

**DYNAMISM IN CHURCH GOVERNANCE WITH SPECIAL
REFERENCE TO LEADERSHIP CONFLICT IN THE FULL
GOSPEL CHURCHES OF KENYA**

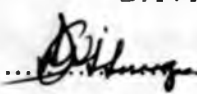
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DECLARATION

This research project is submitted to the University of Nairobi in partial fulfillment of the requirements for the degree of Master of Arts in Religious Studies. It is my original work and has not been submitted to any other university for an academic award.

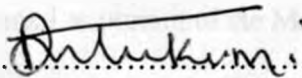
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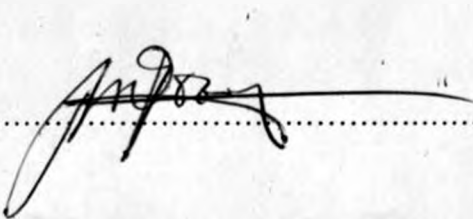
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LIST OF ABBREVIATIONS

F.G.C.K. - Full Gospel Churches of Kenya

F.F.F.M.-Finnish Free Foreign Mission. The organization was later renamed FIDA International.

F.P.M. – Finish Pentecostal Movement

PAOC- Pentecostal Assemblies of Canada

L.C. - Local Church

L.C.A. - Local Churches Assembly

D.O. - District Overseer

R.O. - Regional Overseer

G.O. - General Overseer

G.S. - General Secretary

N.T. - National Treasurer

C.O.E- Council of Elders

D.P.C. - District Pastoral Council

D.E.C. - District Executive Committee

N.P.C. - National Pastoral Council

N.E.C. - National Executive Committee

J.R.C. – Justice and Reconciliation Committee

ABSTRACT

This is a study on church leadership and the conflict which is part and parcel of its development. It focuses on the problem of an intense leadership conflict which emerged in the Full Gospel Churches of Kenya soon after the leadership transition in the year 2002 with an objective of finding out its causes. In addition, it finds out the signs, nature and consequences of internal leadership conflict in this church. Further, the study examines how the church handles internal conflict and the effectiveness of the conflict resolution mechanism in operation.

The study utilizes two main methods of data collection, library research and field research, with the latter being the main source of data. The field research was conducted between February and August 2007. The data gathering process consisted of use of questionnaires, in depth interviews and documentary analysis. In this case, the documental evidence includes among others, official letters, court/legal documents, minutes of official meetings, print media reports and personal letters.

The study is based on a conflict operation model which asserts that conflict originates from personality differences which are likely to develop to more destructive forms. It is also based on several hypotheses. Among them is the assumption that power struggle and control of resources is the main cause of conflict is ecclesiastical polity and that the forces of modernization and globalization are leading to new forms of conflicts in the church leadership.

Having dissected conflict in the F.G.C.K. governance and explaining its nature from a phenomenological perspective, the study came up with several findings. Among these findings, personality differences emerges as the primary cause of leadership conflict besides the finding that power struggle and administrative failure are the major causes of the same. In addition, the study found out that self centeredness, lack of loyalty to the church and loss of confidence in the church government are major contributors to conflict in the F.G.C.K.

With these and other findings in mind, the researcher makes suggestions which could possibly be used in attempt to reinstate the F.G.C.K. to a stable state. In conclusion, the study observes that growth in church governance goes along with emergence of differences among leaders which should be handled appropriately. Otherwise they can lead to intense conflict. It also asserts that the management, reduction and avoidance of internal conflict in the church is a corporate responsibility of all the stakeholders, leaders and lay members, without exception.

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE PROBLEM

From a general perspective the church is expected to be a community characterized by unity, harmony, love, concern for each other, mutual understanding among the members coupled with unanimity of goals. The tenets which the world religions advocate for are mostly directed towards the propagation of better living among human beings. In times of crises the Church premises are considered a refuge, hiding place and a source of security for those who are faced by risk hence free from violence, intimidation, tension, abuse and vengeance.

The Full Gospel Churches of Kenya (F.G.C.K.) has demonstrated tremendous dynamism in growth geographically, numerically and structurally. This dynamism has been accompanied by numerous differences among the leaders. While some of the emerging conflicts have been solved, some have been ignored while others continue to ravage the institution.

Tensions in the F.G.C.K. have given rise to very severe confrontations which have overflowed beyond its internal leadership structures to the courts of justice. They have elicited violent reactions as members zealously defend, fight for or assert their convictions. These reactions have gone to the extent of threatening the survival of not only the individual members but also the entire denomination. Before embarking on the study it is worthwhile to first define the main concepts used.

DEFINITION OF TERMS

Full Gospel Churches of Kenya: A Pentecostal Christian denomination founded in Kenya by Finnish missionaries in 1949 and is registered with the registrar of societies by that name.

Dynamism: The quality in a person or an organization to continuously change, act or produce effects.

Dynamic: Having a force that produces change, action or effect.

Dynamics: Varying patterns of any aspect or process of social-cultural growth and change.

Ecclesia/Church: The assembly called by God out of the world to be his people. More specifically it is used in the New Testament to designate “local assemblies of Christians”. The concept ecclesia in a more general sense is applied to refer to the catholicity (universality) of those who believe in Jesus Christ as lord.¹

Local Church: A group of Christians who regularly meet for worship, fellowship, religious instruction and corporate activities².

Polity/Governance: The nature of authority, people who and manner of directing/ ruling the affairs of a group -in this contest: the church.³ It comprises the distribution of powers to different boards, councils and individuals and the guidelines followed when exercising such powers.⁴

Local Churches Assembly (LCA): A group of local churches whose supreme leader is senior pastor.

District: An administrative area in the F.G.C.K. comprising of several L.C.A.s whose head is a District Overseer.

Region: An administrative area in the F.G.C.K. comprising of several districts under the supervision of a Regional Overseer.

General Overseer: The national head of the FGCK who is occasionally referred to as the Bishop.

1.2 STATEMENT OF THE PROBLEM

Since its establishment in Kenya, the Full Gospel Churches of Kenya has had three general overseers. The first one (Hezekiel Kiptoo Koech), who was appointed by the missionaries, had his term in office (1962-1997) characterized by general peace and tranquility despite the emergence of selected cases of conflicts. His successor too (Stephen Kamau Kiguru) – the first to be elected - experienced similar calm during his term (1997-2002).

Things changed all of a sudden after the election and most specifically the ordination of the third/current general overseer (Samuel Muriithi Njogu) on 16th Feb. 2002. Since then, misunderstanding among the members of the National Executive Committee (NEC) became common. The situation became more severe to the extent that no major decisions and resolutions could be reached during the NEC meetings. Further, the members of NEC became divided into two distinct rival camps: one faction in support of the general overseer (Muriithi) and the other backing his immediate predecessor (Kiguru).

Ongoing tensions burst into flame during the election of the General Secretary (GS), Deputy GS and Deputy National Treasurer (DNT) following the expiry of the respective incumbents' terms in office. By use of a court order, a group of the National Pastoral Council (NPC) members allied to Kiguru's faction stopped the said elections scheduled to be held between 8th and 10th October 2003 in Langalanga FGCK in Nakuru.

Since then, the leadership of the FGCK has been characterized by conflicts. Physical confrontations involving leaders, lay members and the police have been witnessed. Many court cases have been filed in different parts of the country some of which were still pending in August 2007. Further, some leaders –especially members of NEC have been excommunicated under controversial circumstances not forgetting death threats, attempted and actual shooting meted to a few pastors.

Following this, media reports in reference to the FGCK have appeared with headings which include “Youths beat up church head in chaotic service”⁵, “worshippers defend suspended clergymen”⁶ and “Warring church faction calls for meet”⁷ just to mention a few. It is with this background that this study focuses on the dynamism in the FGCK governance with special reference to leadership conflicts therein.

1.3 OBJECTIVES OF THE STUDY

The objectives of this research are:

1. To examine the historical trend of governance in the F.G.C.K. and its relationship with leadership conflict.
2. To identify the causes, signs and responses to conflict in the F.G.C.K. polity.
3. To investigate the impact of conflict in the F.G.C.K.
4. To find out and suggest ways of avoiding and handling leadership conflicts in the F.G.C.K.

1.4 JUSTIFICATION OF THE STUDY (RATIONALE)

The following are reasons which make this study a necessity. First, being a missionary founded church, the Full Gospel Churches of Kenya (in the last not more than two decades) has gone through a process of transfer of administrative powers from foreigners (Finnish missionaries) to Kenyans. This transfer has come along with different changes in the church polity. As a result our kind of research was needed in order to create an understanding of this dynamism and point at appropriate polity adjustments in the contemporary society.

Secondly, the stability of the F.G.C.K. just like any other denomination depends on all its constituent parts of which the leadership is a key player. The evident wrangles among its leaders have evidently led to the weakening of the church and its loss of credibility in the eye of the general public. In order to curb this worrying and unfortunate trend, this study was urgently needed.

On the same note, leaders' conflicts are a major (though not the only) cause of defections of members from the F.G.C.K. to other Christian denominations. This leads to decline in membership. Such defections are inevitable unless their cause is dealt with thoroughly. It is for this reason that research had to be carried out on leadership conflicts in this denomination. The resultant corpus of knowledge will be resourceful and of paramount importance for leaders' training purposes both in our case study and in other Christian denominations.

In the course of ongoing conflicts, false, selective and contradicting information has been received from different sources most of which have vested interests. This has hindered the unveiling of truth to FGCK members and to the general public. In addition it has made many uninformed or misinformed people take action founded on ignorance, the consequences of which have been tragic. The need to have the truth known-a thing that will guide the practical steps taken- is what makes this study relevant.

Finally, Peace building and conflict resolution does not turn a blind eye to matters at hand. Instead, it seeks to understand prevailing problems holistically. Similarly the situation of our case study requires total dissection which is a prerequisite for relevant peace intervention and a sustainable healing process. This research aims at this having in mind the possibility that the past explains the present and directs the future⁸.

1.5 SCOPE AND LIMITATIONS

This study is focused on the Full Gospels Churches of Kenya: Members of the National Executive Committee, Regional overseers, District overseers, senior pastors, pastors, assistant pastors, church elders, deacons and lay members. Respondents holding leadership positions comprised of mostly (but not entirely) men. In addition the membership is multi-ethnic/multi-lingual in nature. However, in regard to their use of language most of them have one thing in common: they can communicate using the national language (Kiswahili). This was advantageous to the researcher since there was no need for translators. In addition, owing to the fact that most are leaders whose role

includes teaching on the Bible they therefore possess at least a considerable degree of literacy.

The F.G.C.K. has established local churches all over the country. However, due to limited resources which include finances and the time allocated, the study could not be a country-wide survey. With this in mind, out of the four administrative regions into which the F.G.C.K. is subdivided that is Western, Rift valley, Central and Mt. Kenya, our research sample (to whom the questionnaires were distributed) was got from the Central Kenya region.

This selection was primarily based on its being one of the most (if not the most) adversely affected regions by leadership feuds in the researchers assessment and secondly its accessibility considering the prior mentioned scarce resources. The researcher is convinced that the region is representative of the F.G.C.K. membership countrywide. This is in terms of cultural diversity, rural/urban communities, and economic activities or otherwise.

1.6 LITERATURE REVIEW

This review starts with a focus on literature concerning church governance and conflict in general. According to Laurenti Magesa, power in African Religion is only understandable in context of relationships. It is relationships that define the distribution of power within the society. Therefore any abuse of power directly translates to abuse of relationships. To him proper use of power lies in service but not in dominance over one's subjects. Further he reiterates in his article, ' "power" in African Religion', that the needed qualities of

African leaders include the art of listening, sharing thought and imagination.⁹ In addition the spread of Christianity in Africa necessitates a clear understanding of the distribution of power and authority among African Christians. The study of the F.G.C.K. is part of this endeavor.

In his work, Gichia Francis gives four roles of Christians in human liberation one of which is reconciliation. For humanity to be liberated there must be a process of repairing damaged or broken bonds of unity and friendship. This is achievable by initiating dialogue where there are conflicts in order to create understanding and confidence in the search for unity. Further it reduces the chances of employing violent means in problem solving.¹⁰ Since Christians cannot effectively perform this role with the existence of conflicts among them, this research intends to find out how best Christian leaders can be reconciled among themselves so that they can be better mediums of reconciliation in the societal liberation process as Gichia advocates.

In his article 'Violence: Causes and Responses', Aylward Shorter argues that violence is part of life as is demonstrated by pre-colonial violence between tribes, violence perpetrated by European powers and employment of violent punishments among other ways. To him the world is becoming increasingly violent as a result of discriminations like racialism and availability of weaponry. In addition human beings, from psychological perspective bear varying degrees of aggressiveness. Further, nowadays there seems to be a considerably high degree of social organization and approval of violence. Shorter's focus on violence is more general than specific. For this reason, this

research will specifically be interested with causes and responses to violence in the F.G.C.K.

To Shorter, Christians have three responses to violence: the first is the crusade which is the counterpart of Islamic *Jihad* 'Holy war'; the second response is pacifism which is an extreme notion of martyrdom that embraces active non-violence. Lastly, Christians can respond through just war. In this case, the ethic of love dominates though with certain situational allowances of violence. This is for instance when the rights of individuals are threatened or for the sake of self defence. Having brought to fore the responses of Christians to violence which emanates from without, Shorter leaves the question of the responses of Christians to the internal violence within their specific religious institutions unanswered. This research is a search for this answer.

Even the early missionaries in East Africa were not exempt from the challenge of colliding with each other. When writing on Kabaka Mutesa of Uganda, Kiwanuka did not fail to describe the scene of the initial interaction of the protestant missionaries of C.M.S. (Christian Mission Society) with the White Fathers Society missionaries in Buganda. In his own words he says:

It indeed remains a scandal to Christendom that those first bearers of Christianity chose to embroil the black man in their ancient political, racial and colonial antagonisms. When one examines the causes of conflict one discovers that once why the white man's burden was not light. Its contents were so far as missionary endeavors were concerned, imperial as well as religious! The immediate effects of such animosities were more disadvantageous to the missionaries themselves than to the Baganda who they wanted to protect from each other's bad doctrines.¹¹

In the first place, this description portrays the white Christian as one with some hidden agendas out of which commotions rose. Nevertheless, events in the F.G.C.K. outrightly deny the black man the right to boast as being holier than the white man. This investigation seeks to know (to use Kiwanuka's words) why the black man's burden is also not light. Secondly, it is an example of an inter-denominational conflict while this study concentrates on intra-denominational conflict.

In the forward to Dr. Shenk's book, *Peace and Reconciliation in Africa*, Professor John Mbiti notes that:

Wherever people are found, whether in Africa or elsewhere, the sinful elements of strife, conflict, tension, dissention and war surface in one form or another. Peace and reconciliation are necessary in order to overcome these destroyers of human society."¹²

Shenk, an American Missionary, asserts that reconciliation and peace constitute any good religion and are akin to godliness. This is because God is the God of peace and justice. He describes the harmonious state of the African community as is inherent in their manner of eating together, working, naming of children and their friendly attitude towards sports among other practices. To Shenk suffering is the result of broken relationships a situation which was curbed by Africans through progeny, hierarchical view of life, sacrifices and most importantly through covenants for peace and reconciliation. Finally, he suggests the inculturation of Christianity in Africa by embracing aspects of peace from African cultures.¹³ In this work, having discussed peace and reconciliation at length Shenk did not concentrate on the internal dynamics of

conflicts which lead to the absence of peace. This research intends to look at these dynamics in detail.

During the formative stages of Christianity, the emergence of differences necessitated the convening of councils from time to time. Some of the most intriguing controversies were theological. In his collection of documents illustrating the history of the church, Frend notes two theological issues which were a bond of contention in the church namely: the two natures of Christ and the divinity of the Holy Spirit.¹⁴ However as time goes by there arises new forms of theological controversies in addition to those already discussed by Frend. This historical fact is what this research intends to capture. More so, tensions are not only theological in nature but they also manifest themselves in other forms. It is therefore within the objectives of this research to find out these other forms of conflict manifestation in the 21st century ecclesia.

Karl Marx sees the society as being characterized by conflict between two poles: the rich and poor. To him the rich own the means of production and control the labor force as a result of which they benefit the most from the system. On the other hand, the poor are exploited due to their failure to perceive the existing injustice and exploitation in the society. Eventually, increased conflict enlighten the oppressed hence making him conscious of the oppressive state which culminate in a new society without oppression, dialectics and tension. Marxism as a theory calls for violent resistance to capitalism and imperialism. Such arguments result to increased violent confrontations between people in different social strata. Consequently countries embracing the Marxist – Lenin theory tend

to record more rapid violence. Since Marx's idea are his views regarding society as a whole, there is need to ascertain whether his rich-poor dichotomy is applicable to the church leadership. In case it does not apply our kind of a research can shed more light on the nature of dichotomy specific to church polity.

Laurenti Magesa emphasizes on the need for pastoral care for the clergy in his article, 'Pastoral care for the clergy'. Among other things he makes it clear that the clergy need support in terms of guidance and counseling in order to make them effective in their provision of services to those people committed to their care. He suggests the following practical approaches to this task. Professional counseling centers, need for realism regarding human (priestly) sexuality, practicing collegiality, transparency, accountability and fairness and finally consolidation of priests' associations. In addition to this the researcher is of the opinion that any pastoral care for the clergy which does not equip them in the manner in which they can resolve conflicts among themselves is wanting. The inclusion of this aspect requires knowledge of what is practically happening in the field which is accessible through research.

Dr. C.M. Mwikamba brings to fore, in precise terms, those problems and challenges facing the clergy in Kenya hence raising their need for pastoral care. Having put the whole problem into a historical context, he outlines the results of a field research whose objectives included (among others) finding out the problems and challenges that pastors face in Kenya. Of much interest to our research is what he categorizes as "problems and challenges among pastors". Some of them include: **Rivalry** and **competition** for

promotion, **disunity**, diverse educational levels cause **conflicts**, Sexual lust leading to **rivalry**, **Fights** for transfers to wealthy parishes.¹⁵

The concepts in bold above (rivalry, competition, disunity, conflicts and fights) imply the centrality of conflicts among the clergy in Kenya, details of which lack in Dr. Mwikamba's article. In this regard there is need for fine and detailed information regarding conflicts in church governance. This will create awareness of its dynamics and the most appropriate means of curbing it hence improve pastoral care for the clergy in Kenya.

As the title of his book reads '*Of the Laws of Ecclesiastical Polity*', Richard hooker concentrates on 'laws'. He starts by focusing on the working of God which is not subject to any superior law apart from the His nature. He (God) is therefore the one who set the natural law. In this case, though the church is a society as any other it is also peculiar in the sense that it is bound to the supernatural law which God Himself has revealed¹⁶.

The above mentioned supernatural law raises the concern of whether the scriptures contain a form of church polity whose laws must not be altered. Hooker insists that there is need to first make a distinction between matters of polity (governance) and those of faith. With this understanding the scriptures has left some things to be free to be ordered at the discretion of the church.¹⁷ That being so then "the church has authority to make canons, laws and decrees...which kind of laws... after they are made be also changed as the difference of times or places shall require"¹⁸

This research focuses on the personalities holding the steering wheel of the two constituent parts of church polity as Hooker perceives them: matters of faith and governance. Though Hooker views the church as a body whose unity is enhanced by the existence of a form of polity, practically the existence of wrangles among the F.G.C.K. policy makers negates such a view of things. Our research is therefore an attempt to contextualize (within the F.G.C.K) what Hooker rightly observes as progressive change of polity and what the researcher views as emerging unhealthy differences among the governors and governing bodies.

Moses Kibe's work, *Resolving Church Splits*, was done with an aim of "Guiding leaders and congregations navigate within and beyond church splits."¹⁹ He observes the causes of church splits as rebellion, pride, exposed sin, selfishness among leaders and the devil. To him church splits lead to anger, bitterness, hatred, revenge, distrust, fear, backsliding and hardness of heart. The impact spread further to the children who are affected differently depending with their age.²⁰ While it remains true that the above mentioned causes and impacts are valid there still exists room for the identification and establishment of more tangible scientifically verifiable reasons which are less abstract.

Kibe depicts a church split as a process consisting of five stages culminating into withdrawal and lack of relevance to spiritual matters²¹. Understanding this process is essential in managing church splits. This study puts more emphasis not on the management of a church split but rather on what precedes it with an aim of avoiding its full manifestation.

Further there is need for healing broken relationships a process requiring the participation of qualified people helpers/ problem solvers. However, whenever a church split proves inevitable, in Kibe's opinion, parting without pain becomes the last option²². While this last option sounds good its practicability, in the researcher's opinion, remains questionable. Perhaps parting with minimum pain would be more practical since no split can be totally devoid on any hurting.

According to the findings of three independent studies by Hartford Institute for Religion Research, Leadership Magazine and Lifeway Christian Resources respectively church fights lead to decline in attendance. Having noted that, Bob terry correctly asserts that differences over visions for the church and spiritual values are causes of conflict²³. This study finds out whether the same findings apply in the African, Kenyan and the F.G.C.K. situation in particular. It will also aim at identifying other causes of the same phenomenon. As Bob Terry found out in the case of the Baptists, similarly, the stakes are too high for the F.G.C.K. not to take conflict resolution as a most serious matter²⁴.

A theological approach to church conflicts is adopted by Gail Roger's 'the hurting church: why we get hurt and hurt others in the church.' She prescribes a five step formula to follow in order to break the cycle of hurts in the church. This consists of a realization that Christian warfare is spiritual, learning to keep short memories of hurting incidences, searching and amending one's ways, getting rid of self pride and finally purposing to be different²⁵.

On one hand, Gail concurs with Kibe in that pride and the devil have a role to play in church feuds. However by advocating that one should keep short memories of conflict situations she differs with this study's aim of evaluating the long term historical effects of leadership conflict to the dynamism in church governance. Further, the practicability of her final step (purposing to be different) should be viewed within the broader context of peace building, reconciliation and conflict resolution.

A study done by Your Sisters Publication reveals that majority (85%) of all church conflicts involves control issues²⁶. This implies that most of church conflicts have the leadership at the core. The same study found out that pastors manage 83% of congregational conflicts through informal/ behind the scene process. In regard to this, the behavior of F.G.C.K. leaders makes us doubt whether they also deal with differences among themselves informally.

In regard to Literature which directly concerns the F.G.C.K., little has been written so far. *A Short Introduction to the Full Gospel Churches of Kenya* is a work which makes the author (Rev. Stephen Kamau Kiguru) the pioneer writer on this denomination. His is a brief overview of the denomination. The book is an answer to one question: "what is the F.G.C.K.?" In it is contained a brief historical account, church government and departments, basic doctrines, statement of faith and rituals/ceremonies of the church. However though the book contains some hints on prior conflicts in the church it does not tackle the matter as a priority.

A more detailed historical account is given by Anneli Jerkku who wrote 'A History of the Finnish Free Foreign Mission in Kenya (1949-1998)'. She looks at this church in four main historical periods: preparation period (1912-1948), pioneer period (1949-1962), developmental period (1963-1979) and finally the consolidation period (1980-1998). She majors on the historical aspect but not on church conflicts. Relevant to this study are the leads she gives regarding the changes in church governance over time.

The challenge of leadership has been a prevailing one for a long time as depicted in *Tumaini Hatimaye: Jitihada za Kutafuta Maongozi Dhabiti Katika Full Gospel Churches of Kenya*. (Hope at Last: Efforts in Search for Sound Leadership in the Full Gospel Churches of Kenya). Being a synopsis of major leadership changes implemented and a compilation of the author's speeches during official meetings in the course of his term as the general overseer of the F.G.C.K., the book sheds light on major policy issues and the challenges faced through out his five year term (1997-2002). Nevertheless, the actualization of the optimism depicted by the words, 'Hope at Last' depends on amicable resolution of the current leadership crisis.

As a result of the leadership wrangles and in its capacity as the arbitrator in the same, the Justice and Reconciliation Committee (JRC) wrote a detailed twenty eight page report elaborating the main issues in dispute alongside its recommendations as the mediating body. Despite the fact that the committee's work was comprehensive and up to standard, in the researcher's view, the reason behind continued infighting three years after its release remains an unanswered question which this study seeks to answer.

1.7 THEORETICAL FRAMEWORK AND APPROACH OF THE STUDY

This study adopts Shaw Chuk's conflict operation model. In this model conflict is taken to emanate from personality differences which unless checked spread to groups taking a more disastrous nature. To Shaw Chuk, conflict management entails a critical look at the conflict and the identification of the space which the conflicting parties intend to occupy concurrently. Identifying this space, which is the cause of the conflict, will first help the arbitrator to determine the approach to take in resolving it. Secondly it enables the arbitrator mark the conflict borders a thing which guide the conflict resolving process as a whole. In general Shaw Chuk's conflict resolving model show the essence of understanding all the constituent elements of a conflict and addressing each of them accordingly²⁷.

The study takes a socio-religious-historical approach meaning that it is a multi-dimensional/multi-disciplinary academic exercise taking board historical, social and religious aspects. Historically, the study focuses on the chronological development of the F.G.C.K. leadership since its advent in 1949 to 2007. The occurrence of progressive administrative changes with time is put into consideration.

The sociological aspect lies in the examination of the interaction among leaders, the occurrence, causes and dynamics of conflicts, the responses of the respective persons as social beings and the attempts to restore stability in the ecclesia which is a social entity. Such an approach will shed light on the possibility of detecting occurrence of instability within the different ranks of church leadership and developing the monitoring and

predictive capacity for a better future. Finally, the study is also theological owing to the fact that the social institution under scrutiny is religious and theistic in specific. Hence, Religious aspects such as beliefs, rituals, experiences, communities and materials among others emerge as elements and factors of conflict in the process.

1.8 HYPOTHESES

The hypotheses of this study were the following:

1. Past unresolved conflicts later result into grave, mega conflicts which are more destructive, long lasting and difficult to resolve.
2. Some church leaders who defect from one denomination to another do so owing to past leadership conflicts.
3. The forces of modernization and globalization are leading to new forms of leadership conflicts in the church.
4. Struggle for power and control of resources is the main cause of conflicts in ecclesiastical polity.

1.9 METHODOLOGY

In order to meet the objectives of this study, two methods of research were used the first being library research. This involved reading available literature on the topic of research which includes books, magazines and news papers. Relevant official and unofficial data sources amounting to two hundred and eighty three (283) documents, dated between January 2002 and May 2007, were also analyzed. (See table No. 1). In addition, internet research (visiting relevant websites) was part of this research.

Secondly, field research was done in two ways: questionnaire distribution and conduction of in-depth interviews. The questionnaire was used to elicit responses from most of the respondents. It was tailored to meet the following objectives of the investigation. Signs and causes of conflicts, positive and negative consequences of leadership conflicts, responses of leaders and members to leadership conflicts and testing the relationship among church leaders

In-depth interviews were used to draw out responses which required detailed explanations pertaining to the F.G.C.K. Such issues include; development of church polity since its inception to date, the role of leadership conflicts in church polity development, conflict resolution procedures specific to the F.G.C.K. leadership and the chronology of leadership conflict in the F.G.C.K. However, the interviews were not limited to the above objectives of the study only.

The field research involved the following aspects:

SAMPLING

Sample Size

Fifty (50) questionnaires were distributed among which thirty nine 39 (78%) were received back one of which was blank. Therefore, 38 (76%) questionnaires were analyzed. (See table No. 2). In addition, six (6) key informants were interviewed in nine in-depth interview sessions. (See table No. 3)

Sampling methods

The following three methods of sampling were used:-

(i) Cluster sampling

This method was employed in the distribution of questionnaires. It was based on the church administrative boundaries which do not necessarily correspond to national administrative boundaries. The F.G.C.K. is subdivided into four regions under which it is governed. These are the Western region, Mt. Kenya region, Central Kenya region, and Rift Valley region. A cluster sample of one region was done whereby Central Kenya region was selected. Following this was a cluster sample of three districts selected from the selected region to ensure equal representation of the population in the research sample. These Districts are Nairobi Central, Ukambani and Nyandarua North. Further, six LCAs were randomly selected, two from each of the three Districts. The LCAs include Kitengela, Langata, Nkoliba, Waita, S. Kinangop, and Mukeu respectively.

(ii) Random stratified sampling

This was used in the selection of specific respondents who are in the following strata: senior pastors, pastors, church elders and deacons/deaconesses, women leaders, lay members (married) and lay member (single). One respondent in each of these categories was selected at random in each of the six LCAs.

(iii) Purposeful selection

This was used for interviewee selection to ensure that the most informed people about church leadership are selected owing to the qualitative nature of the research. In this regard, the following categories of people were therefore selected: two respondents from each of the warring factions, one who has been in both of the factions at different times

and one scholar member of the FGCK. Of the six interviewees, at different times, five have been members of N.E.C. among who two have been general overseers.

Procedure

The first step in the research process was preparation of the research instruments. This was followed by acquisition of lists of cluster groups (districts in the Central Kenya region) which in turn ushered in the distribution of questionnaires and booking of interviews. The respondents were requested to hand over their questionnaires in a sealed envelop (provided by the researcher for confidentiality reasons) to their senior pastor on a specified date.

For the purpose of convenience (availability of respective respondents) and economizing on time and finances, the following tasks were conducted concurrently; interviews, collection of questionnaires, transcribing tape recorded interviews and sending requests for and collection of relevant documents. Available documents were then analyzed a process involving a study of the data and interpretation of the same. This was done on a documentary analysis sheet subdivided into four columns as shown in the example below.

Document No:	Nature/ type	Issues raised	Remarks
1	Minutes: NEC 4/1/2002	Appeal on Rev. Zebedi's case.	Among the decisions made, <u>excommunication, creation of new L.C.A.s, ordination of elders and operation of bank accounts</u> emerge as matters of contention during leadership conflicts.

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CHAPTER TWO

HISTORICAL DEVELOPMENT OF GOVERNANCE IN THE FULL GOSPEL CHURCHES OF KENYA.

2.1 ORIGIN AND SPREAD OF THE FULL GOSPEL CHURCHES OF KENYA.

The Full Gospel Churches of Kenya (F.G.C.K.) finds its origin in a missionary endeavor of the Finnish Free Foreign Mission (FFFM), a missions and development-aid organization constituting of Pentecostal churches in Finland. These churches work in a partnership relationship for sending missionaries¹. The partnering churches, each of which is independent, form the Finish Pentecostal Movement (F.P.M.) in Finland. This movement has various initiatives one of which is the above mentioned FFFM, founded on Sept 15th 1927². Others which operate in Finland include a radio and television broadcasting station (Ends of the Earth), a missions magazine (Victory of the Cross), a weekly newspaper and a publishing house to mention but a few.

On 6th July 1912 Emil Danielson became the first missionary sent to Kenya by the FPM. On his arrival in October the same year he settled in Kima in Western Kenya. Then, he worked with British Baptist Missionaries since scarcity of financial resources hindered him from establishing a permanent mission station.³ Having worked with the Baptists for only one year, Danielson went for furlough but the Baptists declined to accept him back owing to his Pentecostal beliefs⁴. However, available sources indicate that he went back to Finland in 1919⁵ hence making his mode of operation in Kenya from 1913-1919 a matter subject to speculation.

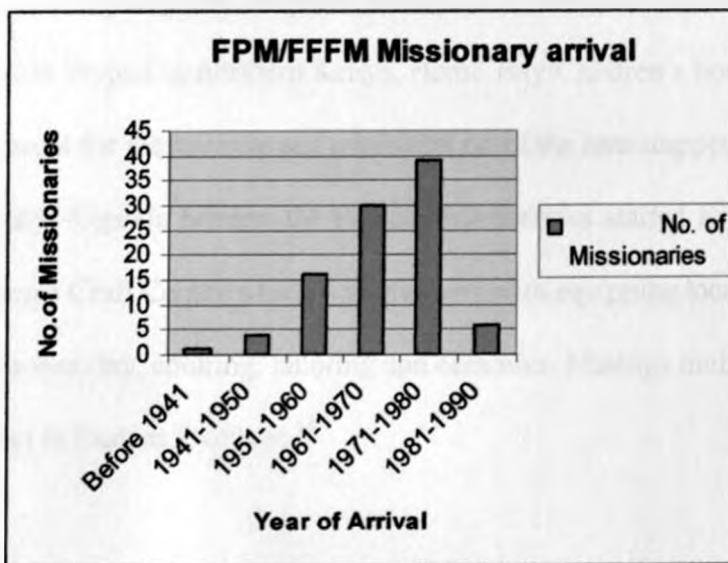
Due to Danielson's wife's illness while in Finland and consequently her death, he did not come back to Kenya. Instead he concentrated on preaching the Gospel within Finland. Due to his relatively brief stay in Kenya, little about his work is known. Nonetheless, his short stay created an awareness of the nature of need for missionaries in Africa among the FPM member churches a thing which laid the foundation of the work of FFFM in Kenya⁵.

After its formation in 1928, the FFFM sent its first missionaries to Kenya in 1949, thirty years after the departure of Emil Danielson. These were Paavo Kusmin, his wife Vieno and two sisters, Alma and Eeva Raatikainen. Having known about the existence of the Pentecostal Assemblies of Canada (PAOC) known as the Pentecostal Assemblies of God (PAG) in Kenya, the Raatikainen sisters wrote to them requesting to enter Kenya under the cover of PAOC. The reply was positive.

It is not clear from the available sources whether the Raatikainen sisters travelled together with the Kusmins on their journey to Kenya. While some sources imply that they did by freight on June 14th 1949⁷, others portray the Kusmins as having arrived a little earlier⁸. However the four missionaries settled at Nyang'ori in western Kenya for the first time before relocating to Awasi a place not very far from Nyang'ori following an invitation from PAOC to work in their newly established mission station. Once more sources differ on whom between the two pairs preceded to Awasi. Later on, the Kusmins started their independent evangelization among the Luo in Nyanza with the PAG giving them a few of their pastors to assist. They planted the first church at Oluso in 1950⁹.

The Raatikainen sisters while still working in Awasi identified an old building in Koru which they rented for use as the FPM mission station in August 1951. The piece of land was purchased in 1952¹⁰. This premise afterwards housed the head quarters of the FGCK for many years. In 1953 following an application with the colonial government with supportive recommendations from the general secretary of Christian Council of Kenya Mr. Scott Dickson, the FFFM was registered as a Christian mission organization in Kenya¹¹. Since then there was an upsurge of FFFM missionaries arriving in Kenya. Their numbers grew from five in 1950, twenty one in 1960, fifty one in 1970, ninety in 1980 to ninety six in 1990¹². (See graph No. 1)

GRAPH 1



Year of Arrival	No. of Missionaries
Before 1941	1
1941-1950	4
1951-1960	16
1961-1970	30
1971-1980	39
1981-1990	6
Total	96

The increased number of missionaries and Kenyan adherents facilitated further expansion to FFFM missionary work in other parts of the country. Around the Western Kenya region, in addition to Awasi and Koru the work spread to Homa Bay (1950), Nandi hills (1953), Chemilil (1958), Siaya and Bondo (1961), Sori (1969), Omoya (1971), Mbita (1970s), and Mumbo (1998) among other regions. Areas reached in the Rift Valley include Nakuru (1961), Turkana, Trans Nzoia, and West Pokot. Significant areas reached in the Mt Kenya region are Nanyuki (1959), Meru (1961), Nyandarua (1965), Nyeri (1970s), Embu (1960), and surrounding areas like Kitui (1969)¹³.

Among the methods of evangelization used by FFFM were holding open market crusades and establishing social development projects. Examples of the latter included Kappendo Health and Education Project in northern Kenya, Homa Bay Children's home and Daisy Center, a facility meant for the training and rehabilitation of the handicapped. Around Mt. Elgon near the Kenya-Uganda border, the Finnish missionaries started Kipsigon Clinic and Kapenguria Home Craft Center which was involved with equipping local people with home skills such as weaving, cooking, tailoring and ceramics. Masinga mobile clinic was used in Kitui district in Eastern Province.¹⁴

In addition, in terms of promoting education, Solian Girls' Secondary School and Isinya Girls' High School in Kajiado District are examples of institutions which were established by the FFFM in 1978 and 1979 respectively. Provision of incentives like clothing was also used in evangelization. Further the use of tents ('mobile churches') which was introduced by Ake Soderlund in 1958 also played a significant role.¹⁵ As a

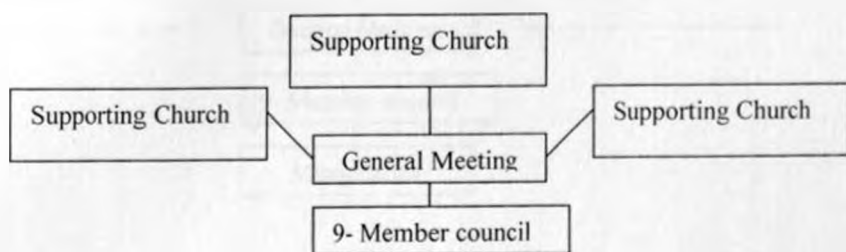
result of the widespread use of tents, the FGCK became famously known as *kanitha kaa hama* or simply *kahama*, especially around the Mt Kenya region in the Central Province. This means 'Church of the tent'. Currently, the FGCK has planted churches all over the country and has an estimated 700,000 membership.¹⁶ Since its establishment this denomination has experienced tremendous dynamism in its governance which the remaining part of this chapter intends to capture.

2.2 LEADERSHIP STRUCTURE.

The FFFM in Kenya took no definite leadership structure during missionary arrival. The FFFM missionaries became leaders by their virtue of being missionaries in the mission field. However, they were under the command of the FFFM leadership in Finland. The first constitution of the FFFM implies what one interviewee asserts that the missionaries did not primarily intend to start an organization in Kenya. Instead, they counted themselves as operating under the FFFM leadership in Finland. Hence they considered what they did subject to and part and parcel of that leadership. In regard to the FFFM leadership based in Finland:

... The society is represented and its matters are attended to by the council, to which the general meeting elects six regular members and three deputies for a term of three years. Two of the regular members and one of the deputies shall retire annually...¹⁷

Figure 1: FFFM – Finland Leadership Structure

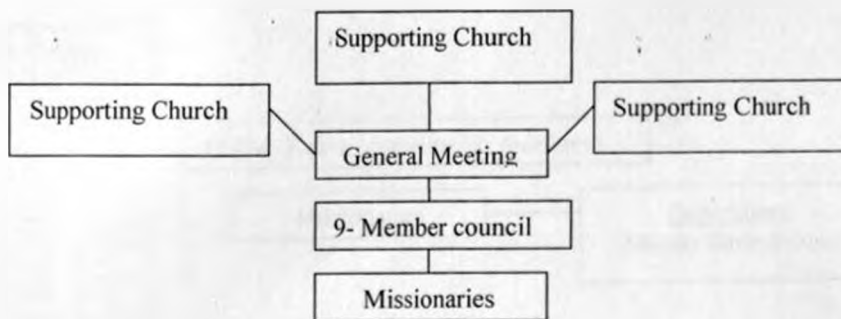


With the kind of leadership described above, a lot that the missionaries did in the field was based on their own discretion or what the Pentecostal Christians refer to as 'being led by the Holy Spirit'¹⁸. The challenging issues for the missionaries involved deciding when and where to go for evangelization, starting a mission station and planting a church. The identification of Koru as a mission centre for example, is ascribed to God's guidance to the Raatikainen sisters¹⁹.

In view of what practically happened in the mission field, the aforementioned FFFM leadership structure and the fact that the missionaries were not yet de-linked with this body which sent them, the leadership structure between the arrival of the first missionaries in 1949 and 1952 assumed two forms. The first form is whenever the then only two pairs of missionaries (the Kusmins and Raatikainen sisters) worked together for example in seeking authorization to start a mission station in Koru on 16 June 1952 (figure 2a). The second form is when the Kusmins went to Nyanza leaving the Raatikainen sisters in Awasi (Fig 2b). The role of both blood and marital family ties cannot be ruled out in this form of paring among the first Finish missionaries in Kenya.

Figure 2: leadership structure (1949-1952)

(a)

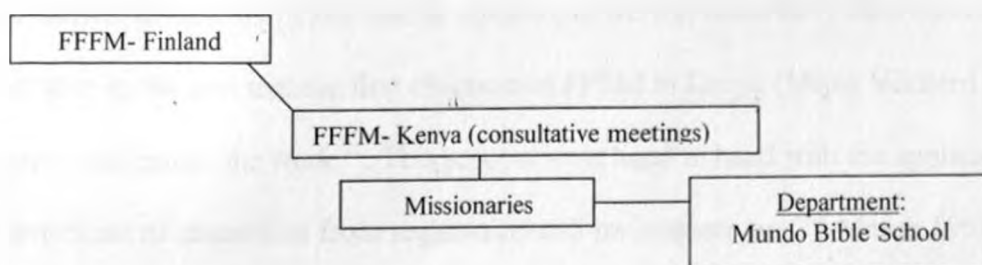


(b)



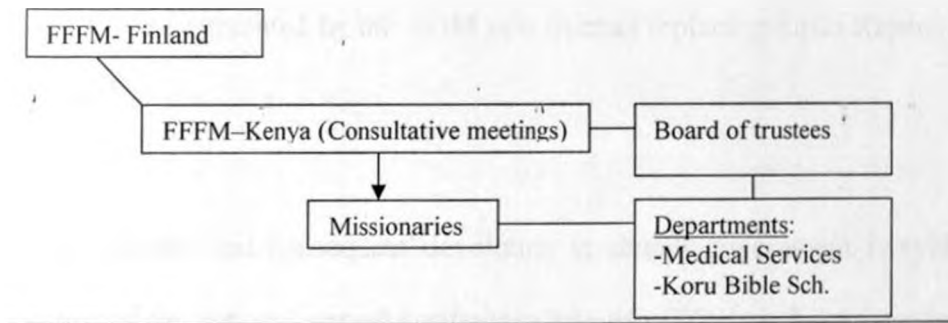
It is clear that after 1953, having received official Government registration in 1952, the missionaries used to hold some consultative meetings²⁰. Though the procedure of their meetings is not clear, Mauri Viksten, who arrived in Kenya in 1953, became the first to be recognized as leader of FFFM in Kenya²¹. Since then, the previously unclear leadership structure took a more defined form. This development led to a degree of autonomy of the FFFM in Kenya from FFFM in Finland. However the latter retained superiority over the former since the first FFFM constitution was still in operation. The changes also altered the manner of operation among the missionaries in either individual capacity and/or in pairs as earlier illustrated to working as an integrated group. In addition, a Mundo Bible School was started in Kisii.²² Figure 3 reflects these changes.

Figure 3: leadership structure (1958)



On 22nd June 1956 Paavo and Vieno Kusmin, Mauri and Oili Viksten and Miss Alma Raatikainen were appointed the first members of the board of trustees²³. Later, Ensio Rajahalme, who arrived in Kenya in 1958 and Annalisa Anturi also, became members of the board.²⁰ The trustees were needed as guardians of the organization's properties like plots of land which it had started to acquire. Their names were registered with the government as required. The role of the board of trustees as custodians of the organization's property made it directly linked to other departments which had then experienced some growth. For example Mumbo Bible School previously located in Kisii was relocated to Koru and consequently renamed Koru Bible School. The provision of medical services had also grown considerably.

Figure 4: Leadership Structure. (1962)



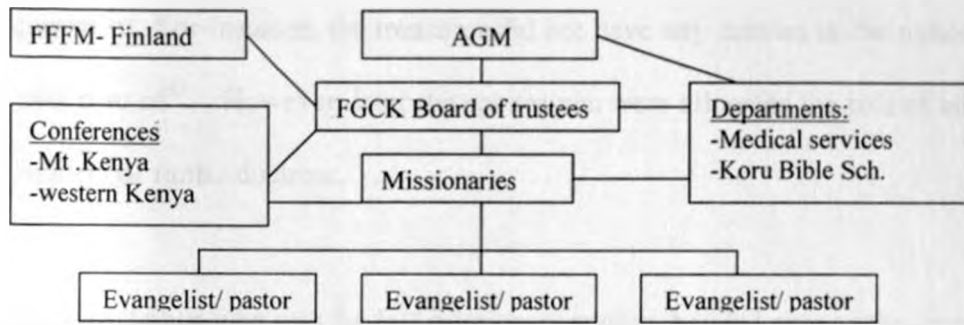
The change of name of the organization from Finnish Free Foreign Mission to the Full Gospel Churches of Kenya in 1962 was an initiative of the missionaries²⁵. This was made easily possible by the fact that the first chairman of FFFM in Kenya (Mauri Viksten) was very eager to indigenise the work.²⁶ This process went hand in hand with the application for the certificate of exemption from registration and its issuance on 2nd March 1962 by the then registrar of societies Mr. John Richard Langston Rumsay²⁷. During the same

period Rev. Hezekiel Kiptoo Koech was appointed the first African chairman of the FGCK.

As the indiginisation process took place, the FFFM in Kenya had grown both numerically and geographically. Thus, it had some Kenyans working either under or alongside the missionaries in various parts of the country. Then, these Kenyans were popularly referred to as evangelists or occasionally as servants of God or pastors. The indiginisation process also involved the substitution of the missionaries' consultative meetings by the board of trustees and the Annual General Meeting, the first of which was held in 1963. In addition, the membership of the board underwent major changes whereby Kenyans were included on 6th April 1964. These Kenyans are Ezekiel Kiptoo (chairman) and the late Francis Atemo. In the late 1960s Hezron Ouko and Samuel Muriithi were appointed by the AGM new trustees replacing Ensio Rajahalme and Mauri Viksten²⁹.

Church growth and consequent devolution in church government is evidenced by the splitting of the national annual conference into two (Western Kenya conference and Mt. Kenya conference) in 1967. This created two concurrent annual conferences within the FGCK. These were therefore not administrative blocks in a strict sense though it was on their bases that administrative regions which came into being later were founded. The splitting process was characterized by disorder and lack of deliberation and consensus among the leaders, a thing which imply some leadership misunderstanding³⁰.

Figure 5: leadership structure 1971



Since 1962 the FGCK operated under a certificate of exemption from registration. Under this provision, the registrar of societies under section 5(2) of the society's ordinance of 1952 did not require a society to enter the names of its officials yet the society was recognized as a lawful society. Being exempted from registration gave a society what Helen Koki (assistant registrar of societies) considers a privilege to be free from interference from the registrar of societies and hence exemption from entering annual returns with the same office as long as the society remains peaceful³¹.

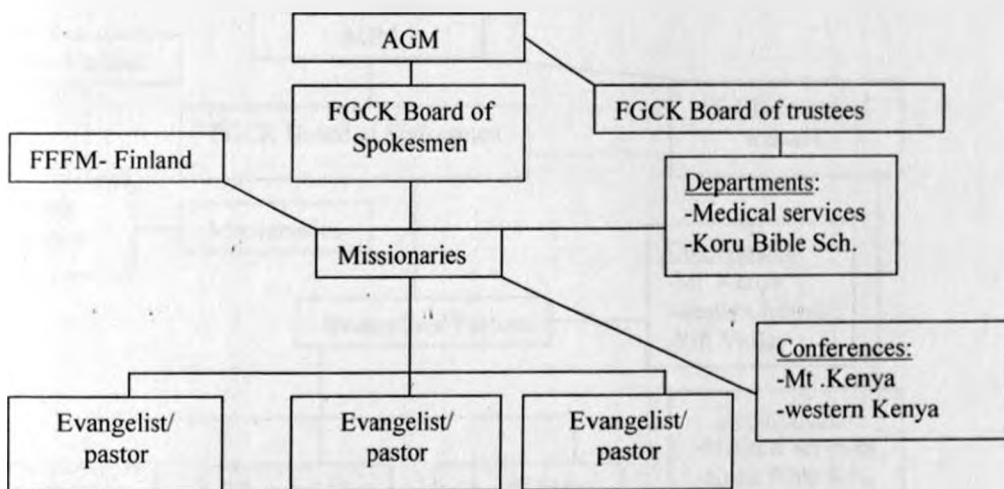
However in 1972, the government under the same certificate of exemption required and hence demanded for names of three leaders of the organization: chairman, general secretary and treasurer who would be officially recognized. Since the missionaries were not ready for a hierarchy in the organization, they advised the Kenyan leaders then that these officials be termed as spokesmen of the church. The title means that the people would speak for the organization but practically hold less power in the leadership.³²

This development saw the incumbent African chairman (Ezekiel Kiptoo Koech) become chairman to the board of spokesmen while Simon Kariuki Reithi and Christopher Okoth were appointed as secretary and treasurer respectively. Indeed the primary purpose of

these leadership positions was more a matter of formality, aimed at meeting government requirement. For instance, the treasurer did not have any monies in the national treasury to take care of³³. However, later the spokesmen were allocated the role of taking charge of matters of faith / doctrine.

Anna liisa Anturi who was the last missionary trustee, handed over as the secretary of the board of trustees to Daniel Rotich on 12th Sept 1974. This broke the prior existing direct link between the board of trustees and the missionaries which enhanced the board's indeginous face. The FGCK therefore continued to become more Kenyan than foreign in terms of its governance.

Figure 6: leadership structure in 1972



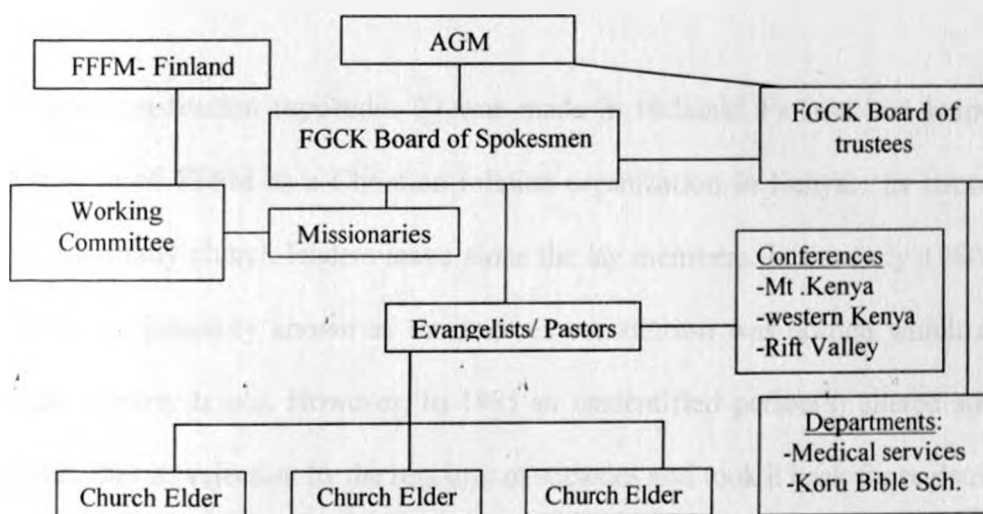
By 1970 a total of fifty one FFFM missionaries had arrived in Kenya. The task which corresponded with the increased number of missionaries necessitated the constitution of a 9-member working committee comprising of six local leaders and three missionaries.³⁴

The committee was in charge of advising and making recommendations on the needs missionaries faced in the mission field to the supporting churches in Finland. It was also

in charge of the acceptance and placement, of arriving missionaries in Kenya³⁵. The work done by this committee explains the highest number of missionary arrivals between 1971 and 1980 as is depicted on Graph 1 on page 27.

As time went by, there was tremendous numerical growth in membership and more so in the local churches. Consequently, there was greater need for leaders at the lower levels closer to the lay members. This led to appointments and ordination of church elders at the local church level. Further in 1986 the Mount Kenya annual conference was subdivided into two to form one more conference block: Rift Valley conference. This raised the number of the concurrently held annual conferences to three.

Figure 7: Leadership structure in 1986



Most (if not all) of the changes in the church governance before 1986 were prompted by inevitable felt needs emerging in the church. For instance, numerical and geographical expansion, acquisition of properties, need for training among pastors, misunderstandings among leaders or some inevitable circumstances like government directives. However, after 1986 there were deliberate attempts by church leaders to effect changes in the

leadership. These attempts greatly, though not entirely, manifested themselves in form of a search for a church constitution.

The first three FGCK constitutions that is the 1st FFFM constitution, the one used during the change of church name in 1962 and the trustee constitution were arrived at without major problems. This is because they were intended to meet a particular need in the church at that particular moment. Their content too was limited to and determined by the same needs. Therefore all of them did not have the administration of the organization which is an essential component of any constitution, at the core. Based on this inadequacy, all of them do not therefore deserve reference as 'constitutions' in the technical sense of the concept.

The first constitution (appendix 3) was made in Helsinki Finland and helped in the registration of FFFM as a Christian mission organization in Kenya. Its content is not known to many church leaders leave alone the lay members. In the early 1980s another constitution famously known as the trustees constitution was drafted which addressed church property issues. However, in 1985 an unidentified person(s) altered some of its sections after its rejection by the registrar of societies and took it back for registration³⁶.

Since 1986, some FGCK leaders started demanding for a constitution during the board of trustees meetings whereby "things started becoming hot"³⁷. The matter was later raised and discussed during what was famously referred to as '*Mkutano wa Mwaka*' (annual meeting). Then, the membership/ attendance of the annual meetings was not yet strictly

defined. As a result, even deacons found their way there. Further, no resolutions were made during the annual meeting though some announcements were made leaving individual L.Cs at liberty regarding the implementation of the recommendations³⁸.

Though there was a felt need for some known clear guidelines for the then 36 year old organization, missionaries opposed the idea of a constitution arguing that it was a deviation from the spiritual path. To them the Bible gave enough guidelines for church governance. The constitutional debate intensified year after year. In 1989, a significant incident occurred whereby the then secretary general was excommunicated from the church on moral grounds. Changes which were effected as a result affected the top organ of the FGCK and Nyahururu LCA in particular. The complex turns and twists of this 'saga' landed the church leaders to the court of law. Though the church finally won the case by use of minutes of official meetings, the court proceedings made the need for a constitution emphatic³⁹.

Following the realization of the need for a comprehensive church constitution, the first FGCK constitution technically speaking was drafted in 1992. With the few involved leaders having worked on their own, the document had lots of limitations. The 1992 constitution was disputed in 1994 and a group of 15 people drafted another document. Though an improvement of the former, it was still not up to standard professionally. Being a 6 page document it consisted of very meager information with limited clarification on the leadership.⁴⁰

Since the first elections were held on Feb 4th 1997, there has been notable dynamism in the FGCK leadership. During this election Ezekiel Kiptoo, having held the position of chairman/G.O. for thirty years, retired. Stephen Kiguru Kamau became the second G.O. and the first to be elected. His five year term was packed with drastic dynamism in the church leadership. Before and during his term as G.O., Kiguru, a member of FGCK since 1966 and a pastor with the same since 1968, played a leading role in, among other things, coming up with a pension scheme and a sacco for FGCK pastors, and most importantly the search for a church constitution. In so doing he states, "*Jitihada zangu zililenga kuiunda FGCK ili kuwa kielelezo kwa makanisa ya kipentekoste humu inchini*"⁴¹ (My efforts were geared towards making the FGCK a role model to the Pentecostal churches in the country.)

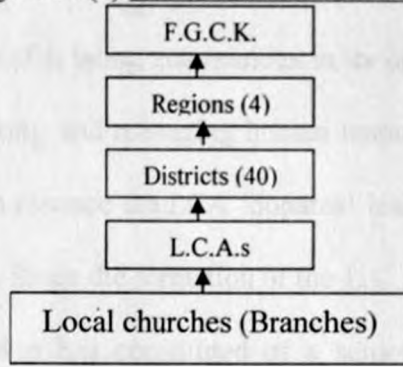
In March 1997, soon after Kiguru's election in office, three church departments were constituted: Education and training, Justice and reconciliation and Missions departments. These are responsible for training needs, ensuring that justice is done at all levels and lastly receiving and sending missionaries, a role formerly done by the working committee, respectively⁴². It was during the same period that the need to relocate the church head quarters from Koru in western Kenya to a more centralized location was addressed. The relocation would facilitate easy communication with church members all over the country as well as avoid the interference of the head quarter related activities with the affairs of Koru Bible School. Further eleven more districts were created raising the number from the previous twenty nine to forty countrywide. The new districts are:

Meru North, Meru West, Embu East, Embu West, Nairobi West, Getembe, Bondo, Busia, Oluso, Mumbo, and Koibatek.⁴⁵

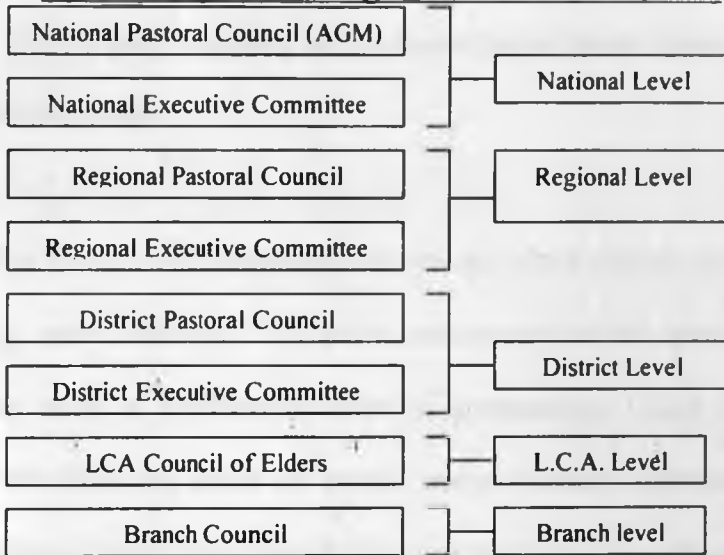
The search for a church constitution had not yet born the anticipated fruits by 1997. With the leading person in this struggle as the GO, this matter became one of the first items in the agenda of Kiguru's leadership. Some of the most contentious issues cited in this process are the adoption of the electoral process as the mode of selecting leaders and choosing the form of church government on which to base the FGCK constitution. Having been informed, during a leaders' seminar, about the three forms of church government: Episcopal, Presbyterian and Congregational, the members of the NPC unanimously agreed to adopt a Presbyterian form of government. With this agreement, each region (currently referred to as district) was requested to prepare a draft constitution for use when coming up with the final draft.⁴⁴

Of all the 28 districts countrywide, only Nakuru, Nyandarua and Nairobi submitted their copies while the draft from Embu was very shallow to be relied upon. As a result of having done a lot of consultation with professionals the draft from Nairobi district was adopted with a few amendments.⁴⁵ The resultant revised edition of the constitution was declared an official document on 18th June 1998. It made clear matters regarding the church organs, office bearers, organizational structure, meetings, finances and church property, elections and many more. (Appendix 4)

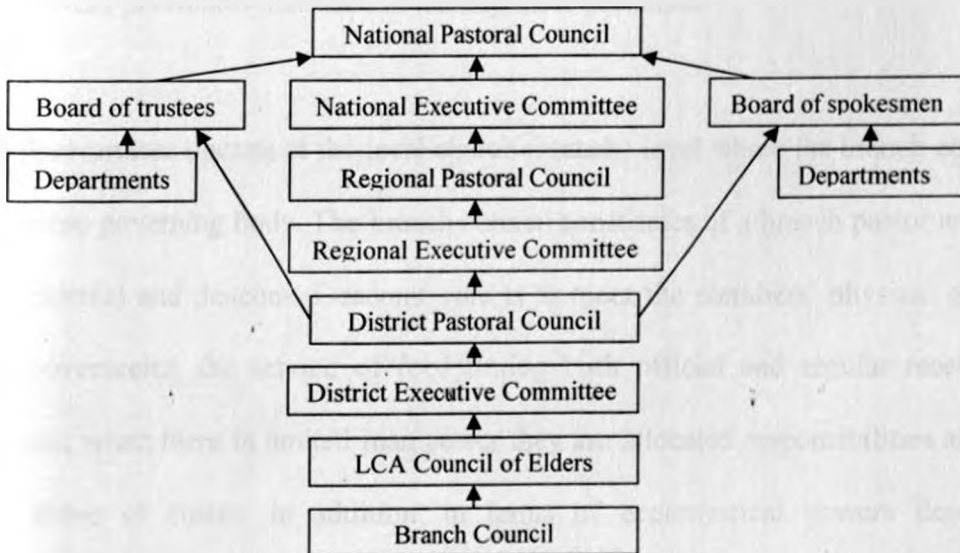
Figure 9: (a) Administrative Blocks



(b) Administrative and Organizational structure (1998)



(c) Administrative structure



The Local Churches Assembly level of FGCK leadership is the heart of administrative affairs in the church by virtue of it being autonomous in its operations. These operations include church planting, sourcing and managing human resource, property and financial management among others. In essence the LCA 'donates' leaders to all the higher ranks as shown in figure 9(c) above. Since the formation of the L.C.A.s (formerly referred to as local churches), their leadership has constituted of a senior pastor, pastor(s), church elders, deacons/ deaconesses and heads of departments.⁴⁶ (Figure 10 on page 43). Initially, most powers were bestowed on the senior pastor whose consent was sought in most of the decisions made.

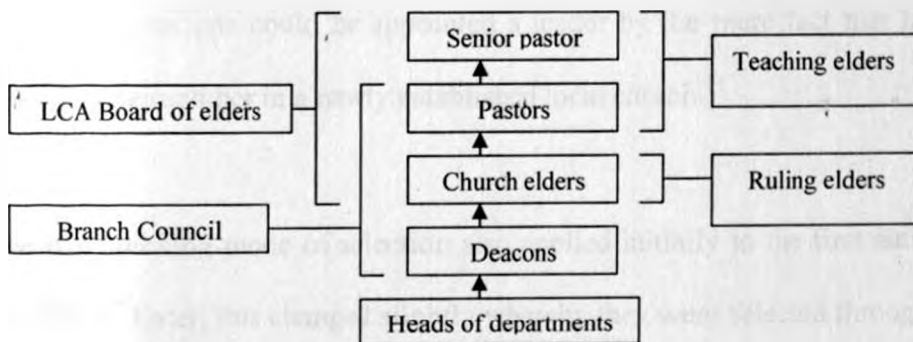
With the drafting of the 1992 constitution the powers of the pastors (teaching elders) in decision making were restricted. This was a consequence of the specification that the church operates under a Presbyterian form of government. Under this government organizational decisions are made by boards and/or councils following deliberations among the members. On the other hand this development gave more powers to the ruling elders who were previously sidelined in making most decisions.⁴⁷

Deacons/deaconesses operate at the local church (branch) level where the branch council is the supreme governing body. The branch council constitutes of a branch pastor and /or a church elder(s) and deacons. Deacons' role is to meet the members' physical needs, especially overseeing the service of food during both official and regular meetings. Nevertheless, when there is limited man power they are allocated responsibilities almost equal to those of elders. In addition, in terms of ecclesiastical powers deacons'

responsibility occasionally include taking charge of mid-week worship meetings commonly referred to as mid week fellowships, home fellowships, or home cells.⁴⁸

All heads of departments in a local church have powers over matters not beyond their respective departments. They are answerable to the branch council. Evangelists are a group of leaders in an LCA whose location in the central administration is not easy to locate. Unlike previously (during the missionary era) whereby every assistant pastor was considered an evangelist, nowadays the two are distinct. The former is an overseer of at least one local church (branch) whereas the latter is normally allocated none. The evangelist's role is basically the propagation of the Gospel though after ordination he can be included in the board of elders.⁴⁹

Figure 10 LCA leadership.



2.3 SELECTION OF LEADERS

The first leaders in the FFFM/FGCK were the missionaries who took charge of the two wings of church polity: matters of faith and governance. They therefore became church leaders by virtue of having been sent by the FFFM-Finland. As the demands of the work increased the missionaries sought the assistance of Kenyans. Evangelists/ servants of God /pastors were then hand picked by the missionaries.⁵⁰ No definite qualifications were considered in this process. This mode of leaders' selection could be expected considering that there were few members from whom the missionaries could choose.

Under such circumstances closeness or being known by the missionary played a paramount role in the search for evangelists. It was therefore common for a man who was employed by the missionary as a houseboy, gardener, cleaner or cook to be promoted to a pastor. In this case the ability to read the Bible was the underlying factor considered. In some instances one could be appointed a leader by the mere fact that he was the only mature male member in a newly established local church.⁵¹

The hand picking mode of selection also applied initially to the first national leaders of the FGCK. Later, this changed slightly whereby they were selected through appointments which were non procedural or a 'let him go ahead' style. This was done during the board of trustees, board of spokesmen or the annual meetings. In the mid-1990s the practice of using elections as a selection procedure was introduced at the national level leading to the first elections in 1997. This was as a result of the tendency of the same person holding a position of leadership for an unreasonably long time. An example of this is the first

African chairman/G.O who held the office for thirty five years. In addition there were indications of some people having ambitions to hold certain leadership positions⁵². The trickling down of the electoral process to the grass roots level was the effect of the 1998 constitution which states that "(1)All elections shall be by secret ballot from national level to church branch level."⁵³ The effect of this section to leadership conflicts in the FGCK will be exemplified in the next chapter.

As cited earlier in regard to the centrality of the LCA in church administration, similarly, it is the gateway through which people get into church leadership. On the same note the LCA board of elders is mandated to either admit people as church members or excommunicate them. In addition, it is required to give its recommendations whenever one of the members is appointed to hold a higher office. With this in mind, the dynamism in the procedure of selecting leaders at this level needs a closer scrutiny.

Having noted how closeness to the missionary influenced the selection of a pastor at the initial stages and putting in mind how being the only man in an upcoming local church could lead one to becoming a pastor, more factors considered continued to emerge as time went by. It is worth noting that there is no strictly laid down criterion of selecting leaders in the FGCK. However the general practice has gone through notable changes. In the first place the 'call' was the most predominant consideration in the initial stages. A person's 'call' to the ministry is an issue delicate to handle, which is never left behind whenever Pentecostals refer to a person's full time service in the church. 'The call' or 'God's call' is used in Pentecostal circles in reference to the conviction within a person,

which is believed to come from God to the effect that he or she should dedicate him/herself to work for God. Where 'working for God' in this context means rendering religious services to people/church especially through preaching.

The conviction that one has God's call, can be as a result of experiences like a dream, vision, prophesy or none of them. The subjectivity inherent in this phenomenon has left room for its misuse and abuse. Further its direct ascription to a Divine being (God) renders it non attestable through human empirical standards hence ruling out human beings credibility in challenging the legitimacy of such claims.

Apart from the call, the scriptural requirements have been given first priority by the board of elders both in the past and present. In particular the following Biblical texts are considered when selecting leaders.

A church leader must be without fault; he must have only one wife, be sober, self controlled and orderly, he must welcome strangers in his home; he must be able to teach; he must not be a drunkard or a violent man, but gentle and peaceful; he must not love money; he must be able to manage his own family well and make his children obey him with all respect... He must be mature in faith, so that he will not swell up with pride and be condemned, as the Devil was. He should be a man who is respected by people outside the church...

Church helpers must also have a good character and be sincere, they must not drink too much wine or be greedy for money; they should hold to the revealed truth of faith with a clear conscience. They should be tested first, and then, if they pass the test they are to serve. Their wives also must be of good character and must not gossip; they must be sober and honest in everything. A church helper must have only one wife, and be able to manage his children and family well.⁵⁴

In addition,

...an elder must be blameless; he must have only one wife, and his children must be believers and not have a reputation of being wild or disobedient... He must not be arrogant or quick tempered, or a drunkard or violent or greedy for money. He must be hospitable and love what is good. He must be self controlled, upright holy, and disciplined. He must hold firmly to the message which can be trusted and which agrees with doctrine.⁵⁵

The kind of testing which prospective leaders are taken through generally emphasize the essence of moral uprightness (integrity), ability to lead, success in building a strong Christian family and maturity in faith for church leaders. However in regard to drinking wine it is prohibited among FGCK members. When appointing a pastor there are two possibilities: an individual with the 'calling' approaching the board of elders or vice versa. The latter possibility which entail church elders approaching an individual was the most common initially while the former is the most common currently. In this currently common case one need not know an available vacancy for him to alert the board of his interests. However, to the contrary, the board can only approach an individual when a pastoral vacancy is available.⁵⁶

The qualifications of a senior pastor are the same as those of a pastor though the senior pastor is required to have extra administrative skills putting in mind the administrative responsibilities accompanying the position. In addition to this the person must have at least 5 years experience as an assistant pastor to prove his ability to carry out local administration. On noticing the needs of the church in context of the current generation, of late, there is a tendency for the boards of elders to consider a person's academic qualifications before endorsing him as a pastor. This trend, which started taking root in the urban areas, has also spread to the rural areas. Where the educational requirement has been implemented, every new pastor is required to have attained at least form four level of education.

In regard to theological training (a thing which was not considered earlier), though a person may be appointed a pastor without such qualifications he cannot be ordained without a certificate in the same. Otherwise he is bound to remain under probation. In spite of this, due to the increasing number of form four leavers joining theological colleges there is a corresponding increase of applicants who have some theological training. The level of unemployment in the country cannot be ruled out in this trend. In case a successful applicant was previously trained in a non-FGCK theological institution, he is required to undergo some additional training for at least three months on the FGCK government and doctrine.⁵⁷

Having discussed the appointment of the teaching elders, the ruling elders are required to go through a leadership course prior to their ordination⁵⁸. This development is so far being implemented in only a few districts starting with Nairobi. The subjects taught include church management and administration, financial management, communication, counselling, missions and church government.

In the recent past the effect of section 37 of the constitution quoted earlier has found lay members in some LCs voting for their preferred church elders, deacons and departmental leaders. The practice is however not widespread. In some instances lay members are only allowed to nominate while the senior LC leaders do the final selection. In practice, the use of elections jeopardizes the Biblical principles cited earlier in the leader selection process since lay members are likely to vote on varying bases, usually subjective. Manipulation of the electoral process is still possible.

2.4 THE PLACE OF WOMEN IN THE LEADERSHIP OF THE FGCK

Some traditional cultural principles have been assimilated in the FGCK leadership, either consciously or unconsciously. Women therefore take a secondary position in leadership of this church. During the missionary period Finnish women missionaries participated in the growth of the church as evangelists. However as the church governing machinery continued to develop women were not incorporated accordingly. Kenyan women in particular remained in the back ground.

As time went by, women were incorporated in the leadership as deaconesses. Since this has to do with service at the table, it is hence consistent with the African woman's role in the kitchen. Constitutionally, ordained deaconesses are members of the branch council though this causes tensions within the council. Since the establishment of the missions department in the mid 1990s, there has been an increase in the number of evangelists who have been employed within and outside their respective LCAs some of whom are women. As a consequence whenever a woman evangelist is ordained she can be made a member of the board of elders though not without opposition from some men⁵⁹.

A few women have found room in the National Pastoral Council (AGM) in their capacities as national heads of departments especially Sunday school and women departments and as foreign missionaries. Once again the African cultural aspect particularly the role of women in child care explains their easy access to leadership in the

Sunday school department. In addition African men would not find it absurd when a woman heads a women department.

Currently, the discussions about the empowerment of women in the FGCK do not go beyond the LCA level. Indeed most leaders do it within informal settings. Outside the leadership circles, the participation of women in the day to day church activities has been undergoing lots of changes. For instance, contrary to the fact that many of the FFFM missionaries were women, it was believed that a woman has a secondary role in preaching, an attitude which has now been completely discarded. As a result they find opportunities to preach in various occasions though not as frequently as men do.

However, when it comes to giving a woman the title 'pastor' this becomes a major problem among leaders. In a few instances where a woman has been ordained branch pastor lots of uncertainties revolve around the nature of that ordination particularly in regard to the ordinances she should be allowed to perform and the far she can go up the administrative ladder.⁶⁰ The clear cut divide surrounding the matter is characterized by leaders' differences in age and educational training. While the youthful and more schooled have little problems accepting women leaders, the older and less schooled are more resistant to the idea. In the mean time the FGCK leadership is male dominated.

In practice most women leaders can be found at the lower ranks in a local church. They are either deaconesses or heads of departments, particularly the Sunday school, youth, and women's departments. Lack of female senior pastors makes it hard for them to access

other senior leadership positions in the church. The involvement of women in the FGCK theological training institutions both in the capacity of students and as tutors is also wanting.

2.5 PASTORS' TERMS OF EMPLOYMENT

Consideration of pastors as church employees was not clear during the foundation of the FGCK. The concept of an employee in a technical sense was overshadowed by the reference to them with theologically loaded terms and phrases like evangelists and servants of God among others. Contrary, to date pastors do feature in article 34 of the current (1998) constitution which deals with employment.⁶¹ However, as this rather extremist attitude gradually dwindled away the consideration of pastors as church employees has practically emerged and developed. This section focuses on three of its aspects: remuneration, retirement and dismissal.

As far as the remuneration of pastors is concerned, article three of the first FFFM constitution, which was in operation during the arrival of the FFFM missionaries in Kenya, stated that "...the society assists and supports its workers economically as well in the native country as abroad..."⁶² The FFFM therefore catered for all the needs of the missionaries. The missionary financial support from Finland was later extended to the local evangelists/pastors.

From the onset the financial assistance, then being referred to as 'support', was channeled through the missionary to the pastor. Since there was no particular criterion used in this respect, most decisions inherent in this matter were made by the missionary. As a result

there were variations in the amount of money given from time to time and from person to person. In 1962 a pastor was getting approximately Ksh 65 per month which was raised to Ksh 75, Ksh 80, and Ksh 140 in 1964. Later the support was raised to Ksh 250 per month given quarterly (Ksh 750). In addition, at the end of the year pastors received some money (approximately Ksh 2,000) in the name of a 'Christmas gift'.⁶⁵

In 1974 or there around, the missionaries delegated the responsibility of distributing finances to Kenyan senior pastors who were then referred to as paying masters. This transfer of roles on one hand marked an increase in the financial support to Ksh 400 per month given quarterly adding up to Ksh 1600 for every pastor per annum. On the other hand, it marked the end of the 'Christmas gifts'. This did not auger well for the paying masters since pastors raised accusations of money squandering.

Around 1978, the foreign support from Finland was withdrawn putting the financial burden on the local churches. This contributed to the drastic rise, though not in a uniform pattern countrywide, in pastors' pay which since then has been termed as 'salary'. To start with, some churches paid approximately Ksh 500-1000 per month to their pastors. At the same time churches started buying their pastors motor bikes and afterwards vehicles for transport purposes. The monthly salary was Ksh 3,000 in 1991 in Nairobi and at least Ksh 20,000 in 2007.

So far the LCAs in the cities and several other urban centers have successfully incorporated other allowances such as house, medical, and transport allowances in their

pastors' salary package. This has been met with resistance (especially from the ruling elders) in the rural areas. The clear rural-urban disparity can be attributed to differences in the level of education and earning in those areas. As a result of having developed a dependency syndrome, some churches in Western Kenya do not manage to give the minimum recommended salary of Ksh 3,000 per month to their pastors to date. Administrative failure whereby LCAs have been subdivided into very minute local churches (with approximately 50 members and a branch pastor each) is also to blame for this unfortunate situation.

A general assessment of remuneration in the FGCK depicts some form of order in the urban centers and irregularity and inconsistency in the rural areas. As a result of the autonomy of the LCA administratively, there are lots of disparities among LCAs country wide in respect to pastors' pay. The consequence of this is quarrels when handling the issue of inter-LCA transfers since pastors resist being posted to poorly paying LCAs.

In regard to retirement and retirement benefits, in the formative stages of the FGCK this idea did not exist. Then, once a person became a pastor he retained that status till death unless dismissed for other reasons. No wonder some old pastors have gotten shocked on learning that they are going to retire. This has occasionally lead to leaders' conflicts as the unwilling retiree fights his way in ensuring that he prolongs his stay as a pastor.

On noticing the kind of miserable lives pastors were leading in their old age, a proposal for a FGCK Staff Retirement Benefit Scheme was given by a senior pastor from Nairobi

in 1984 only to meet strong resistance from some NPC members. The interested members did further investigation and reintroduced the same agenda to the annual meeting at a later date. Though the matter did not go through yet again pastors from Nairobi were allowed to pursue the scheme independently.

However on being sure that the scheme would be needed by all pastors, the Nairobi region pastors resolved to kick start it as a national project thus allowing any willing pastors outside Nairobi to join. A trust deed was worked on and the first four trustees of the scheme were registered. These were Kilion Omaliba, Stephen Kamau Kiguru, Samuel Muriithi Njogu and Simon Kariuki Reithi⁶⁴.

It was not until 1998 that the church constitution made it clear that, a pastor shall retire after attaining the age of 65 years. He may also retire earlier voluntarily at 60 years or on medical grounds. Towards this end there shall be a gratuity paid to a retiring minister. However a retired pastor may be recalled, but on contract basis.⁶⁵ So far, the staff retirement benefit scheme has not been fairing well. This is first because pastors who are beyond age 65 years are not allowed to join. Secondly, many of the intended beneficiaries were front line opponents of the scheme. It is also noted that lack of proper planning and the inconsistency with which some pastors receive their salaries, has led to failure of members to submit their monthly contributions.

In practice, many retiring FGCK pastors receive a very small retirement package which is usually got through a church-organized fund raiser. As a result, the retiree has no

alternative other than accepting whatever much or little (as is common) that is got. Further, the 65 years retirement age has so far not been strictly adhered to. Some pastors continue sticking to their positions even on attaining this age (At least one of the senior pastors who filled the questionnaire was above the retirement age). This is attributed to lack of a clear guideline on the procedure to follow in addition to fear among the members of the board of elders to inform the pastor in question that his time to retire is due. In addition the prior mentioned refusal of some pastors to join the pension scheme has contributed to this trend.

The dismissal of a church employee is an act of forcefully removing the person from a leadership position. Following the fact that the nature of the FGCK has been moderately legalistic, the main reason for the dismissal of a church employee is involvement in unethical behavior, sinning or in other words contradicting Biblical morality. A strict moral code is therefore emphasized. This practice has been consistent throughout the years to date. In addition, the constitution has brought aboard some more reasons for the dismissal of a church minister. According to it:

- (5) Any person may cease to sit in NEC for any of the following reasons
- (a) He suffers from infirmity of body or mind that may be determined by a physician.
- (b) Moral incapacity, to be confirmed by the NPC.
- (c) Death
- (d) Bankruptcy as it will be determined by Court of Law
- (e) Resigns or is suspended or membership is terminated.
- (f) A receiving order is made against him by a Court of law.⁶⁶

In the recent past a church employee may also be forced out of office for going against the church constitution.⁶⁷ In that case then all benefits accompanying his former status are withdrawn forthwith. They include salary, accommodation, means of transport and the

like. This marks the start of a leadership tag of war and suffering to the affected person and his family, especially if he did not have an alternative source of income.

2.6 PROPERTY AND FINANCIAL MANAGEMENT

Over the years the church has increased its wealth in form of finances, moveable and immovable assets. All this is distributed all over the country and exist in a variety of forms which include cash, bank accounts, plots of land, development projects, businesses, vehicles, public address systems and many more. The official procedure of handling finance and property in the FGCK is clearly stipulated in the church constitution (see appendix 4, Articles 28-30).

Initially the missionaries were in charge of all matters pertaining to property acquisition and maintenance. First, church property especially plots of land was registered under FFFM until it was renamed the FGCK in 1962. The formation of the board of trustees in 1956 was the first step towards a systematized manner of property management in the church. In terms of its membership this board has increased from only first five countrywide in 1956 to two in each of the 40 districts adding up to 80 trustees countrywide.

Practically though, the influence of the board of trustees is largely felt during the times of crises this is so as the two registered trustees in the respective district protect and/or recover endangered church property. Otherwise the LCA board of elders is in charge of matters of procurement and disposal of church properties. At the local church level the

branch council oversees the property procurement procedure for the respective congregation on behalf of the LCA board of elders.

Regarding finances the missionaries were the recipients and distributors of funds received from Finland till they handed the financial responsibility over to the district paying masters as previously cited. Then, the paying masters were accountable to the missionaries. These funds were mainly used for the upkeep of pastors. The localization of the organization and the formation of the boards of elders marked the independency of the LCA in raising and handling finances. What is worrying is that many of the LCAs do not have an existing financial management policy. Under such circumstances, financial matters are decided through deliberations⁶⁸. This raises the possibility of conflicts within the board of elders.

Inter-LCA variations in the manner of handling finances leave lots of loop holes leading to misappropriation of funds. For instance it is noted that in some areas the treasurer hands over collected church money to the pastor almost immediately. The unavailability of written financial policy results to gradual establishment of a tendency of handling church funds for a long time in a specific locality.⁶⁹ Hence there exists unwritten financial management 'policy' which is internalized and taken as a norm in the locality concerned. Such a tradition is likely to take root in areas where leadership positions are held by the same people for a long time and where transfers of church ministers are not common. The dissatisfaction of the young, usually more educated pastors with the old

method of handling church finances which they find in place and which is to them unprofessional causes some conflicts between the old and the young leaders.

The fact that some of the churches do not have physical offices has an effect on the manner in which church money is handled. Under such conditions, official business is done in the church hall or in some leaders' homes. By virtue of the church business done in these premises they turn to be the office of the secretary, accountant or even the church safe in cases where the LCA does not operate a bank account.

The consequence of the above mentioned unclear financial management coupled with lack of bank accounts (in some cases), is unclear procedures of procurement and disposal of church property, payment of church employees and payment for services rendered. In April 2007 NEC was working on modalities of coming up with a uniform financial policy in the church.⁷⁰

END NOTES

1. Anneli Jerkku, 'A History of the Finnish Free Foreign Mission in Kenya (1949-1998)', M.A., Global University, Springfield, Missouri (2001) p 42.
2. *Ibid.* p 42
3. *Ibid.* pp 39 – 40
4. Kiguru Stephen, *A Short Introduction to the Full Gospel Churches of Kenya*. Nairobi, Jamak Printers, (1997), p 2.
5. Anneli *Op. Cit.* p 40.
6. *Ibid.* p 40.
7. *Ibid.* p 48.
8. Kiguru *Op. Cit.* p 2.
9. *Ibid.*
10. Anneli, *Op. Cit.* pp 50-51.
11. *Ibid.* p 53.
12. The statistics are an interpretation of the list of missionaries of the FFFM in Kenya. Anneli, *Ibid.* pp 200-203.
13. Details of the expansion of the FGCK including the specific missionaries, their specific areas of operation and Kenyan adherents who played significant role can be got from Anneli *Op. Cit* pp 62 -92 and Kiguru *Op. Cit.* pp 4-7.
14. Anneli *Op. Cit.* pp 114-122
15. *Ibid.*
16. Kathitta Samuel, Interview and Muriithi Samuel, interview
17. First Constitution of FFFM Article 6 (Appendix 3)

18. The phrase 'leading of the spirit' is famously used among Pentecostal Christians in reference to that which is believed to have been done through the guidance, influence or instruction from God. The subjective nature of the phrase often lead to its misuse and abuse since opposing any claims which are ascribed to the leading of the spirit would mean opposing God's will which is inherently perfect.
19. Anneli *Op. Cit.* p 50.
20. Muriithi Njogu, Interview, Gatunduri in Embu District, 7th April 2007
21. Anneli, *Op. Cit.* p 57.
22. *Ibid.* p. 144
23. Kiguru *Op. Cit.* p 23
24. Muriithi Njogu, Interview *Op.Cit.*
Anneli Jerkku, *Op. Cit.* p 157.
25. Muriithi *Ibid.*
26. Anneli *Op. Cit.* p 89.
27. Certificate of exemption from registration No. 1151.
28. Muriithi Samwel, Interview, *Op.Cit.*
29. Anneli, *Op. Cit.* pp 89-90,157
30. Kiguru Stephen, *Tumaini Hatimaye: Jitihada za Kutafuta Maongozi Dhabiti Katika Full Gospel Churches of Kenya*, Nairobi, Jamak Printers, 2002, p 12
31. Misc. civil application No. 9 of 2005 in the High Court of Kenya at Nairobi, Replying affidavit sworn by Hellen Koki, 20th may 2005. The deponent in her capacity as the Ass. Registrar of societies was defending her decision to recede the exemption from registration of the FGCK on 28th Dec 2004.
32. Kiguru Stephen, interview, Buruburu Phase 1, 28th Feb 2007.

33. *Ibid.*

34. The idea of having 9 members in the committee may have been borrowed from or influenced by the 9 member council in FFFM in Finland (figure 1).

35. Anneli, *Op. Cit.* p 158.

36. Kiguru, Interview, *Op.Cit.*

37. *Ibid.*

38. The tradition of making recommendations without passing resolutions during the annual meetings may have been inherited from the FFFM Finland AGM whereby recommendations were made leaving the resolutions and implementation in the hands of individual member churches.

39. The source is a Member of the National Pastoral Council who opted to remain anonymous.

40. Kiguru, Interview, *Op.Cit.*

41. Kiguru Stephen, *Tumaini Hatimaye, Op.Cit.* p 7.

42. *Ibid.* p 20.

43. *Ibid.* p 23

44. Kabiru Charles, Interview, Naivasha, 22nd March 2007.

45. Kiragu Jonathan, Interview, Nairobi- Githurai 45, 28th Feb 2007

46. Njau Peterson, interview, Ngong', 21st March 2007.

47. *Ibid.*

48. Kiragu Jonathan, interview, *Op. Cit.*

49. Njau peterson, interview, *Op. Cit.*

50. Kabiru charles, interview, *Op. Cit.*

51. Kiragu Jonathan, interview, *Op. Cit.*
52. Muriithi Samwel, Interview, *Op. Cit.*
53. FGCK Constitution, 1998 Revised Edition, See appendix 4. Article 37.
54. 1st Timothy 3: 2-7
55. Titus 1: 6-9
56. Kiragu Jonathan, Interview, *Op. Cit.*
57. Muriithi Samwel, Interview. *Op. Cit.*
58. FGCK constitution, 1998 revised edition, see appendix 4, Article 33 (3)
59. The inclusion of an ordained female evangelist in the board of elders is not always guaranteed. The matter is handled differently across the LCAs. However the possibility of her inclusion in the board is higher in the urban than rural settings.
60. Kiragu Jonathan, interview, *Op. Cit.*
61. FGCK Constitution, 1998 Revised Edition, article 34.
62. 1st constitution of the FFFM Appendix 3. article 3
63. Kiguru Stephen, Interview. *Op. Cit.*. The figures used are a general indicator of the real practice.
64. *Ibid.*
65. FGCK Constitution, 1998 Revised Edition, Part VIII, Article 31(3), Appendix 4
66. *Ibid.* part 11, Article 8 (5)
67. Muriithi Samwel, Interview, *Op. Cit.*
68. Kathitta Samwel, Interview, Mwingi town, 8th April 2007
69. *Ibid.*
70. *Ibid.*

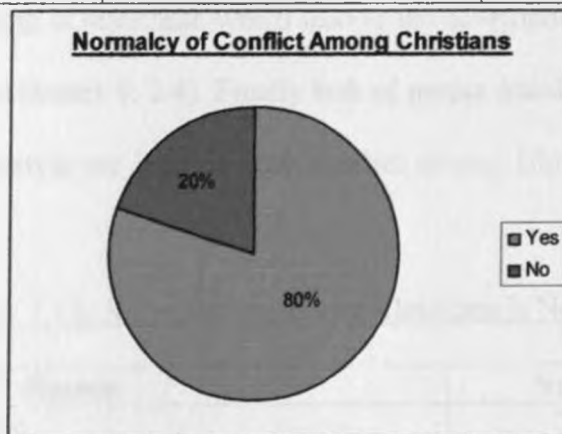
CHAPTER THREE CONFLICT IN F.G.C.K. GOVERNANCE

3.1 CAUSES OF CONFLICT

Before we consider the causes of leadership conflict in the FGCK, the following question is worthy being answered: Should Christianity and conflict coexist? In other words, is the presence of leadership conflict among Christians normal? The latter question was posed to the respondents in question No. 9 of the questionnaire. Out of 35 respondents who responded to the question, 28 (80%) are of the opinion that conflicts among Christians is normal while the rest 7 (20%) felt that it is abnormal.

Summary 3.1a Normalcy of conflict among Christians

Response	No of responses	%
Yes	28	80
No	7	20
	35	100



The availability of conflict incidences in the Bible is the most cited reason making FGCK members feel that conflict is normal among Christians. Some of these incidences include the parting ways of Paul and Barnabas after their disagreement on whether to take John Mark with them or not (Acts 15:36ff) and the argument among Jesus' disciples on who among them was the greatest (Mark 9:33-34). Other such incidences are division in the

Church at Corinth whereby Christians had legal disputes among themselves (1 Corinthians 6:1ff) and the quarrel between the Greek-speaking Jews and the native Jews in which the former claimed that their widows were being neglected in the daily distribution of funds (Acts 6:1-4). Further the fact that the Bible teaches on ways of dealing with conflict among Christians is the other reason for considering conflict among Christians a normal phenomenon.

Christian conflict is also normal because Christians are normal human beings with individual personal uniqueness. They also differ financially, in their level of education, age and social back grounds all of which result to differing opinions which in turn bear conflicts. From a theological perspective the devil is still at work fighting against Christians, believers differ in their level of maturity in faith and conflict bring an opportunity for the testing of ones faith which lead to the development of one's practice of the Christian religion.(James 1: 2-4). Finally lack of proper training, illiteracy and the obvious changes in lifestyle are reasons why conflict among Christians is considered normal.

Summary 3.1 b: Why Conflict among Christians is Normal

Reason	No. of Responses
There is biblical evidence	11
Human beings are different	8
Differing opinions	6
Self centeredness	4
Devil still at work	3
Need for the testing of Christians	3
Differing levels of maturity in faith	2
Lack of proper training, illiteracy	2
Changes in lifestyle	1
Church is like a family where conflict is normal	1
Total	27

On the other hand 20% respondents who consider conflicts among Christians abnormal site a few reasons for their opinion. First, conflict is an indication that Satan is at work in the Church which should not be the case. To them differing opinions should not lead to conflict since Christians should accommodate each other whenever differences arise. Conflict among Christians is also abnormal because Christians are called for peace and to be peace makers.

Summary 3.1 c: Why conflict among Christians is not normal.

Reason	No of responses
Christians are called for peace	1
Differing opinions should not lead to conflict	1
Christians should accommodate each other	1
Some conflicts are political	1
Conflict is the work of Satan	1
Total	5

The research problem of this study raises an obvious question: Which are the causes of quarrels among the FGCK leaders? To get an answer to this question, respondents were asked in question 3 of the used questionnaire, "Which are the causes of conflict among FGCK leaders in the following areas? (i) In your local church (branch) (ii) In your LCA (iii) At the District level (iv) At the regional level (v) At the national level". The responses given are as summarized below.

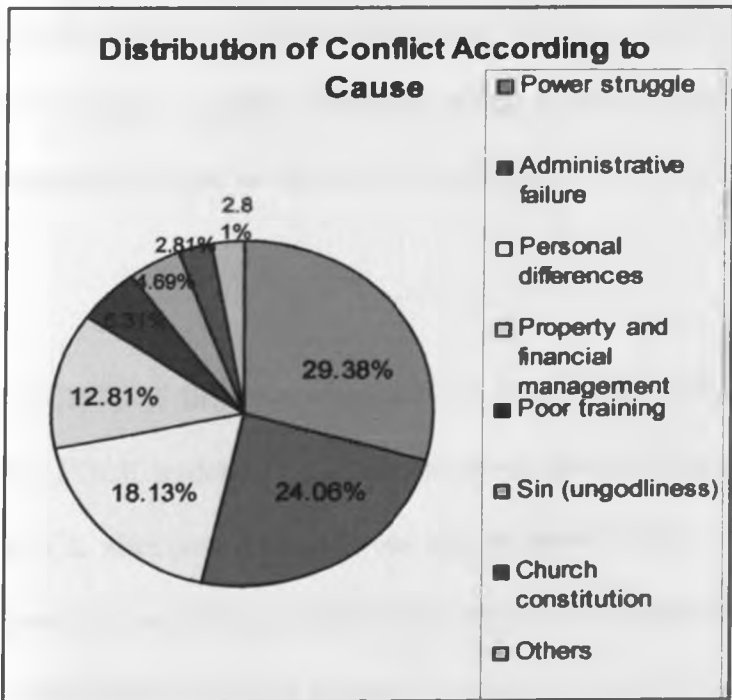
Summary 3.1 d: Causes of Leadership Conflict in the FGCK

Cause of conflict	Branch	LCA	District	Region	National	Total
Power struggle: ambitions to lead, dictatorship, assumed self power, undermining each other, national powers, elections, sacking, church discipline, leadership positions, need for recognition, self glorification, pride, selfishness, self ambition.	20	12	15	17	30	94

Administrative failure: Incompetence, disrespect for office, failure in policy implementation, failure in human resource management, unclear policies, poor governance, few official meetings, project prioritization, lack of transparency & accountability, poor reporting, disregarding protocol, overlapping roles, lack of chain of command, unclear roles.	13	15	12	18	19	77
Personal differences: rivalry, rebellion, insubordination, segregation, differences in opinion, disrespect.	17	11	7	13	10	58
Property & financial mismanagement: lust for money, lack of financial policy, assets and property.	5	10	8	6	12	41
Poor training: ignorance, education level, illiteracy, semi illiteracy, communication problems, misunderstanding.	7	3	2	2	3	17
Sin (Ungodliness): Apostasy, compromising, loss of spiritual direction, prayerlessness, lack of fear of God.	3	3	2	2	5	15
Church constitution: form of church government.	1	-	-	2	6	9
Others:						
o Transfers	-	1	1	-	-	2
o Age difference	-	-	1	1	-	2
o Lack of personal commitment	1	1	-	-	-	2
o Cultural differences	1	-	-	-	-	1
o Bible interpretation	-	1	-	-	-	1
o Involvement in politics	-	-	-	-	1	1
TOTAL RESPONSES	68	57	48	61	86	320

Summary 3.1e: Distribution of Leadership Conflict According to its Cause.

	Cause of conflict	No. of responses	%
1.	Power struggle	94	29.38
2.	Administrative failure	77	24.06
3.	Personal differences	58	18.13
4.	Property and financial mismanagement	41	12.81
5.	Poor training	17	5.31
6.	Sin (ungodliness)	15	4.69
7.	Church constitution	9	2.81
8.	Others	9	2.81
	TOTAL	320	100



As summaries 3.1d and 3.1e indicate, causes of conflict in the FGCK are in seven main categories: personality differences, power struggle, administrative failure, financial and property mismanagement, poor training, sin and finally the Church constitution. These causes are characteristically complex and fluid hence not strictly structured. They are complex in the sense that they are interrelated and interlinked while their fluidity is based on their nature or tendency to keep changing with time and place. The analysis in this project is meant to bring to fore the constituent elements in this phenomenon but not a form of rigid formula for understanding ecclesiastical conflict. However an attempt is made to order the causes of conflict in a manner showing the general order of events in the FGCK for better understanding.

As will be noted, some of the elements discussed are causes of minor-conflicts amidst the major conflict. The minor-conflicts have been instrumental in funning into flame and sustaining the ongoing conflict. It is from this perspective that one can refer to conflict in the FGCK either in singular or plural. This study adopts a holistic approach considering the conflict phenomenon as one whole hence its reference in singular through out this work.

To start with, 18.13% of the responses received reveal that there are personality differences among FGCK leaders. This is the third most noticeable cause of leadership conflict in the FGCK after power struggle and administrative failure. In line with this, available data trace the beginning of problems in the FGCK leadership back in 1977 following the appointment of the first Kenyan principle of Koru Bible School (Samuel

Muriithi Njogu). According to him a fellow pastor (Stephen Kamau Kiguru) was not happy with the appointment since he (Kiguru) had been groomed by the late Mauri Viksten (the first principle of Koru Bible School) for the post, allegations which he refutes¹.

In the light of this, there is evident unhappiness with the other. Whether Kiguru's unhappiness was real (but refuted by him) or perceived (by Muriithi) is beyond this study's ability to test. The unhappiness (real or perceived) formed the foundation of deep hatred between the two persons. In the 1980s and 1990s many incidences occurred making each of the two leaders feel that indeed the other hated and disliked him. This led to enmity².

Basically it is the initial perceived or real conflict which have accumulated and grown to real conflict by incorporating other parties and issues in the course of its development. Therefore, apart from the two characters mentioned above all the other parties in the current FGCK wrangles have been picked along the way. Further, as implied above the wrangles were not primarily institutional but rather personal. However, since the FGCK is the meeting point of the two conflicting parties, the personal differences manifested in context of this meeting point. That is the FGCK leadership. For instance one of the personalities is alleged to have avoided attending meetings chaired by the other despite the fact that he was a senior official in the respective committee³. Also during a special NEC meeting, a clearly observable conflict between the two could not be hidden⁴.

In the course of time the institutional aspect of the conflict has become part and parcel of the formally personal conflict hence pertinent and inseparable with the primary personality aspects of the conflict. This gradual change of personality differences has reached a stage where their institutional aspect has overshadowed the foundational personality nature.

In reference to letters written by Kiguru to Muriithi (GO) addressing the GO's style of leadership, the Justice and Reconciliation Committee (JRC) noted that "These letters opened old wounds of hostility and mistrust no wonder they formed the basis for the ensuing court cases." Further the committee observed that "NEC members allowed themselves to be manipulated and divided by the hostility and personality differences between Bishop Stephen Kiguru and Rev. Samuel Muriithi"

At the personal level, apart from the hatred already discussed above, there are elements of jealousy among the FGCK leaders. This jealousy is based on a pastor's talents and abilities which include public speaking, popularity among members, leadership capabilities, educational advancement, good public relations, one's personality for example being humorous and possession of recommended Christian attributes like patience. In this case then, one's pastoral prowess is therefore enough reason to attract direct resistance from other quotas within the leadership. To illustrate this, a follow-up threatening letter to a FGCK pastor states "I was at pain assuring you of your known talents and abilities which require good use at higher levels... I hope you are aware that

you are popular with members but quite unpopular with almost three quarters of the whole leadership."⁶ A more analytical threat was later sent to the same person.

First your sterling performance is what is selling you. Remember I told you in my first letter that your ability in leadership is undisputed and therefore any body who is able to see well knows that given the opportunity you could get to the top very easily...

Second thing concerns your influence. I wonder whether you are aware that your influence is something which makes even your enemies to admire you every body would want to be associated with you. Even myself, I am lost, I actually don't know what you do that make me love- ...your oratorical and sense of humor, mixed with some knowledge many things must be the trick. Keep this up. I also think you are patient.

Third, your immense wealth (ability to do things without involving people). This does not augur well for you.

Beware your leaders are not happy about these factors.⁷

Secondly, there is imminent struggle for power in the Full Gospel Churches of Kenya which is pointed at by 29.38% of the responses to question 3 of the questionnaire. Power resides in positions of leadership. Power struggle in this study therefore refer to the scramble for positions of leadership. The first of such incidences is the earlier quoted appointment of the principle to Koru Bible School. The worry of the threat sender in the previously quoted threat, that given opportunity the threatened could get to the top very easily, indicate contest for the top seat(s).

Consistent with the dynamism in the manner of selecting leaders discussed in chapter two is the shift in power struggle from appointments to elections. Elections are the major - though not the primary- cause of conflicts in the FGCK leadership. They are the epitome of the current wrangles a thing which point at intense power struggle. The alleged dissatisfaction of some NEC members with the victory of the first elected GO in 1997. alleged campaigning during the October 2002 elections, stoppage of elections via a court

order on 8th Oct 2003 in Nakuru, Langalanga and conducting parallel elections between 12th-13th Nov 2003 one in Kisumu (at night) and the other in Nakuru by two opposing camps respectively, are part of the fight for leadership positions.⁸

Power struggle at the national level has trickled down to the regional levels whereby there are attempts to sweep away some individuals from the leadership using unconstitutional means. Manipulating the electoral process has been reported and this goes hand in hand with making election plans without informing key leaders in respective church administrative regions. A case in point concern the Rift Valley Region where complaints were raised against a senior NEC member for planning to preside over election in Baringo District in the year 2002 and on 11th May 2003 without the awareness of the Rift Valley regional office and Baringo District office respectively. Similar complaints were launched in regard to ordination of Ortum LCA on 18th March 2003 and planned elections of Nandi district leaders scheduled on 6th June 2003⁹.

In a conflict situation the agenda of some FGCK official meetings reflects observable scramble for positions of leadership. For instance, in one NPC meeting (AGM), the following items ranked high in the agenda: excommunication of leaders, appointments, parallel leaders, those who do not recognize legal leadership, ratification of Kisumu elections, dissolving the Rift valley regional office and Nakuru district office followed by fresh elections, affirmation of dismissal of Rev. George Odoyo and replacement of dismissed leaders¹⁰. In addition the attendance of official meetings is characterized by the presence of non-members. For example, the 7th -10th June 2004 NPC meeting had 12 such cases¹¹. This presence of non

members in an NPC meeting indicates a major hitch in church governance. Among other things it can indicate ambitions of being a member of NPC.

Incidences of multiple leaders purporting to hold the same position is also common in the FGCK conflict. For example the above quoted NPC meeting had two senior pastors from Kisii LCA, Getembe district in the Western region. On the same note having distributed only one questionnaire to a G.O., the researcher collected two with the respondents considering themselves the G.O. (See Table 2). In context of ensuing power struggle, when one of the quarreling leaders is excommunicated he is made aware with emphases of the powers removed from him. That is cancellation of preaching license, withdrawal of powers to preside over burials, officiating weddings, holding meetings on behalf of the FGCK and baptizing among other powers¹².

Apart from the positions of leadership the other centre of ecclesiastical powers reside in the allegiance of junior leaders and lay members to a senior leader. Attempts to win the sympathy of one's subjects therefore characterize the power struggle, at the advanced stage of conflict. After the fight for positions in the FGCK turned out to be unfruitful to some of the leaders and having reached a state where splitting seemed inevitable and the emergence of two distinct denominations eminent, the struggle narrowed down to the need to retain the name: Full Gospel Churches of Kenya. The reason behind this is the unwillingness of each of the factions to be referred to as a splinter group.

24.06% of the responses from the respondents make administrative failure the second most popular cause of leadership conflict identified in the FGCK after power struggle. On attaining a leadership position or taking control of the center of power, the actual performance of the inherent roles matters a great deal. In this case therefore, the need for some training cannot be overemphasized. No wonder poor training also features as a cause of leadership conflicts with 5.31% of the responses indicating this. The manner in which one attained the position notwithstanding, leadership demands one to deliver. Hence the administrative aspect is at the heart of church governance.

To start with, dictatorship is the greatest single administrative cause of conflicts in the FGCK. In this context dictatorship refers to the individual practice of assuming total powers in the church. It involves disregarding others' authority and the church constitution when performing leadership roles. Within the FGCK this is characterized by despising or deliberately contravening what is agreed upon in official meetings, an individual decision prevails over a board/committee/council decision, an individual decision being taken as representative or equivalent to a committee decision prior to any deliberations and deliberately blocking official discussion concerning pertinent members' concerns.

Dictatorial tendencies are evident in the way the following matters, which are just but a few examples were addressed. First is the transfer of the church headquarters from Koru Bible School through Buruburu FGCK and Nacico Plaza to the current location in Donholm. The process was characterized by lack of adequate deliberation and unanimous

agreement and was dominated by prevalence of individual discretion. Further the disregard of the relevant District Executive Committee in handling the Kabarnet church dispute by higher authorities is a manifestation of dictatorship¹³.

Other similar matters include contradicting NEC decision made on 4th Jan 2002 in regard to Mpeketoni LCA and Rev Zebedi Maina's case, sidelining the Rift Valley regional office while organizing the elections in Baringo and Nandi districts in 2003 and alleged single handed sacking of church officials¹⁴. A subjective dictatorial tone in one of the sacking letters could hardly be ignored by the respective DEC which responded as follows. "X (where X represents a senior NEC member) is not empowered by the constitution of the Full Gospel Churches of Kenya to sack an elected district overseer."¹⁵

In regard to individuals blocking matters from being discussed officially during NEC and NPC meetings, assassination threats to pastors and preparations for October 2003 elections are examples of matters whose discussion was blocked during FGCK official meetings.¹⁶ Lack of deliberations on such sensitive church affairs gave a leeway to implementation of individually made administrative decisions which were likely to be instigated by subjective motives. This culminated to tensions among leaders. Dictatorship breeds misuse of power which is a result of the dictator's feeling of superiority on one hand and the inferiority of his subjects on the other. The phrase 'orders from above' is therefore popular among junior leaders in the FGCK. Dictatorship may also be a defense mechanism as a result of a sense of comparative weakness and incompetence on the part of the dictator.

The district level too is not devoid of dictatorship and misuse of power a case in point being the incidences in West Pokot district in 1996-2003. During this period, disturbance, reshuffle and sacking of church elders by the district overseer was reported in Keringet, Kacheliba, Chepararia and Ortum local churches.¹⁷ Further, it is common for senior leaders to disarm their junior with whom they are in conflict by exercising church discipline or demoting them. This amounts to misuse of power which is an attribute of dictatorship. It intends to hinder the juniors from pointing an accusing finger to their seniors regardless of whether they are right or wrong. Just as in the political arena, in the ecclesia threats and intimidation are weapons used by dictators to silence others.

In the face of dictatorship the constitutionally laid down protocol has no room. Disregard to the role and relevance of leaders in each administrative level is a cause and stimulant of conflict in the FGCK. Crisscrossing and intruding into others' administrative jurisdiction is prevalent.¹⁸ Consequently deliberate individual revision of previously made administrative decisions has impacted negatively to harmony in the church. This either depict disregard to one's predecessors or prior haphazard decision making. In particular the National Executive Committee has been involved in directly handling issues at the district and LCA levels with disregard to the relevant bodies of leadership in between. This tendency is evident in the way the following three people's cases were handled: Rev. Daniel Chemon in Baringo, Rev. Zebedi in Mpeketoni and Rev. Eli Rop in Nandi.¹⁹

Finally on protocol, there is a major difference of opinion among the leaders in the FGCK in regard to the place of NEC (which some refer to as Head office) vis-a-vis the NPC in

the administrative structure (Figure 9c, page 41). One group considers the NPC as being higher than NEC as shown in figure 9c²⁰. This concurs with the constitution in stating that the National Pastoral Council shall be the supreme policy making body of the church and shall supervise the National Executive Committee and in all matters, deliberate upon and vet the actions of the National Executive Committee.²¹ Contrary, others consider NEC to be higher than the NPC²². In other words this can be practically interpreted to mean the reverse of what is constitutional. That is, NEC shall be the supreme policy making body of the church and shall supervise the National Pastoral Council and in all matters deliberate upon and vet the actions of the National Pastoral Council. The practical application of this view of the place of the NPC vis-à-vis the NEC is at the core of current wrangles in the FGCK. To this effect the JRC considers the NPC as having been reduced to a silent observer whose role has been to rubber stamp NEC decisions since the late 1990s²³.

The other administrative cause of conflict which is closely linked to failure to observe laid down protocol, is non professionalism. Being the operational arm of the NPC, NEC requires professionalism in its mode of operation. However due to prior discussed mode of selecting leaders like hand picking and 'let him go ahead' together with jealousy on professional grounds, FGCK leadership has been deficient of this administrative requirement. Consequently "lack of /poor implementation of decisions of NEC or NPC can be traced to lack of competence or follow up by the implementers at NEC level."²⁴ An example of this is failure to form the JRC at all levels which is a constitutional requirement.

At the LCA level there are cases where the senior pastor, who is also the senior administrator at that level, is unable to write appointment letters or come up with terms of employment for church employees. With non professionalism, improper planning has also set in. For instance though the national policy on elections was formulated and adopted by the NPC, NEC failed to implement it. As a result adequate preparation for the Oct 2003 elections had not been done. Due to this a group of leaders complained of possible irregularities during these elections since the Electoral College register had not yet been updated. This culminated to the stoppage of the same elections via a court order and thereafter the outburst of conflict in the church. Updating the Electoral College register should have been part of the election planning procedure. Further on the Electoral College, how non NPC members found their way in the AGM on 7th June 2004 raises some unanswered questions. ²⁵

Other areas of concern regarding improper planning have to do with church programmes and projects. For instance, why did Koru Bible School (formally Kisii Bible School) take more than forty years since 1954 before starting to offer diploma courses? On the same note the establishment of two 'twin' FGCK owned Bible colleges: Full Gospel Bible College in Buruburu and Mount Kenya Bible College in Embu raises planning related questions as pertains to the distance between them, their target group, their respective locations (church compounds), quality of facilities used like class rooms, accommodation facilities, reading materials and most importantly the teaching staff. In addition, the timing of the two colleges needs evaluation. Why did it have to coincide with the upgrading of Koru Bible School to a Bible college?

From an administrative point of view, it also fails to bit logic that FGCK owned *Ushindi Wa Msalaba* studio based at Koru Bible School could not develop to an independent Christian radio station having operated since 1975. It has since its establishment transmitted its programs via other radio stations like the Voice of Kenya (currently the Kenya Broadcasting Corporation), FEBA radio and Seychelles.²⁶ Though the studio made considerable progress by being relocated from Homabay in 1980 to Kisii and later to Koru in 1983 within Western Kenya, more proper planning related questions still persist. For instance, how come a former administrator at the *Ushindi wa Msalaba* studio started an independent radio station by the name *Sauti Ya Rehema- SAYARE FM* based at Nakuru shortly after leaving the FGCK owned *Ushindi Wa Msalaba* press?

The decision which was not agreed upon by NEC to recede the exemption of the FGCK from registration has added more heat to the ongoing conflict. This is because its purpose and administrative impact to the church during a conflict situation was not clear. Further the unsubstantiated claims that the rescission was accompanied by a new constitution were a course of alarm.²⁷

Finally on administrative failure, the association of the FGCK with other churches and organizations has been a spring of leadership conflicts. Affiliations have for long been a neglected issue in the church administration. Consequently, as individuals, leaders have gone ahead co working with other church organizations a thing that have made them be suspected by fellow leaders of having a hidden agenda²⁸. This partly explains why

involving other churches features as one of the least popular means of dealing with conflicts in the FGCK according to summary 3.5 a on page 110.

In the FGCK, issues related to financial and property mismanagement have played part as a stimulating factor to ongoing wrangles with 12.18% of the total responses pointing at it. Of relevance to this study, is the acquisition of a plot to house the FGCK head office. For this purpose NEC agreed to buy a plot worth Ksh 3,000,000 located in Kileleshwa estate within Nairobi the capital of Kenya, in early 2002. However, it was on 8th Oct 2002 reported to the board of trustees that a plot worth Ksh 4,000,000 had been bought in Donholm Estate for the same purpose²⁹. This process produced resentment among NEC members. In specific the location, cost and appropriateness and quality of the building facilities in Donholm in housing the FGCK National Headquarters are a source of discontent to some leaders.

Apart from the church procurement procedures, the disposal of church assets too has increased the heat. Such cases include one whereby a church owned vehicle (Toyota KAM 353 G) was allegedly sold for Kshs 340,000 without the knowledge of the treasurer whereby the seller reflected only Kshs 40,000. It was not until after some church officials sought to know the truth that the seller revealed the truth. In another different case a senior Church official is said to have instructed Wagly Auctioneers to take one FGCK pastor's vehicle (Pajero KAB 065 V) to cover a church debt which the said pastor was not party to.³⁰ This caused some commotion among the leaders.

When leadership conflicts emerge the church bank accounts become one among the most endangered church properties. The warring parties claim to protect it from looters though some purported protectors occasionally turn to be looter themselves. Operations affecting FGCK bank accounts during leadership conflicts include cash withdrawal, freezing of the accounts, change of bank signatories, closure of old accounts and opening of new ones which at times have lesser money than the former, shifting accounts from one branch to another and alleged or actual disappearance of bank plates³¹. Considering the observable recurring tendency for bank managers to promptly and accurately act upon the instructions from the head office and considering the fact that the same officials are part and parcel of the current wrangles the struggle to control church bank accounts especially at the LCA level is at high gear. In one such case, an LCA secretary and treasurer jointly wrote to the GO.

It has come to our notice that this church money which was in the accounts 1550021886 and 19000465 was withdrawn without our notice. We are still safely holding the bank plates and all other documents related to the same though it has also surprisingly come to our notice that they are claimed to have been lost.³²

As a result of junior leaders' support to specific warring factions, those who are anti the central church government deliberately frustrate the efforts of higher authorities. Some LCAs, Districts and Regions therefore fail to forward their prescribed monetary contributions (quotas) to their respective immediate higher authorities³³. This has intensified the conflict further. At the LCA level, in cases where the pastor's allegiance is against that of the church elders incidences of his salary being delayed or completely withdrawn have occurred. This has led to revived quarrel at that level.

With the struggle for power seemingly having been won by one of the two factions, conflict has narrowed down to a struggle for property control. more so the control of church premises. This is dominated by intense possessiveness as is depicted by a letter from one Local Church departmental leader to a District Officer.

Among other things in my capacity as our branch church building chairman I explained to you vividly that the building or semi permanent church building and the under construction permanent structure were largely built by our group. Our group who are the pioneers includes myself, the elder of the church, deaconesses and others, who contributed for the church construction, belong to Rev. Jackson K. Kipkemboi's group. In other words the building is ours and I, myself contributed more than half of its building materials.

Since we all belong to Rev. Jackson Kipkemboi Kosgei's group, automatically the church buildings now belong to us. But unfortunately, and without investigating you decided to throw us out and give the buildings to Rev. Muriithi's group...¹⁴

For those who understand the fact that whatever is given/offered in the church belongs to the organization and is under the custody of the registered trustees, the fight for property is based on which faction is declared the legitimate FGCK. The name, Full Gospel Churches of Kenya, at this point is the center of the struggle for property because retaining it would also mean retaining the organization's property. At the same time the need to retain the original name is because none of the factions would be willing to be considered a splinter group. The field of combat at this stage of leadership conflict is the office of the registrar of societies and the court of law.

On realizing that the name too has somehow been taken, one of the warring factions had to adopt a new name at one point (Worldwide Full Gospel Churches International-WFGCI) but still revive the pursuit for property. Consequently, incidences of FGCK signboards being replaced with the ones for WFGCI have been witnessed. The change of

signboards and the effort to replace the former by the opposing camp goes hand in hand with the scrabble for the junior leaders and lay members.

What about the church constitution? Having in mind the heated debate in official meetings from 1985 to 1998 which concerned the drafting of the FGCK constitution cited in 'chapter 2, to date there are two distinct prevailing attitudes towards the church constitution both of which have representation among the FGCK leaders. One attitude disregards while the other appreciates the document. On relating the constitution to the Bible, the constitution-disregarding group asserts the supremacy of the latter and inferiority of the former. Those who appreciate the church constitution consider the two as equally authoritative and relevant for church governance³⁵. A negative attitude towards the church constitution has led to actions which are inconsistent with it as a result of which leaders have quarreled over contempt of church constitution. This behavior is natured and made prevalent by prior mentioned dictatorial tendencies.

Further there are some contentious issues in the FGCK constitution the first being the form of church government to be adopted. Whereas the 1998 constitution is based on a Presbyterian form of church government as was agreed upon by the NPC, there are practical incidences of adopting Episcopalian kind of leadership that permit one to directly deal with every issue and person with disregard to the authority of existing boards, committees and councils³⁶. This is seen as dictatorial by the constitution-appreciative group leading to conflict. For instance:

On 16th day of January 2004 in a reconciliatory meeting X complained that one time he taught in a leaders' seminar on Presbyterian form of government. Y who was in attendance openly opposed him and criticized the government of elders claiming there was another and better government of God.³⁷

As a constitutional matter, elections raised heated debate during the drafting of the constitution. Approving the use of secret ballot was the core of the differences. This mode of leaders' selection was viewed by its opponents as having the potential to cause divisions and introduce campaigns which are accompanied by defamation. The matter had to be settled through voting to the favor of its proponents³⁸. To date some leaders are still against the popular vote method.

Differences in the mode of interpreting and understanding the constitution has build more conflicts. For instance one pastor rejected his alleged sacking by the head office basing it on the constitutional fact that the LCA board of elders is the employer and therefore the Head Office has no powers to directly sack him. In response and with support of article 21 and 35 of the constitution the head office informed him that he could only be handled by the top organ of the church since he was a member of NEC³⁹. Lastly on the constitution, allegations that the rescission of the exemption from registration of the FGCK was accompanied by a new constitution which gave provision for incumbent leaders to hold office for an undefined period of time elicited great resistance. However, the office of the registrar of societies later confirmed that the said new constitution presented by members of one of the groups in conflict had not been approved by that office⁴⁰.

Leaders' involvement in Sin (Biblically prohibited conduct) has its share as a cause of leadership conflict in the FGCK. The legalistic nature of this church demands that members adhere to the Biblically prescribed moral code failure of which is taken seriously. More emphasis on this is put to leaders considering the leadership qualifications quoted in chapter two. (1st Timothy 3: 2-7; Titus 1: 6-9). Sin, in the FGCK leadership conflict context is a delicate issue to handle due to the nature of conflict which includes character assassination as discussed in section 3.3.

Among the sins cited are cases of cheating the police on the loss of bank plates with an aim of getting a police abstract and cheating bank managers. Both of these cases are connected to change of the recognized bank account signatories and money withdrawal. In addition to this, cases of theft whereby new church bank accounts have been opened with lesser money than the former has been noted⁴¹. All these point at possible existence of corruption within the FGCK leadership. More elements of sin are discussed under the theological nature of leadership conflicts in section 3.3. Unsubstantiated sin allegations have also been a cause of unrest. Examples of this include Mrs. Judy's allegations of having been impregnated by a FGCK pastor when she was age 14 and allegations of one FGCK pastor having been seen severally with a former provincial commissioner's wife at odd hours in hotels⁴².

In the FGCK sin and, of late, going against church constitution among members is curbed through church disciplinary measures whose exercise upon leaders is another cause of more conflict. This happens when such measures are done with an intention to punish or

silence the opponent. Similarly quarrels arise in instances where a pastor's close relative for instance a wife or child is the culprit of the disciplinary measures or when a pastor under discipline is reinstated by a senior leader in disregard of the local leaders. In addition when a leader is to be disciplined the leadership is bound to split into two camps: one which is harsh and the other lenient to the offender. An example being the 1998 fornication saga in Nyahururu LCA.⁴⁵

3.2 SIGNS OF CONFLICT

Having discussed the causes of conflict the other concern of this study is the signs which herald a church leadership conflict. Is there a way in which members of the FGCK detect an approaching conflict among its leaders? This section focuses on the behaviours which act as a warning signal that all is not well or that the leadership is taking the wrong turn. The following are responses to question 2 of the questionnaire which read: "Which signs indicate to you the possibility of an emerging conflict among church leaders in your LCA?"

Summary 3.2 a: Signs of Leadership Conflicts in order of prominence.

Rating Scale.

No. of Responses	Rating
9-10	Most noticeable
7-8	Very noticeable
5-6	Averagely noticeable
3-4	Rarely noticeable
1-2	Least noticeable

Responses	Quantity	Rating
Absenteeism, poor participation, irregular meetings, <u>unsuccessful meetings</u>	10	Most noticeable
Misunderstanding, disagreement, <u>communication failure</u> .	10	
Formation of groups (cliques/factions), disunity, divisions, <u>syndicates</u> .	9	
Dissatisfaction, murmuring, petitions, lack of appreciation, lacking enthusiasm, <u>complaints</u> .	8	Very noticeable
Lack of transparency and accountability, <u>poor reporting</u> .	5	Averagely noticeable
Drop in offering.	4	Rarely noticeable
Ignoring one's responsibilities, not implementing committee decisions, <u>poor role performance</u>	4	
Strive, hatred, <u>personal differences</u> .	4	
Disclosing official matters.	3	
Project failure.	3	
Gossips.	2	
Selfishness, <u>self glorification</u> .	2	Least noticeable.
Frequent meetings.	2	
Shifting blame.	1	
Ambitions for leadership.	1	
Transfers.	1	
Favoritism.	1	
Defection.	1	
Insecurity of leaders.	1	
Church weakness.	1	
Lack of policies on pastors' welfare.	1	

The dividing line between signs of conflict and the actual conflict is very faint hence determining the one which precedes the other is problematic. This is because signs are also part of the conflict. To a large extent the signs of leadership conflict discussed in this study constitute the initial stage which precedes the full blown conflict. The development of conflict from the initial stage to the mature stage is gradual hence with no clear cut demarcation. Signs of leadership conflict can be sub divided into three main categories based on the person detecting the approaching conflict. The categories include signs to leaders which are observed within the leaders' meetings context, signs to lay members which are observed beyond the leaders' meetings context and signs to the general public which are observed beyond the church context.

Summary 3.2b: Categories of Signs of Leadership Conflict.

Categories of Signs	Signs of an Emerging Conflict	No. of Responses	%	Rating
To leaders (within leaders' meetings)	<ul style="list-style-type: none"> • Unsuccessful meetings. • Misunderstanding. • Syndicates • Complaints • Poor reporting • Drop in offerings • Poor role performance • Personal differences. • Shifting blame. • Ambitions for leadership. • Favouritism. • Poor policies on pastors' welfare 	58	78.38	Most noticeable
To lay members.(outside the leaders' meetings context)	<ul style="list-style-type: none"> • Disclosing official matters. • Gossips. • Selfishness and self praise. • Unusually frequent official meetings. 	9	12.16	Least noticeable
To the general public. (outside the church context)	<ul style="list-style-type: none"> • Project failure. • Transfers. • Defection. • Insecurity of leaders. • Church weakness. 	7	9.46	Least noticeable
TOTAL		74	100	

Rating scale

No. of Responses	Rating
49-60	Most noticeable
37-48	Very noticeable
25-36	Averagely noticeable
13-24	Rarely noticeable
1-12	Least noticeable

The initial sign of leadership conflicts noticed during FGCK leaders' meetings is mistrust. For instance the suggestion during a NEC meeting that the deputy GO chairs an upcoming AGM (instead of the GO) to avert possible tensions imply a degree of mistrust to the then GO.⁴⁴ Unreasonable deliberate absenteeism from meetings is also common. Further, there is consistent disagreement between some officials even on very obvious issues. Consequently, when a conflict is looming there is a consistent lack of consensus during official meetings which goes along with heightened verbal confrontations.⁴⁵ In addition, discontented leaders express their feelings through writing personal letters to fellow leaders addressing official matters. An example being Kiguru's letter to Muriithi addressing the latter's style of leadership. Copying other officials in such a letter adds more tension to future meetings.⁴⁶

Amidst tensed official meetings the like minded members identify each other vis-à-vis their rivals. The 'we against them' mentality indicates possible confrontation. In the FGCK case the two opposing camps are famously known as Muriithi's group and Kiguru/Kosgei's group. The dividing line being consistent with the nature of personality differences discussed earlier in section 3.1. Holding secret meetings among the like minded, prepare the ground for more confrontations later on. Such meetings are held in venues not common for church leaders' meetings and at times during odd hours. Their aim is usually laying down offensive and defensive tactics. Secret meetings therefore signal danger ahead. Group letters which are as a result of the secret meetings are another sign of conflict. They are characteristically similar with the earlier mentioned personal letters the only deference being their group nature⁴⁷. Group letters indicate that the

matters at hand go beyond personalities to being institutional. They are also a sign of solidarity among the signatories. At this juncture the fighters are already strategically placed for the real fight.

As implied earlier the outburst of leadership conflict take most lay members as a surprise. An unusually high frequency of leaders meetings is the lay member's first sign. This is normally so in those L.C.A.s where leaders do not meet regularly. As far as the higher authorities are concerned, contradicting information from the leaders and unauthorized disclosure of official secrets to lay members is an indication that leaders are not in good terms amongst themselves. This reaches lay members via announcements during church worship services or the media. For example, three days after Rev. Kosgei, the general secretary called for an NPC meeting via a local print media, it was reported that "The National Executive Council of the Full Gospel Churches of Kenya has denounced a special council meeting called by a church leader they said was a former general secretary"⁴⁸

Church conflict becomes popularly known to the general public in its later stages. Therefore, in actual fact signs of conflict to the general public are the peak of the conflict while others are an aftermath of the same. According to questionnaire results these signs include project failure like a church building construction, pastors' transfers, and defections to other denominations, insecurity to church leaders such as shooting attempts and a general church weakness.

In conclusion, from summary 3.2 b majority (78.38 %) of all identified signs to conflicts in ecclesiastical polity are noticeable within the leaders' meetings context. It is with the same possibility therefore that the first step(s) to handle differences among church leaders can be taken within the same context as opposed to outside the spheres of church leadership. The ability to identify and amicably handle these signs can be a major step towards avoiding real battle within the ecclesia.

3.3 NATURE OF CONFLICT

Ideally, the church is considered a haven, a place of safety, peace and harmony but practically the FGCK status proves otherwise. This section intends to unpack leadership conflict in this Christian denomination into its constituent parts. It focuses on the mode of manifestation of leadership conflict in the Church. The concern is the varying behavioural tendencies of ecclesiastical leaders when a conflict has erupted.

Thirty five (35) out of thirty eight (38) respondents responded to question 4 of the questionnaire which read: "Which behaviours have you seen among quarreling FGCK leaders?" The question elicited a total of 88 responses summarized below.

Summary 3.3 a: Behaviours of Conflicting FGCK Leaders.

Behavior of Conflicting Church Leaders	No. of responses	Rating
Division, splitting.	13	Most noticeable.
Physical fight, blocking others from the church.	11	
Self glorification verses character assassination.	10	
Enmity, Hatred, avoidance, mistrust.	9	Averagely noticeable.
Divide and rule, having a master attitude.	6	Rarely noticeable.
Apostasy, backsliding, sin.	5	
Property possession.	4	
Lying, corruption, carnal behaviour.	4	

Truthfulness, genuineness, patience.	3	Least noticeable
Communication failure	3	
Defection.	3	
Incitement.	2	
Seeking sympathy.	2	
Disrespect to fellow leaders.	2	
Secret meetings.	2	
Insults.	2	
Ungodliness.	2	
Going to court.	1	
Power struggle.	1	
Hypocrisy.	1	
Neglecting the flock.	1	
Press conferences.	1	
Total.	88	

Rating scale:

No. of Responses	Rating (How noticeable / predominant.)
1-3	Least noticeable
4-6	Rarely noticeable
7-9	Averagely noticeable
10-12	Very noticeable
13-15	Most noticeable

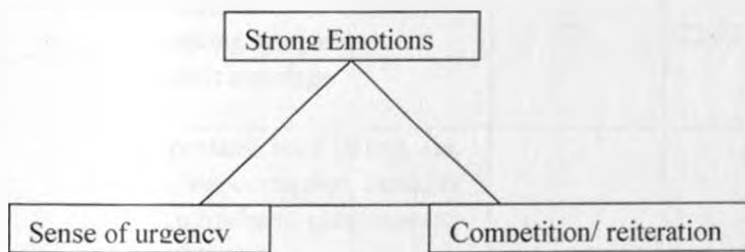
The nature of current FGCK wrangles is basically characterized by three main aspects. These are strong emotions (anger, hatred, enmity, and mistrust), competitiveness (reiteration) and a general sense of urgency. The three attributes have a cause and effect relationship among themselves which is worth noting for a clear understanding of the leadership conflict which has hit the FGCK since 2002. The following is the foundation of the conflict.

When Rev. Muriithi took over in 2002, some leaders in NEC vowed to make the Church ungovernable and/or teach Muriithi how to lead. He in turn vowed to hunt and punish Rev. Stephen Kiguru, his supporters or those who did not vote for him. He vowed to throw them out of the Church leadership.⁴⁹

Deriving from this, first, Muriithi's taking over office, the intention of fellow NEC members to teach him how to lead, his desire to throw them out of leadership and the

intention to punish those who did not vote for him are indications of **competition and reiteration**. Secondly, the use of strong language like to vow, hunt and punish connote **strong emotions** of anger, and enmity. Lastly, the above mentioned competition, reiteration, and strong emotions explain the **urgency** with which Kiguru/Kosgei's faction sought a court order on 8th Oct 2003 to avoid being kicked out of leadership during the elections by Muriithi's group. At the same time, the competition and strong emotions explain the **urgency** with which they were disciplined by members of Muriithi's group for seeking court intervention against the church constitution.

Diagram 1:



From a phenomenological perspective, leadership conflict in the FGCK is five dimensional in nature. It is psycho-physical, personal, factional, theological and official in order of predominance. Each of these dimensions is characterized by specific behavioral tendencies from the warring leaders. The behavior of fighting leaders fit in these dimensions as shown in summary 3.3 b. It is worth noting that irrespective of the degree of predominance of the dimensions, all are constituent parts of the whole phenomenon of conflict in the FGCK. Their interconnectedness and interrelatedness is illustrated in Diagram 2 on page 95.

Summary 3.3b: Dimensions of Leadership Conflict in the FGCK.

	Dimension	Elements	No. of Responses	%	Rating
1.	Psycho-physical	<ul style="list-style-type: none"> Physical fight, blocking others from the church. Hatred, enmity, avoidance, mistrust. Property possession 	24	27.27	Most noticeable.
2.	Personal	<ul style="list-style-type: none"> Self glorification versus character assassination. Communication breakdown Incitement. Disrespect to fellow leaders. Insults. Press conferences 	20	22.73	Very noticeable.
3.	Factional	<ul style="list-style-type: none"> Division, splitting. Defection Seeking sympathy. Secret meetings 	20	22.73	
4.	Spiritual	<ul style="list-style-type: none"> Apostasy, back sliding, sin. Lying, corruption, carnality. Truthfulness, genuineness, patience. Ungodliness. Hypocrisy pretence, lukewarm ness. 	15	17.05	Averagely noticeable
5.	Official.	<ul style="list-style-type: none"> Misuse of power. Court cases. Power struggle. Neglecting the flock (members) 	9	10.23	Rarely noticeable

Rating scale

No. of responses	Rating
1-5	Least noticeable
6-10	Rarely noticeable
11-15	Averagely noticeable
16-20	Very noticeable
21-25	Most noticeable

Diagram 2: Dimensions of conflict in FGCK

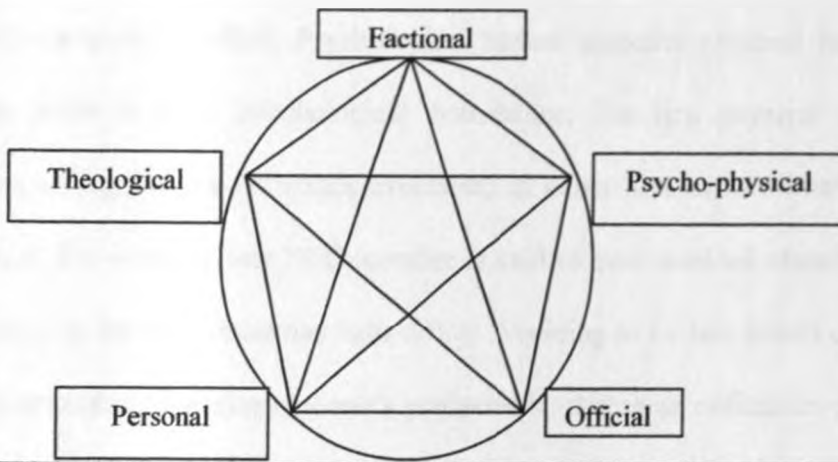
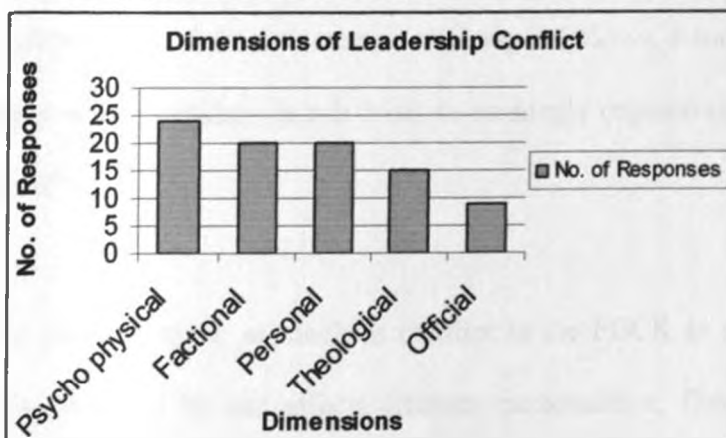
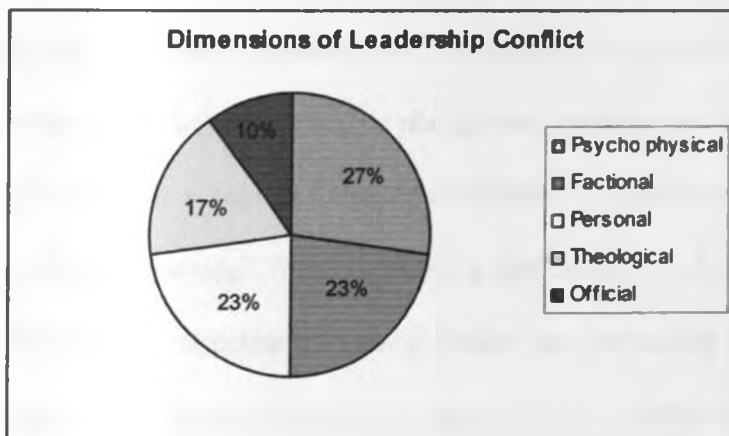


Diagram 3: Dimensions of conflict in FGCK in order of predominance.



Psychological and physical harassment/confrontation is the most conspicuous of the dimensions of leadership conflict. Psychological torture precedes physical harassment which in turn leads to more psychological disturbance. The first physical aspect of conflict is non confrontational. It entails avoidance of either face to face interaction or physical contact. For instance one NEC member is said to have avoided attending NEC meetings as long as the then chairman held office. Avoiding to be laid hands on, which symbolize impartation of blessings by one's predecessor, during an ordination ceremony has also occurred.⁵⁰

The most traumatizing of mental harassments is the death threats followed by sacking threats which are either sent via mail or mobile phone short message service (SMS). One pastor for example was sent a series of threats referenced, "Tread carefully -Time is running out", "No further warning", "Toe the line or else" and "It's do or die".⁵¹ The threatened later escaped an attempted shooting unhurt on November 13th 2003. In addition to attempted killing, there are occasions where FGCK members fight on one to one using crude weapons like clubs or by simple exchange of blows, demolishing church compound periphery walls, breaking church doors or cunningly organizing to have office keys for easy access.⁵²

From a personal point of view, as much as conflict in the FGCK is an institutional problem it is also directed by and affects different personalities. The first cause of conflicts which is personality differences discussed previously in 3.1 bears this witness. Fighting to attain the best public image is the other angle from which polity conflict can

be observed. Inherent in the efforts to attain desired public image is character assassinations. A good reputation is prerequisite of a spiritual leader since it enhances that person's acceptance and respect by the congregation. Otherwise the leader is abhorred. In the Christian, Pentecostal and the FGCK circles, implicating, publicizing or overemphasizing a leader's sin is one means of tarnishing his reputation. Consequently, make his credibility as a spiritual leader questionable. The challenge of ascertaining the truthfulness of such matters is what makes sin as a cause of conflict and the theological dimension of conflict delicate issues to handle.

Secondly self glorification and justification are common among fighting church leaders. When talking or writing each faction does it in a way portraying itself as innocent.⁵³ Deducing from the questionnaire results the search for the best public image is characterized by incitements, showing disrespect to fellow leaders, insults, cheating, use of strong language and addressing press conferences. These underline the place of communication in the wrangles.⁵⁴

Leadership conflict in the FGCK cannot be fully understood without considering its factional nature. A faction is in this context a group of people holding similar belief and convictions concerning a certain issue within a large group. The members of a faction make known and defend their stand. The factional nature or the existence of two opposing groups in the FGCK leadership conflicts is what defines the kind of competition therein.

With the conflict having revolved around specific individuals for years other leaders have finally taken sides in support of either side. At this stage there is a clear distinction between Muriithi's group and Kiguru/Kosgei's group. However due to the tendency of respective individuals calculating the risks involved there exist lots of leaders stuck in the middle while others defect from one side to the other. Some of those defections are accompanied by a written agreement.⁵⁵

Group disciplinary action against church leaders is an indicator of the already mentioned clear cut dividing line between warring factions.⁵⁶ By purporting to excommunicate or putting a group of church leaders under church discipline the disciplinarian is not only putting them off his path but also doing away with its philosophy, interests and demands. When the fight is this hot the lay members too declare allegiance to either of the factions: the firing or the fired.⁵⁷

The sacking of the members of Kiguru's faction, failure in efforts to look for reconciliation (section 3.5) and their realization of the fact that the opposing camp was determined to do away with them led to their plan B: laying a foundation for a new denomination. To facilitate the plan this faction sought cover with the Life Ministries pending the registration of the new denomination⁵⁸.

From a theological point of view, belief in the supernatural is central in the FGCK. The spiritual world is therefore seen as having a place in leadership conflict. Looked at from this perspective, leadership conflict is instigated by the Devil. On one hand adherence to

Biblical principles is believed to guarantee and enhance a good relationship with God. On the other hand Christians' involvement in fighting and the sinful acts mentioned in Section 3.1 jeopardizes and kills this relationship in accordance with the Holy Scriptures⁵⁹.

In context of this spiritual battle, through prayer the intervention of God is sought in order to overcome the Devil, the founder of conflict, and restore peace. This is with the understanding that the Church is not fighting against human beings but against the wicked spiritual forces in the heavenly world, the rulers, authorities and cosmic powers of the dark age.⁶⁰

However, the kind of prayer made during the conflict situation is occasionally not spared from distortion by the conflict. For instance, a prayer rally held on 10th April 2005 was clouded with church politics and shared a lot in common with a political rally in terms of the choice of venue (Kamukunji grounds), use of manila papers with slogans, resolving to invite the media houses for coverage and a felt need for prior security arrangements. Further the prayer rally to a great extent publicized what the participants viewed as the evils of Muriithi's leadership. On the other hand it acted as means to self justify Kiguru/Kosgei's faction.⁶¹

A participant who considers church leadership conflicts a spiritual matter; one who is determined to be victorious in the same should base his fighting strategies on the Biblical fact that "If we say we have no sin, we deceive ourselves and there is no truth

in us ...If we say we have not sinned, we make God out to be a liar, and His word is not in us.⁶² Also

As the scripture say: there is no one who is righteous, no one who is wise or worships God. All have turned away from God; they have all gone wrong; no one does what is right, not even one. Their words are full of deadly deceit; wicked lies roll off their tongues, and dangerous threats, like snakes poison, from their lips, their speech is filled with bitter curses. They are quick to hurt and kill; they leave ruin and destruction wherever they go. They have not known the path of peace, nor have they learnt reverence for God.⁶³

The official aspects of conflict are rarely noticeable and are the least noticeable in comparison to the other four dimensions of the phenomenon (see summary 3.3 b). This is because the official matters are known best to a few who are at the core of church administration. As far as official meetings are concerned, this is the area within which most of the signs to conflicts are first noticed. This affects the process of arriving at official decisions. Lack of consensus gives rise to the convening of special meetings⁶⁴. Some of these meetings are meant for, among other things, the ratification of prior hurriedly made and implemented decisions by the factional leaders.⁶⁵ There is also a tendency to hold parallel official meetings (meetings at coinciding dates) by the two factions due to the earlier discussed competitiveness. Such meetings help identify where each official has his allegiance.⁶⁶

Matters concerning office bearers, elections and power struggle discussed in section 3.1, are primarily official. Leadership conflict gives rise to impromptu elections, appointments and ordinations. Such elections are characterized by apologies from key players like election supervisors, withdrawal from the contest and automatic wins/going unopposed/landslide victories. They also take shorter duration than usual with the results being made public soonest possible through the media. This is motivated by fear

of participating in a process likely to cause or accelerate wrangles or being sued. The absence of eligible contestants and voters due to selective and secret invitations done in order to exempt one faction is also a contributing factor. On the same matter, the sense of urgency surrounding conflict as mentioned earlier need not be overemphasized. In addition impromptu elections like other secret meetings are likely to be done during odd hours despite being in contravention of the JRC's road map to conflict resolution.⁶⁷

Dismissal from office (sacking) is also part and parcel of leadership conflict. This is characterized by mass excommunication, orders to vacate church premises, instant withdrawal of prior powers and protest from the sacked church ministers especially through the judiciary.⁶⁸ In addition some kind of exaggeration is incorporated in the excommunication process whereby a certificate of excommunication is issued.. Such a document is meant to make the dismissed official feel the pain, irritate and provoke anger. To the issuer of the certificate of excommunication is an exclamation of perceived victory, hurrah!⁶⁹

Official matters have taken conflicting FGCK leaders to government offices and the court of law as one team officially alters the status of church office bearers while the other one oppose such alterations and instead defend their legitimacy as FGCK office bearers. At this point of the conflict there is a recurring reluctance by the government officers and the court of law to interfere with the FGCK internal affairs and hence their avoidance to make major decisions regarding the conflict. This is understandable in context of the freedom of worship provided for in the constitution of the Republic of

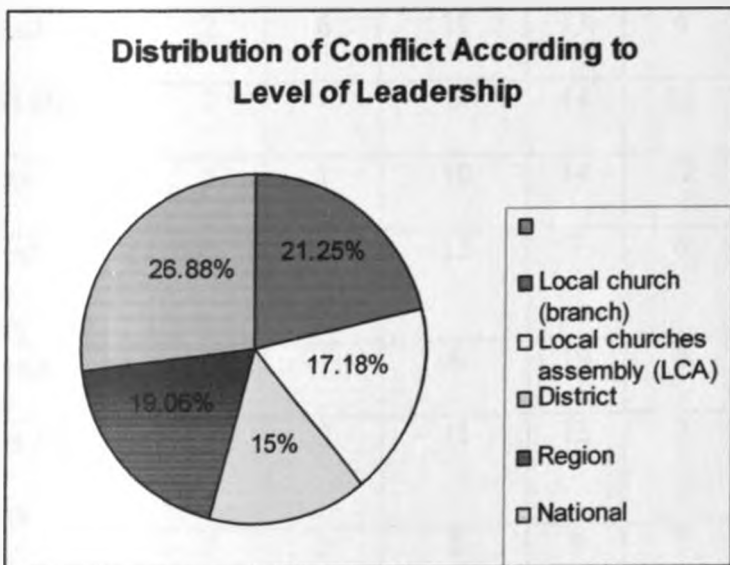
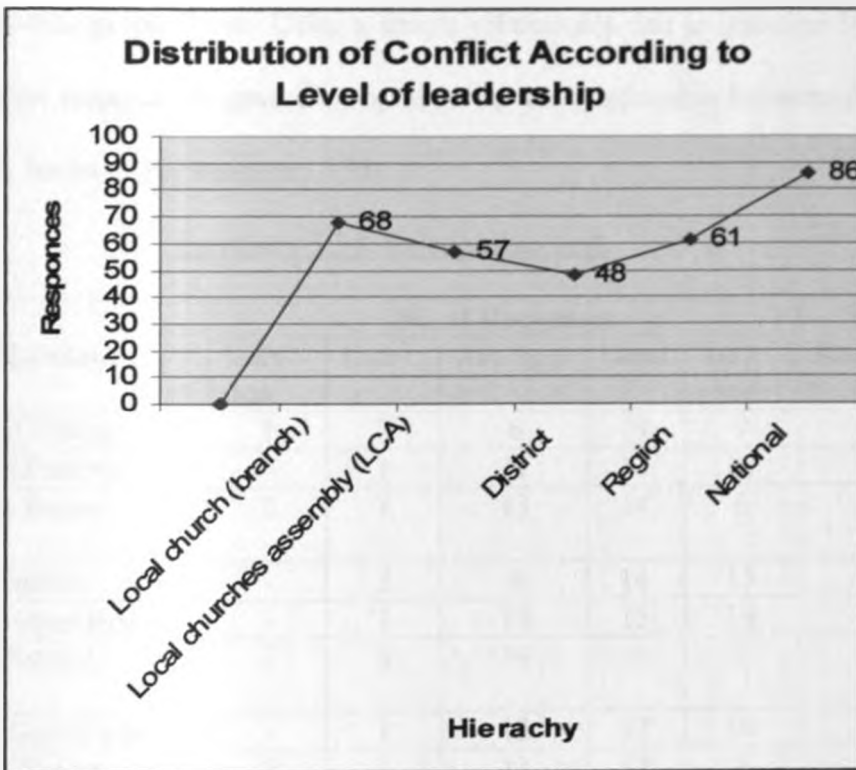
Kenya. Often the church leaders are referred back to the internal conflict resolving mechanisms and the Justice and Reconciliation Committee in particular. However the government through the ministry of provincial administration and internal security does not hesitate to take necessary security precautions whenever the FGCK situation has turned to a security threat. Hence the official dimension of the FGCK leadership conflict has paved way for the involvement of the courts of law, provincial administration, ministry of justice and the Kenya police. The ministry of land has also been involved whenever the leadership conflict affects church property and during alteration of the FGCK registered trustees.⁷⁰

Using the statistics on the causes of conflict in the FGCK (summary 3.1 d) we can deduce the nature of leadership conflict along the different levels of the church governance.

Summary 3.3c: Distribution of Leadership Conflict According to the Level of Leadership.

	Level of leadership	No. of responses	%
1.	Local church (branch)	68	21.25
2.	Local churches assembly (LCA)	57	17.18
3.	District	48	15
4.	Region	61	19.06
5.	National	86	26.88
	Total	320	100





The graphs above depict a situation whereby more causes of conflict are identified towards the two extreme ends of the leadership structure. However there are more causes of conflict at the national level than the local church level. The district level of leadership has the least number of responses on the causes of leadership conflict. This trend explains

the 'U' shaped line graph above. Using a simple relationship test in question 10 of the questionnaire the respondents gave their opinions on the relationship between different pairs of FGCK leaders. (See summary 3.3d)

Summary 3.3 d: Relationship Test.

Pair of Leaders	No. of Responses					Total Responses
	Very poor	Poor	Average	Good	Very good	
a) Deacons and Elders	1	2	6	19	9	37
b) Deacons and Pastors	-	1	11	13	10	35
c) Deacons and Senior pastors	2	1	13	14	8	38
d) Elders and Pastors	-	2	6	14	15	37
e) Elders and Senior pastors	-	1	10	15	10	36
f) Elders and District overseers	2	5	14	9	5	35
g) Pastors and Senior pastors	-	1	12	12	10	35
h) Pastors and District overseers	2	1	11	14	5	33
i) Pastors and regional overseers	2	6	11	13	4	36
j) Senior pastors and District overseers	2	-	6	14	11	33
k). Senior pastors and Regional overseers	1	1	10	14	12	38
l). Senior pastors and National executive committee members	3	2	15	7	6	33
m) District overseers and Regional overseers	2	1	6	19	5	33
n). District overseers and National executive committee members	3	2	11	13	3	32
O. National executive committee members among themselves	7	2	8	9	7	33

Using a rating scale ranging between very poor and very good where each rating earns itself one to five points respectively, the responses in the table above are converted to points as follows.

	Very poor (1)	Poor (2)	Average (3)	Good (4)	Very good (5)	Total points	Total responses	Average rating
	No. of Points							
a) Deacons and Elders	1	4	18	76	45	144	37	3.89
b)Deacons and Pastors	-	2	33	52	50	137	35	3.91
c)Deacons and Senior pastors	2	2	39	56	40	139	38	3.66
d)Elders and Pastors	-	4	18	56	75	153	37	4.14
e)Elders and Senior pastors	-	2	30	60	50	142	36	3.94
f)Elders and District overseers	2	10	42	36	25	115	35	3.29
g)Pastors and Senior pastors	-	2	36	48	50	136	35	3.89
h)Pastors and District overseers	2	2	33	56	25	118	33	3.58
i)Pastors and regional overseers	2	12	33	52	20	119	36	3.31
j)Senior pastors and District overseers	2	-	18	56	55	131	33	3.97
k) Senior pastors and Regional overseers	1	2	30	56	60	149	38	3.92
l) Senior pastors and National executive committee members	3	4	45	28	30	110	33	3.33
m)District overseers and Regional overseers	2	2	18	76	25	123	33	3.73
n)District overseers and National executive committee members	3	4	33	52	15	107	32	3.34
o) National executive committee members among themselves	7	4	24	36	35	106	33	3.21



From the relationship test above, the relationship among FGCK leaders ranges between average and good except for the best relating pair of leaders: church elders and assistant pastors with 4.14 points on a 1 to 5 rating scale. Other well relating pairs leaders include, senior pastors and District overseers, Elders and Senior pastors, Senior pastors and Regional overseers and Deacons and Pastors in that order. The relationship among the members of the National Executive Committee is sited as the most poor followed by that of Elders and District overseers, Pastors and regional overseers, senior pastors and National Executive Committee members and District overseers and National executive committee members. This trend depicts general deterioration of the relationship among the leaders up the leadership hierarchy.

3.4 CONFLICT PREVENTIVE MEASURES IN THE FGCK.

Leaders' training is the most popular conflict preventive measure in the FGCK followed by prayer, policy making/implementation and holding regular meetings in that order. Other similar measures include careful selection of leaders, transparency and accountability and enhancing interaction among church leaders among others. This is in accordance with the 68 responses elicited by question 8 of the used questionnaire which read "Which measures (ways) are used to prevent the emergence of leadership conflicts in the FGCK?"

Summary 3.4: Conflict Preventive Measures in the FGCK.

	Conflict Preventive Measure	No. of Responses	%
1.	Training, Education, seminars, theological training.	17	24.28
2.	Prayer, joint prayer, prayer retreats.	8	11.43
3.	Policy implementation, use of constitution, constitution review, policy making.	7	10
4.	Interaction, visiting others, good fellowship, dialogue.	7	10
5.	Regular meetings.	6	8.57
6.	Careful leaders' selection, getting responsible leaders.	4	5.71
7.	Transparency & accountability.	4	5.71
8.	Observing confidentiality.	2	2.86
9.	Being alert.	2	2.86
10.	Justice and Reconciliation Committee.	2	2.86
11.	Respecting elected leaders.	2	2.86
12.	Others: <ul style="list-style-type: none"> ○ Independency of church organs ○ Scrutinizing visitors. ○ Regular updates to leaders. ○ Locking opponents out. ○ Change of leadership. ○ Being truthful. ○ Condemning conflict. ○ Streamlining duties. ○ Parting ways, accepting division. 	9	12.86
	TOTAL	70	100

The fact that leaders' training is the most popular conflict preventive measure explains why poor training ranks fifth among the causes of conflicts according to summary 3.1d. However the content of the said training needs critical evaluation in order to make its impact in conflict prevention relevant to the FGCK. For instance according to summary 3.1d, the kind of training offered seem not to adequately address the causes of conflict which are predominantly higher than poor training. These include power struggle, administrative failure, personal differences and finally financial and property management.

On the other hand, deducing from the same summary the leadership training has adequately dealt with theological matters. As a result sin ranks sixth among the causes of conflict and Bible interpretation as the second last cause of conflict according to summary 3.1 d. Similarly, considerable training on the church constitution/church polity has been done, a thing which explains why the constitution ranks third among the conflict preventive measures (summary 3.4) and seventh among the causes of conflict (summary 3.1d).

3.5 CONFLICT RESOLUTION IN THE FGCK

On average the FGCK means of dealing with leadership conflict is rated above average at 3.22 points on a scale of 1 to 5 where one is very poor and 5 is very good rating. This is according to the 36 respondents who gave their opinions in question 6 (ii) (Summary 3.5 b). There are diverse ways of dealing with leadership conflict in the FGCK. In this

regard a total of sixty six (66) responses recorded in summary 3.5 a, were elicited by question 6 (i). The question read: "How does the FGCK deal with leadership conflict?"

Question 6 iii was meant to find out the reasons why FGCK members consider the effectiveness of a means of dealing with conflict as either above average, average or below average. First a means of dealing with leadership conflict is rated above average by 47.22 % of the respondents who gave their opinions if it works, gives good results and is within the constitutional provision. The same should be consistent with the Biblical teaching, help church leaders identify their boundaries, guarantee absence of quarrels and finally keep the FGCK intact for many years. Secondly, when conflicts continue to persist, decisions made apply to only a few and differences take too long to resolve the means of handling conflict in operation is rated average as 25 % of the respondents indicate. Finally, to the FGCK, the effectiveness of the present method of dealing with conflict is below average according to 27.78 % of the respondents who gave their opinions because conflict is present, there in absence of dialogue and leadership conflicts are handled by practicing pastors. Similarly, a poorly structured JRC, act of going to court, increased hatred and recurrent change of policies are indications that the effectiveness of the existing means of handling leadership conflict in the church is below average.

Summary 3.5 a: Means of Dealing with Conflict in the FGCK.

	Means of dealing with conflict.	No. of responses.	%
1.	Church councils/boards, dialogue, meetings, negotiations.	26	39.39
2.	Court, judicially, legal experts.	11	16.67
3.	Justice & reconciliation committee.	8	12.12
4.	Prayer.	5	7.58

5.	Concealing, ignoring, covering up, letting it die.	4	6.06
6.	Excommunication, sacking, church discipline.	3	4.55
7.	Seminars, teaching.	2	3.03
8.	Others:		
	○ Constitution review.	1	10.61
	○ Division.	1	
	○ Transfers/ reshuffle.	1	
	○ Counseling.	1	
	○ Investigating.	1	
	○ Fighting.	1	
	○ Involve other churches.	1	
		66	100

Summary 3.5 b: The Rating of FGCK Reaction to Conflict.

Rating	Points	No. of Respondents	%	Total Points
Very poor	1	5	Below average 27.78	5
Poor	2	5		10
Average	3	9	Average 25	27
Good	4	11	Above average 47.22	44
Very good	5	6		30
		36	100	116

Average rating = Total points/ Total No. of respondents = 116/36 = 3.22

According to the church constitution, "There shall be justice and reconciliation committees created at all levels from national to local church assembly level to deal with disputes and referral cases as shall be stipulated in their policy. No matter or dispute shall be taken to court before being referred to the said committees."⁷¹

However, in spite of this constitutional provision, what happens in practice is different. According to one respondent currently there is no known procedure of dealing with conflict in the FGCK but constitutionally there was a Justice and Reconciliation Committee which existed until 2005.⁷² Another one observes that as far as the JRC is concerned such a committee exists only in writing except at the national office. To him a new regime after every election seems to disown the policies in place and formulate

new ones.⁷³ such observations refer us back to administrative failure as a cause of conflict in FGCK.

As a result of lack of implementation of a constitutional provision regarding the supreme organ in dealing with disputes and referral matters, the JRC features as a means of dealing with conflict in only 12.12% of all responses to question 6i (summary 5 a). Failure to create the JRCs at all levels as is required in the constitution is the contributing factor to its lack of practical impact and prominence in the church.

With the required conflict management mechanisms having not been properly put in place, the FGCK has practically been using an alternative route to serve the purpose. This entails the use of available church governing bodies in conflict resolution. In this case each administrative body handles conflicts within its area of jurisdiction. Whenever the leadership at that level is unable to solve the matter at hand, or in case of an appeal the matter is referred to the immediate higher FGCK governing body.

The above mentioned method of conflict resolution is what makes church councils' meetings, dialogue and negotiations the most popular means of conflict resolution in the FGCK as shown in summary 3.5 a. It is also the reason why some members consider a high frequency in leaders' meetings a sign of emerging leadership conflict to lay members as seen in summary 3.2 b. Further, the involvement of pastors who are serving in various church organs in resolving leadership wrangles is a reason why some respondents consider the method of conflict resolution as very poor.

During the said church boards/councils' leadership conflict resolution meetings varying decisions are made depending on the issues at hand. Some of them include retaining someone to serve as a pastor, sourcing a neutral pastor, prohibition of excommunication, creation of new administrative block(s) like an LCA and ordination of church workers like elders and pastors. In addition, the manner of operating the church bank account is at times altered not forgetting the installation of interim leadership and the sending of some of the affected leaders for compulsory leave.⁷⁴ Whenever the conflict resolution process takes a more theological move, the offender and the offended apologize and forgive each other accordingly. This results to an abrupt halt in the prevailing conflict. Withdrawal of pending court cases to give room for peace building and conflict resolution is also common.⁷⁵ Otherwise, unless pending court cases are withdrawn the court is bound to handle the matter before it from a legal point of view which is not necessarily reconciliatory.

However, after official reconciliatory meetings and resolutions, the tendency of some FGCK leaders not adhering to the agreement is a major hindrance to peace building and conflict resolution in this church. A case in point is an incident where one regional overseer was instructed by his superior not to consecrate a certain church regardless of the fact that this had been agreed upon in a previous conflict resolution official meeting.⁷⁶

Despite the fact that the JRC has not been constituted at the lower levels of the leadership as the constitution requires, it has been on the frontline in the effort to resolve the ongoing conflict within the FGCK national leadership. On 14th, 15th and 17th Oct 2003, barely a week after the stoppage of elections via a court order, the JRC senior officials met with the G.O. Muriithi Samuel and his predecessor, Kiguru Stephen in their capacities as the leaders of the two conflicting parties and discussed the crisis. The meeting resolved that the issue be referred to the JRC for arbitration. In order to pave way for this process it, was also agreed that there be a cease fire and withdrawal of pending court cases.⁷⁷

The cease fire which was to be on throughout the reconciliation process entailed maintaining the status quo which meant that the status of FGCK office bearers was to remain unaltered. The entire national affairs were to be handled by Samuel Muriithi as the G.O., George Odoyo as the National Treasurer and Jackson Kosgei as the General Secretary. The issuance of statements through the media and purporting to hold elections for the national offices were also prohibited. In addition each of the warring parties was required to restrain itself from words or conduct that would threaten the peace process. However each party was at liberty and obliged to honour police summons in respect to the then ongoing investigations on the death threats.⁷⁸

The FGCK peace process led by the JRC involved receiving written complaints from both of the warring factions after which the JRC listened to each of the parties on two separate consecutive days, on 16th and 17th Jan 2004. Other meetings held were between

the JRC and both of the conflicting groups, JRC and NEC, JRC and both Stephen Kiguru and Samuel Muriithi and the JRC on its own. Upon successful completion of its work the JRC would finally submit its report to the National Pastoral Council (NPC), the supreme policy making body of the FGCK, for adoption⁷⁹.

In spite of the prevailing cease fire, incidents of breach of commitment by the parties being reconciled remained a threat to the work of the JRC and the entire peace process. For instance, the national elections held on 12th Nov 2003 at night in Kisumu were contrary to the agreement made during a meeting of the JRC, Kiguru and Muriithi on 14th, 15th and 17th Oct 2003. Amidst the cease fire a member of Kiguru/Kosgei faction also complained to the JRC stating that “on 8th Dec 2003, Rev. Samuel Muriithi’s group obtained a court order restraining us from carrying any church business from local church to national level...” the complainant then made clear their reaction to the said court order. “On 16th Dec 2003, we also went to court in defence and applied for an order of certiorari by way of judicial review.”⁸⁰ Such are examples of incidences which made the peace process more complicated.

Having worked on the reconciliation process from Oct 2003 to May 2004, the JRC finally compiled a report on the leadership conflict. In the report entitled ‘Full Gospel Churches of Kenya (FGCK) National Pastoral Council Arbitration Report’ the JRC made it clear the main issues in dispute accompanied with their recommendations. This report which was meant to be presented to the NPC for adoption and implementation had not been

implemented by August 2007, more than three years after its compilation. The reason why it was not implemented is what we now turn to.

The collapse of the FGCK peace process is ascribed to various reasons the first one being lack of good will by some of those involved parties. Successful reconciliation resides in the willingness of all the conflicting groups to be reconciled with each other. It is based on the parties' commitment to attain one goal: peace. This is what was deficient in at least one of the groups being reconciled as evidenced by the previously mentioned breach of commitment. The earlier mentioned court order, for example, which restricted members of one of the factions from carrying out any church business, is a confirmation that the attitude and intention which prevailed at the start of the conflict lingered on even during the peace process. That is "When Rev. Muriithi took over in 2002, some leaders in NEC vowed to make the church ungovernable and/or teach him how to lead. He in turn vowed to hunt and punish Rev. Stephen Kiguru, his supporters or those who did not vote for him. He vowed to throw them out of church leadership."⁸¹

Secondly, the JRC is not empowered enough as the supreme church organ in charge of matters of justice and conflict resolution. This is more so when the committee is required to arbitrate on matters involving the NEC. Why for example was there a need for prior meetings between the key figures in the conflicting groups and the JRC during which "an agreement that the leadership crisis should be referred to the Justice and Reconciliation Committee" was made?⁸² Must the JRC 'sooth' church officials for them to refer such matters to it?

Imbalance throughout the arbitration process is also evident in the sense that one of the warring factions portrays itself as more supreme to the other. Arbitration demands that both parties in conflict be equal, be handled as equal and consider themselves equal to their opponent both practically and in the eyes of the arbitrator. Why for example were the elections conducted in Kisumu amidst the peace process ratified in a subsequent NPC meeting? This was against the agreed cease fire. In addition how come the records in the office of the registrar of societies indicating the FGCK national office bearers were updated to reflect the results of the same Kisumu elections? Equality is the backbone of every successful arbitration process. This is in line with what the questionnaire results depict. That is, FGCK members rated a means of handling conflict average if the decisions made apply to only a few.

The rejection of the JRC's arbitration report remains the greatest blow to the peace process in the FGCK. It marked the drowning of the hopes for the much anticipated reconciliation in the FGCK leadership. When the JRC invited the members of the NPC to discuss the arbitration report, their report was dismissed by the FGCK head office which was then under the control of the team which included those who were elected during the already mentioned Kisumu elections.⁸³ The dismissal letter sent to the JRC chairman states in part, "Your committee has gone too far." Further the head office asserted that the G.O. must chair the said NPC meeting.⁸⁴

The noticeable abrupt twist of events in the last stage of the FGCK peace process raises a few questions. First, why did a group which is part and parcel of the conflict want to deny

the JRC the right to chair an NPC meeting (which was by no means an AGM) and instead insist that the GO (a central figure in the conflict) does so? In this case the earlier noticed superiority of one of the warring factions is unquestionable. Secondly, why did Muriithi's group disregard the JRC's report which had been worked on for at least five months? To answer this last question, a report was made in an NPC meeting to the effect that

...The justice and reconciliation committee never presented their report to NPC due to several blunders they did prior to NPC meeting. Among them:-

1. Making the report public before presenting it to GO and the NEC.
2. Calling the NPC and NEC meeting contrary to the constitution.
3. Attempting to incite some senior pastors in the purported meetings through their report.¹⁵

More concerns are raised by the decision above. First, while all the other reports given during the above quoted NPC meeting minutes have specifications on the one who gave the report, the report concerning the JRC and the entire peace process is ascribed to no one. Who then monitored the conduct of the JRC, made a verdict and then gave the above quoted report? Was he part of the conflict? In addition, considering that the prevailing conflict involved members of NEC why was it necessary for the JRC to present their report to the GO and NEC (who are the center of the conflict) before making it public? Further, when the JRC was mandated by the two fighting factions to arbitrate over the matter what was the limit to the committee's powers? Had they gone too far by calling the members of NPC for a meeting? Holding all these concerns constant, to what extent did the content of the arbitration report justify its rejection? In line with this, how was the content of the report inciting to some pastors as the NPC meeting was informed?

The reconstitution of the membership of the JRC, which followed the rejection of their report, was the last contributing factor to the downfall of the peace process. The 'new'

JRC was made under the leadership of one of the conflicting teams hence the loss of its neutrality as an arbitrator. As a result and as quoted earlier, one respondent asserts that there is no known means of dealing with conflicts in the FGCK but there was a JRC which existed until 2005. Though the term of office of the JRC had lapsed, the replacement of its members during a major conflict was not for the good of the peace process.

Apart from the internal conflict resolving mechanisms, there have been several external interventions. One of them is by the Kenyan government through the office of the registrar of societies.⁸⁶ Fida International formally known as the Finnish Free Foreign Mission (FFFM); the missionary organization which founded the FGCK has also been involved⁸⁷. Other external interventions are by the Evangelical Alliance of Kenya (EAK) and Njata Security and Private Investigation Company.⁸⁸ All these efforts failed in the restoration of peace in the FGCK due to the earlier mentioned imbalance and lack of good will in the whole process.

3.6 THE PLACE OF LAY MEMBERS IN THE FGCK LEADERSHIP CONFLICT.

When a leadership conflict emerged in the FGCK in the year 2002, lay members did not remain dormant. As social beings they reacted to it accordingly. Their reaction was hence as a result of having received the information on the existing quarrel. How the information on leaders' conflicts move from the leadership circles to the lay is what question 5i of the questionnaire aimed at finding out. The responses received are as indicated in summary 3.6 b

Summary 3.6 a: Lay members reaction to leadership conflict.

	Action	No. Responses	%
1.	Defect, quit the church, seek guidance else where.	18	16.36
2.	Division, taking sides, schism, join the conflict.	17	15.45
3.	Pray, intercede.	11	10
4.	Withdrawals, absenteeism, stop participating, grow cold.	10	9.09
5.	Mistrust, hate, loose confidence, stop taking leaders seriously.	10	9.09
6.	Attack leaders, mass action, fight.	8	7.27
7.	Feel bad, grieved, disgusted	7	6.36
8.	Gossip, tell lies, and spread information.	6	5.45
9.	Loose faith, apostasy, backsliding.	5	4.54
10.	Watch, wait silently.	4	3.64
11.	Offering stops or reduces.	3	2.73
12.	Surprise, confusion.	3	2.73
13.	Talk to leaders, try to reconcile leaders.	2	1.82
14.	Split, start a new church	2	1.82
15.	Hate becoming leaders	1	0.91
16.	Fear.	1	0.91
17.	Feel happy.	1	0.91
18.	Look for the truth	1	0.91

Summary 3.6b. How lay members know about leaders' conflict.

	Channel of Communication	No. of Responses	%
1.	Leaders' deliberate disclosure	25	42.37
2.	Media	9	15.25
3.	Leaders' behavioral tendencies	9	15.25
4.	Rumor, gossip.	8	13.56
5.	Leaders' careless talk.	5	8.47
6.	Church announcements and notices.	2	3.39
7.	Sermons.	1	1.69
	TOTAL	59	99.98

Summary 3.6c: Motivation of lay members' actions

	Motivating Force.	No. of Responses
1.	Need for quality leadership, lack of spiritual leadership, search for role models.	15
2.	Need for peace. perceiving other churches as peaceful.	4
3.	Ignorance, lack of guidance/information.	4
4.	Incitement from leaders, over trusting a leader.	4
5.	Lack of commitment.	3
6.	Cherish/value FGCK.	2
7.	Fear.	2
8.	Being Christian.	2
9.	Loosing hope for reconciliation.	1
10.	Need to attend personal business.	1
11.	Desire to make leaders suffer.	1
12.	Differences in cultural/ academic background.	1
13.	Sense of betrayal.	1
14.	Nature.	1
15.	Level of spiritual growth	1
16.	Division	1
17.	Belief that Satan is at work	1
18.	Desire to lead.	1

Of the 59 responses received to question 5i, nearly half (42.37%) of them point at leaders' deliberate disclosure as the means through which lay members become informed of an existing leadership conflict. This happens as leaders rally for support and sympathy from the lay members. It is for this reason that disclosing of official matters features on summary 3.2 b as a sign of leadership conflict to the lay members.

15.25% of the responses received show the media as the one in charge for lay members' knowledge of existing leadership conflict in the FGCK. Further, there are instances when lay members can notice that something has gone amiss from the leaders' general behavior. Others get the information from rumors, gossip and leaders' careless talk in the presence of people who are close to them. These include their relatives, friends, house

boys and house girls among others. There are still others who get informed through church announcements and sermons as 3.39% and 1.69% of the responses indicate respectively.

How the lay members of the FGCK react to leadership conflict and the reasons behind their actions is what defines their place in the leadership conflict. In order to know this, respondents were asked questions 5(ii) "Which are the reactions of ordinary church members as a result of knowing that there is leadership conflict in the church?" and 5(iii) "Why do you think church members behave in the manner you have indicated in question 5 (ii) above?" Most of the responses (16.36%) indicate that the lay members defect, quit the church or seek guidance from other churches. This is due to their view of failure in FGCK leadership, need for quality leadership, and lack of spiritual guidance. In addition the search for leaders who are role models motivates FGCK members to defect to other churches not forgetting their search for a peaceful church which is dominated by the assumption that other churches are conflict free.

Having in mind church leaders' role in deliberately disclosing information to lay members as they look for support, lay members too take sides causing more division and hence strengthening the factional dimension of the conflict. Such an action is also motivated by the tendency to over trust a church leader (believing that a particular church leader is always right). Consequently, it is common for FGCK members to ask each other, 'Do you belong to Kiguru or Muriithi?' Apart from the taking of sides 10% of the responses to question 5(ii) show that lay members engage in prayer and intercession

which are part of the theological dimension of leadership conflict. Praying is motivated by one's identity as a Christian, one's level of maturity in the same faith and a strong believe that leadership conflict is a manifestation of Satan's work among FGCK members.

To some lay members withdrawal and absenting oneself from church activities becomes the best option as 9.09% of the responses depicts. This is due to fear, taking advantage of the conflict situation to attend personal business and a strong sense of betrayal by the leadership which is accompanied by shame while facing members of other religions and Christian denominations. Emotionally, lay members develop a negative attitude towards their leaders. They therefore mistrust, hate, loose confidence and stop taking their leaders seriously. In addition those who cherish and value the FGCK, especially members who have been in it for a considerably long time, feel bad, grieved, disgusted and angered by the situation.

When real physical confrontation becomes evident lay members are usually not left behind. This takes the form of evicting others from the church, mass action and protesting against a leader, for instance by booing while a particular person is on stage. Some break church doors, destroy property and engage in physical fighting. As a result of these actions they occasionally get themselves on the wrong side of the law of the land hence at loggerheads with the police officers. Such actions are a result of incitements from church leaders, inherent competition and desire to defend one's team in the conflict.

Lay members too play a significant role in spreading the news about the conflict. While some tell lies on the issues, others engage in speculation and gossip. However, 0.91 % of their reactions show that some try to find out the truth. Some get surprised, confused and stand aside with a 'wait and see' attitude. Possibilities of some members developing a strong sense of fear of becoming church leaders in future cannot also be ignored. For example considering the fact that the few FGCK pastors who have received death threats and actual or attempted shooting are among the most educated leaders, the more educated lay members would opt to take a back seat in church activities other than be on the front line and endanger their lives.

The indication of another 0.91 % of the responses is that on one hand lay members also try to talk and reconcile their leaders. On the other hand, a similar percentage of the responses reveal that some lay members are happy of leadership conflict. Such a reaction is likely to be found among those who have aspirations to be leaders. Hence they take the conflict situation as an opportunity to acquire a leadership position. In addition, those who would like to punish their leaders for subjecting the denomination to public shame reduce or withdraw from giving out their offering to ensure that leaders suffer lack. Others withhold their money for fear that the money will be used to fund court cases among other conflict related expenses.

From a general point of view there are several groups among the lay based on their reaction to leadership conflict starting with the indifferent lot. These include the defectors and those who do not care much about what is going and instead have a 'let me watch the

drama* attitude. Those who follow the seemingly winning side form the second lot which is nowhere and everywhere at the same time. The third group includes those who for their own reasons are loyal to their immediate superior leaders. To them wherever the leader goes and what ever he does or orders be done, there will they go and that will they also do no matters the consequences. The last group constitute of members who have remained in the FGCK due to their loyalty to the denomination but not to the leaders. Consequently, on one hand they exist in the FGCK physically but on the other silently appreciate the leadership of the upcoming or other denominations.

END NOTES

1. Notes taken during a special unofficial reconciliation meeting between Kiguru Stephen and Muriithi Samuel at Blue Post Hotel Thika on 5th may 2004 as demanded by the Justice and Reconciliation Committee.
2. *ibid.*
3. *ibid.*
4. Minutes: special NEC meeting, 17th Dec 2002, Nakuru.
5. Justice and Reconciliation Committee (JRC), FGCK National Pastoral Council Arbitration Report. Nov 2003 – May 2004, p 14.
6. Threat from 'Rocky' (real name is unknown) to Onyango David, 9th July 2002.
7. *Ibid*, 7th July 2003.
8. Kiguru and Muriithi Special Meeting at Blue Post Hotel, Thika, *Op. Cit.*
Civil Suit No. 2316 of 2003 at the chief magistrate's court at Nakuru. Court order
9. Letter: from Rift Valley Regional Overseer, to the General Overseer, 30th May 2003.
10. Minutes: National Pastoral Council meeting, (AGM), 7th -10th June 2004, Koru Bible College.
11. List: NPC members present for the AGM 7th -10th June 2004.
12. Letter from the FGCK head office to a NEC member, 2nd June 2005.
13. JRC, *Op.Cit.* p 7.
14. Complaint from part of NEC to the JRC, 15th Jan 2004.
15. Letter from one District Executive Council to a NEC member, 14th Oct 2002.
16. Complaint from part of NEC, *Op. Cit.*

17. Letter from an LCA board of elders to the Rift valley regional office, 8th Sept 2003.
18. Minutes: NEC meeting, 18th March 2002, Nairobi.
19. Tendencies of NEC members contravening the laid down protocol is evident in :
 - Minutes: NEC meeting, 25th Sept 2002, Donholm head office;
 - Minutes: NEC meeting, 18th march 2002, Nairobi;
 - Minutes: Central Kenya regional consultative meeting, 11th Feb 2003, Langa langa Nakuru;
 - Letter: from head office to pwani district pastors, 5th march 2003;
 - Letter: from head office to Rev. Odoyo, 9th June 2004;
 - JRC, *Op. Cit.* pp 10-11.
20. Njau Peterson, interview, Ngong', 21st March 2007;
- Kiragu Jonathan, Interview, Githurai 45, 28th Feb 2007;
- Kiguru Stephen, Interview, Buruburu Phase 1, 28th Feb 2007.
21. F.G.C.K. Constitution (1998 Revised edition, Article 7 (2).
22. Muriithi Samuel, Interview, Gatunduri in Embu District, 7th April 2007
23. Justice and Reconciliation Committee, *Op. Cit.* p17.
24. *Ibid.* p9
25. List of Members Present in the AGM held in Koru, 7th-10th June 2004.
26. Anneli Jerkku, 'A History of the Finish Free Foreign Mission in Kenya (1949-1998)' M.A in Biblical Studies Thesis, 2001, pp 108-109.
27. Certificate of Exemption from Registration No.1151, 2nd March 1962;
- Certificate of Registration No. 242449, 3rd January 2003.
28. Justice and Reconciliation Committee, *Op. Cit.* pp26-27.
29. Minutes: NEC Handing over ceremony (not dated);
- Minutes: Board of Trustees Meeting, F.G.C.K Langalanga, 8th Oct. 2002.
30. 'Chronology of wrangles in F.G.C.K'. The compilation of this summary has been done by members allied to one of the conflicting factions in the FGCK. Therefore, possibilities of it being biased cannot be totally ruled out.

31. Letter: From Operations Manager KCB- Lamu Branch, To F.G.C.K. Mpeketoni, 10th May 2002. The Bank had acted upon the instructions from F.G.C.K Head Office concerning change of FGCK bank account signatories;
- Letter: From the Treasurer and Secretary Mpeketoni L.C.A., to F.G.C.K General Overseer, 19th Aug 2002. The senders raise concern over cash withdrawal without their knowledge;
- Letter: From Operations Manager Kenya Commercial Bank – Kikuyu Branch, To Deputy General Overseer F.G.C.K, 30th Sept 2004. A reply letter on the Bank having acted on instructions given concerning accounts Nos. 100203304 and 200585164;
- Civil Suit No.421 of 2005, in the chief magistrates' court at Nakuru, 17th March 2005. Court order lifting the freezing/blocking orders effected on Account No. 012094509400 and 015294509400.
32. Letter: from Treasurer and Secretary Mpeketoni L.C.A. *Op. Cit.*
33. Justice and Reconciliation committee, *Op. Cit.* p22.
34. Letter: From a local church building committee chairman, To D. O. Rangwe, 23rd June 2005.
35. Kiguru Stephen. 'Consecration of Rev. Samuel Muriithi Handling over Speech: 16th Feb 2003 p3.
36. Justice and Reconciliation committee, *Op. Cit.* p6.
37. *Ibid.* X and Y were apparently members of NEC, Y being senior than X.
38. Muriithi Samuel, Interview, *Op. Cit.*
39. Letter from Head Office, To, Rev. Kiguru 2nd June 2005.
- Letter: From Nairobi LCA, To Head Office, 20th May 2005;
40. 'F.G.C.K report' compiled by Deputy Registrar General, Ass. Deputy Registrar of Societies and Ass. Registrar of societies,
41. Letter: From Kiguru Stephen, To Muriithi Samuel. Concern over current leadership, 25th Oct 2002.
42. Taifa Jumapili. 'Korti Yakosa Kueleza Mtoto ni wa Kasisi' 8th June 2003. p8. Col 1;

- Letter: From a former Provincial Commissioner to Bishop F.G.C.K 13th March 2005.
43. The respondent who is a member of the FGCK- NPC opted to remain anonymous.
 44. Minutes: NEC meeting, Buruburu F.G.C.K. 3rd Jan 2002, A.O.B.
 45. Kiguru Stephen, Interview, *Op. Cit.*
 46. Letter: from Kiguru, to Muriithi, 25th Oct 2002 *Op. Cit.*
 47. Letter: from part of NEC to General Overseer, 11th July 2003.
 48. Daily Nation. Monday, 10th Nov. 2003, Col 3.
Daily Nation, Friday, 25th Nov. 2003, Col 3
 49. Justice and Reconciliation committee, *Op. Cit.* p13.
 50. Unofficial meeting between Kiguru Stephen and Muriithi Samuel *Op. Cit.*
 51. Threats via mail. To one pastor on 9th July 2002, 22nd July 2002, Aug 2002 and 7th July 2003.
 52. Kiragu Jonathan, Interview, *Op. Cit.*
 53. Summary of conflict between the G. O. and part of NEC;
Circular: From Head office, 27th Jan 2007.
Open letter 'updates on wrangles', 31st Aug 2006;
'Complaint against the General overseer', To the JRC, 15th Jan 2004.
Letter: from Kiguru S. To. Muriithi S., 24th Oct 2002. *Op. Cit*
 54. Njau Peterson, interview, *Op. Cit.*
Kiragu Jonathan, interview. *Op. Cit.*
Letter, from sacked LCA Secretary and Treasurer. Cash withdrawal 19th Aug 2002;
Letter: from a senior pastor to OCPD Malindi, Hooligans closure of the church;
Justice and reconciliation committee, *Op Cit.* p7.
 55. Agreement between NEC (Muriithis group) and Kabiru Charles. 7th July 2005.
 56. Letter; Appeal from five western region, Nyakach District Pastors, to JRC following their sacking, 19th July 2004;
Petition No. 681 of 2006 at the High Court. Court order against 53 F.G.C.K pastors barring them from transacting any business on behalf of the church.
 57. Daily Nation, 'Worshippers Defend suspended clergymen' 10th Nov. 2004, p24.

58. Minutes NEC (Kiguru/Kosgei's group) and senior pastors, at Langalanga, Nakuru. 14th Sept 2005.
59. 1 John 3:8-10
60. Ephesians 6:12
61. Letter: From Nairobi city council director of environment. To F.G.C.K Granting permission to use Kamukunji grounds on 10th April 2005; for prayer Rally, 5th April 2005;
Programme: Prayer Rally 10th April 2005.
62. 1 John 2:8-10
63. Romans 3:10-17
64. Notice of Special AGM F.G.C.K
Minutes pastors and elders extraordinary meeting, Langalanga Nakuru. 11th Jan 2005.
65. Notice of NPC meeting.
66. Notice of a Special General Meeting on 8th to 10th Feb. The notice calls for an AGM at coinciding dates with a similar AGM called for in Koru bible school. The Standard, 16th June 2006 'Pastors Kicked out'. Two parallel meetings were held in Nakuru one in Langalanga for Kosgei's group and the other in free area for Muriithi's group.
67. Minutes, NEC meeting 20th Nov. 2003. Election reports.
68. Disciplinary letters from Western Kenya Regional Secretary to five pastors. 31st May 2004;
Letter: from F.G.C.K head office. 2nd Nov 2004. Church discipline on some NEC members.
69. Certificate and letter of excommunication sent to a NEC member, 13th April 2005.
70. Civil suit No. 2316/03 in the chief magistrate's court at Nakuru. Court ruling, "A preliminary objection has been raised on the grounds that the suit is in court prematurely as the church's constitution article 36 stipulates that court action can only be taken after a dispute has been referred to an established committee".
Civil Suit No.2645 of 2003 in the chief magistrates' court at Nakuru;
Civil Suit No.664 of 2004 in the High court of Kenya at Nairobi;

Civil Suit No.116 of 2005 in the High court of Kenya at Nairobi;

Civil Suit No.927 of 2005 in the chief magistrates' court at Thika;

Civil Suit No.1236 of 2004 in the High court of Kenya at Nairobi;

Civil Suit No.238 of 2005 in the High court of Kenya at Mombasa;

Letter: from Ass. Chief Shella Sub-Location, Malindi, to four F.G.C.K 'trouble makers', 8th Feb 2003. Instructions to Re-open Maweni F.G.C.K and observe peace;

Letter from Asiema Advocates to Chief Dandora 16th Sept 2006. Chief's violation of court orders;

Letter: from Asiema Advocates To provincial police officer Rift valley. The provincial administration and the police quite often act on the General Overseer's instructions not having full details of the ongoing wrangles;

Letter: From Mugo Kamau & Co. Advocates, to Registrar of Societies, 17th Nov. 2003. Request to delay registration of new F.G.C.K office barriers.

Letter: From Senior Assistant Registrar General (Not signed) Ref. No. Soc/3821, 9th Dec 2003. Confirming names of F.G.C.K officials as those elected in Kisumu;

Minutes: Meeting held between F.G.C.K members and officers from the register of societies section on 25th Jan 2005;

'F.G.C.K report' compiled by Deputy Registrar General, *et.al*, Op .Cit 1st March 2005. Confirming the list of F.G.C.K officials as those elected in Kisumu;

Letter: from the Deputy Registrar General to FGCK National Treasurer, 3rd March 2005, withdrawal of a prior letter dated 1st March 2005. This was done after the attention of the registrar's office was drawn to the pending Civil Suit 2836 of 2004 by a member of Kiguru/Kosgei's faction on 2nd March 2005.

Letter: From Ass. Registrar of Societies to Secretary F.G.C.K; 3rd Oct 2006. Names of F.G.C.K officials confirmed as Muriithi's group.

Letter: From Hon. Kiraitu Murungi, Minister for Justice and Constitutional Affairs.

To. Hon. Amos Wako, Attorney General, 5th April 2005. Requesting for AG's advice on the role the government can play on the matter of the F.G.C.K

letter; from Mugo Kamau and Co. Advocates. To Minister Ministry of Land, 3rd Feb. 2006. Protest to the intended change of F.G.C.K trustees.

71. F.G.C.K constitution (1998 Revised edition) Article 36.
72. Questionnaire No.6. The respondent is a senior pastor, a member of NEC and a member of the F.G.C.K since 1960s.
73. Questionnaire No.36. The respondent is a senior pastor, a member of the F.G.C.K since 1989, with a master's degree in Theology.
74. Minutes: NEC Meeting, 4th Jan 2002;
 Letter; from F.G.C.K National Office to the OCS Malindi Police Station. 13th Feb 2003.
 Letter: From F.G.C.K Head office to the manager standard Bank (K) Ltd- Nakuru Branch. 28th Feb 2005.
75. Apology from 8. F.G.C.K members to one regional overseer for having caused chaos, during Sunday services and closing a church hall between 2nd Feb 2003 and 2nd March 2003. The apology letter includes a request for withdrawal of a case filed against the offenders by the church:
 Letter; from a member of NEC and others to Kiplenge and co, advocates. The letter addresses the adjournment of a case involving members of NPC scheduled for hearing on 31st Oct 2003 at Nakuru law courts, 29th Oct 2003.
76. Statement of affairs 'reasons why regional overseer central Kenya region is at loggerheads with the general overseer'.
77. Justice and Reconciliation committee, *Op. Cit.* p3;
 Letter: from JRC to Muriithi Samuel and Kiguru Stephen requesting them to adjourn case No.2316 of 2003 at Nakuru Law courts, 28th Oct 2003.
 Letter: from Jackson Kosgei, To Kiplenge and Co. Advocates. Consent to adjourn Case No.2316 of 2003 at Nakuru law courts to allow JRC mediate between the conflicting parties, 29th Oct 2003.
78. Minutes: Justice and Reconciliation meeting with few members of National leaders, F.G.C.K Headquarters, Donholm, 5th Dec 2003.
79. Justice and Reconciliation Report, *Op. Cit.* p 4;
 Minutes: Justice and reconciliation meeting with few members of national leaders, *Ibid.*

80. Letter: From Kiguru/kosgei's faction to Chairman JRC, complaint against elections held on 12th November 2003 at night in Kisumu by Muriithi's faction, 14th November 2003;
Letter from Kiguru/Kosgei's group, to chairman JRC, 18th December 2003.
81. Justice and Reconciling committee, *Op. Cit.* p.13
82. *Ibid.*
83. Since the rejection of the JRC report, the FGCK head office came under the control of Muriithi's faction. Kiguru/Kosgei's faction was henceforth on the defensive side in the conflict which has since then taken a more legal perspective.
84. Letter: From JRC To. NEC, District, Overseers, departmental chairs and secretaries and to NPC. 12th May 2004. Invitation for meeting on 7th June to 9th June 2004.
Letter: from F.G.C.K Head Office to JRC 12th May 2004 Dismissing the JRC's call for NPC meeting.
85. Minutes, National Pastoral Council meeting/AGM at Koru Bible College, 7th – 19th June 2004. Minute 03/06/004 – Reports.
86. Letter from Assistant registrar of societies. To members of F.G.C.K, NEC, Ref. No. Soc/3821, 7th January 2005.
Letter: From Ass. Registrar of societies, to Mugo Kamau & Co. advocates, Ref. No. Soc/3821, 3rd February 2005. Instructions for the maintenance of the status quo in the F.G.C.K pending decision by the Registrar's office were given.
87. Letter: From Jackson Kosgei, to Likka Salminen (Fida international) 31st August 2006. Appeal for Fida's intervention at mediators.
88. Letter: From Kiguru S. to the chairman Evangelical Alliance of Kenya arbitration committee;
Investigation Report concerning FGCK from Njata security services and private investigation. Ref. No. NSSPI, 22nd July 2005. The report was addressed to Hon. Kiraitu Murungi, Minister for Justice and Constitutional Affairs.

CHAPTER FOUR

IMPACT OF LEADERSHIP CONFLICT IN THE F.G.C.K.

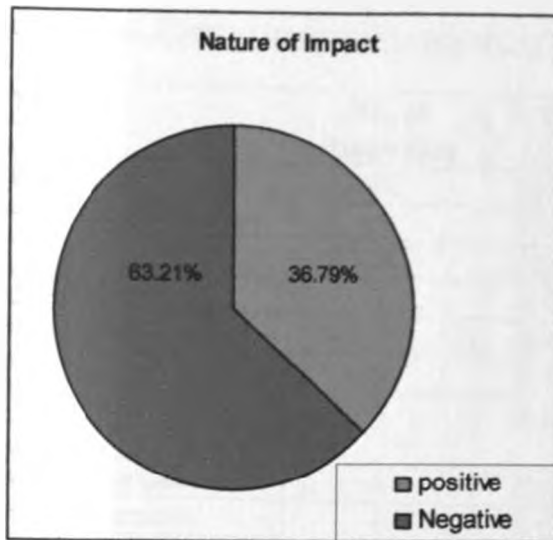
4.1 NATURE OF IMPACT

Leadership feuds in the FGCK have had both positive and negative impact. A total of 213 responses on the impact of leadership conflict in this church were received from 38 respondents one of which indicated that conflicts have no positive impact at all. The responses were elicited by question number 7a (What are the negative (bad) results of leadership conflicts in the F.G.C.K.?) and question number 7b (What are the positive (good) results of leadership conflicts in the F.G.C.K.?).

Out of 212 responses which identified specific impact of the leadership conflict, 36.79% identified positive impact while 63.21% identified negative impact of conflict. Negative impact of conflict in the church is therefore highly felt by the FGCK members compared to positive impact. Consistent with this is the fact that one response was to the effect that leadership conflict has no positive impact as opposed to lack of any response to the effect that leadership conflict has no negative impact. The fact that the negative impact of leadership conflict far outweighs the positive impact is paramount in understanding the nature of results born out of leadership wrangles in the FGCK.

Summary 4.1 a. Positive and Negative Impact of Leadership Conflict

Impact of Conflict	No. of Responses	%
Positive	78	36.79
Negative	134	63.21
TOTAL	212	100.00



The following are summaries of the respondents' responses which identified specific negative and positive impact of conflict in the FGCK.

Summary 4.2 b. Negative Impact of Conflict

	Impact	No. of Responses	%	Rating
1.	Division	23	17.16	Most Noticeable
2.	Hatred	18	13.43	Very noticeable
3.	Church weakness	17	12.69	
4.	Apostasy	16	11.94	
5.	Misuse of resources	14	10.45	Averagely Noticeable
6.	Failure in evangelization	12	8.96	
7.	Project failure	11	8.21	
8.	Disgrace/ shame to the FGCK	9	6.72	Rarely noticeable
9.	Loss of morale	5	3.73	Least noticeable
10.	Physical injury	4	2.99	
11.	Reduced financial resources	2	1.49	
12.	Poor inter-church relations	2	1.49	
13.	Injustice	1	0.75	
		134	100.01	

Rating scale:

No of Responses	Rating
1-5	least noticeable
6-10	Rarely noticeable
11-15	Averagely noticeable
16-20	Very noticeable
21-25	Most noticeable

Summary 4.1c. Positive Impact of Leadership Conflict

	Impact	No. of Responses	%	Rating
1.	Christian awakening	18	23.08	Most Noticeable
2.	Members know each other better	9	11.54	
3.	Educative	9	11.54	Averagely Noticeable
4.	Promotes self evaluation	7	8.97	Rarely Noticeable
5.	Leaders gain experience	5	6.41	
6.	Promotes unity	5	6.41	
7.	Leaders draw close to the lay members	4	5.13	Least Noticeable
8.	Reveal constitutional loopholes	4	5.13	
9.	Administrative improvement	4	5.13	
10.	Promotes transparency	3	3.85	
11.	Separate good and bad members	3	3.85	
12.	Increase positions of leadership	3	3.85	
13.	Reshuffle	2	2.56	
14.	Gospel spreads further	1	1.28	
		78	98.73	

Rating Scale.

No of Responses	Rating
1-4	least noticeable
5-8	Rarely noticeable
9-12	Averagely noticeable
13-16	Very noticeable
17-20	Most noticeable

The impact of leadership conflict is felt at five main levels in the FGCK as a community of believers. Since the five levels are not mutually exclusive, the categorization serves only as a basis for discussion in our context. These levels are the church as a whole, church leadership, individual leaders and the lay members. They are discussed in that order.

4.2. IMPACT OF LEADERSHIP CONFLICT TO THE FGCK.

Fighting among the leaders in the FGCK is in the first place a disgrace. Though disgrace is a rarely noticeable negative impact according to summary 4.1b, it in a way binds together all the other negative impacts of the conflict. To point at this impact respondents indicated that leadership conflict has brought shame to the church, it has undermined it and led to its bad publicity. Further, it has tarnished the name of the church or in other words created a negative public image.

Of all the other negative results of conflict in the FGCK, division is the most noticeable to the respondents. Following the wrangles the once united church now exists in two rival groups/camps/factions as cited previously. This divide does not only exist among the members of the NEC but has trickled down to the regional, district, local churches assembly and the local church (branch) levels. At the branch level some local churches have had to hold two parallel worship services at different venues for the two respective rival groups. For instance Githurai 45 FGCK.

In addition, the upcoming off shoot denomination of the FGCK, whose full manifestation is being hindered by the determination of pending Civil Suit No. 1236 at the high court of Kenya in Nairobi, adds more weight to the already existing division. Subject to the determination of this case, the splitting of the FGCK into two to form a new denomination would be the greatest negative impact of the conflict which has been on for the last five years since the year 2002. However, there are chances of saving the situation since no one seems to have a burning desire to register a new denomination.¹ However, it

is clear from previous peace building efforts that continued blocking of any attempts for reconciliation coupled with the earlier mentioned dictatorship is likely to make the chances of reconciling the rival factions slim.

Brotherhood is a common principle in any ideal community of believers. Contrary to this, leadership conflict in the FGCK has instilled enmity, mistrust and hatred among the members. This is the second most noticeable negative impact of leadership conflict. Though the members of this church have traditionally referred to each other as brothers and sisters, the degree of enmity among them is presently higher than it was before the onset of the conflict. It is therefore for this reason that incidences of avoiding not only to talk with each other but also physical contact have been witnessed not forgetting fighting, attempting to kill and intense legal tussle.

Closely related to the mistrust mentioned above is the lay members' loss of confidence with their leaders. In view of what has been going on the lay members have done what the respondents referred to as stopping to take their leaders seriously and doubting them. Mistrust is a big blow to the foundation of any social-religious entity. It is a key component of a disintegrating society. Restoring lost trust for FGCK leaders is hardly possible and if possible will take a long duration of time.

Among the very noticeable negative impacts of leadership conflict is church weakness. Engagement in quarrels has impacted on the FGCK both quantitatively and qualitatively. Qualitatively, it has robbed the members the energy they could have spent in nurturing

their faith. Pertaining to the number of FGCK adherents, the most popular behaviour of lay members which is defecting to other denominations has caused some numerical decline. This decline is also a result of some members' decision to avoid attending church activities. Even in circumstances where one remains in the troubled church the lay member or pastor is greatly demoralized hence lacks adequate motivation to serve.

With lack of motivation the effectiveness of the church in attaining its objectives as stipulated in the constitution part 1 article 4 has been hampered.² Among these objectives, failure in evangelization is cited among the averagely noticed negative results of conflict. Ineffectiveness in evangelization is a consequence of misuse of resources in the conflict and the FGCK's loss of credibility/ good reputation in the eye of the general public. As a result of having witnessed conflict among Christians, the non-Christians loathe Christianity making evangelization a more difficult and less effective task for the FGCK adherents.

Misuse of church resources in form of time, human resource and finances is yet another negative impact of the conflict. A lot of working hours for example have been spent by Church employees in dealing with court cases, holding conflict based meetings, traveling and making media announcements about the conflicts at the expense of other constructive Church activities. A lot of finances have also been spent on the same. At a certain point the FGCK was forced to borrow a loan. This is according to FIDA International which states that "FIDA International has not been funding the court case. Honestly speaking the FGCK has had some financial difficulties because of different matters including court

case. They have asked us to help them with a loan. We have given a small sum, which the FGCK has to pay back.”³

In another money borrowing incident, it was reported to a NEC meeting in regard to the elections held in Kisumu on 12th Nov 2007 that

The election results were made public by a private advertisement on Sunday Nation of November 16th 2003 forwarded by the deputy general overseer, Rev. Joseph Samoei. He (Samoei) informed the NEC that he borrowed the money from elsewhere and that the process of advertising the notice cost the church Ksh 31,000.⁴

The diversion of Church resources towards the course of conflict has led to failure or delay of important Church projects. According to 8.21% the responses received to question 7a, leadership conflict has caused donors’ fear resulting to lack of adequate funds to support on going projects.⁵ Conflict has led to reduced financial resources because of the members’ poor contributions in form of tithes and offerings which are the main sources of funds for the predominantly locally funded FGCK. Consequently the day to day financial needs which include remuneration of staff are negatively affected.

Apostasy is yet another very noticeable negative impact of leadership conflict. FGCK adherents refer to apostasy as losing souls, involvement in unethical behaviour, backsliding, unchristian living or sinfulness. The practical aspect of a Christian’s life is a key component of his /her religiosity. Failure to practice Christianity for those who profess the faith renders their religion a practically empty religion. It is for this reason that the sinful elements inherent in the FGCK wrangles have made some members, both leaders and lay loose their faith and their Biblically legitimate identity as Christians. This (apostasy) has further contributed to Church weakness especially qualitatively.

Apart from apostasy, contrary to the ideal Church situation, the level of insecurity has raised more so in those local churches which have been adversely affected by the conflict. The need for security enforcing agents has therefore been experienced. It is due to the escalating insecurity that some members react to conflicts by becoming fearful and absenting themselves from church activities.

Positively, Christian awakening is the most noticeable impact of the conflict. Consistent with this is an earlier finding that some church members react to conflict through prayer as a result of the FGCK members' realization that their faith is being faced by a threat. This awareness has in turn motivated their alertness and zeal to guard their faith. Christian awakening as a positive impact of conflict, need to be understood from the theological point of view of the whole phenomenon which is discussed in chapter three. This is where Church conflict is part of the work of the Devil among the faithful. In addition the conflict situation has provided an opportunity where FGCK members' faith has been tested, a test which is believed to result to a strong church in future.

4.3 IMPACT OF LEADERSHIP CONFLICT TO CHURCH GOVERNANCE.

Leadership conflict in the FGCK has in the first place resulted to ineffectiveness in the Church leadership. Lack of effectiveness has been enhanced by among other things the absence of trust among the governors. Mistrust has negatively affected the progress of official meetings as seen earlier which led to the failure of the NEC to arrive at decisions during its meetings. In addition some leaders have been found attaching conditions to such meetings failure to which they threaten boycott to the said meetings.⁷

Administrative stagnation is one more negative consequence of leadership conflict. While making organizational decisions remains the key role of Church governors, leadership conflict has occasionally resulted to dilemmas and indecisiveness leading to stagnation and unnecessary delays in decision making. For instance intentions to quit the FGCK and form a sister denomination by one of the warring factions has been suspended for sometime. This is as a result of the gleam of hope for some positive change in the leadership, reconciliation or a favorable court ruling. In addition during the initial stages of the conflict, promises from the higher authorities of not interfering any further led to withholding the quitting intentions.⁸ At the lower levels of the leadership hierarchy junior leaders have found themselves stuck between two fighting bulls. This is usually so when contradicting instructions, which ought to be adhered to, are received from different senior leaders. For instance one district overseer received a letter, from the general overseer, purporting to nullify previous instructions, given the same D.O., by the regional overseer.⁹

Leadership conflict has also led to a leadership vacuum. Effecting mass Church disciplinary action to leaders which has been characteristic in FGCK wrangles leave some leadership gaps in the affected areas.¹⁰ In cases whereby a court order restricts the incumbent office bearers from performing their constitutionally allocated duties the said roles are left without any performer. The resultant leadership vacuum has made respective leadership positions susceptible to abuse. In addition to this, the tendency of some court orders to be general in nature makes them affect administrative operations in some areas which are not directly linked to apparent issues.¹¹ Similarly, in instances where the power of a pastor to officiate rites of passage in the name of the FGCK are withdrawn members in the affected Church, through their pastor, are forced to source for one who can fill the gap from elsewhere. This has been experienced when it comes to officiating weddings.¹²

Attempts to fill the already discussed leadership vacuum leads us to the next negative impact of leadership conflict in the FGCK leadership: haphazard/speedy leaders' selection and creation of new boundaries/areas of governance. This is to some extent similar to what used to happen during the missionary era where FFFM missionaries hand picked leaders of their own preference and the splitting of annual conferences with no adequate deliberation. In this case then leadership conflict has had a retrogressive impact to FGCK governance. A haphazard process of selecting leaders results to either poorly qualified leaders or ensuing complaints and dissatisfaction by adherents who consider the act an imposition of leaders. An example of a case which caused murmuring among church members was the abrupt suspension and replacement of one pastor in Westlands

LCA following his "...dissatisfaction on supporting D.E.C and the C.O.E. decisions on supporting the current FGCK leadership..."¹³ Similarly, the intense dissatisfaction emanating from the Kisumu elections, which are also at the centre of ongoing legal battles, need not be overemphasized.

Another negative impact of conflict, which like haphazard selection affects the Church human resource, is loss of trained and highly experienced pastors. The excommunication of such leaders from the FGCK has taken it along way back in terms of its man power. Recovering from the loss cannot be done soon.

Leadership discontinuity is the other impact of leadership conflict which is founded on speedy leaders' selection. Change of leadership during the conflict leave no room for a smooth transition and handing over. This is understandable considering the general forces surrounding the conflict as mentioned in chapter 2. These are high emotions, competition/reiteration and a sense of urgency. At such times the outgoing and incoming officials do not meet for the former to orient the latter or give an update on the past, current and prospective future of the concerned office. Hence the newly appointed or elected official finds himself starting nearly from the scratch. Among many such cases are the replacement of Jackson Kosgei by Samuel Kathitta as the FGCK general secretary and the replacement of members of the JRC with new members. The latter brought to a halt all prior efforts to reconcile the warring leaders.¹⁴

Closely related to leadership discontinuity is the evident emergence of parallel leadership. In line with what has already been discussed on impromptu elections, the conduction of elections with the exclusion of opponents and consequent lack of official handing over, has led to duplication of leaders. In this case, more than one person purports to hold the same office. This has landed leaders to court in request that a certain person, for instance the G.S. is restricted from referring to himself as such and stop performing duties in that capacity. On the same note the decision by Kiguru/Kosgei's faction to constitute a committee to lead that faction as it pursues reconciliation with Muriithi's faction as well as a plan B culminated to two National Executive Committees within the FGCK.¹⁵

Positively, leadership conflict has revealed constitutional loopholes a thing that has revived efforts for constitutional review which is likely to cause improved policies in the Church. For instance conflict has brought to light the need for the specification of the powers of the FGCK Head Office and the general overseer in particular. It has also raised the need for the constitutional empowerment of the JRC to enable it successfully handle conflict at the highest Church organs without being intimidated or undermined by incumbent office bearers.

According to some respondents conflict has brought some administrative improvement. This is as a result of leaders' realization they are not immune to members' critique. This has led to improvement in terms of leaders' transparency and accountability to Church members. Increase in leadership positions is also noted in addition to transfers (reshuffle). This adds new, revitalizing and refreshing impetus to church administration. Unity at the

intra-factional level has been on the increase where members of the same faction work closely together in order to meet common goals.

4.4 IMPACT OF LEADERSHIP CONFLICT TO INDIVIDUAL LEADERS.

From the psycho-physical dimension, the ups and downs of leadership conflict go along with intense contemplation as individual leaders try to come to terms with the reality. Sleepless nights are common as leaders assess the possibilities which lie ahead and alternatives at their disposal. As indicated earlier, when experiences such as a series of carjacking or threats either of death, sacking or otherwise comes one's way the person, his relatives and friends can not afford not to fear for the person's life or job security. Also when leadership conflicts go public, individual leader's imagination of what the lay and general public is making out of the whole scenario, inherent defamation coupled with personal concern for the welfare of the believers who are under his/her care all result to psychological trauma.

An individual's physical health is not spared by the already mentioned mental disturbance. The possibility of church leaders suffering from stress, depression and the related illnesses is increased by leadership conflicts in the church. Such illnesses which are likely to cause death include diabetes and heart diseases.¹⁶ One of the interviewees considers it a miracle that he has not suffered such illnesses as a result of the current wrangles.¹⁷ In addition some FGCK leaders have sustained physical injuries when conflict turns physical and as a result of gun shots. An example of these being the

shooting of Rev. Stephen Maina on 17th March 2003.¹⁸ In another incident it was reported by a local print media that

The head of the Full Gospel Churches of Kenya in Rift Valley was yesterday seriously injured as worshippers fought at a Nakuru church. The Rev. Chepelgon and the Nakuru district overseer the Rev. Paul Kiragu Mwangi, were hit in the head with metal bars in fighting in the London church in Nakuru. Another elder, Mr. John Wachira also suffered head injuries after rain soaked worshippers set upon them when the officials came to remove a preacher suspended by the church.¹⁹

Owing to the financial demands of the wrangles, involved leaders find themselves using their own money to meet those needs which normally demand urgent attention. It remains true that failing to take a step promptly may cost a person or a faction dearly in a conflict environment. Some of the needs which demand the financial attention of individual leaders include seeking legal expertise especially lawyers, footing court bills, holding special/urgent/extraordinary meetings, communication with one's proponents especially by use of mobile phone calls and transportation costs among others.

The problems gone through by an individual pastor as a result of the conflict obviously translates to his nuclear family's suffering. This is usually so when the family's financial resources are diverted from meeting family needs to cater for conflict related expenses and more so when one is sacked. In this connection, a suspended pastor when referring to his suspension letter stated that the suspension is "the results of a one week's battle" then he adds "Now the solution is a new station because it has been very expensive for me and my family"²⁰ Abrupt sacking of a pastor accompanied by orders to vacate church premises which is common during conflicts, makes it hard for the culprit to meet his family's basic needs particularly if he did not have an alternative source of income. Other

incidences which have nearly caused personal and family suffering are the risk of losing personal property through auctioneering and imprisonment.²¹

On the other hand, leadership conflict is not without some positive impact to individual leaders. Among them is its being educative according to Summary 4.1 c. Among the lessons FGCK leaders have learnt from the wrangles are the consequences of bad governance, every one is prone to sin, people will always differ in ideas, the need for careful voting, the Christian/spiritual battle is not yet over and the need for not being in a hurry when making organizational decisions among others. The witnessed conflict will also go along way to be a warning for the future.

Conflict has also promoted self evaluation both for individual leaders and the entire FGCK. Through it leaders have known themselves better and have been awakened to the fact that their job performance is not exempt from scrutiny by fellow leaders and lay members. This has positively contributed to their personal development. The said development is also viewed in terms of the experience gained through out the conflict encounter. Conflict has given exposure to FGCK leaders in terms of conflict management which is part of a holistic pastoral ministry.

4.5 IMPACT OF LEADERSHIP CONFLICT TO LAY MEMBERS.

As much as apostasy is observable in the entire FGCK as a negative impact of conflict it is more prevalent among the lay members. Apostasy being the abandoning of one's religious beliefs or principles is even more frequent among the new converts and the

adherents who are not firmly grounded in the Christian faith. Drifting from previous religious beliefs leads to strong feelings of guilt which can haunt the apostate for a long time. These feelings culminate to loss of self esteem and self worth which give rise to withdrawal. As a result one's relationship with others especially former Church members is adversely affected. This leads to loneliness which is likely to culminate to anti-Christian / anti-social behaviours like drunkardness and drug abuse among others.

Misunderstanding and confrontation among church leaders result to confusion and destabilization of lay members. Signs of the disintegration of the FGCK have left many members with doubts on their future denominational identity. Consequently many have reacted by seeking religious refuge and spiritual nourishment in other denominations. What makes the confusion more intense are the unpleasing questions about the conflicts from the general public which the already disturbed and confused lay members are usually unable to answer.

Whenever physical confrontation becomes part of church conflict the lay members are usually the ones who suffer most. Some have even been aligned in court for their involvement in violent actions. These include disrupting church services and breaking or locking church doors. One such a lot found itself writing the following letter.

We the undersigned do accept that on 2/2/2003...caused chaos and disturbances on church Sunday services and the closure of the church hall without following the FGCK constitution.

This is highly regretted by us and we hereby apologize to you and the church. We also humbly request you to withdraw a civil suit case filed against us by the church leaders.²²

Lay members who are considered by the church government agents of an excommunicated pastor are made to follow their leader's foot steps by being subjected to church disciplinary action. They are considered a security threat a thing which local security personnel like the OCS and OCPD are sometimes made aware.²³ Consequently other local church members are alerted on the situation to ensure that they keep trouble makers at bay, who in this case refer to former fellow members. This makes the affected church prone to more physical violence involving lay members.

Having discussed the financial implications of leadership conflicts to the FGCK as a whole, it is worth clarifying that since the denomination is locally funded, the lay member is the one who suffers most financially. The church budget at the national and other levels of leadership hikes due to leaders frequent conflict related meetings, transport expenses frequent court bills and advocates charges. The needed funds are then shared among the four regions, districts, LCAs and finally to the local church level where the members raise the money. Further there is increased need at the LCA level to train more pastors whenever the already trained ones have been excommunicated not forgetting the need to replace or repair destroyed Church property. To meet these expenses soliciting for funds from church members is usually done by use of theologically loaded phrases like doing the work of God, tapping God's blessings, or planting a seed in the kingdom of God.

END NOTES

1. Minutes: NPC (Kosgei's Group), Langalanga- Nakuru, 14th April 2005. A resolution is made to request the office of the Registrar of Societies to split the FGCK:
Letter: From Kiguru/Kosgei's group to registrar of societies, 14th April 2005. Request for government's hand in the splitting the FGCK;
Letter: From Deputy Registrar of Societies to Kosgei's group, 9th May 2005 A reply to the effect that the office of the registrar has no power under the societies act CAP 108 to split a registered society. However the Deputy Registrar advises that if any of the conflicting parties is interested in registering a new church he is allowed by the act, a thing none of the factions had done by August 2007.
2. FGCK Constitution 1998 Revised Edition, article 4.
3. letter from the Director FIDA International to Kosgei's group, 11th June 2004
4. Minutes: NEC (Muriithi's Group), Mt. Kenya Bible College, 20th Nov 2003.
5. Muriithi Samuel, interview, Gatunduri Embu, 7th April 2007.
6. East African Standard, 11th Nov 2003, 'Church Raided', p Col 3, and, 18th Nov 2003, 'Faithful Split'. Both reports concerned FGCK Kapsabet.
Letter: From Mugo Kamau and Co. Advocates to Police Commissioner, 24th Feb 2005.
Need for protection of the FGCK members in Western and Rift Valley regions.
7. Minutes: NPC meeting, Langalanga Nakuru, 7th Jan 2004. A resolution is made that members would attend the Feb. AGM on condition that the JRC would chair the meeting and if the then G.O. chaired the meeting as is required in the constitution, members of one of the warring factions would not attend.
8. Minutes: NEC (Kosgei's group), Nairobi, 21st October 2005.

9. Letter from FGCK head office to Regional Overseer Central Kenya, 19th May 2005. Reference: 'Closure of parallel churches in Bahari and Hongwe LCA. The letter addresses a previous letter from the regional overseer to Rev. Zebedi Maina. It partly states "Whatever you wrote to Rev. Zebedi Maina is not only untrue but also null and void." A copy of the letter was also sent Rev. Zebedi Maina.
10. Letter from the secretary of trustees to members of the NPC. Through the letter church discipline is done to at least 13 pastors by way of removing them from their respective leadership positions.
11. Civil Suit No. 699 of 2004 in the High Court of Kenya at Nairobi, 12th Aug 2004. Restraining Rev. Samuel Muriithi's group by way of a temporary injunction from interfering with the leadership and the running of and/or the property of the FGCK Langalanga or any other FGCK church in Kenya without the authority of respective churches, until 17th Sept 2003, 2.30 pm;
Ibid, 11th Aug 2004. Supporting affidavit sworn by Muriithi Samuel (G.O.) requesting that the prior court order issued on 12th August be set aside. "The orders given are so ambiguous and wide that it is affecting areas not intended by the applicants' application and has degenerated to a monster in the running of the church affairs"
12. Letter from head office to a member of NEC, 24th Feb 2006, cancellation of marriage officiating license.
13. Letter from Westlands LCA council of elders to pastor Peter Mbugua Kabiria, 6th Nov 2005. Ref: Suspension.
14. Daily Nation, 10th Nov 2003, Col 3, 'Church Executive Warns on Meeting' ; Minutes: NPC/AGM, Koru Bible School, 7th – 10th June 2004.

15. Letter from FGCK head office to Jackson Kosgei, 24th Aug 2004. The letter addresses a meeting by Kosgei's group in which they held elections for new national office bearers leading to parallel NEC within the FGCK.
16. Muriithi Samuel, Interview, *Op. Cit.*
17. *Ibid.*
18. Kiguru Stephen, police statement recorded following the shooting of Rev. Stephen Maina, former FGCK Deputy National Treasurer
19. The Standard, 8th Nov 2006 'Youths Beat Up Church Head in Chaotic Service' p 8, Col 3.
20. Peter Mbugua Kabiria, personal hand written inscriptions on his letter of suspension received from Westlands LCA C.O.E. *Op. Cit.*
21. Letter from Mugo Kamau Advocates to Wagly Auctioneers, 1st Feb 2006, Ref No JM/36/04. concerning the attachment of Stephen Kiguru's property despite an existing court order directing that there be a stay of execution until the outcome of the reconsideration of the bill of costs;
Civil Suit No. 1236 of 2004 in the high court of Kenya in Nairobi, court ruling given by Judge M. Mugo , 8th Dec 2006. Jackson Kipkemboi Kosgei and Zebedee Elisha Ongoya Advocates were committed to prison for a period of one month.
22. Letter from eight FGCK members to Central Kenya R.. O., 13th march 2003.
23. Letter from FGCK head office to the OCPD and OCS Molo, 13th June 2005. agents/ followers of Rev. Josphat Kamau Ng'ang'a addressed in the High Court Case No. 1236 court order are declared trouble makers in the FGCK. The letter states: "We do not allow them to do any thing for or on behalf of the Church"

CHAPTER FIVE SUMMARY OF RESEARCH FINDINGS, SUGGESTIONS AND CONCLUSION

5.1 RESEARCH FINDINGS

This study has found out that dynamism in church governance on one hand, and leadership conflict on the other, have a cause and effect relationship. Each of them is caused and at the same time affects the other depending on the prevailing circumstance. For example in the FGCK, change in the mode of selecting leaders from hand picking to the introduction of specific minimum requirements, led to conflicts. The change has led to notable conflict between the more elderly leaders and the relatively young upcoming church leaders. In this case the latter group, which is generally more schooled than the former, tends to render the former, who were usually given leadership positions through appointments and/or hand picking, redundant.

In connection to the foregoing, FGCK leaders had not been used to pastors' retirement for along time. As a result, it has been a challenge convincing elderly leaders that a specific retirement age has to be adhered to as demanded after the enactment of the constitution. It is in connection to more constitution related matters that incidences of despising and disregarding the existing church policies have also been raised in this work as part of administrative failure. Looking at the other side of the cause-effect relationship between the dynamism in church governance and leadership conflict, conflict has also been a catalyst to more changes. Indeed, after a long time of struggle, the conviction that the FGCK needed a church constitution became real following leaders' court battles in the

late 1980s. The resultant document ultimately led to more leadership conflicts as has been witnessed since the year 2002.

First, age and educational factors lay the foundation upon which the regional differences in the nature of the conflict finds its ground. Kenya's demographic pattern locates a higher population of the highly schooled and younger people in the urban than the rural areas. This being the case, the regional pattern of the conflict is broadly defined from a rural-urban perspective. Leaders in the rural areas are found to pay allegiance to a particular warring faction and its ideologies while the urban centers are generally dominated by the opposing faction and its principles. This regional pattern is consistent with the fact that most changes in the church governance are initiated, propagated and easily implemented in the urban than rural areas. In this case the central and leading role played by FGCK leaders working in Kenya's capital city, Nairobi, in coming up with a church constitution, a retirement benefits scheme and a savings and credit company for church employees cannot be ignored.

Secondly, concern over personal needs and interests among FGCK leaders far outweighs their concern for the welfare of the institution. It is from this that they get the motivation to push their personal differences to very intense levels regardless of the resultant bad institutional reputation. It is on this basis that this study views the effect of shame as the one which binds together all the other negative consequences of leadership conflict in the F.G.C.K. Concern for self points at the motif, in at least some of the leaders, while joining the pastoral ministry. The main concern here is the supremacy the job search

mentality and the already noticed fight for power as opposed to the urge to serve in the church. In addition, the exaggerated concern for the self explains the physical and official brutality meted upon some of the leaders in attempt to either remove or prevent them from being in the church leadership. This self centeredness has therefore kept the conflict going.

Thirdly, the loyalty of FGCK leaders and lay members to their denomination is wanting. Among the leaders this is depicted by the above mentioned exaggerated concern for personal interests and the tendency to breakaway and to establish an off-shoot denomination. In addition, the fact that defection is the most popular reaction of FGCK members to internal church conflict depicts unfaithfulness. This has consequently led to a decline in members' commitment to the church. As far as internal conflict resolution is concerned, the use of external institutions such as the law courts and mass media to handle internal church affairs is a result of disloyalty.

It is the researcher's opinion that loyalty to one's denomination is essential for commitment towards the same. Church members' loyalty determines the level of their faithfulness. This faithfulness in turn nurtures an innate desire for the good of the organization, the sacrificial commitment towards this end and unending consistence in this endeavour.

Fourthly, the study found out that failure to trust and lack of confidence in the already existing church governors and governing bodies is a major contributor to conflict in the

FGCK. It has also paralyzed efforts for peace building in the FGCK as is depicted by the suspicion which characterize elections and rejection of the National Pastoral Council Arbitration Report prepared by the JRC. At a certain point, loss of trust led to the leadership being faced by a threat of vote of no confidence from a group of NPC members.

In this connection and according to this study, it is upon every leadership as whole and individual officials in particular to prove their competence in the performance of duties allocated them. Towards this end, being transparent is inevitable. On this premise therefore, this study asserts that lack of transparency is a contributing factor to the lack of trust for the leadership. For lack of transparency, possible loopholes in church governance have not been noticed, exposed and dealt with accordingly. As a result of this, administrative failure emerges as the second major cause of leadership conflict in the FGCK.

By analyzing the in depth interviews, questionnaires and available documents to trace the development of conflict in the FGCK, the study confirmed the first three hypotheses to be true. The first of these hypotheses stated that past unresolved conflicts later result into bigger conflicts which are more destructive, long lasting and difficult to resolve. This is demonstrated by the manner in which personality differences gradually developed to a national crisis in the FGCK leadership.

The development of a minor conflict to a major one implies that the conflict resolving mechanisms in place have not been able to track and manage the dynamism in leadership conflict which has been found to go hand in hand with dynamism in church governance.

Though the outcome of the questionnaire results rate the effectiveness of the current conflict resolving mechanism above average, this study found a cultural hitch in the composition of the conflict resolving bodies. The hitch has to do with the locking out of women in the conflict resolving process either through the central church government or the Justice and Reconciliation Committee. In the African cultural context women play a central role in peace building. This role should not be disregarded but instead be embraced by African Christians with the FGCK not being an exemption.

In regard to the second hypothesis, namely, some church leaders who defect from one denomination to another do so owing to past leadership conflicts, the study confirmed it. This is illustrated by some FGCK leaders' plan to form a new denomination in case efforts to reconcile hits a dead end. It is also confirmed that modernization and globalization are leading to new forms of leadership conflicts in the church leadership. This is evident in the members' demands to receive professional administrative services which did not exist during the missionary era. On the same note, changes notable in the historical development of FGCK governance have come along with new forms of conflict. The said changes include indigenization of the FGCK, attainment of financial independence, increased governors and governing bodies, change in the mode of selecting leaders and the enactment of a new church constitution.

The fourth hypothesis was tested using the responses to question three of the questionnaire which dealt with causes of conflict (See Summary 3.1 e). It was found out that power struggle and administrative failure are the main causes of conflict in the FGCK whereas, according to the interviews and available documents, personality differences are the primary cause of the same. This is partly different from the assumption that struggle for power and control of resources is the main cause of conflicts in ecclesiastical polity. The difference is the inclusion of administrative failure and exemption of control of resources among the first two causes of conflict in the church. Consistent with the hypothesis is the retention of power struggle among the first two major causes of conflict.

5.2 SUGGESTIONS

For the sake of avoiding conflict in the future and having confirmed that past unresolved conflicts later result into bigger conflicts, the stability of governance in the FGCK should be enhanced using the following three ways. First, all current and future FGCK leaders should be given adequate training on the nature and dynamism in church governance. This is meant to curb poor training as a cause of conflict. In addition, it should be ensured that future members of the NEC have adequate training commensurate with the administrative duties of the national office bearers. Further, deliberate efforts should be made to incorporate more women in the central church government and the conflict resolving bodies.

Secondly, in order to deal with the FGCK leaders' exaggerated concern for personal needs and interests and the personality differences as is recorded in the second research

finding, it is suggested that modalities for strategic pastoral care for the leaders be put in place. Further, there be introduced a regular pastoral transfer programme and a countrywide standardization of pastors' remuneration with consideration to the cost of living in different parts be done in order to make the suggested transfer programme effective.

Following the forth research finding, the already lost FGCK members' loyalty to their denomination and their confidence in the existing church government should be restored.

To do this, the available policies and governing bodies should be strengthened by making every member without exception subject to the said policies and the decisions made by the governing bodies. In this case the decisions of the JRC at the national level should be final, applicable to all the conflicting parties and equally treatable by the court of law as the FGCK constitution.

In the effort to successfully handle the current ongoing conflict among FGCK leaders it is suggested that first, due to the magnitude of the conflict which has been going on since the year 2002 involving NEC members which finds its roots in the late 1970s and 1980s. Also following the adverse hurting that has been caused from the national to the local church level by the same conflict, not forgetting the inbuilt enmity among the leaders and lay members. It is suggested that a period of three years for national healing of the FGCK be set aside.

During this period, a Truth and Healing Commission which meets the constitutional requirements of a JRC be appointed by the NPC. Its members should also include some

professional counselors. The role of the commission should be to give the members of the FGCK an opportunity and favourable environment to willingly and openly share their feelings and opinions concerning the conflict, facilitate a process of confession and repentance among the members of the FGCK starting with the top leadership to the affected local churches and finally make recommendations relevant to the healing process to respective boards, committees and councils in the FGCK.

Secondly, in order to create a favourable environment for the healing process it is suggested that the pending Civil Suit No. 1236 of 2004 at the High Court of Kenya at Nairobi be adjourned indefinitely, an interim NEC whose members have not been part of the ongoing wrangle be appointed by the NPC and the National Pastoral Council Arbitration Report prepared by the JRC between Nov 2003 and May 2004 be adopted and implemented. In addition, following their direct involvement in the conflict and the inherent personality differences among them, it is suggested that all those who have been members of the National Executive Committee at whichever capacity throughout the conflict period (2002-2007) be exempted from holding any elective office in the church throughout the peace process.

Finally, in order to restore the state of the FGCK to normal after the three years of the peace process, fresh NEC elections to be conducted in two phases at an interval of one year. In each phase, half of the elective positions in NEC should be filled. The elections should culminate to the complete withdrawal of the pending Civil Suit mentioned above. Hopefully, the withdrawal of the case should be the defining mark to a successful completion of the peace process.

5.3 CONCLUSION

Society is inherently dynamic not static. It keeps changing in attempt to adapt to current situation and in search for stability. Successful adaptation of a religious organization in the society guarantees its survival in the future. As this study on the FGCK has found out, changes come along with disagreements. This is as a result of the presence of a conservative force which moves against the direction of change.

It is the view of this study that the cost of leadership conflict in the community of believers is too high and should be avoided by all practically possible means. For this reason the case of the FGCK ought to be a lesson for both current and future members of this denomination. In addition, other Christian denominations and indeed the entire religious fraternity need to admit that as far as conflict among believers is concerned, experience need not be the best teacher for the wise.

It is the hope of the researcher that this study will contribute positively towards the management, reduction and most preferably the avoidance of internal conflict in the Ecclesia which is the Body of Christ in accordance with the Bible. In order to attain this goal all members of a religious congregation, with emphasis on the governors, should realize that they have a role to play. For those who have gone through internal conflicts in the past, learning through their own mistakes would do their religious institution a great favour as they forge their way forward. On the other hand, they that are lucky not to have experienced the trauma of a major leadership conflict should tirelessly work towards the prevention of such incidences. Prevention is always better than cure.

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283 primary documents (See Table 1, next page)

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TABLE 1: PRIMARY DOCUMENTS

Nature of documents	Quantity
Official letters	119
Court/ legal documents	54
Minutes of official meetings	28
Print media reports, announcements, notices etc.	20
Official notices/ circulars	12
Summaries of conflict	6
Personal letters	7
Lists of names	6
Agreements	5
Programs of official meetings	5
Written threats	5
Certificates	3
Speeches	3
Declarations	2
Financial records	2
Reports	3
Memo	1
Parcel delivery sheet	1
Abusive leaflet.	1
Total	283

TABLE 2: QUESTIONNAIRES DISTRIBUTION

Respondents	Qty of Distributed questionnaires	Qty of Received/analyzed questionnaires
General overseer	1	2
Regional overseer	1	-
District overseers	5	3
Senior pastors	7	5
Assistant pastors	6	5
Church elders	6	5
Deacons/ deaconesses	6	3
Women leaders	6	4
Lay members (married)	6	5
Lay members (single)	6	6
TOTAL	50	38

TABLE 3: INTERVIEWS

RESPONDENT	VENUE	SESSION	DATE	TIME
1. Rev. Jonathan Kiragu (Nairobi Central District Overseer)	Githurai 45: FGCK Pastor's Office	1	28/2/07	11:00 AM-12:40 PM
		2	29/3/07	9:35 AM- 10:30 AM
2. Rev. Stephen K Kiguru (G.O. 1997-2002; Central Kenya Regional Overseer)	Buruburu Phase1: FGCK pastor's office	3	28/2/07	2:22 PM- 4:00 PM
		4	20/3/07	2:05 PM-3:45 PM
3.Rev. Peterson N. Ngure (Lecturer Full Gospel Bible College ; Assistant Pastor)	Ngong': Interviewee's residential home	5	21/3/07	9:30 PM- 11:30 PM
4.Rev. Charles K. Ndaiga (Former Deputy G.S; Nyandarua S. District Overseer)	Naivasha: Interviewee's residential home.	6	22/3/07	12:00 PM -1:30 PM
		7		2:10 PM -3:00 PM
5. Rev. Samuel M. Njogu (General Overseer)	Embu, Gatunduri: Interviewee's home.	8	7/4/07	6:55 PM- 8:30 PM
6. Rev Samuel M.Kathitta (General Secretary; Senior Pastor)	Mwingi: Interviewee's residential home	9	8/4/07	Appx 4:30PM- 5:00 PM

APPENDIXES

NOTE: Please DO NOT write your name either on the questionnaire or envelop.

REQUEST: Please give the filled questionnaire in a sealed envelop to your senior pastor before.....

APPENDIX 1: QUESTIONNAIRE

(Administered to all respondents).

Introduction:

This field research is requirement of the University of Nairobi for an award of an M.A. degree in religious studies. It is therefore a purely academic exercise whose goal is to understand the internal dynamics of leadership conflicts in the church. The researcher is kindly requesting of your honest participation.

Personal details

Age

Gender: Male Female

Marital status:

Single	Married	Divorced	Separated	Widow/widower
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Your Leadership position in F.G.C.K.....

District (according to F.G.C.K. boundaries).....

Year of baptism:

Highest level of formal education reached:

None	Primary	Secondary	Middle College	University
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Highest level of Theological training:

None	Certificate	Diploma	Degree	Masters	Doctorate
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In your opinion:

1. Which are your duties as a D.O. / senior pastor/ pastor/church elder/deacon/women leader/ordinary member in F.G.C.K.?
2. Which signs indicate the possibility of an emerging conflict among church leaders in your L.C.A.?
3. Which are the causes of conflict among F.G.C.K. leaders in the following areas?
(please list them in order starting with the most serious cause to the least)

- i. In your local church (branch)?
 - ii. In your L.C.A?
 - iii. At the district level?
 - iv. At the regional level?
 - v. At the national level?
4. Which behaviors are seen among quarreling F.G.C.K. leaders?
5. i) Sometimes ordinary church members know that their leaders are quarreling (in conflict) with each other. How (through which ways) does the information about leaders' conflicts move from the leadership to the ordinary members?

ii) Which are the reactions of ordinary church members after knowing that there is leadership conflict in the church?

iii) Why do you think church members behave in the manner you have indicated in question 6 above?

6. i) How does the F.G.C.K. deal with leadership conflicts?

ii) How would you rate the effectiveness of the reaction mentioned in question 6(i)? (Tick the appropriate box)

Very poor	Poor	Average	Good	Very good
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iii) Why do you give the above rating?

7. a) Which are the disadvantages (bad results) of leadership conflicts in the F.G.C.K.?

8. b) Do leadership conflicts have any advantages (positive results)? (Tick the appropriate box)

YES	NO
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If yes, which are they?

9. Which measures (ways) are used to prevent the emergence of leadership conflicts in the F.G.C.K.?

10. i) In your opinion, is it normal for there to be leadership conflicts among Christians?

Yes No

ii) Why?

How do you rate the relationship between the following pairs of leaders in F.G.C.K.? (Tick the appropriate box).

	Very poor	Poor	Average	Good	Very good
1. Deacons and Elders					
2. Deacons and Pastors					
3. Deacons and Senior pastors					
4. Elders and Pastors					
5. Elders and Senior pastors					
6. Elders and District overseers					
7. Pastors and Senior pastors					
8. Pastors and District overseers					
9. Pastors and regional overseers					
10. Senior pastors and District overseers					
11. Senior pastors and Regional overseers					
12. Senior pastors and National executive committee members					
13. District overseers and Regional overseers					
14. District overseers and National executive committee members					
15. National executive committee members among themselves					

APPENDIX 2: INTERVIEW GUIDE

1. How, when and who founded the F.G.C.K?
2. How was the F.G.C.K. leadership, as far back as you can remember(year),in:
 - a. Composition / nature/ hierarchy.
 - b. Duties /roles/powers of each leader.
 - c. Bodies of leadership. Which are their roles?
 - d. Procedures of selecting leaders.
 - i. Qualifications required.
 - ii. Actual selection process.
 - iii. Participants.
 - e. Laid down selection rules and regulation.
 - f. Terms of service for church employees.
 - i. Salaries
 - ii. Allowances
 - iii. Dismissal
 - iv. Retirement and retirement benefits
 - g. The place of women in F.G.C.K. leadership.
 - h. Financial and property management.
 - i. Theological and other training for leaders.
3. Comparing the past and the present state, are there any changes that have occurred in the F.G.C.K. leadership in the above mentioned areas?
4. If any, which processes events and/or incidences made significant contribution in bringing these leadership changes?

5. **What has been the role of leadership conflicts in either facilitating or hindering these changes?**
6. **How does the F.G.C.K. resolve leadership conflicts?**
7. **In the past few years the F.G.C.K. national executive committee has been going through a series of disagreements. In your understanding:**
 - i. when did the problem start
 - ii. what was the main problem
 - iii. what was the source of the problem
 - iv. How have events surrounding these disagreements unfolded one after another?
 - v. What is the current state regarding this issue?

APPENDIX 3:

FIRST CONSTITUTION OF FFFM

THE RULES OF THE FINNISH FREE FOREIGN MISSION SUOMEN VAPAA ULKOLAHETYS r.y.

as they are altered on 24th March, 1950

- #1. The name of the society is Finnish Free Foreign Mission- Suomen Vapaa Ulkolahetys.
- #2. The Society has its domicile in the City of Helsinki
- #3. The object of the society is to do Missionary work on Biblical basis as well in the native country abroad. To this end the Society assists and supports its workers economically as well in the native country as abroad, arranges Missionary and language courses for candidates for Missionary work, provides and owns or rents necessary premises, mission homes and boarding schools and Mission Stations, and publishes a special mission paper and missionary literature.
- #4. The members of the Society shall be affiliated with the Biblical congregation. The council of the Society accepts and dismisses the members.
- #5. The members of the Society are not liable to pay any contributions to the Society. To realize its object the Society is entitled to receive last wills and testaments and gifts and to acquire also otherwise through purchase or acquirement as well as movable as immovable property.
- #6. The Society is represented and its matters are attended to by the Council, to which the general Meeting elects six regular members and three deputies for a term of three years. two of the regular members and one of the deputies shall retire annually. At first time the turn to retire is decided by lot.
The Council elects from among its own number a Chairman, a Vice Chairman, a Secretary and a Treasurer and from among other members of the Society other officials found necessary.

The Chairman or the vice Chairman, either of them together with the Secretary or the treasurer sign for the Society.

The Council forms a quorum when at least three members are present at the meeting.

Minutes of the decisions shall be kept at the meeting of the Council and shall be signed by all present.

- #7. The accounts of the Society are balanced each calendar year and before the end of January they shall be submitted to the auditors. a necessary number of whom is elected by the meeting of the Society for a period of one year and. who have to give a written report to be submitted together with the accounts and the annual report to the annual meeting of the Society
- #8. The annual meeting of the Society., at which the Society decides on its Council and Administration. is held during the month of February either in Helsinki or perhaps in some other town in Finland proscribed by the former annual meeting.
- #9. The meeting of the Society is convened and also notices to its members are given through and advertisement published in the paper Ristin Voitto at least one week before the meeting or through a written notification to each member.
of the Society, which is verifiable to be mailed one week before the meeting.
- #10. If the Society is dissolved or discontinued, its assets shall be handed over for a purpose that is nearest to promote the idea of the Society so as the meeting of the Society decides.
- #11. In everything else about which the rules do not contain an prescription the legislation in force concerning societies shall be observed.

Helsinki 15th November, 1952

Suomen Uapaa Ulkolahetys r.y.

We testify that this is a true copy of the original.

Rev. Paavo Kusmin

Miss Airi Makela

Missionary

Missionary

APPENDIX 4:
FGCK CONSTITUTION (1998 REVISED EDITION)

PART I PRELIMINARIES

1. THE NAME

The name of the Church is FULL GOSPEL CHURCHES OF KENYA and shall be referred as "The Church" throughout this constitution.

2. THE HEAD OFFICE

The Head Office of the Church shall be situated on a parcel of land known as Land Reference No. 639/2 in Koru, in Kisumu District of the Republic of Kenya or at any such other place as shall be designated by the authority of the Church.

3. THE SEAL AND LOGO

- (1) The Common Seal of the Church shall be a seal circular in form with the words "FULL GOSPEL CHURCHES OF KENYA" inscribed around the seal and the words "REGISTERED TRUSTEES" across the middle.
- (2) The seal shall be affixed to any document(s) as the law requires. Any document must be sealed in the presence of at least two registered trustees as provided in the Certificate of Incorporation.
- (3) The logo of the church shall be a map of Kenya with an illuminated cross.

4. THE OBJECTIVES

- (1) To carry out missionary work on a Biblical basis, that is to say, to spread the Gospel of Christ to all creation that they may come to know the Lord and be saved.
- (2) To promote the creation of Local Church Assemblies of which are self-governing, self-supporting and self-propagating and to foster unity and fellowship amongst such Local Church Assemblies which forms Districts and Regions.
- (3) To work towards the spiritual betterment and welfare of Christians, who have accepted the faith.
- (4) To carry out charity work for the welfare of Christians.
- (5) To establish and administer schools, hospitals, colleges and other social welfare institutions and to train persons therein or elsewhere for purposes of missionary work.
- (6) To publish and distribute books, magazines, newsletters, radio and TV programmes, audio and video materials and any other matter for the purposes of the achievement of the above stated objectives.
To acquire funds and apply the same for the achievement of the above stated objectives.
- (8) To acquire, hold, dispose of, or otherwise deal with property moveable or immovable for the achievement of the above stated objectives.
- (9) To carry out any such other acts, and engage in any such other transactions as may be necessary and advisable for the achievement of the objectives above stated.

STATEMENT OF FAITH

The fundamental teachings of this church are reflected in the following clear statements of faith:

- (1) We believe in the plenary-verbal inspiration of the accepted canon of the scriptures as originally given. The scriptures are infallible, inerrant and the sole and final authority for all matters of faith and conduct (1 Timothy 3:16, 1 Corinthians 2:13).
- (2) We believe in the Eternal Godhead who has revealed Himself as one God existing in Three Persons, Father, Son and Holy Spirit, distinguishable but indivisible (Gen. 1:26, Matthew 28:19, 11 Corinthians 13:14). All Three have expressed themselves separately but at the same time are One - Isa. 42:1, 48:16, Dan. 7:13,
- (3) We believe in the creation, test and fall of man as recorded in Genesis: His total spiritual depravity and inability to attain Divine Righteousness (Romans 5:12, 18).
- (4) We believe in the Lord Jesus, the saviour of men, conceived of the Holy Spirit, born of the Virgin Mary, very God and very man (Luke 1:26 - 35, John 1:14 - 18, Isaiah 7: 14; 9:6).

- (5) We believe Christ died for our sins, was buried and rose again the third day and personally appeared unto His disciples (I Corinthians 15:1-4; Roman 4:25).
- (6) We believe in the bodily Ascension of Jesus to Heaven, his exaltation and personal, literal and bodily coming again the second time for his Church (John 14:2,3 and I Thessalonians 4:13 - 18).
- (7) We believe in the salvation of sinners by grace, through repentance and faith in the perfected sufficient work of the cross of Calvary by which we obtain remission of sins (Ephesians 2:8,9, Hebrews 9:12,22, Romans 5:11).
- (8) We believe in the necessity of water baptism by immersion in the name of the father, son and Holy Spirit in order to fulfill the command of Lord Jesus Christ (Matthew 28:19, Acts 2:34 - 36:19, 1-6).
- (9) We believe in the Baptism of the Holy Spirit as a real experience at or subsequent to salvation with the spiritual evidence, namely, speaking in other tongues as the spirit gives utterance (Acts 2:1-4,8:14-17,10:44-46; Galatians 3:14-15).
- (10) We believe in the operation of the Gifts of the Holy Spirit as enumerated in (I Corinthians 12:12-14, Romans 12:6-8; Eph 4-12) as manifested in the early church.
- (11) We believe in the spirit-filled life, a life of separation from the world and perfecting of holiness in the fear of God as expressing the true Christian Faith (Eph. 5:18; I Corinthians 6,7:1).
- (12) We believe in the healing of the body by the Divine power or Divine healing in its varied aspects as practiced in the early church and also by medical care (I Corinthians 12:9, I Timothy 5:23, James 5:14, Acts 4:11).
- (13) We believe in the table of the Lord, commonly called the communion of the Lord's Supper for believers (I Corinthians 11:23-32, Matthew 26:26-28).
- (14) We believe in the reality and personality of the Devil and eternal judgement in the lake of fire for the devil and his angels (Matthew 25:41, Revelation 20:14, 15).
- (15) We believe in eternal life for believers (John 5:24,3:16), and punishment for the unbelievers (Mark 9:43-48, I Thessalonians 1:9, Revelation 20:10-15).
- (16) We believe that there is one true universal church, made up of genuine believers (Acts 15:22, Matthew 16:18, 18:15-20).
- (17) We believe that Government is ordained by God, and the powers that be are ordained as ministers of God to us for good (Romans 13:1-7).
- (18) We believe in Holy Matrimony as originally instituted by God and stated in the scriptures (Genesis 2:18-25); Matthew 19:3-9, Hebrews 13:4; I Corinthians 7:1-16, 39, Ephesians 5:22-31).
- (19) We believe in the Great Commission as given by our Lord and Master Jesus Christ in (Matthew 28:16-20, Mark 16:15-21, Acts 1:8, Lk 24:45-49; John 20:21).

6. MEMBERSHIP & QUALIFICATION

(1) Qualification

Church membership shall be open to those persons who meet the following qualifications:

- (a) A personal faith in the Lord Jesus Christ as their Lord, Saviour and desire to obey the requirements laid down in Acts 2:36-47.
- (b) Agreement with the Statement of Faith as stated in this Constitution.
- (c) A lifestyle that is consistent with the scriptures.
- (d) Regular attendance at the activities of his/her church branch.
- (e) Voluntary submission to the spiritual oversight of the church.
- (f) Baptism by immersion for membership to the Local Church Assembly leadership.

(2) Membership

Membership shall be limited to those who fulfill the above requirements and have expressed their desire for membership and a willingness to co-operate with the purpose of the Church. Membership may be denied if the Council of Elders decide that this person would be detrimental to the church branch.

(3) Certificate

Individuals accepted for membership will be received by the right hand of the fellowship (Galatian 2:9) and receive a membership certificate or fellowship card which indicates the same. This certificate is renewable annually by the church branch Pastor who shall affix his signature at the space provided. This fellowship certificate may be given at or after baptism.

(4) **Discipline of Members**

- (a) Conduct contrary to the scripture as determined by the eldership shall be sufficient grounds upon which any person may be disqualified as a member (Romans 16:17,18,1 Corinthians 5:12,11 Thessalonians 3:6-15 Titus 3:10,11, 2 John 9 - 11)
- (b) The steps of the discipline of members shall always be consistent with the instructions given in (Matthew 18:16 - 20 and Galatians 6:1,2).
- (c) The purpose of discipline is restorative and remedial. However, if a person is excommunicated from the church, he/she may not be reinstated until there has been genuine repentance of the offence and reconciliation, which will be attested to by the Pastor and confirmed by the elders of the Local Church Assembly.

(5) **Records**

The Board of Elders will periodically update the active membership rolls in accordance with its requirements for membership. Absence from attendance of the regular church meetings for a long time without reasonable excuse will constitute being removed from membership. Persons withdrawing their membership. Persons moving to distant localities and entering into affiliation with other church organization bodies should notify the Pastor or the Council of Elders of such intention.

**PART II
ORGANS OF THE CHURCH**

7. **THE NATIONAL PASTORAL COUNCIL (NPC)**

- (1) There shall be a National Pastoral Council which shall consist of:
- i) All the registered Trustees and
 - ii) The Spokesmen of the church who shall be 2 people from each district.
 - iii) All missionaries
 - iv) All pastors in charge of Local Church Assemblies
 - v) The Chairmen and Secretaries of Departments
 - vi) A Church elder from every district.
 - vii) National Executive Council (NEC)
- (2) The National Pastoral Council shall be the supreme policy making body of the church and shall supervise the National Executive Council and in all matters deliberate upon and vet the actions of the National Executive Council.
- (3) The NPC shall also receive, deliberate upon, adopt with or without amendment or reject the Annual Report and Statement of Accounts prepared by the National Treasurer and Auditors of the Church.

8. **THE NATIONAL EXECUTIVE COUNCIL (NEC)**

- (1) There shall be a National Executive Council which shall consist of: (a) The General Overseer, Deputy General Overseer, General Secretary, Deputy General Secretary, The National Treasurer and the Assistant National Treasurer. (b) Secretary to the Board of Trustees (c) Representative of Finnish Free Foreign Mission (FFFM) (d) Representative of National Mission Board (NMB) (e) Regional Overseers, Secretaries and Treasurers.
- (2) The National Executive Council is the executive organ of the church charged with the day to day running of the church affairs and is responsible for:
- (a) Receiving reports from the Board of Spokesmen and the Board of Trustees.
 - (b) Preparing NPC Agenda (AGM)
 - (c) Planning, organising and budgeting for the National office
 - (d) Ensuring co-ordination of all departments within the church
 - (e) Hiring and firing of office personnel directly under NPC
- (3) For the purposes of discharging of any of its duties, the NEC may constitute on an adhoc basis such sub-committees of any size and composition from amongst the members of the NEC provided always that the NEC shall exercise control and supervision over any subcommittee so constituted.

- (4) The NEC may appoint any persons to serve in any capacity in the aforesaid subcommittees and such persons shall be appointed; remunerated and disciplined on such terms as the NEC shall determine.
- (5) Any person may cease to sit in NEC for any of the following reasons
 - (g) He suffers from infirmity of body or mind that may be determined by a physician.
 - (h) Moral incapacity, to be confirmed by the NPC.
 - (i) Death
 - (j) Bankruptcy as it will be determined by Court of Law
 - (k) Resigns or is suspended or membership is terminated.
 - (l) A receiving order is made against him by a Court of law.

9. THE SPOKESMEN OF THE CHURCH

- (1) There shall be appointed/elected as Spokesmen of the church, 2 persons from each district, one of which must be the District Overseer.
- (2) The Officials of the Board shall be elected as per Article 8 (1) (a) and who shall be the office bearers of the church.
- (3) They will be in office for 5 years renewable once. The term of the office retirement will be at 65 (sixty five) years. The conditions of cessation from office are as it is in Article 8 Rule (5).
- (4) The Spokesmen shall be responsible for, and advice on matters of the church doctrine and faith, and shall also be responsible for the relationship between the church doctrine and faith, and shall also be responsible for the relationship between the church and the other bodies.
- (5) A spokesman should have been a Pastor for at least five years prior to his appointment.
- (6) The Chairman of the Spokesmen is the National Chairman of the Church herein known as the General Overseer.

10. THE BOARD OF TRUSTEES

There shall be the Board of Trustees of the Church in accordance with the Provision of Trustees (Perpetual Succession Act Cap. 164) of the Laws of Kenya.

- (1) Board members will be nominated/ elected as stipulated in the Trustees Act and their qualifications shall include the following:
 - (a) Be a full member of FGCK.
 - (b) Man of mature experience and ability in spiritual and administrative matters whose life and ministry is above reproach.
 - (c) He's not an undischarged bankrupt or under any legal disability.
- (2) Whenever a vacancy occurs, the Board shall in consultation with the District nominate a qualified person to such a vacancy which shall be subject to confirmation by the N.P.C.
- (3) The representation of this Board shall be constituted as follows:
 - (a) The General Overseer and his deputy
 - (b) A district representative from each district
 - (c) An elder representative from each region
 - (d) All other National Office bearers shall be Ex-official members
- (4) The role of Trustees shall include:
 - (a) To elect a Secretary among the members who holds office for a term of 5 (five) years renewable once.
 - (b) To buy, sell, lease or otherwise deal in real and personal property being trust property in the name of the church.
 - (c) To hold trust property and manage trust fund for the church and widows and orphans for deceased ministers.
 - (d) To sell, mortgage, charge or pledge trust property as affirmed by two third majority of members of Local Church Assembly Council at a Local Church Assembly Business meeting.
 - (e) Manage departments placed under them by NPC i.e. Pension, SACCO, NDPC, District Trustee Committee etc.
 - (f) To receive reports from its departments and give to the NPC. Determining the remunerations of Pastors as per their Local Church Assemblies.

- (5) A Trustee shall serve in that capacity for five (5) years renewable once and shall retire at the age of sixty five (65) years.
- (6) Subject to the Provisions of Rule (5) of this Article a Trustee shall cease to exercise the functions of that office for any of the reasons provided in Article 8(5) of this constitution.

PART III

NATIONAL OFFICE BEARERS

11. THE GENERAL OVERSEER (CHAIRMAN)

(1) There shall be a General Overseer of the Church elected to hold office for five years, renewable once, from amongst its members. He shall be the Chief Executive Officer of the Church.

(2) His qualification shall be as follows:

- (a) As stated in 1 Tim. 3:1 - 7 and Tit. 1: 5 - 9. (b) Others will include:
- (i) Must be 40 years and above.
 - (ii) Able to Communicate well in English and Kiswahili
 - (iii) Having successfully administered a local church assembly for a minimum of 5 years.
 - (iv) Having served any other church office all other National Office bearers shall be required to have the same qualifications as above.

(3) The General Overseer's responsibilities shall include the following:

- (a) Spiritual leader and responsible for maintaining spiritual momentum of the church.
 - (b) Make known plans to the NPC and the church for implementations.
 - (c) Responsible for maintaining Team Spirit in the NPC
 - (d) Responsible for supervision and direction of the church and activities by delegation.
 - (e) Provide leadership for the church in accordance with the Bible, constitution and policies and decisions of the NPC in co-operation with other officers.
 - (f) His authority for administration shall be derived from the directions of the NPC or delegating.
 - (g) Chairing - Spokesmen, Trustees, NEC and NPC meetings
 - (h) Provide written reports to NPC
 - (i) Ex-official member to all departmental meetings or delegate to the Deputy General Overseer or General Secretary.
 - (j) Represent the church before the Government, other churches or overseas
 - (k) In case of death or removal his deputy shall take over until elections are held within 90 days.
 - (l) Prior to his election, the General Overseer must have been a member of the church for at least 10 (ten) years and a pastor for at least five (5) years.
- (4) Cessation of his services shall be determined as per Article 8(5) of this Constitution.
- (5) Delegation of Duties.
Each leader in every organ of the church, shall delegate duties to his immediate junior, in case of absence or sickness.

12. DEPUTY GENERAL OVERSEER (VICE - CHAIRMAN)

The Deputy General Overseer's responsibilities shall include the following:

- (a) Ex-officio member to all councils, board and committees that the General Overseer attends.
- (b) Representing the General Overseer before the Government and or other churches when he is not available
- (c) Fulfill all functions as may be planned by the General Overseer himself, or the NPC.
- (d) Chair meetings during the General Overseer's absence.
- (e) His election will be as article 8 (1) (a).

13. THE GENERAL SECRETARY

- (1) There shall be a Secretary to the National Pastoral Council who shall also be the Secretary to the National Executive Council and the Board of Spokesmen herein known as General Secretary.
- (2) The Secretary shall be elected and prior to such election must have been a member of the church for at least 10 (ten) years and a pastor for at least 5 (five) years. He shall hold the office for five years and be eligible for re-election once.

- (3) The Secretary shall be in charge of the National Executive Council records and shall, in concert with the other NEC officials discharge all administrative functions for the Church. The General Secretary shall also organise meetings of the National Pastoral Council and the National Executive Council.
- (4) His cessation shall be in accordance with article 8(5) of this constitution.
- (5) If for any reason, the General Secretary is unable to discharge the functions of his office, the Deputy General Secretary shall act in that capacity until the Board of Spokesmen and Trustees can meet and elect a new General Secretary.

14. THE DEPUTY GENERAL SECRETARY

- (1) There shall be Deputy General Secretary who shall be the Assistant Secretary to NPC, NEC and Board of Spokesmen.
- (2) His election shall be as that of General Secretary as provided in Article 13(2).
- (3) He shall assist the General Secretary perform duties as stated in Article 13(3)
- (4) His cessation of office is like that of General Secretary.

15. THE NATIONAL TREASURER

(1) There shall be a National Treasurer elected to hold office for 5 (five years), renewable once, from among- members of Spokesmen and or Trustees. The National Treasurer shall prior to such election, have been a member of the church for at least 10 (ten) years and an elder or pastor for at least 5 (five) years.

(2) The National Treasurer shall:

- (a) have the care and custody of the funds and securities of the church and cause the same to be deposited or invested in the name of the church
 - (b) in such Bank or Banks or institutions as the NPC may direct.
 - (c) unless otherwise provided by a resolution of the a NEC, he shall be the first signatory on all cheques, drafts, notes and orders for the disbursement money in accordance with the provisions of this Constitution and By-laws.
 - (d) Sign and counter-sign such instruments that require his signature.
 - (e) prepare the budget for discussion by the finance Committee (if there is one and if not by whichever body is assigned that responsibility and thereafter present it with or without amendments to the Council for approval.
 - (f) Ensure that all the books of account of all organs are audited once a year.
 - (g) Issue written financial guidelines to all organs with regard to financial controls.
 - (h) Perform all duties incidental to his office or that may be properly assigned to him by the National Executive Council.
 - (i) He shall also work closely with Auditor of the church to prepare Audit report and Statement of Accounts and present it to the NPC for its consideration at its Annual General Meetings. The National Treasurer shall also organise for acquisition of the funds necessary for the purposes of the church and, with the approval of the National Pastoral Council put them to use.
- (3) During such times as the NPC shall determine that an organ of the church is undergoing a period of crisis or other difficulty, the National Treasurer shall take charge and control of the accounts of any organ c the church that may be affected thereby.
 - (4) The Cessation of the National Treasurer's services shall be as provide. in Article 8
 - (5) of this constitution.

16. DEPUTY NATIONAL TREASURER

- (1) There shall be a Deputy National Treasurer to hold office for 5 (five years renewable once from amongst its members. The Deputy National Treasurer shall prior to such election, have been a member of the church for at least 10 (ten) years and an elder or pastor for at least 5 (five) year;
- (2) His role is to assist the National Treasurer in his duties as provided in Article 15 (2)(5)
- (3) His qualifications are as per Article 11 (2) of this constitution
- (4) Cessation of his service is also as provided in Article 8 (5).

**PART IV
ORGANIZATIONAL STRUCTURE**

17. REGIONS

- (1) The church shall have regions to be determined by NPC which shall consist of several districts forming an administrative entity.
- (2) The region shall be represented in the NEC by its three top officials namely The Regional Overseer, Secretary and Treasurer. Who shall hold office for 5 years renewable once.
- (3) The governing body of a region shall be known as Regional Council and shall have a representation of the Pastors in charge of all Local Church Assemblies in the region and three elders (Ruling) from each district
- (4) The Regional Council is responsible for the following:
 - (a) Harmonising and co-ordinating district activities as per region and district.
 - (b) Ensure implementation of NEC deliberations.
 - (c) Organising ministers fellowship.
 - (d) Holding of conventions, conferences etc.
 - (e) Managing mission work, Bible Schools etc. within its jurisdiction
- (5) There shall be a Regional Executive Council to run the day to day activities of a region.
- (6) The Regional Executive Council shall have a representative of four officials from every district who shall include the District Overseer, the Secretary, the Treasurer and one Elder.

The specific duties of the Regional Executive Council shall be stipulated in the Regional Policy by the Regional Council.

18. DISTRICT

- (1) There shall be a District Council in each district formed by all ordained Pastors and three ordained Elders from every Local Church Assembly.
- (2) The District Council is responsible for the following:
 - (a) Form District Executive Council which shall comprise of all Pastors in charge and three Elders elected from among (Ruling) Elders.
 - (b) Ensure implementation of Regional deliberations.
 - (c) Organise ministers fellowship, seminars and district conventions.
 - (d) Support mission work, Bible schools and any other department formed within the district.
 - (e) Harmonising and co-ordinating Local Church Assemblies activities as per District and Local Church Assembly policies.
 - (i) The District Overseer shall also hold office for 5 years renewable once.

19. LOCAL CHURCH ASSEMBLIES

- (1) There shall be a Local Church Assembly comprised of several branches headed by a Pastor In-Charge with a Council of Elders.
- (2) The Local Church Assembly Council shall be the administration organ of the Local Church Assembly.
- (3) The Local Church Assembly Council shall consist of all ordained pastors in the Local Church Assembly and a representation of one elder from each church branch.
- (4) The Local Church Assembly Council is responsible for the following:
 - (a) Appoint Pastors, Elders, Deacons /Deaconesses as per Local Assembly policy
 - (b) Make working policies such as for youth, discipline, finance etc.
 - (c) Maintain church discipline within the Local Church Assembly as per discipline policy and this constitution.
 - (d) Manage church finances and assets of the Local Church Assembly
 - (e) Teach and maintain sound doctrine as per scripture and statement of faith.
 - (f) Participate in Mission work.
- (5) Appoint the Pastor In-Charge in consultation with the District Executive Council.

20. CHURCH BRANCH

- (1) There shall be a church branch of one congregation headed by a Pastor and or an elder where a pastor is not in existent.
- (2) The church branch shall be governed by a church branch council in conjunction with Local Church Assembly's Council.
- (3) The church council shall compose of a Pastor(s), an elder(s), and deacons/ deaconess so appointed.
- (4) The church branch council is responsible for the following:
 - (a) Evangelise its environs
 - (b) Initiate and manage development project in consultation with Local Church Assembly
 - (c) Recommend discipline of members to Local Church Assembly's Council
 - (d) Manage church finances and assets as shall be provided in the Local Church Assembly finance policy.
 - (e) Recommend the appointment of Pastors, Elders, Deacons to the Local Church Assembly Council.
 - (f) Co-ordinate church branch activities.

PART V MEETINGS

21. THE NATIONAL PASTORAL COUNCIL (NPC)

- (1) The National Pastoral Council shall hold at least one General Meeting in a year to be known as the Annual General Meeting. The AGM shall be held at the Church's Head Office or at such other place and date as will be determined by the NPC.
- (2) The AGM shall be attended by those qualified as per Article 7 (1) of this constitution.
- (3) The AGM shall be deemed to have attained a quorum in the presence of:
 - (a) The General Overseer or his deputy
 - (b) A half of all Local Church Assemblies pastors or their representatives
 - (c) A half of such other persons as mentioned in Article 7 (1)(a) and (b)
- (4) The agenda for every AGM shall be prepared and mailed at least 14 days before the meeting to all the District Overseers.
- (5) All the normal business of the NPC shall be transacted in the AGM and a record of the business transacted shall be kept for confirmation at the next ensuing general meeting.
- (6) The National Pastoral Council may also hold a Special General Meeting should the National Executive Council think it necessary, or should there be a matter of such great importance to the church as a whole that the NEC finds it necessary to get the attention, and action of the NPC, or should the NEC be unable to decide on any issue for any reason whatsoever.

The Special General Meeting maybe called at anytime and its convening and conduct procedures shall be like those of the Annual General Meeting.

22. THE NATIONAL EXECUTIVE COUNCIL (NEC)

- (1) The National Executive Council shall hold a full Council meeting at least four times a year before the Annual General Meeting (AGM). It may however convene any other time that may be found necessary, and advisable for the effective transaction of the affairs of the church.
- (2) The Secretary to the NEC shall convene a meeting by notice to all sitting members which shall be mailed to them at least 4 days before the date of the meeting.
- (3) For any meeting of the National Executive Council quorum shall be deemed to have been achieved if the following are present:
 - (a) The General Overseer or his deputy
 - (b) The General Secretary or his deputy
 - (c) The National Treasurer or his deputy
 - (d) At least a half of such other representatives who are members of the NEC by virtue of Article 8 Rule (1) of this constitution.
- (4) A record of the business transacted by each meeting of the NEC shall be kept and shall be read over at the opening of the next ensuing meeting for approval.

23. NATIONAL CONFERENCE OF MINISTERS

- (1) There shall be a National Conference for all ministers to be held after every 3 years
- (2) The Conference activities shall include the following:
 - a) Prayers
 - b) Sharing Word of God
 - c) Review of the church progress
 - d) Recommendations to NPC.

24. THE BOARD OF SPOKESMEN (BOS)

- (1) The Board of Spokesmen shall hold a full board meeting at least once a year which shall be two months before the AGM
- (2) The Secretary to the Board shall communicate the date of the meeting by notice to all sitting members within 14 days.
- (3) The meeting quorum shall be deemed to have been achieved if the General Overseer or the Deputy General Overseer is present and half of the Districts represented
- (4) The General Secretary in consultation with the General Overseer may convene special meetings of the Board whenever necessary to transact the affairs of the church.

25. THE BOARD OF TRUSTEES (BOT)

The Board of Trustees meeting shall follow the same rules as those of Spokesmen in Article 24 rules (1) to (4) except the General Secretary is necessarily the Secretary of Board the Trustees.

1. DEPARTMENTAL AND OTHER MEETINGS

All departmental and other meetings shall be conducted as provided in their respective policies, holding their meetings 3 months prior to NFC.

PART VI

27. NATIONAL DEPARTMENTS

- (1) There shall be National Departments to facilitate various activities and needs in the church. Such departments shall be governed by board it shall be provided in their policies.
- (2) All departments' committees shall be answerable to the Board: Spokesmen and/or Trustees.
- (3) The Church shall establish such departments
 - (a) Communications (Press, Studio, Bulletin & TV.)
 - (b) Education and Training (c) Missions
 - (d) Social Development
 - (e) Staff and Retirement Benefit Scheme
 - (f) Sunday School
 - (g) Chaplaincy
 - (h) FUGO SACCO
 - (i) Women
 - (j) Youth etc.

PART VII

FINANCE AND CHURCH PROPERTY

28. POLICY AND PROCEDURES

- (1) There shall be a financial policy for the church for the purpose of give guidance on all financial matters at all levels and organs of the church Where the treasurers are the custodians of all monies.
- (2) The church shall have funds from donations, grants, wills, investment loans- remittance from local church assemblies through the district regions as provided in its financial policy. No individual is allowed take a loan using church name.
- (3) Any willing donor shall channel their grants through the National Treasurer. Where its not possible for the National Treasurer to receive the money a report from the relevant office should be forwarded.
- (4) Gifts, donations or grants shall ~be spent in accordance with the agreement between the parties.

- (5) Donors shall be at liberty to monitor the expenditures.
- (6) All money received and spent are to be properly recorded in the books of accounts by a qualified person.
- (7) There shall also be periodical audits of the accounts of the church. Such audits must not exceed one (1) year.
- (8) Money received in the church shall be kept in a bank account and such an account shall have not less than 3 signatories who shall be determined by the relevant councils or committee. Any transactions shall be in accordance with Committees regulations.
- (9) Where crisis occurs, the immediate higher authority will take care of the funds.
- (10) The remittance of funds from a lower body to higher one shall be determined by the budget of such a body and is mandatory.
- (11) Any organ of the church shall have the right to borrow money from any financial institution and invest in any way not contradictory to our faith as stated in our Statement of Faith or the Trustee Act of the Laws of Kenya.
- (12) Any organ or department of the church shall have the responsibility for the running, upkeep and maintenance of any church properties movable or immovable in their special jurisdiction of that organ or department notwithstanding that the properties shall be registered in the name of the Registered Trustees of the Church.
- (13) Legal action shall be taken against any proved misappropriation of funds.
- (14) Any organ, Local Church Assembly, or department needing to operate a bank account shall be authorised by a higher office.

29. PROPERTIES

Any immovable property acquired by the church shall vest in the Board of Trustees together with such other church premises and properties that may from time to time be acquired or handed over or inherited or donated to the church by organisations or individuals.

30. GENERAL PRINCIPLES

- (1) Treasurers at all levels shall follow proper business practises in the keeping of financial records which include receipt books, payment vouchers, and books of account.
- (2) Branch and Local Church Assemblies treasurers shall keep accurate records of all tithes, offerings and gifts or donation received in all tithes meetings.
- (3) They shall also be responsible for the prompt counting of all tithes offerings and gifts which must be accounted by at least two trustees and responsible members appointed by the Council concerned.
- (4) Treasurers shall be responsible for sending all designated money to respective higher Treasurers' office.
- (5) Treasurers shall ensure that all expenditure of funds that deal with major expenditures, capital investment and buying and selling property must be authorised by the relevant councils.
- (6) Treasurers shall ensure that all church cheques are signed by any t of the authorised signatories i.e. The Chairman, The Treasurer or Secretary. The treasurer must be one of such two signatories.
- (7) Treasurers shall prepare accounts for auditing and presentation to relevant Council.
- (8) The appointed audit Committee shall do a thorough audit each calendar year and the audit Committee report must form part of the agenda the concerned Council meeting.

PART VIII GENERAL

31. CHURCH MINISTERS

- (1) The church recognises Apostles, Prophets, Evangelist, Pastors, Teacher, Missionaries and Ordained Elders as Church Ministers.
- (2) Church Ministers will be appointed in accordance to I Timothy 3:1 Titus 1: 5 - 9 and this constitution and the Local Church Assembly policy.
- (3) The Training of Church ministers shall be in the Church Bible School and any other recognised Bible schools whose teachings are in accordance with the church doctrine. All pastors shall retire

after attaining the age of 65 years. He may retire earlier voluntarily at 60 years or on med.' grounds. There shall be a gratuity paid to a retiring minister. Red minister maybe recalled, but on contract Basis.

32. DEACONS

- (1) There shall be deacons /deaconesses in church branches to assist church ministers and serve tables as per scripture. Act 6:1- 6.
- (2) The appointment/ election of deacons/ deaconesses shall be accordance with I Tim 3:8 -13, and this constitution and Local Church Assembly Policy.

33. ORDINATION AND CONSECRATION

- (1) Pastors, Evangelists and Missionaries shall undergo formal training in a Bible School and before Ordination.
- (2) Pastor, Evangelists and Missionaries shall be ordained after completion of training and probation period not exceeding 2 years by minister in the district level in their Local Church Assemblies.
- (3) Church Elders shall under go a leadership course prior to ordination after completion of a probation period not exceeding two years. This course shall be taken on district levels.
- (4) The ordination of church elders shall be by Local Church Assembly Council of Elders in their Local Church Assemblies.
- (5) The Ordination of Deacons/Deaconesses requirement shall be like that of an elder
- (6) Deacons/Deaconesses shall be ordained in their church branch by Local Church Assembly Council of Elders.
- (7) There shall be consecration of office bearers from District to National Levels after the election and before taking over the office as follows:
 - (a) The Consecration of a Local Church Assembly pastor in charge, herein called the Senior Pastor is done by the District Executive Council.
 - (b) The District Executive Council members shall be consecrated by the Regional Executive Council.
 - (c) Regional Executive Council members shall be consecrated by the National Executive Council.
 - (d) The General Overseer shall be consecrated by either FFFM Missions Director, the outgoing or retired General Overseer, in the AGM and in presence of members of NPC. Other church leaders within or outside the country may be invited.
 - (e) Other National Office bearers to be, consecrated by the General Overseer.
- (8) Consecration venue will be the respective Headquarters of the organ concerned.
- (9) Ordination and consecration certificates are the properties of the church to be issued by respective councils.

34. EMPLOYMENT

(1) There shall be Employment Procedures for the followings:

- (a) Minister As per Article 31 (2) (3) in this constitution.
- (b) Supportive Staff

There shall be recruited a supportive staff as follows:

- i) Church Administrator.
- ii) Accountant /Accounts Clerk.
- iii) Missions Secretary.
- iv) Secretary.
- v) Receptionist.
- vi) Messenger.
- vii) Other staff as the office may require.

2. JOB DESCRIPTION

(a) CHURCH ADMINISTRATOR

- i) Appointment

The post shall be advertised in the church and NPC shall appoint the most qualified person.

- ii) **Qualification**
 - Faithful member of the church.
 - Administrative skills.
 - Pastor trained and ordained.
 - Good communicator in English and Swahili.
- (iii) **Duties of Administrator**
 - Oversees office personnel in the Headquarters.
 - Day today running of the Office.
 - Collects and compiles reports from departments in organs of the church.
 - Correspondences.
 - Statistics.
 - Filing.
 - Prepares agenda.
 - Meeting facilitation.

(b) MISSIONS SECRETARY

i) Appointment

Shall be in accordance with that of the Church Administration

ii) Qualifications

- Faithful member of the church.
- Trained and ordained minister.
- Competent in administration.
- Mission minded.
- Good communication English and Swahili.

(iii) Duties

- Taking charge of incoming and outgoing missionaries.
- Co-ordinating mission fields.
- Collecting and sending information.
- Soliciting for funds.
- Orientation of missionaries.

(3) Each Local Church Assembly or department shall establish their own procedures in their respective policies.

35. DISCIPLINE

Discipline shall be exercised at all levels from National to Church Branch as per this constitution and National Discipline Policy.

36. DISPUTES AND REFERRAL

There shall be justice and Reconciliation Committees created at all levels from National to local Church Assembly level to deal with disputes and referral cases as shall be stipulated in their policy. No matter or dispute shall be taken to court before being referred to the said Committees.

37. ELECTIONS

- (1) All elections shall be by secret ballot from National Level to the Church Branch level
- (2) The National Office Bearers shall be elected by an electoral college comprising of all spokesmen and registered trustees.

38. BY - LAWS AND RULES

All laws, rules and policies provided for in this constitution shall not in any way conflict with or be inconsistent and shall be null and void to the extent of any such inconsistency or conflict.

39. AMENDMENT OF THE CONSTITUTION

- (1) Subject to the Provision of this Article, the National Pastoral Council may alter or amend this constitution.

- (2) This Constitution shall not be deemed to have been duly amended unless the motion proposing its amendment shall be supported by not less than sixty five (65) percent of the total Number of the members of the National Pastoral Council.

40. DISSOLUTION & DISPOSAL OF PROPERTIES

- (1) Any church branch organ or department which has ceased to have any members shall be dissolved and shall cease to exist as a part of the Church until or otherwise decided such dissolution shall be exercised by the immediate higher office.
- (2) Any property that was used by church branch dissolved in accordance with Rule (1) above shall be used for the benefit of the members of the church in other remaining church branches in the local church assembly.
- (3) The National Pastoral Council shall make rules that may be applied in case the Dissolution of the whole church becomes necessary.

APPENDIX

1. CREATION OF ORGANS

The following are the minimum qualifications for creating local church Assemblies, Districts and Regions.

(a) Local Church Assemblies

- i) A membership of 250 adult members and above.
- ii) Financially capable of paying pastor(s) at the recommended rate by the Board of Trustees and meeting other financial obligations required by the district, region and national office.
- iii) Mature Leadership of at least three ordained elders and one ordained pastor.
- iv) The decision to set the local church Assemblies is either made by the existing L.C.A. or the District Council.

(b) The District

- (i) The District is formed by not less than five local, church Assemblies. The membership should be 1500 and above.
- (ii) Financial capability determined by the ability to run an office facility and meet all their financial obligations required by the region and national office. The decision to set apart a new district is either made by the existing district, concerned Local Church Assemblies or region.
- (iv) Mature leadership of ordained Pastors and Elders.

(c) The Region

- (i) The region is formed by not less than five districts.
- (ii) Financially capable to run an office facility and meet financial obligations required by the national office. The decision to set apart a new region is either made by the existing region, application by the concerned districts or the National Executive Council.

2. DETERMINATION OF BOUNDARIES

Boundaries of Local Church Assemblies, districts and region shall be determined at the time of setting the same apart and shall put into consideration the interest of members and neighbours sharing the same common social services.

3. CATEGORIES OF MINISTERS

(a) Evangelists:

These are chosen by their L.C.A. Councils from those who have had a definite call of God for reaching out to the lost and should give evidence of possessing the gift of evangelism. They are paid by the Council but should not be given any church to pastor except for attachment. The District Council should approve their appointment.

(b) Pastors:

These will be appointed by L.C.A. Council and approved into church work by the District Council.

Untrained:

These may be observed for not more than two years before joining Bible School for training

Part-time:

These are engaged as they work either in business or employment under a contract of two years renewable twice by their L.C.A. Council. Ordained:

These must have completed both training in a Bible School and probation period. They qualify to baptize, preside over the Lord's Table, dedicate children etc.

Ordained and Licenced: These are those pastors in charge of local church Assemblies.

Apart from doing the above listed activities and others, these will also officiate in weddings.

4. TITLES OF MINISTERS

(a) Evangelist

This will apply to only those ministers with the gift of evangelism and are thus deployed.

(b) Pastors:

This will be applicable to all pastors untrained and part-time. (c) Reverend:

This will be applicable to all pastors ordained and licenced.

(d) The three titles mentioned above will appear alongside the names of ministers.

However ministers holding administrative positions will also use the following titles:

- (i) Senior Pastor (Pastor Incharge) - This will apply to Pastors (Rev.) In charge of Local Church Assemblies.
- (ii) District Overseer, Regional Overseer, General Overseer and other such titles in the Constitution will also be used officially.

5. WORKERS IDENTIFICATION CARDS

- (a) The Local Church Assemble cards to elders, deacons/deaconesses or any other workers that may determine.
- (b) The District Council shall be responsible for issuing L.D. cards to Evangelists, Untrained and Part-time pastors.
- (c) The National Executive Council shall be responsible for issuing LD. cards to both ordained and licenced pastors.
- (d) LD. cards for all workers except those ordained and licenced by being renewed annually by respective councils.
- (e) LD. cards for ordained and licenced pastors be permanent and must be handed over the respective councils in the event of termination, resignation, retirement or death