHEGE	40	M	PREACHER	NONE	JEEVANJEE GARDEN
	GEORGE	25	M	JOBLESS	PROTESTANT	
	MACHARIA	22	M	JOBLESS	PROTESTANT	9-16:11:92
	KAMAU MWANGI	29	M	JOBLESS	CATHOLIC	
	JAMES OMONDI	21	M	STUDENT	CATHOLIC	
	KAMAU M.K.	26	M	STUDENT	PROTESTANT	
	DANIEL K. BARAGE	25	M	JOBLESS	CATHOLIC	
	JECINTA WANGUI	24	F	JOBLESS	PROTESTANT	
	PAUL KIMANI	19	M	STUDENT	"	
EVA NJERI	18	F	STUDENT	CATHOLIC		
NAIROBI LIGHT HOUSE FRIENDS FELLOWSHIP - D	ELVIS O. OCHWA	25	M	EVANGELIST	PROTESTANT	JEEVANJEE GARDEN
	HILDA NJOKA	29	F	SECRETARY	NONE	
	KIARIE JOE	25	M	JOBLESS	PROTESTANT	20-23:11:92
	ZACHARIA OTIENO	22	M	STUDENT	CATHOLIC	
	OKECH M.	21	M	JOBLESS	PROTESTANT	
	EDWIN BWIRE	23	M	JOBLESS	PROTESTANT	
	NANCY WAITHERA	25	F	STUDENT	PROTESTANT	
	KAMAU	23	M	JOBLESS	CATHOLIC	
	LEONARD KIBANGA	24	M	JOBLESS	PROTESTANT	
RAYMOND NZIOKA	22	M	JOBLESS	CATHOLIC		

NAME OF GROUPS	INFORMANTS	AGE	SEX	DESIGNATION	DENOMINATION	VENUE AND DATE
FRIENDS FELLOWSHIP INTERNATIONAL - E	RICHARD CHOGO	29	M	EVANGELIST	PROTESTANT	JEEVANJEE GARDEN  26-30:11:92
	EMILY NJERI	20	F	SECRETARY	NONE	
	ROSE ACHIENG	29	F	SECRETARY	"	
	RODDEY NDALU	28	M	CLEANER	"	
	MULI JOHN	25	M	CLEANER	PROTESTANT	
	KAMAU MARY	20	F	JOBLESS	CATHOLIC	
	MUTHONI KIARIE	19	F	STUDENT	PROTESTANT	
	MARY NJOKI	26	F	JOBLESS	"	
	SAMUEL	25	M	JOBLESS	"	
CORNELIUS	25	M	STUDENT	"		
NAIROBI CHRISTIAN CHURCH - F	RICHARD ALAWAYE	30	M	EVANGELIST	NONE	KENCOM HOUSE BUS STOP  7-10:12:92
	MWANGI JOHN	23	M	STUDENT	CATHOLIC	
	ESTHER NJOKI	20	F	SECRETARY	PROTESTANT	
	IRENE WANJIRU	20	F	"	"	
	JANET WANJIRU	20	F	"	"	
	PETER KAMAU	22	M	JOBLESS	PROTESTANT	
	TEDDY ONGORO	26	M	JOBLESS	NONE	
	ROBERT ONDIEK	25	M	STUDENT	NONE	
	KIMANI JOMO	29	M	JOBLESS	CATHOLIC	
MARY MBONE	22	F	SECRETARY	NONE		

NAME OF GROUPS	INFORMANTS	AGE	SEX	DESIGNATION	DENOMINATION	VENUE AND DATES
UPC EVANGELISTIC TEAM - G	ALOYCE OWINO	36	M	EVANGELIST	PROTESTANT	OUTSIDE DIAMOND TRUST BUILDING  11-15:1:93
	JANE WAIRIMU	20	F	CLEANER	PROTESTANT	
	JANE MARIA	22	F	JOBLESS	PROTESTANT	
	JOYCE WANJIKU	25	F	JOBLESS	PROTESTANT	
	MOSES ONYANGO	28	M	STUDENT	PROTESTANT	
	NJOROGE MICAH	23	M	STUDENT	CATHOLIC	
	MARY AKECH	22	F	STUDENT	PROTESTANT	
	MOSES ASSENGA	25	M	STUDENT	CATHOLIC	
	ERIC OMONDI	25	M	STUDENT	PROTESTANT	
JAMES MICHOKI	25	M	STUDENT	CATHOLIC		
WORLD INTERCESSORY - H	MONICAH WANJIRU	25	F	JOBLESS	CATHOLIC	AGHA KHAN WALK OUTSIDE DEACONS SHOP 11-15:1:93
	JOHN KARANJA	20	M	JOBLESS	PROTESTANT	
	MARY NJERI	18	F	JOBLESS	NONE	
	NJOROGE	32	M	JOBLESS	PROTESTANT	
	MARY WANJA	30	F	JOBLESS	PROTESTANT	
	CHEGE	24	M	JOBLESS	NONE	
	JOHN NAKOLA	28	M	PASTOR	PROTESTANT	
	CAROLINE ANYANGO	21	F	SECRETARY	PROTESTANT	
	GLADYS NJERI	18	F	SECRETARY	PROTESTANT	
WAIHERA NGARE	28	F	SECRETARY	PROTESTANT		



NAME OF GROUPS	INFORMANTS	AGE	SEX	DESIGNATION	DENOMINATION	VENUE AND DATE
SDA - I	ONYANGO JOHN	23	M	STUDENT	PROTESTANT	AGA-KHAN WALK
	MWANGI JOSHUA	29	M	STUDENT	PROTESTANT	
	NJERI NJOROGI	19	F	JOBLESS	CATHOLIC	OUTSIDE
	JANE WAINAINA	20	F	CLEANER	PROTESTANT	UCHUMI
	JANE ONDIEKI	20	F	JOBLESS	CATHOLIC	HOUSE
	VALENTINE WANGARE	18	F	SECRETARY	NONE	3-10:2:93
	MAMBO	30	M	EVANGELIST	PROTESTANT	
	WASHINGTON ONTIRO	18	M	JOBLESS	CATHOLIC	
	EBRAHIM KINYUA	20	M	STUDENT	PROTESTANT	
VICTOR ADAGALA	19	M	JOBLESS	PROTESTANT		
"BLIND" SINGERS - J	REBECCA AKINYI	24	F	JOBLESS	PROTESTANT	OUTSIDE
	MERCY MAMKA	20	F	JOBLESS	PROTESTANT	
	SIMON OTIENO	22	M	JOBLESS	CATHOLIC	HOUSE
	NANCY MORAA	24	F	JOBLESS	NONE	15-20:2:93
	JOHN NYANG'AU	24	M	JOBLESS	NONE	
	BRENDA MWANGI	26	F	JOBLESS	NONE	

NAME OF GROUPS	INFORMANTS	AGE	SEX	DESIGNATION	DENOMINATION	VENUE AND DATE
"BLIND" BEGGARS - K	JOHN EREAS	33	M	JOBLESS	PROTESTANT	HAILE- SELLASIE FLY OVER 3-8:3:93
	MICHAEL KAHUNGU	37	M	JOBLESS	PROTESTANT	
	BEATRICE MBITHE	28	F	JOBLESS	PROTESTANT	
BRAILIST - L	PETER MABARA	45	M	JOBLESS	NONE	KENYA BUS STATION 10:3:93

# CROSSROADS NJIA IPI?



P.O. BOX 3038  
NAIROBI, KENYA  
TELEPHONE 30000  
100 ft.  
100 ft. x 100 ft. BUILDING  
100 ft. x 100 ft. ROAD  
NAIROBI

*United Christian Mission to Nairobi*

14th February, 1969.

Dear

The following individuals have returned slips to us indicating that they have made a new commitment to Christ in recent days.

These names are being sent to you either because the inquirer indicated that you were his minister or because your church is closest to his home.

We would greatly appreciate it if you, or one of your elders, would contact each of these individuals personally. As you know, all too well, new Christians (or those who have renewed their commitment to Christ) are in deep need of fellowship and teaching, especially in the early days of their spiritual life. They need all that the church can provide.

Later we shall want to make some assessment of the response at these meetings to know how many have made genuine commitments. We are, therefore, keeping a list of the names supplied to you and will come to you in a month or two for your report on each person. When you contact these people, please supply them with details concerning the forthcoming activities in your church which you have designed for new Christians.

Thank you.

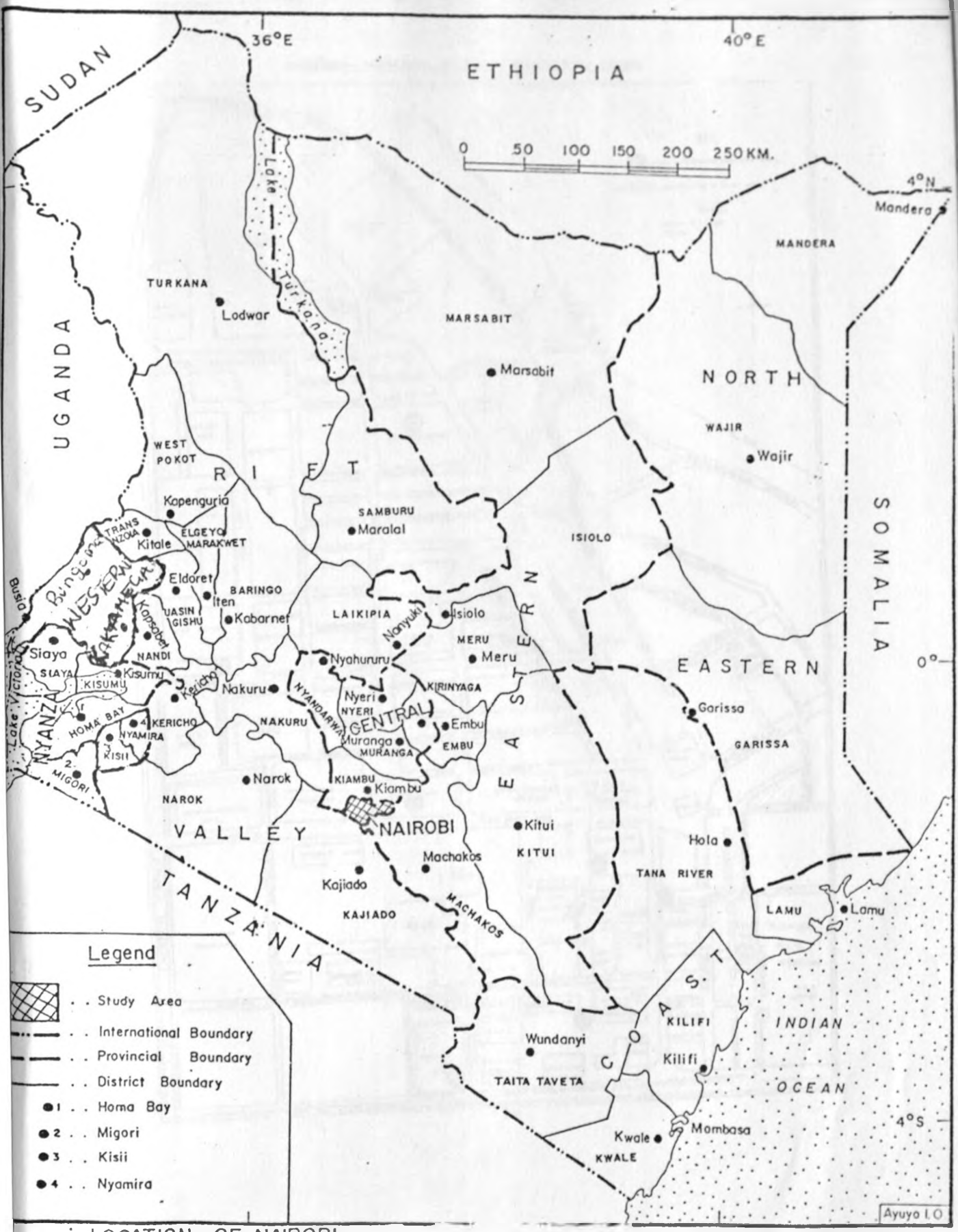
Yours sincerely,

*Richard Peace*

RICHARD PEACE  
(for the Follow-Up Committee)

Sponsored by, Church of Christ, Nairobi, Kenya

Appendix V - Example of follow up



LOCATION OF NAIROBI IN KENYA.

Source: Survey of Kenya

TEMPORARY PREACHING AREAS IN NAIROBI CITY CENTRE

