NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

The Nature of Relationship Between The Affluent and The Urban Poor Churches in Nairobi and It's Implication for Christian Mission

BY
Rev. RICHARD WANZALA MAYABI

A Thesis Submitted To The Graduate School in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Mission Studies

JULY, 2008

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July, 2008

STUDENT'S DECLARATION

AN INVESTIGATION OF THE NATURE OF RELATIONSHIP BETWEEN THE AFFLUENT AND URBAN POOR CHURCHES IN THE CITY OF NAIROBI

I declare that this is my original work and has not been submitted to any other College or University for academic credit.

The views presented in herein are not necessarily those of the Nairobi Evangelical Graduate School of Theology or the Examiners.

(Signed) _____

Rev. Richard W. Mayabi

July, 2008

ABSTRACT

The overall objective of this study was to find out how both the affluent and the urban poor churches in the city of Nairobi related to each other in light of the effective Christian mission. The interview and questionnaire were targeted both to the affluent and the urban poor church pastors and elders in order to arrive at a fair conclusion. The research was prompted by a researcher who had worked in the informal settlement for three years and struggled with issues of relationship between the affluent and urban poor churches.

The findings were meant to act as a tool of information and as an eye opener to those who might want to know how to build bridges between the affluent and the poor in the cities. Out of the research findings, suggestions were proposed on how mutual relationship and partnership can be enhanced. The researcher then made recommendations on the way forward, for both the affluent and the urban poor churches.

The first part deals with the introduction and sets the background for the research. The second part deals with the literature review. The literature review aims at drawing common lessons between the researcher's findings and the scholarly writings. The third part deals with the methodology of how the research was conducted and the process of analyzing data. The fourth part dealt with data collection, data analysis and interpretation of the research findings. The fifth part addressed the whole area of recommendations and suggestions based on the research findings.

TO

Both the affluent and the urban poor churches in the city of Nairobi.

ACKNOWLEDGEMENT

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LIST OF ABREVIATIONS

A C K: Anglican Church of Kenya

N P C: Nairobi Pentecostal Church

N G O: None Governmental Organization

K T N: Kenya Television Network

O A I C: Organization of African Instituted Churches

CHAPTER ONE

INTRODUCTION

Background of the Study

Nguuh (2003, 1) records that "the average urban annual growth rate in Africa in the period 1950-1975 was 4. 56% and in the period 1975-2000 was 4.89%. In agreement with Nguuh, Grigg (1992, 54) observes that in Africa, 28,000 people stream to cities everyday and 18,000 out of this number end up living in the informal settlements. The research done by the Centre for Urban Mission in Kibera reveals that the current statistics show that 500 people come to Nairobi everyday, of which 70% end up in the informal settlements.

Informal settlements have become part of the integrated communities in the inner cities around the world. AbdouMaliq and Abouhani 2005,237 argue that:-

> .....“Informality is a category, recorded in political, economic and social history of Africa. Its origins and characteristics can be traced from pre-colonial African cities, their perpetuation and consolidation in the colonial period as well as their development and explosion after the colonial period especially from the residential, social and professional perspectives”

The issues raised by AbdouMaliq and Abouhani lead us to ask a fundamental question. In the face of these political, socioeconomic challenges and disparities, what is the nature of the relationship and what has been the response of the church towards creating a mutual and healthy relationship between the affluent and the urban poor as Nairobi city continues to grow?

Responding to this question, it is important to note that there is a growing need for the church to understand dynamic relationships that exists in a given city between the poor and the affluent. Take for instance the city of Nairobi that seems to exist on

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triangular relationships. The relationships are based on economical divides between the affluent, the middle class and the marginalized poor (mainly living in the informal settlements). One of the concerns in this study is how the people (Christian believers) can live in these three spheres of life, co-existing and bridging the gap in a demonstration of true kingdom life.

The concern of this research is to investigate how this triangular relationship between the affluent, middle class and the urban poor can be cultivated and amicably maintained without prejudice or creating superiority-inferiority complexes. The study is concerned about finding out the historical factors that have influenced the present relational gaps. Alyward Shorter and Onyancha observe that "there is infact a big gap between the urban residents enjoying high incomes and low income people struggling to survive or make their ends meet" (1997, 9).

In political circles, Kenyans use the term "National cake sharing" to imply that all Kenyans are entitled to equal distribution of national resources without any segregation. The paradox is that some are so close to the cake, especially among the political elite and the business class, while the poor seem to live in their own world of desperation and abject poverty, that this parable of the "National cake" needs to be interpreted to them. The reality is that the same experience seems to be deeply rooted within the urban church. Shorter and Onyancha point out that "the terms affluent and poor" are obviously relative terms, but they relate to real experience in the city and should be readily intelligible" (ibid.,9). It is important to point out that the urban church in the city of Nairobi reflects these triangular relationships and the relational gaps mentioned above. These are the churches of the affluent, middle class and those of the poor. It becomes necessary in this research to find out how the urban church understands the two terms in relation to her mission mandate.

This study investigates the nature of this relationship and why this triangular relationship exists, factors that continue to perpetuate these relational gaps and how the urban church leadership can engage meaningfully with one another in fulfilling the Great Commission irrespective of their economic or social status. The reality of these three dynamic relations seems to bite harder in the informal settlements and has a far reaching impact on those who live there. Informal settlements have been neglected and those who live there continue to do so under very difficult conditions that are almost inhabitable to human life.

It is out of the experience of the researcher working in the informal settlement of Kibera for three years that have thought of finding out factors that have influenced this relationship and how the wider church can contribute by bringing about community transformation in the informal settlements. The issue to investigate here is the nature of the relationship between the affluent and urban poor churches and how both the affluent and the urban poor churches can mutually relate in order to enhance the mission mandate in the city of Nairobi.

Statement of Research Problem

The study investigates the nature of relationship between the affluent and the urban poor churches in Nairobi with a view to effective Christian mission.

Purpose of Study

The purpose of this study is to make an academic contribution towards effective urban holistic mission, especially for those who intend to have an effective ministry in the informal settlements. It is hoped that the research findings will help many church leaders in bridging the gap between the affluent and the poor, in terms of urban mission theology and praxis.

The study aims at critically evaluating the nature of the relationship that currently exists between the affluent and poor churches, looking at both strong and weak points and how they can be harmoniously be encouraged.

Significance of Study

The research findings aim at contributing towards efficiency of ministry especially for those pastors and church leaders who want to create mutual and healthy relationships between the affluent and the urban poor. It aims at improving knowledge from both a theoretical and practical point of view.

Research Questions

R.Q.1. What is the nature of relationship between the affluent and urban poor churches? **R.Q.2.** What are the socioeconomic and anthropological factors that hinder the relationship between the affluent and urban poor churches?

R. Q.3. What practical steps can both the affluent and the urban poor churches take in enhancing this mutual relationship?

Limitations and Delimitations

The scope of research limits itself to three churches within Gatwikira village in Kibera informal settlement, bearing in mind that Kibera is made up of eleven villages. This is to appreciate the fact that Kibera is quite large and therefore the few selected sample churches will be our area of interest. In these churches the research targeted the pastors and elders as the main source of information. The research limited itself to pastors and church elders, because the entire congregation could not provide adequate information in time.

The research was also limited to three affluent churches, where again the pastors and the elders were the source of information. Two limitations were

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experienced. One, the congregations are large and therefore not able to be reached appropriately. Two, since in the first category the target was pastors and church elders, it was also necessary that the research follows that same format in the second category. The main challenge the researcher faced was tracing the pastors and church elders whenever he needed the right information, as most of them were too busy. The other challenge was the willingness of the targeted audience to provide adequate and sufficient information.

This thesis is a case study that takes the descriptive approach. The tools for research included library literature, interviews, questionnaires and general observation to establish its argument. Other materials of research included journals, lectionaries and newspapers.

Definition of Terms

It is necessary to define the following terms as they take a centre stage in the study.

Spirituality:

Wakefield Gordon (1983, 4) has argued that "the term spirituality is used for the type or state of devotion in which the feelings are subdued but love is directed towards God which inspires it by his own tenderness and regard for us as the humanity and the passion for Jesus". Luzbetak (1998, 3) has summed it up that spirituality is a deep involvement in living faith, sincerely believing what they preach, with God at the very heart and the centre of their lives, the inspiring of their innermost selves". I therefore conclude that spirituality presupposes a deep but a humble and obedient sense of personal mission, a conviction tied to unshakable Biblical teaching and trust in God. Malphurs (2005, 82) emphasizes that spirituality puts into account the following. "Acknowledgement of personal sinfulness, confession of sin, forgiving

others, interceding for the church, being positive, pursuing reconciliation, agrees to church discipline, obey the leadership, listen to others, speak the truth, pursue holiness, be a servant, and remember whose church you are serving". According to him, spirituality is complete when it has finally taken formation in an individual's life. He therefore concludes that "spiritual formation is a process through which the Holy Spirit transforms us into Christ's likeness or image".

Relationship:

The term relationship refers to mutual interaction between two or many parties sharing common values. It involves interpersonal exchange of ideas, sharing of vision and mission. It culminates in participating together in undertaking some activities together.

Informal Settlement:

The term informal settlement basically refers to the places occupied by the people without legal procedures. The Kibera slum currently falls into this category. People continue to temporarily occupy the land belonging to the government. Informal settlements in the urban centers are officially known as slums.

Faith Formation:

The term refers to the inner spiritual maturity that is formed by strong Biblical teachings that are based on realities that emerge from within the slum. Faith formation would therefore mean change of attitude and character that seeks to reflect God in all that goes on in a believer's life on a daily basis. Faith formation is clearly demonstrated through character portrait and response to circumstances that threaten our faith in God. It is the inner faith demonstrated in action.

Mission:

Conn (2001, 24). views mission in terms of "a holistic system of networks, which are geographical, social, institutional, political, cultural and religious. Through them social community takes on new forms". Young-Gurl Kim (2006 John Brown University)., defines mission as "communication of the story of salvation and participation of the coming kingdom of God, in restoring the form, the original order, to recover the content; life and abundant life. Salvation and liberation. Identity and vocation, to reinstate the ultimate worship". My understanding of mission from Conn and Kim's perspective is that it must engage with spiritual, social and physical realities of life. The question we are seeking to understand is how mission is done in Gatwikira, and by what methods.

Affluent Churches:

Affluent churches are those churches characterized by (much) wealth and huge budgets as a result of the type of the class of people that attend that particular church. Nguuh (2003, 4) refers to the affluent churches as "those churches situated in the city, whose language of communication is English, whose primary catchments is the middle and or upper class, and whose membership is over not just 50% but 70% in the middle and or upper class. The affluent can be classified as those who have enough resources to meet their basic needs".

The Urban Poor:

The term is used to refer to those living below the poverty line (the urban dwellers who can not afford most basic needs on a daily basis) in the informal settlements in Nairobi. But the term generally refers to economically impoverished living in the inner cities across the world. The term is specifically used in this paper

referring to the informal settlement dwellers in the city. The term encompasses the physical, social economic and spiritual dimensions.

CHAPTER TWO

LITERATURE REVIEW

John W. Creswell (2002, 85) points out "that the purpose of literature review is to help the researcher avoid duplicating what other researchers have already done, but more so, literature review provides a justification for the study conducted". He adds that "the purpose of reviewing literature is to help the researcher keep within the limits of the scope of a researched topic and to make contribution in understanding what other scholars in the same field have found out on the same" (ibid.,109). The purpose of this chapter is to review relevant literature from other scholars how affluent churches are relating with the poor churches in cities, and how these findings inform this stud. In a separate book Creswell (1994, 21) states "The literature review relates the study to the larger, ongoing dialogue in the literature about a topic, filling in gaps, as well as a bench mark for comparing the results of the study with other findings".

Substantive Literature Review

The urban church is on the cutting age of missions. It is strategically placed in the city to bridge the relational gaps between the affluent and the urban poor that appears to widen all the time. This implies that the dynamics of relationship that exist within the urban church is paramount to the effectiveness of the urban church mission mandate. It also implies that the synergies of the urban church should act as the wheel that propels the missionary effort within inner cities. Greenway (1992, 37) writes, "Poverty abounds in cities around the world… for middle class, it is difficult to

believe that millions of their fellow citizens, many of them brothers and sisters in Christ, live in disparate poverty and struggle daily with problems that middle-class Christians never face". Miller (1998, 119) recognizes that "in the new millennium responsible Christians must face the challenges presented by the fact that the world's poor will increasingly live in cities". Agreeing with Miller, it is then important to argue that for the urban church to be proactive in effective mission there is a need to understand how the dynamics of urban relationships work. The whole question of relationship needs to be viewed as a reciprocal responsibility rather than a one way approach.

The literature review for this study is divided into two sections: (1) The understanding of the affluent churches in the city of Nairobi and how they relate to the urban poor churches. (2) The reciprocation of the same, from the urban poor churches towards the affluent churches. It is therefore hoped that the information drawn from the literature will inform our understanding of how the affluent church mutually relates with the urban poor church for effective ministry in the informal settlements within the inner cities. In this review the following are the areas to be explored:

The growth of the city of Nairobi and the emergence and nature of informal settlements. Factors influencing either positive or negative relationships between the affluent and the urban poor churches. The main texts of reference include Shorter and Onyancha "*The church in the African city*", Christine Bodewes "*Parish Transformation in urban slums*" and Viv Grigg. "*Cry of the Urban Poor" and "Companion with the poor*" among many others.

The Growth of Nairobi and the Emergence and Nature of Informal Settlements

Kenya as it is known today was a British colony right from the eighteen hundreds till 1963 when it became an independent state from the colonial powers. Bodewes (2005, 30) records that "prior to independence, Nairobi was the special enclave of the white colonial population and to a lesser degree the Asian population. Africans were not allowed to enter the city without a permit. The worst was that those Africans who were employed, mostly men, were provided with semi-permanent housing of a very basic nature".

The current Maringo, Mbotela and Makongeni estates in East lands are the true portrait of the nature of housing that Bodewes is describing. During the colonial era, most of the urban centers in Kenya grew up as a result of agricultural production, as many of the colonial masters engaged in large scale farming. To achieve their farming, they needed human resources to work on their firms. The movement of people from their rural homes to work in the farms of the white settlers was the beginning of the long journey of rural to urban migration.

Kenyans who were used to local transactions (barter trade) soon realized that they could travel far, work and make money to make ends meet. Following independence, removal of colonial restrictions on the movement of the indigenous Africans opened the floodgates for migration into the city. Bodewes observes that "these large influxes of landless people, who moved to Nairobi, ended up settling on the government land that had not yet been developed. Because of lack of resources, they put up shanty houses that over time have grown into large slums (Informal settlements) like Kibera, Korogocho, Kawangware and Mathare valley among many others" (ibid.,31). People had moved away from barter trade to a money economy.

The motivating factor that made people adopt this new concept of economy was the introduction of taxation and the strong emphasis of capitalism.

At the time of independence, it was clear that most Kenyans had already moved from rural and settled in most of the old Kenyan towns like Mombasa, Nairobi, Thika, Molo and Limuru. Some others had moved to Uganda under the East Africa Community union.

The rapid growth of urban centers in Kenya occurred immediately after 1963. As the colonial masters moved out, they left a vacuum that needed to be filled. This resulted in rapid urban growth. Greenway (1992, 36) observes "The overpopulation of third world cities can be seen in government statistics, facts and figures about rural-urban migration and the shortages of housing and sanitation". Industries became the centre of attraction for employment. That literally meant that every person who completed school wanted to come to the city to find employment. Sooner or later a city like Nairobi found itself with more people than the housing in the city could accommodate. Shorter (1997, 32) records that "Nairobi city's population is said to increase by five hundred people every day, and half of them are migrants".

The unpreparedness of the Kenyan government to cope with rapid growth implied that the city dwellers who did not have adequate accommodation had to start finding solution for themselves. This resulted in squatting on the government land within the city. The failure of the government to take early initiatives has led to what we are experiencing today as massive slums all over the city of Nairobi. Today in Nairobi we have many informal settlements that are associated with abject poverty and crimes. Bodewes (2005, 51) has observed, "that there are about 180 informal settlements in Nairobi".

This rapid growth of informal settlements in Nairobi takes us back to the historical reflections of Kenyan independence. This leads to a fundamental question. What was the political ideology of the founding fathers of the Republic of Kenya?

Political Injustices

One major historical fact which happened right from the beginning of independence was that the political elites divided resources largely among themselves, leaving the rest of Kenyans to struggle; hanging in balance. The reality of this economical divide bites harder in the urban centers. As one may observe, it is the Kenyan government that created precedence for the growth and expansion of informal settlements. Shorter (1997, 33) observes that "the city was divided along racial lines, with Europeans on the high ground to the west, separated from the rest of the city by parks and open space, and areas set aside for Asian settlement to the north of the commercial areas. East of the Nairobi River and north of the railway, a huge African township grew up". It is this section of Nairobi city that slowly emerged into what has come to be known today as Kibera informal settlement.

Agreeing with Shorter, this study suggests that the departure of colonial masters created economic apartheid within Nairobi. The African elites and the business class of the day took over the former white settlers' schemes including the residential places. This included places like Westlands, Karen, Kileleshwa and in the North - West, Muthaiga. The north of the city was occupied by the Asians. This included Parklands, and Pangani. Eastward of Nairobi was occupied by the low-class Africans who worked both for the whites and the Asians. Economical apartheid became the classification of those who moved into the city in the later years. Bodewes (2005, 31) observes that "Kibera and Kawangware slums respectively developed along those lines. Kibera is located seven (7) kilometers south –east of Nairobi city

center and covers about 550 acres or approximately 110 hectares, split by Nairobi-Kisumu railway line".

It is this colonial history in Nairobi that has set the precedence of the experience of the urban church today. There were churches for the well to do (the upper class), the churches of the middle class and those of the poor. All Saints Cathedral, Holy Family Basilica, St. Marks Westlands belonged in the upper class category. St. Stephens's Jogoo Road and St. James Buruburu belonged in the second category. The third category developed as a precedence of history already set forth by the colonial masters. The current urban church continues to struggle with these triangular relations that influence her understanding of the urban mission mandate.

The elites took over the industries and agricultural firms that had been left by the white man. As rural to urban migration increased, the political elites took advantage of the poor Kenyans and oppressed them by paying the workers low salaries. Over and over again, the KTN (Kenya Television Network), 2006 has reflected on the lives and the economy of Nairobi City Council workers who can not afford better housing, and have children to educate. Two of the ladies and five men shared the story of their ordeals as they explained their story of poverty even after working with Nairobi City Council for over ten years.

The Nairobi City Council workers represent the views of many Kenyans who share this experience. Some are employed with private companies but still undergo the same experience. One point is clear about these historic political and economical shifts. Unemployment and low pay is the major factor that has led to a massive growth of informal settlements especially in Nairobi.

The Affluent Church

Grigg (2004, 83) argues that, "the final result of all of the major powers that have come to dominate the world in the last decade are urbanization, technology, industrialization, modernization, capitalism, multinationals, colonialism, the United Nations and World Bank. These forces have continued to drive humanity for self actualization". The forces mentioned above are the influences of world economies dividing the human race into the classes of the "haves" and the "have nots".

Looking at the role of the affluent churches, Grigg points out that:

> …"one of the underlying theses in the theory of capitalism is that creativity must be encouraged and released. This is derived from a cultural understanding of Genesis 1, where God created humankind in His creativity. In reality, seed capital for the ideas generated by the people themselves is a means of fostering entrepreneurial ability" (283).

This therefore implies that the affluent church, with all its resources and human expertise, has a missionary mandate to reflect God's image in the lives of the marginalized communities of the world. Moffit (2004, 94-95) perceives the church as "the agent of God working hard to reclaim and restore harmony that was lost in the Garden of Eden when Adam sinned". In the face of human suffering, the church becomes the only instrument of hope to the hopeless.

Ortiz, in Conn (2002, 43), argues that "urban growth is more than a sociological reality; it is the fulfillment of God's intentions since the beginning of time. The cultural mandate given to Adam and Eve in the garden to fill, rule, and subdue the earth (Gen. 1, 28) was nothing more than a mandate to build the city missiologically". The other side of this coin is that the nations are coming to the cities to become new citizens and not just temporary residents". This observation is the reality that confronts the dilemma of urban mission, mainly inter-church relationship. It is upon the city church from among both the affluent and the poor to rise to the

occasion and face the challenge. Ortiz continues to argue, "that in this century, there must be a greater engagement between the church and the city, as in the current situation the church appears to be in the city but not really of it" (ibid.,45).

Conn puts it this way, "the church can never possess the king so as to monopolize the kingdom. The church is a community resulting from the preaching of the kingdom. The role of the church is to serve the community around it. Through service, the church is to bring to visibility the fellowship with Christ as King and obedience to Him. The church is to be God's colony in man's world, God's experimental garden on earth. The church is a sign of the world to come and at the same time a guarantee of its coming" (45). If Conn's rationale is true, then the urban church has the great missiological responsibility to influence the city dwellers for God's kingdom.

Paul's strategic missionary approach was that he targeted market centers and towns, where people had gathered from different cultural backgrounds. The urban context provided Paul with a conducive environment to communicate the gospel with full assurance that if converted, his audience will spread this message to other parts of the world. Just like Paul, the urban pastor therefore becomes a very key instrument in reaching out to the entire city. Conn writes, "in order to accomplish the enormous task of mission, churches must review the selection and preparation of pastors and other leaders" (50).This therefore implies that theologizing urban ministry requires an urban pastor to be in constant contact with the ongoing changes and realities in the context.

Urban affluent churches need to understand the relational dynamics within the city and how these dynamics influence the general understanding of mission to their neighbors within the city boundaries. The endeavor to realize these relational strands definitely presents some challenges especially towards bridging relational gaps among

the affluent and the urban poor. In relation to the urban poor, Rene Padilla has

"advanced the concept of integral mission approach that can be traced by surveying

the international evangelical conferences of the last few decades. In the paper entitled

Integral Mission and its Historical Development, Padilla shows how the concept of

integral mission became part of the evangelical agenda beginning with 1966 Wheaton

Congress on the World Mission of the church and concluding with the 1983 Wheaton

conference on the church in response to Human need" (The Micah Challenge. 2001).

The concept of the integral mission has not been fully integrated within the

theology of the urban affluent church in relation to the urban poor churches across the

city of Nairobi. The evangelical theology has continued to remain narrow and

vertically oriented without being horizontally relational. That is, little has been done

to interpret the gospel of the kingdom in the face of human suffering. Salvation in

most of the affluent churches is equated to a better and prosperous life. Kioko argues

that many church leaders have remained ignorant of the Wheaton confession in 1983,

which recognizes that:

> ..."only by spreading the gospel can the most basic need of human beings be
> met: to have fellowship with God. But it is also critical of the Christians who
> have tended to see the task of the church as merely picking up survivors from
> the shipwreck in a hostile sea. It makes no allowance for any type of
> acquiescence in the face of social evil: either we challenge the evil structures
> of the society or we support them. It objects too many churches, mission
> societies, and Christian relief and development agencies that support the
> socio-economic status quo, and by silence give their tacit support. It asserts
> that evil is not only in human hearts but also in social structures, and points to
> Jesus' example... exposed the injustices in society and condemned the self-
> righteousness of its leaders" (The Micah challenge, September 2001).

Bosch (1991, 101) observes, "that from Biblical perspective, Luke through

the aid of various parables, stories and injunctions, communicated to the rich that their

situation, before God and in the face of the poor, need not remain what it is. So Luke's

gospel wants the rich and the respected of the society to be reconciled to the message

and way of life of Jesus and the disciples. His aim is to challenge and motivate them to a conversion that is in keeping with the social message of Jesus". The explicit example of the power of the gospel on the rich in relation to the poor is the response exemplified by Zachaeus, the chief tax collector of Jericho (Luke. 19:10) whose conversion takes a concrete form against his former transgression. He promises to pay those he had exploited and give half of his possessions to the poor.

Nguuh (2003, 14) has "advanced Bosh's argument by contrasting the story of the young rich ruler to that of Zachaeus (Luke 18: 18-30). In both cases, the wealthy people are challenged by Jesus but they respond differently. The young rich ruler, who claims to lead an exemplary life according to the letter of the law, is not prepared to take up Jesus' challenge. The problems facing the affluent in the current capitalistic era are not different from the world of Jesus and his encounter. Those who convert and are willing to share their wealth and support the poor, prove to be the true disciples of Christ".

In the gospel of Matthew 25: 31-46. Jesus teaches that the principle of sharing is at the heart of God's mission (Missio Dei). Jesus referred to those who shared their wealth with the poor as the most blessed. They took the initiative of responding to human need …"I was hungry and you fed me, thirsty and you gave me a drink, a stranger and you welcomed me in, naked and you clothed me, sick and you visited me, in prison and you visited me". For Jesus, the true mark of righteousness is when the church or individual believers are able to demonstrate God's love by sharing their resources with the poor. On the contrary, in the same passage, Jesus refers to those who did not support the needy as cursed, as they failed to put their faith in Christ into practice (Holman Christian standard Bible. 692).

The prophet Amos 2:6-7 is clear that the Lord's anger burns against those who deny the needy their rights

..."I will not relent to punishing Israel for three crimes or even four, because they sell a righteous person for silver and a needy person for a pair of sandals. They trample the heads of the poor on the dust of the ground and block the path of the needy". (Holman Christian standard Bible. 639).

Poverty: A Biblical Analysis

Poverty is a central theme that cuts across the Biblical message of God's dealings with His people. Larbi (1990, 231) says that, "the Biblical God who revealed His love to mankind in Jesus Christ is the God who throughout the scriptures shows a preferential option for the poor. His children are therefore to reflect His character by taking up the cause of the needy". Theology of poverty underlies the great commandment: "Love your neighbor as yourself". God's mercies and grace over centuries have been revealed through His providence to humankind. Samuel and Sugden (1999, 113) argue that "the kingdom of God provides a fruitful starting point of formulating principles of a biblically based theology of the church's mission aimed at the integration of evangelism and social concern".

Padilla (1985, 192) supports the same position when he asserts, "because the kingdom of God has been inaugurated in Jesus Christ, the mission of God can not be properly understood apart from the presence of the kingdom. The mission of the church is an extension of the mission of Jesus Christ. It is a continuous manifestation not yet complete, but through proclamation, social service and action". A theology that seeks to respond practically to the issues of poverty must be constructed around the philosophy of a wider picture of the kingdom of God.

Grigg (2004, 25) analyzing the term "Poverty" or "Poor" in the Bible comes up with five main root words:

Ebyon: Needy and dependent
Dal: The frail poor, the weak
Rush: The impoverished through dis-possession
Chaser: To suffer lack of bread and water, to hunger
Ani: Poverty caused by affliction and oppression.

The term Jesus uses in the New Testament for the poor "ptochos", is the translation of the word "anaw" at times "the humble" but elsewhere in Isaiah 61: 1 from which Jesus quotes; it has the meaning of "the oppressed poor". It is therefore possible to establish that much of the poverty we see around is caused by unjust systems and structures that leave many to suffer in the hands of the few powerful.

The urban church needs to be aware of its mandate. The gospel of conversion brings about inner change which has to be reflected in a change of attitude. Moberg (1972, 159) has rightly said:

> …When a local church engages in social actions and social services, community leaders become aware of its existence. They also become favorably disposed towards it. The community leaders are more likely to listen when the church leaders speak to public issues. They will even refer people with spiritual problems to the church ministers, may turn to the Christian for help in times of need, and are more likely to open their mind to give favorable consideration to the claims of Christ".

In the face of urban mission, Darku (2005, 47) states the following, "urbanization creates enormous problems, but it also presents tremendous opportunities. Most people move to the cities because of poverty. This situation makes them vulnerable and makes them more vulnerable and they become more open to attack from both structural evil and social evil… It is therefore against this background that the church in the city becomes God's missionary agent to reach out to the unfortunate ones and seek their welfare, not because they deserve it but in conformity to God's ultimate purpose of reaching out in love to everyone including the shattered city dwellers". Myers (1989, 6) adds that, "as one visits different urban

centers he sees poverty and the inhuman conditions to which the urban poor are subjected".

As the journal of Tangaza occasional paper argues, "the majority of the informal settlements residents are youth and women who by themselves elaborate about the pros and cons of life over there" (Tangaza occasional paper NO. 14, 2002, 9). AbdouMaliq Simone and Abouhani (2005, 235) "attribute the worsening situation in most of African cities to largely poor city planning. Uncontrolled or disorderly urbanization which when added to demographic growth is regarded as an essential aggravating factor in the urban crisis". They go on to argue "that the latter (crisis) manifests itself as unemployment, housing problems, abject poverty, environmental problems, lack of or poor social services and inadequacy , negligence or incompetence of the state and its administrative unit, the problems are bound to escalate(235)

The urban church has a task of reviewing her missionary objectives to reflect the ultimate kingdom values that can only be realized when all the stake holders in the city arena are given equal opportunity to contribute to the social, economic, and political stability. The call is upon the urban church in the city not to be inward looking but rather contextual and practically oriented. The research agrees with the argument that the urban crisis or structural poverty, presents the urban church with the greatest challenge of missionary work in the city. If the affluent churches assume that they are safe and therefore wealth is their security, they are wrong. The poor are rapidly forming the highest percentage of population in African cities. The implication of this is that the affluent are becoming overwhelmed and threatened by the populace of the poor in their neighborhood.

Responding to these crises, Grigg (2004, 22) argues that, "mission strategies must focus on the crucial point of spiritual warfare for the mega-cities. Within this broad objective mission to the urban poor become a central target, as they are the ultimate victims of oppression and evil of the Mega-cities and nation states. They loom large in the heart of God. They are the key to the elite and heart of the city. The city's man power relies heavily on them and yet the labor laws do not favor them". Poverty and evil triumph infest the lives of ordinary people until they go crazy with pain. (ibid.,40). Solomon in proverbs 30: 8 prayed to God not to make him either too poor or too rich. His main reason was that if he persists in poverty his neighbors will laugh at him and he might end up doubting the sovereignty and the providence of God. Solomon's argument points to the fact that poverty is an agent of destruction and therefore a tool that influences people's spirituality and faith formation negatively.

Linthicum (2006, 297) rightly says, "that the church must develop a strong theology of justice and of commitment to building of a people of power especially among the poor". Nguuh (2003, 20-21) argues, "Jesus empowered the poor by integrating them into the social life of the community without any discrimination through proclamation and the practical action". The point of Nguuh is clear. The poor have a special place in the kingdom of God. The urban church must reflect the true nature of Christ by allowing the poor to demonstrate their gifts without necessarily undermining them. It is interesting to observe that the urban poor churches demonstrate deep sense of spirituality as they perceive God as their only source of providence and continuity.

The Role of the Affluent Churches

Grigg (2004, 283-286) a long-term informal settlement practitioner in Asia draws out some lessons for us to learn from:

First, he points out that the affluent churches are well placed in terms of human personnel skilled in different disciplines compared to those in the informal settlements. The overall objective is creating an environment for the members from an affluent church to start seeing opportunities for service in the informal settlement as opposed to the syndrome of just injecting capital into the informal settlements without capacity building for the people to manage their projects and social life adequately.

Second is the affluent having responsibility to support the urban poor. He argues that affluent churches should put plans in place to offer bursaries to the poor children from the informal settlements that seem to have a bright future but who don't have adequate financial support. Grigg is right; those who have worked in the informal settlements will agree with him that we have a lot of bright children who are wasted in the informal settlements. Many parents earn little money so they cannot support their children through education.

Third, the affluent churches should put programs in place to build the capacity of the church leadership in the informal settlements in order for them to remain relevant and focused. The people from the informal settlement understand their context quite well. What they lack is the knowledge about how to go about solving enormous challenges that confront them everyday. The capacity building helps the affluent to relate well with the poor in a more reasonable way rather than just perceive the poor as objects in need of material support. The affluent and the external well wishers must stop viewing the poor as dependant people who are only there to be given to. Poverty in the informal settlements needs to be analyzed in the light of

circumstances that individuals are going through. Experience has proved that there are very bright and educated people in the informal settlement who only need to be given an opportunity or show the way.

Grigg concludes that in order to eradicate a dependant syndrome, the affluent must be willing to liaise with the poor towards developing a strategic development plan that seek to engage the informal settlement people in realizing their talents and gifts in their context. He suggests that since the poor are intimidated by contextual circumstances it is in order that the affluent take initiatives to remove the barriers and create opportunities for the poor. He talks of three points that lead to economical, as well as social and spiritual independence (liberation). First is financial credit. This implies that instead of free hand outs, the affluent churches would encourage micro finance units in the informal settlements to boost the economic status of the poor. When their small businesses grow they will learn to deal with their own issues rather than all the time depending on good Samaritans. Second is identifying needy cases such as the youth who have dropped out of school and support them through vocational training in order to be independent of economic pressure and the enslavement of peer groups.

Third, is the transfer of tools and equipment and also of technical knowledge. The elites need to see the informal settlements and slums as places of ministry where investments can be done to influence the poor to have the right attitude about life. The affluent church leadership needs to talk about informal settlement contexts in their pulpits often and call on those with various skills, knowledge and equipment to support the poor.

Grigg's perspective is that of the affluent churches reaching out to the urban poor in terms of holistic mission. It is also important to appreciate that there is a lot of

untapped potential within the informal settlements that needs to be unlocked and released in the right direction. This can only happen if a platform is created for equal sharing from both parties without any feeling either superior or inferior. The long term notion has been that the poor are ignorant and therefore with very little to offer. Long term informal settlement workers would agree with that me that there are a lot of untapped resources in the informal settlements that need to be given opportunity to do what.

Perhaps the best approach towards establishing healthy relationship is to work with people in their context exploring how they can make use of the local resources even as though the external support is important

<center>Encounter with the Informal Settlement Ministry</center>

Housefield working with the Roman Catholic Church in Korogocho, "records that when one of the volunteer community health workers went to see her, she noticed that the social worker was pregnant. Gill was surprised as she knew that the pregnant lady had no husband and she knew she had five children. When she asked the health worker what had happened, she   answered that they had no flour" (Tangaza 14 2002, 20. Gill goes on to argue "that as a result of poverty, children learn very early what survival means. Prostitution may start at the age of nine for girls who are forced into it to earn a living for their family by selling their bodies" (:20). Gill's situation in Korogocho is no different from other informal settlements in Nairobi and entire Africa.

Grigg (1992, 44) has described informal settlements and slums in the category of, "tenement and houses… He also describes it as the informal settlement of despair where those who have lost the will to try and those who cannot cope gravitate". Shorter (1987, 59) adds, "that the urban poor live in housing and neighborhoods that

are health threatening and even life threatening. Their living conditions are subhuman and there is inadequate provision for safe and sufficient water for sanitation, drainage, refuse collection and general health care. The urban poor are extremely vulnerable to every form of exploitation and abuse". Tear Times comments that childhood ends overnight when a child is led into sexuality and prostitution. (Tear Fund 2001, 5.)

Grigg (2004, 20) in his book, *Companion to the Poor*, "describes that nature of informal settlement life... the toilet had blown over in typhoon so Lario and I began to dig a deep hole. The neighbors came to see this Americano. They had never seen a white person working with his hands before". Grig`s experience in the Philippines reflects the true nature of informal settlement across Africa and third world countries. Walk into Kibera and you jump over flying toilets that are thrown all over the place as a result of many people having no toilet facilities. (Flying toilets are plastic bags in which people excrete and throw them away). Shorter (1987, 60) describes the living conditions of the urban poor as, "densely populated squatter areas and crowded informal settlements. Tenements and compounds that leads to social and cultural disorientation. There are no geographical or ethnically defined cooperate neighborhood".

Shorter underscores a very strong fact, "that this social economical background of the migrant into cities is a factor that derails many from active Christian faith, hence leading to non-church attendance and ultimately a loss of faith. The city contains a conspicuously affluent minority who constitute the ruling class, managerial and propriety class. In contrast to the minority, the migrants mostly belong to the current sixty percent who live below the poverty line" (ibid.,60). The main point that Shorter raises in his argument is, how come most of the majority in the informal settlement who are righteous people, (believers) continue to suffer while the

corrupt continue to prosper? The urban church needs to accept the reality that they have a prophetic role to play in the face of these injustices.

Professor Kinoti George (1997, 5-14) suggests five points that the church needs to engage with in the process of attempting to bridge the gap between the poor and the affluent.

"First, God wills peace and prosperity for the African people. The Old Testament, from the books of Moses to the prophets, reveals God as a father who was equally concerned about the spiritual, moral, economic and social welfare of the people of Israel. They were to live in harmony with one another and their neighbors. The central theme in the Old Testament concerns about how justice was to be demonstrated through equal distribution of resources. There was to be no one lacking as the affluent, especially those in positions of authority were to establish right systems that assured the people of their rights.

The story of the rich man and Lazarus and the strong teaching of James on how the believers are to treat each other materially, elaborates more on social life between the affluent and the poor. James' emphasis of the true religion as that which takes care of the orphans, the widows, and keeping one away from being engulfed by the world, clarifies that the role of the church is that of demonstrating God's love among all and especially the poor. The story of the rich man and Lazarus in particular shows that wealth is good but needs to be handled in the interest of God's own mission, but not for selfish interests. (5)

Second, Christians are an integral part of society. The call here is for Christians to start seeing themselves as agents of transformation aiming at creating a habitable environment. Jeremiah warns the exiles in Babylon that the peace of the city as their peace. The urban church needs to put on the aerial or birds eye view and start

possessing the city in all ways: politically, socially, and economically. The fortunes of the church are tied up with those of their nations. If the nation prospers, Christians prosper as well. It is now upon Christians to wake up and take the lead in transforming the society. One of the great responsibilities that God holds the church accountable is in the area of stewardship and equitability of resources. God hates corruption and therefore the church should advocate for the poor in society. (7)

Third, the human dignity of Africans is important. The fundamental Christian doctrine teaches that all humanity is created in the image of God and shares with their creator unique dignity and worth. The church should be working towards the sanctity of human life. Certain conditions such as abject poverty, disease, gross social injustice and dehumanization damage human personality and are an affront to human dignity. The urban church should challenge the government by initiating programs that fight against poverty. (10)

Fourth, Christians have unique contributions to make. The first is the political power that the church wills in many African countries. Most of the African presidents identify themselves with the church and therefore the church leaders have a God given opportunity to bring about positive change in all spheres of life. Second, the African church draws a lot of moral authority from African ethics and social structures that enable her to fill the vacuum of the first disintegrating family structures. Third, the African socialism is intertwined with the Christian life. This enables the church to resist the western influences of individualism and pluralism. The poor should fit well within Afro Christianity as the Africana social philosophy does not promote poverty. (11)

Fifth, obedience and compassion, it is the Christian duty to respond by supporting the needy and compassion is an important motive for seeking to alleviate the suffering of the poor people in Africa". (13)

The argument of Kinoti raises a lot of theological themes that the urban church need to develop and continuously work on, as it endeavors to fulfill her mission mandate of reaching out to all humanity without any prejudice or segmentation of Christian ministry.

Van Engen Charles (1994, 14) has rightly argued that, "unless churches become neighbors to social economic ethnic immigrant and other diverse urban subcultures, they will become anachronistic".The urban church needs to continually be asking what the good news is for the poor. Vinay (1999, 237) reporting on the social concern track at Lausanne II at Manila says:-

> "….The good news is that God has established his kingdom of righteousness and peace through the incarnation, ministry, atoning death and resurrection of his son Jesus Christ. The kingdom fulfills God's purpose in Creation by bringing wholeness to humanity and the whole creation. In the kingdom, the people receive the grace alone a new status before God and people a new dignity and worth as his daughters and son and empowerment by the spirit to be stewards of creation and servants of one another in a new community. The kingdom will come in its fullness in a new heaven and earth only when Jesus returns".

The good news to the poor therefore means, defining the gospel holistically in context. The good news is that which addresses their needs both spiritually and physically. We can say that at this point the good news to the poor is the gospel of the kingdom that is inclusive of all that God intends for humanity. Vinay argues that, "the concept of dignity is a biblical theme. People are called to find their true human worth in the context of the call of God, to give their allegiance to him. The theme of dignity can be found in the following texts Deut. 7:7-8, Hos 2:2-3, 1 Cor. 1:26, Ephe. 2:12-19, 1Pet 2:10" (239). The research seeks to establish issues that will help both the

affluent church and the urban poor church live in mutual relationships which will help the entire church achieve this human dignity.

Summary of Literature Review

Shorter's (1997, 62) remarks sum up the findings in this chapter, "The affluent minority who constitute the ruling, managerial and propriety class" dominates the marginalized urban poor in the city. This summary therefore provides the research with a strong basis to find out how the urban church can become an agent of promoting mutual relationships between the affluent and the poor to effective holistic ministry. The literature review has shown that there is a lot written on this area, but not fully dealt precisely with the issues of relationship per se. It is hoped that at the end of the research findings, the issue of relationship will have been clarified, so as to provide the urban church workers with sufficient information on the areas of concern when seeking a relationship between the affluent and the urban poor churches.

CHAPTER THREE

METHODOLOGY

This research was a case study that used a descriptive approach. The research sought to find out the nature of the relationship that exists between the affluent and the urban poor churches in the city of Nairobi. Gall and Gall (1996, 374) argues, "a descriptive study research design describes, 'What is'. It involves recording the descriptions, analyzing and interpreting the conditions that exist". The study was a field research which involves describing, comparing and contrasting the relationship between the affluent and the poor churches and establishing the variables. Its goal was to establish how both the affluent churches and the urban poor churches can work or relate together.

The Criteria of Judgment

The criteria of judgment used was the summary of the literature review gathered from the secondary data. I conducted interviews with pastors and senior church elders from both affluent churches and informal settlement churches. The final criteria of judgment was personal participation and observation from both affluent churches and urban poor churches.

Research Approach

The data was gathered through three main tools namely:

1. Questionnaires, Interviews and recorded information on the urban church ministry.

Questionnaire and Interview Tools

For the purpose of achieving the research objectives, three questions have been identified to guide the whole exercise. The questions will be in a descriptive manner where the respondents will be required to give their information. As Leedy (1989, 142) has noted, "data sometimes lie buried deep within the minds or within the attitudes, feelings or reactions of men and women". Frankfort (1996,332-335) records that, "personal interviews will be conducted at two levels. The first level will be at personal level while the second will be at group level. These interviews took different formats: the first being schedule-structure, second focused interviews and third non-directional interviews". The respondents will be free to relate the questions to their experiences to describe events and to give their opinions and attitudes. In this way it is hoped that the researcher will be able to gather as much information as possible from genuine interviewees without coasting them to write what he wants. The information obtained will be supplemented by data gathered from records as well as on-site or observation.

Population of Study

Mugenda and Mugenda (2003, 41) defines the target population of study as, "that population to which a researcher wants to generalize the results of study". In light of that, the population of study included three affluent churches. The first is A. C. K. All Saints Cathedral, situated along Kenyatta Avenue opposite Serena hotel. All

Saints is a congregation of about seven thousand people with eleven services each single Sunday. It is a church of both extremes, where you find both extremely affluent and extremely poor people worshipping together at the same time. The two other churches were Nairobi Pentecostal Church Valley Road and Nairobi Pentecostal Church Woodley respectively (NPC). As opposed to All Saints that manages to hold both the poor and the affluent together, NPC churches purely focus on the affluent as the main audience for outreach. The challenge for NPC is that irrespective of their strong passion for the affluent ministry, they still draw quite a number of members from informal settlements. It was because of this strong attachment of the poor to these churches that made the researcher select them as targets for research findings. Among the poor churches, research focused on Kibera Baptist church, Faith Pentecostal church and Injili Takatifu. The three churches were selected because of their strategic ministry in the informal settlement, especially serving the poor.

Sampling Procedure

The overall objective of the research concept was to establish the fact that the nature of relationship that exists between the affluent churches and those serving among the urban poor is a prerequisite for the stability of the church in the city fulfilling mission mandate. The sampling procedure was focused on pastors and church elders categorized at two levels. The first category was pastors and senior elders from affluent churches that practice their mission mandate outside Kibera but with strong affiliation to Kibera. As indicated in the population of study, the research will limit itself to the three affluent churches already mentioned above.

The sampling procedure targeted 6 pastors and 26 senior church elders from the three affluent churches, and 6 pastors and 26 senior church elders' from the poor churches respectively. This was after realizing that the number of respondents from

the affluent churches were more than those from the poor churches. This meant that for balanced data analysis, the population of study reduced to equal numbers of respondents from each category.

Point of Entry

The researcher got permission to carry out the research after getting a letter of introduction from NEGST, permitting him to conduct the research. Personal visits were made to these church leaders, starting with the pastors and explaining to them the intention of wanting to know the effectiveness of mutual relationship between the affluent churches and the urban poor churches.

Collection of Data

The data collection was gathered by interviewing the pastors and the key church elders. The information was gathered from secondary literature that already exists in libraries, journals, newspapers and the internet.

Preparation of the Questionnaires

Mugenda and Mugenda (ibid.,71) argue that, "questionnaires are commonly used to obtain important information about the population of study". The questionnaires main function was to raise relevant questions that would guide the respondents to provide adequate information for the researcher to arrive at conclusive rationale of the research problem. This information was specific to the objectives of the research for the study. Sogaard (1996,130) considers four guidelines that should not be left out when constructing a good questionnaire. "These include the main components of the questionnaire, the questions themselves and the format of response, how to phrase and sequence questions and working on the physical layout of the questionnaire form itself". The research followed these guidelines to ensure that

the instrument (questionnaire) is user friendly, asking simple questions and in a straightforward manner.

The formulation of questions went through four stages. The researcher began by framing the questions himself to get information based on the research questions. Other stakeholders were then consulted, who had an interest in the same area of urban studies. The researcher then consulted with colleagues in the mission class who had also been to the educational research class. It was hoped that this group would give helpful suggestions since they have an idea of what a good questionnaire should look like. The final stage was to take the refined questionnaire to the research supervisor to make helpful contributions in the formulation of the questionnaire.

Pilot Testing

The initial design of the questionnaire which had gone through the four stage process, was pre-tested with four pastors, two from the affluent churches and two from the urban poor churches. This was to enable the researcher to ascertain that the intended area of research was relevant and needed.

The Administering of the Instrument

The instrument was administered mainly through personal contact and observation. The researcher monitored data collection since the area targeted for research was easily accessible. To facilitate high returns the researcher used local pastors who are directly in touch with the targeted churches. The researcher followed up by keeping in touch with the research assistants to ensure that the needed information was appropriately collected.

Analysis of Data

The data collected from this study was analyzed quantitatively since the instrument contains closed- ended items. After data collection, this data went through three stages. First there was the organization of data from the interviews, questionnaires and records and documents. The next stage was the description of various pertinent aspects of the study. The data from the interviews and documents was typed and categorized. Information from the questionnaires was analyzed by use of a computer statistical program to allow interpretation of data. This involved explaining the findings, answering the "why", attaching significance to particular results, and putting patterns into analytical framework. As Creswell (1994,115) records, "that data collected was analyzed by reduction process, where by the information collected was categorically arranged to arrive at the conclusion".

CHAPTER FOUR

DATA ANALYSIS, FINDINGS AND INTERPRETATION

This section covered the researcher's findings and interpretations of the nature of relationships between the affluent churches and the urban poor churches in the city of Nairobi. This chapter presents the findings that came from the administration of questionnaires, interviews and observations in response to the four questions.

Research Findings

The purpose of this study was to investigate and establish the nature of relationship between the affluent churches and the urban poor churches in the city of Nairobi with a view to promoting effective holistic urban ministry. This chapter presents the findings that came from the administration of questionnaires, interviews and observations. In the end, the research focused on the pastors and church elders from three affluent churches. These included A C K All Saints Cathedral, Nairobi Pentecostal Valley Road and Nairobi Pentecostal Woodley. Among the urban poor churches, the research limited itself to the pastors and elders from three informal settlement churches which included Kibera Baptist church, Injili Takatifu and Faith Pentecostal church.

The research was conducted using three main methods, questionnaire papers which were given to the targeted pastors and church elders to respond, and personal interviews with various church pastors and elders. The overall research was guided by three research questions.

1. What is the nature of relationship between the affluent and the urban poor churches?

2. What are the socioeconomic and anthropological factors that hinder the relationship between the affluent and urban poor churches?

3. What practical steps can both the affluent churches and the urban poor take in enhancing mutual relationship?

Preliminary Information

Table 1 and 2 provide general research framework. Name of the church, where it is located and number of respondents. The aim was to show the area of the data collection. These tables targeted church elders.

Table 1 provide the scope of the affluent churches that were targeted for the research and how they responded when the questionnaires were released by the researcher.

Table 1: Selected affluent churches, locations and respondents

Name	Location	Respondents; church elders
All Saints Cathedral	Kenyatta Avenue opposite Serena Hotel	11
Nairobi Pentecostal Valley Road	Valley Road	6
Nairobi Pentecostal Woodley	Woodley Estate	9

Table 2: provides the general scope of the urban poor churches that were targeted and how they responded to the questionnaires that was released by the researcher.

Table 2: Selected informal settlement urban poor churches, location and respondents

Name	Location	Respondents
Kibera Baptist Church	Gatwikira	13
Faith Pentecostal church	Gatwikira	6
Injili Takatifu	Gatwikira	7

The first and the second table identify the number of churches that were targets for the research and how many responded. The First table focused on the affluent churches while the second table focused on the informal settlement churches. The second part of the research was an interview with the leaders of the churches mentioned in table one and two. The process of research was approached from two levels. The first level targeted the senior church elders, while the second level focused on the pastors.

Interviews

The second level of this research dealt with interviews that targeted both informal settlement churches (Urban poor churches) and affluent pastors. This was done to help the researcher come up with precise conclusions on the dynamics that are encompassing the two spheres of church ministry. The interview targeted ten pastors from affluent churches and ten from slums respectively as recorded in table one and two above.

Table 3: Shows a sample of the churches selected from among the affluent churches in the city.

Table 3: Shows the number of affluent church pastors interviewed

Name	Location	Number of respondents Pastors
All Saints Cathedral	Kenyatta Avenue	2
Nairobi Pentecostal Valley Road	Valley Road	2
Nairobi Pentecostal Woodley	Woodley Estate	2

Table 4: Shows the sampling of churches from the informal settlement used to collect and analyze data after the research.

Table 4: The number of pastors from urban poor churches sampled for interview

Name	Location	Respondents
Kibera Baptist church	Gatwikira	1
Faith Pentecostal church	Gatwikira	3
Injili Takatifu	Gatwikira	2

Research Findings in Response to Research Question 1

What is the nature of relationship between the affluent and urban poor churches in Nairobi?

Data Analysis

Data analysis in this question interprets the analysis of elders from the affluent churches on how they viewed the nature of relationship between their churches and urban poor churches.

Table 5: shows that 70% of the elders from the affluent churches expressed that the nature of relationship between their churches and those in the informal

settlement was independent, in that each church ran its programs independently, but with partial interaction from both sides. 20% admitted that the relationship was based on the fact that some of the informal settlements churches were their daughter churches and therefore mutual relationship was stronger since they shared a lot of doctrinal ideologies. 10% responded by saying that the relationship was inter-dependent as they find themselves often sharing a lot of Christian forums with the urban poor.

Table 5: Nature of relationship between the affluent and the urban poor

Nature of relationship	Response from the elders of affluent churches	Percentage
Independent	16	70%
Mother-Daughter:- New church plants	7	20%
Inter-dependent	3	10%

The higher percentage of the respondents argued that the informal settlement churches are independent and therefore have a very partial relationship with the affluent. One respondent commented, "given the fact that most of the informal settlement churches are indigenous, their operations are quite different from the affluent". Another one said that churches in the settlement have established their own local networks, and so have very little contact with the affluent churches. To a larger extent, elders from the affluent churches felt that the social class that exists between the affluent and the poor was the major barrier to a mutual relationship. "I have not seen that close relationship between the affluent churches and the urban poor". One respondent commented.

The research established that those few churches in the informal settlement that had some relationship with the affluent churches were due to the following

factors. First, "mother-daughter relationship". This implied that they were either church plants of the affluent churches or they belonged to the same denomination. Second, some elders expressed that the relationship between the affluent churches and the urban poor churches was based on the fact that they belonged to same body of Christ. Third, the mutual relationship was based on the fact that the affluent being able to employ the poor and pay them wages.

Data Analysis

Table 6: shows how the affluent pastors responded when asked about their relationship with the urban poor

Table 6 a: Interviews with pastors from affluent churches

Nature of relationship	Response from pastors	Percentage
Concerned of building relationship	3	60%
Limited by the church vision	2	25%
Actively involved	1	15%

60% of the pastors from affluent churches said that they appreciated the concerns of building a healthy and mutual relationship, but they did not know hoe to approach the whole issue as the informal settlement people seem to have so may needs. Pastors from All Saints Cathedral said that the current relationship with the urban poor churches is mutual but not as healthy as it should be.

25% categorically said that the vision of their church had not so much focused on the urban poor. But they apologetically responded by clarifying that they had a benevolent fund for those who came to ask for some help from the church.

15% confirmed that they were already actively involved in the informal settlement, working with urban poor churches. They added that the task of building mutual and healthy relationships was a continuous process.

In a personal interview with one of the pastors from the affluent church, he revealed that the vision of their church was not geared towards church planting in the informal settlements but they were willing to relate in other ways like sponsoring mission trips, responding to disasters and benevolent cases. He was very categorical that their focus was on the middle and the upper class of the society. His view was shared with quite a number of elders from the same church. In another church, the pastor expressed the view that they only send their mission teams to do evangelism in the informal settlements in collaboration with the urban poor churches.

The third pastor said that they used to have close relationships with churches in the informal settlements but they got overwhelmed with the demands of the people and therefore pulled out. Asked whether they had a budget for missions and whether the urban poor were the focus, they all admitted that they had mission budgets but not necessarily targeting the urban poor. Only one out of the three churches interviewed proved that their ten percent of mission budget targeted the urban poor.

Table 6 b: Interview with elders from the informal settlements

Table 6 b: Interprets the data analysis of affluent pastors on their understanding of the nature of relationship between their churches and urban poor churches

Nature of relationship	Response from pastors	Percentage
Partial relationships	3	60%
External relationships	2	25%
Denominational relationships	1	15%

60% of the church elders in the informal settlement expressed the view that they had partial relationships with the affluent churches. The major concern for them was the issue of attitude. 'Most of the affluent people perceive us as poor and therefore dependent on them, this attitude has made our relationship with them quite partial'.

25% accepted that if there is any relationship, then it is with an external international affluent church but not with local affluent churches. Four elders interviewed on different occasions commented that their churches in the informal settlements receive more mission partners from outside the country, than they do from within.

Only 15% of the churches agreed that their relationship with the local affluent churches was mutual and healthy. This was because of denominational affiliation that caused close interaction from both divides without much struggle.

In a one to one interview, one elder expressed a complaint that external affluent churches and organizations, tend to patronize them and use them to acquire money from donors. This is one of the factors that has caused the weakened relationship. Another elder commented that most of them lack the exposure to the other churches that can enable them to build mutual and healthy relationships with the

affluent churches. For the mutual relationship to be realized there is a need for both the affluent churches and the urban poor churches to seek to understand each other, in order to avoid lots of assumptions.

The summary analysis of question one on the nature of relationship between the affluent and the urban poor churches in Nairobi revealed that both parties were not keen on developing mutual relationships as they held on world views that need to be dealt with through dialogue and find out practical approaches to meaningful relationships.

Research findings in Response to Question 2

What are the socio-economic and the anthropological factors that hinder mutual relationship between the affluent churches and the urban poor churches?

Data Analysis

Table 7 highlights the factors that the urban poor church elders raised when asked to point out both socioeconomic and anthropological factors that hinder mutual relationship between the affluent churches and the urban poor churches.

Table 7: Socioeconomic and anthropological factors that hinder mutual relationship between the affluent churches and the urban poor churches

Factors	Number of respondents	Percentage
Poverty	16	50%
Context and world view/ External patronage	6	35%
Urban culture	4	15%

Poverty

50% of the urban poor church elders responded by citing poverty as the major sociological barrier to mutual relationship. They expressed the view that many poor

people feel inferior and intimidated whenever they interact with affluent people and therefore there is an imbalance in their social life. The survey revealed that many poor people have very little time for recreation and social oriented activities that would bring them closer to the affluent. Ten out of the elders interviewed said that they work every day, thus implying that they did not even have time for their own families. Five said that they hardly get any holidays. Three elders said that poverty has made them lose a lot of interest in social activities. 'We have no money in the first place, how do you expect us to interact with the rich people and some of the places they go for leisure we can not afford. They drive good cars while we walk on foot". One of them complained bitterly that he was turned back at the gate of one affluent church as he attempted to reach the senior pastor to discuss matters of ministry with him.

Context, World View and External Patronage

35% of the elders of urban poor churches conceded that the two contexts were very different. The affluent live in Runda, Muthaiga, Karen, Kileleshua, Golf course and Loresho. They have never been to Kibera, Korogocho or Mathare. It is very difficult to mix the two worlds. The same extends to church, one elder explained. "We the poor from Kibera were never given positions of leadership in our former church as it was dominated by the rich". Two of the elders asserted that mutual relationships between the poor and the affluent is a challenge given the fact that city life is driven by social status dividing people into classes based on where they live and what they do.

External Patronage

The research established one important link between the urban poor churches and the affluent churches; external support. The pastors serving among the urban poor

revealed that most of their churches enjoyed a lot of external support not from local affluent churches, but from the international community. This trend of external support has really boosted the relationship a great deal where the urban poor churches felt that they were being recognized by the wider church.

Asking them about the advantages and disadvantages of the external support, the pastors responded by saying that the support had helped them to initiate programs in the community. The challenge was that there was a lot of patronage from the local middlemen who mediate between the informal settlement and the affluent urban world. A lot of the external supporters come through the local affluent churches. One pastor lamented that his church has been abused by some local affluent Christians who acted as trustees of his church. Other pastors added that a lot of data is collected and reports written about Kibera humanitarian programs, but very little is happening on the ground. A lot of money is raised through church programs that never reaches the beneficiary. The urban poor pastors do not want to be treated like bridges, they want to be actively involved, to learn and grow together with the program. To them what matters is not just money, but a long term trustworthy relationship that is built along the way as they interact with the affluent.

Urban Culture

15% argued that urban culture was a hindrance to both sociological and anthropological tendencies within the city. The survey showed that the dynamics of urban cultural orientations in the informal settlements are very different from those among the affluent people. The informal settlement dwellers operate with two cultural spheres. That is rural (traditional) cultural tendencies, but also strongly inclined to urban social trends. On the other hand, the affluent don't display much of rural (traditional) cultural tendencies, but strongly inclined to material world as opposed to

the informal settlement dwellers. They pointed out those ideologies like individualism and exclusivism which acted as the main barriers, separating the affluent and the poor. An urban life orientation determines the type of friends one chooses and the type of the activities one engages in. This therefore implies that mutual relationship between the urban poor and the affluent is relative, depending on other factors like kinships, political inclinations or business dealings.

Data Analysis

Table 8 shows the economical factors that influence the relationship between the affluent churches and the urban poor.

Table 8: a. Interview with informal settlement pastors

Factors	Respondents	Percentage
Unemployment/ under employment	3	60%
Poverty	2	25%
Extended families	1	15%

Unemployment and Underemployment

60% of the pastors responded by pointing to unemployment and underemployment as the major economical factors that influence negatively the relationship between the affluent churches and urban poor. During the interview the pastors, who are also tent makers, alluded to the fact that some of their employers were Christians from among the affluent churches. The kind of treatment and meagre wages they get from those employers left a lot to be desired. One of the pastors said that he used to attend the same church with his employer but he left and began his own as he could not comprehend the relationship between him and his boss as Christians.

The problem of unemployment specifically has created the mafia culture in the informal settlement, especially among the young people. The most disadvantaged community is that of the affluent as the mafia groups tend to smuggle or even physically attack them in the neighborhood. Another pastor said that even on Sundays, the mafia groups from the informal settlements visit the affluent churches with an aim of stealing and smuggling from the affluent. This (kind of practice) has negatively influenced the relationship between the affluent and the urban poor as the affluent are always skeptical of the poor around them.

Poverty

25% of pastors responded by citing poverty as another economical factor that greatly influences relationships between the affluent and the urban poor. Many pastors argued that their own churches can not support them sufficiently so as to concentrate fully on the ministry. The survey revealed that 70% of the churches had a membership ranging from 20 to 100 members. 20% operate with an average of 100 to 150 members, and 10% of churches were found operating with over 150 to 200 members and above. These findings suggest that even though informal settlements have a high concentration of population, the church attendance still remains a major challenge, with a very low turn out for Sunday services.

The pastors indicated that with a high rate of unemployment and underemployment, many of their church members do not have enough income to sustain the ministry. The pastors of those churches with over two hundred members revealed that the average Sunday offertory was between Ksh. 4,000 and 5,000. This means that the leading church generates about Ksh. 20,000 per month. One pastor commented that even when Ksh. 20,000 appears to be an averagely good income it is not enough as there are three pastors and several church attendants. The research also

revealed that due to this situation of economic insufficiency within the informal settlement almost all pastors have resulted to become tentmakers to supplement their family income. One of the pastors commented, "how can the church in the informal settlement be fully equipped for ministry when pastors are divided between tent making and church ministry which is so much demanding"?

Table 8: b. shows the variance in church attendance and the economical strength of the informal settlement churches. This provides an outsider with a general understanding of how informal settlement churches function economically.

Table 8: b Variance in church attendance and average income per Sunday among the urban poor churches

Number of members	Percentage	Average income per Sunday
20—100	70%	Ksh. 300--1200
100—150	20%	Ksh. 2,000-- 3000
150—200	10%	Ksh. 4,000—5,000

Extended Families

15% of pastors attributed the economic challenge between the affluent and the urban poor to the poor having large extended families. Informal settlements are struck by pandemics like HIV/AIDs, malaria, typhoid and poor nutrition which lead to high death rates, leaving behind many young children that need to be taken care of. These challenges have made life among the urban poor quite difficult. The first challenge is getting enough food to feed the family members. Many people have only one meal a day as food is very costly in the city. The second challenge is housing. The rooms are 10 by 10 feet square, and the average 5-10 people per room. Housing is therefore a great challenge in the informal settlement. On the other hand the affluent have small nuclear families that have enough to live on. The concern for the urban poor is that

the affluent find it hard to interact with them closely as they fear extra economic responsibilities. This situation of economic disparity between the haves and the have nots has greatly affected the mutual relationship across the divides.

Summary of Research Findings of Question 2

The research revealed that economic variance between the affluent and the major hindrance to mutual relationship. I suggest that in order for this problem to be solved, there is an urgent need to address the economic policies in the country. The church has a great responsibility to prophetically voice for the majority underemployed and unemployed who represent the largest percentage in the informal settlements.

Research Findings of Question 3

What practical steps can both the affluent and the urban poor churches take to enhance mutual relationship?

Data Analysis

Table 9 shows responses given by both affluent and urban poor pastors when asked about steps to be taken to enhance mutual relationships.

Areas of focus	Percentage
Capacity building and inadequate training	45%
Social transformation programs	30%
Church planting	15%
Joint Mission ventures	10%

Capacity Building

45% of the pastors expressed a great need for capacity building as fundamental and key to any community that is development oriented. Out of the interviews and questionnaires, it was clear that both the affluent and the urban poor are ignorant of each others context. Almost 100% of the informal settlement church leaders expressed a great desire for training in order to acquire adequate and relevant knowledge that would empower them to serve the urban poor context with greater understanding. "We would like to acquire appropriate training that will enable us deal with informal settlement issues as they arise". Asked to point out areas that they would like to be trained in, the following were cited. Basic knowledge on how to respond to the HIV/ AIDs pandemic, reaching out both to the infected and affected. The pastors serving among the urban poor have grown to appreciate that the challenge of HIV/AIDs in the informal settlement is real and a part of pastoral ministry that the church should be able to offer to those infected and affected. The dilemma for most of them is a lack of proper knowledge and required skills to face the challenge.

Social Transformation Programs

30% of the pastors also pointed out that ministry in the informal settlement is not just about preaching alone, but rather the gospel that is accompanied with social action. Therefore there is a great need for training in the area of community development. Four pastors' commented that a well equipped informal settlement pastor must have the basic knowledge in the area of community development and health care as the context is a desperately needy one. One of them pointed out strongly that the Bible in the informal settlement is not just a book of faith, but rather a book that talks about God who is action oriented.

On a separate interview with two of the pastors, they said that social transformation is the key to the urban poor people. Any church that runs social transformation programs influences the community around more positively as the community starts seeing the gospel as tangible truth and not just a theoretical faith story that happened thousands of years ago. The pastors also acknowledged that they are still lacking in the area of theological training as most of them can not afford to raise the funds for theological training. When asked about the best mode of training, almost ninety percent expressed that the in-service training mode would be the best. They preferred grass root training where some basic theological courses can be explored with the context in mind.

Church Planting

On the other hand, 15% of the affluent church leaders expressed the need of waiting to learn more about church planting in the informal settlements. They openly confessed that by and large they were quite ignorant of how to mutually relate with the urban poor meaningfully. Some of the pastors categorically said that they would struggle if they were sent to initiate new churches in the informal settlement. The research established that pastors working among the urban poor are experts in church planting in their own context. They are nonprofessionals of church planting interns of academia, but their rich experience provides them with great skills when it comes to church planting.

Church planting of healthy churches could be a common venture between the affluent churches and the urban poor churches if the affluent would be willing to learn from the urban poor church leaders. One pastor commented that his church does not have a lot of resources but has planted six churches not just in Kibera but also in other informal settlements in Nairobi. The other factor that can improve a mutual

relationship was brought out by one affluent pastor who talked of joint mission ventures. He pointed out that already his church has been discipling lay people and sending them to the informal settlements to work together with the urban poor churches. This has helped over time the affluent from that group to appreciate that the poor are equally gifted and are being used by God.

Joint Mission Venture

One of the areas the affluent church is already connecting with the urban poor churches was joint mission activities. The pastors from the informal settlement enjoyed a lot of short term mission teams that visit them for missions, either through house to house visitation or with charitable programs. The affluent churches also invited the informal settlement mission teams to join them when traveling to far places to evangelize. The Mission and Evangelism coordinator from All Saints Cathedral said that the church has a mission budget that specifically targets the urban poor not only in terms of the All Saints team going out to the informal settlements but also involving the urban poor into their programs as well.

Summary of Research Findings

The research established that the nature of the relationship that exists between the affluent and urban poor churches was weak. Many church leaders from both divides had not given the subject of investigation serious attention. As much as they were all aware that a mutual relationship was vital to the Christian call, they had not perceived it as a means to effective mission work and an avenue of sharing God's love with humanity.

Affluent churches agreed that despite having some ministries taking place among the poor in the informal settlements in the city, the fact remained that a lot still

needed to be done in promoting mutual and healthy relationships where both the affluent and the urban poor can approach urban ministry as a whole united body and not a fragmented one. From the research respondents, the urban poor church leaders allude to the fact that their relationship with the affluent has not been fully integrated. Through the research, it is possible to suggest that trust from both divides should be the overriding principle, building on a spirit and attitude of learning from each other, as the urban church seeks to build healthy and mutual relationships within the broken walls of the city.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

This study was investigating the subject of the nature of the relationship between the affluent and urban poor churches in Nairobi with a view to effective holistic ministry. This chapter draws conclusion out of the research findings. It aims at giving recommendations resulting from the research.

Recommendations

Theological Reflection on the Urban Mission

Engen (2000,92) has rightly observed that, "community organization is an area that needs further reflection and action by the church in the city". For effective and long lasting mutual relationships to be realized, the urban church needs to diagnose the city, understand its socio anthropological and economical dynamics and then develop a systematic practical Missiology that focuses on the real issues affecting the city life cycle both positively and negatively. Pannel (1993, 6-22) adds that "there is need for radical, holistic transformation of cities in which its evangelistic enterprises occur".

There is no doubt that a lot of city churches are growing and registering a lot of new cell churches. But there is a growing anxiety in cities as very few churches seem to have strong mission tailored programs that focus on the holistic transformation of the city. Perhaps the most critical question we need to ask is how is the inward relationship network of the church within the city, and the external world,

that is the community around the church? This community represents the city dwellers that are de-churched, un-churched or completely unreached within the city walls.

Reflection and action can be realized first, by the urban church harmonizing the relationships that do not seem to connect well at the moment. The urban church need to employ scientific tools, studying the dynamics of social structures that hold the city together. This would enable the church to develop practical programs that are relevant and appropriate for social transformation. The realization of these programs will enhance mutual relationships as both the affluent and the urban poor comes together to work for the good of the city.

The Incarnational Approach

Incarnational, or the physical presence of individuals who seek to reach out to both divides is crucial. The implication of incarnation is that either the affluent or the urban poor churches must take initiative of sending individuals in context of mission to learn, interact and acquire experience that informs the sending church or recipient church of how to serve each other better. Integration is perhaps the best way to describe the whole issue of identity. There is a great need for both the affluent and the urban poor to learn the art of ministry and social identity. This would involve getting to know the language and behavioral characteristics of both divides. If the affluent churches are going to work on the mutual relationship, then they need to be intentional and focused, by seeking to understand the language, culture and the worldview of the urban poor.

This can be realized by conducting research on various issues that are influencing the urban poor with an intention of acting on informed decisions. Incarnation can only take place if the affluent are willing to see the context of the urban poor as the closest mission field within their reach. The affluent church

members will only take the mission to the urban poor seriously if the church leadership takes the initiative of articulating issues objectively. Grigg (2004, 32) adds that for proper incarnation to take place, there is a need for cultural change at the level of inner emotional responses to the surrounding needs of the community that we seek to serve". Effective relationship is realized by individuals going through metamorphosis, a process of complete radical change in terms of collective attitude change to embrace God's agenda. Both the affluent and the urban poor church leadership need to undergo this metamorphosis change, so as to identify with one another without a superiority—inferiority complex.

Advocacy

It is important to recognize the efforts of churches and Non governmental Organizations (N G O s) that are actively engaged in social humanitarian programs within the informal settlements. The worst part of this is that the church in the city seems to have completely abandoned her primary goal to these N G O s. Conn (2002, 174) has rightly observed, "that advocacy has a rich Biblical tradition as well… There are four hundred verses in the Bible dedicated to the welfare of the poor, the just treatment of the poor and the importance of advocates for the poor can not be underestimated".

One way of demonstrating solidarity as one body of Christ is by the affluent church leadership in the city becoming a prophetic voice for the poor. If an enemy attacks a family, the strong brothers will defend the weak in the house. Mutual relationships can be realized by the strong and wealthy Christians supporting the poor in their neighborhood. Prophet Ezekiel 34 condemns the shepherds who seem not to care so much about the feeble sheep. Advocacy seeks to address fundamental human rights that all people in the society are entitled to. Issues of clean water, sanitation,

housing, health, education and reform of labor laws among many issues as the plight of the poor may be demanding.

Urban Theology and the Quest for Justice

Grigg (1992, 90) suggests that, "the question for us as Christians is how to bring justice into the process of peasants migrating to the city". The urban church needs to develop a strong theology that focuses on progressive missiological practical living among the urban people.

> Conn (Conn. 2001. 334) defines justice as offering the opportunity for all people to hear how much God loves them through Jesus Christ both in word and action. Justice means sharing our resources so that parents do not need to helplessly watch their children die in the inner cities. Justice means loving our neighbors, near and far, at the same level of quality and care with which we love ourselves'.

Grigg (1992, 90) concludes that "justice involves thousands of little acts accumulating into process and systems and relationships that are felt by participants to be right and fair" (ibid., 90).

The best way of demonstrating justice is explained by Paul in his analogy of the body. According to Paul, the body parts are mutually related and therefore each part very essential to the entire functioning of the body. If the hand is cut, the leg does justice to the hand by carrying it to the hospital. All parts of the body do justice to each other by functioning well. This makes the body much healthier and with much harmony.

Padwick (27th April 2007) has rightly concluded that:-

> "…There is a growing need for the informal settlement practitioners to develop a practical, contextual and integrated theology that sheds light on the challenges of the informal settlement ministry'.

Padwick believes that this will bridge the gap between the people from both the informal settlement and the affluent in terms of mutual relationship and understanding of each other. He is right by observing that a written theology emerging from the informal settlements and listening to the successful stories of what is happening in the context, will increase the need for mutual relationship with the outside world, especially from those who intend to connect with informal settlement ministries. Instead of using western urban theological discourses, he argued that the Nairobi church needs to develop its own contextual urban theology that focuses on the relevant and critical issues that need to be addressed.

Padwick is right, the realities show that most of the urban practitioners seem to operate from assumptions and much influenced by the westernistic ideologies of urban mission.

Theology of Holism and Social Transformation

Conn (2001,43) concludes that "community transformation is a Christian ministry that takes seriously the effects of sin over all life and all the earth". This implies that theology of holism takes into consideration development as the process by which persons and societies come to realize the full potential of human life in context of social justice. The urban church need to promote mutual relationships by connecting both the spiritual and social needs of the people in a particular context. This will make the urban mission more relevant and effective where both the affluent and the poor participate without any limitations. The question of what is the kingdom of God and how does it manifest in practical lives of the individual people is worth exploring, in light of what the scripture teaches about man's relationship with God and his social responsibility in a given context.

The question we need to ask in this chapter is what is the message of salvation in relation to kingdom values? Theology of holism must put the following in perspective, physical realities, emotional attachments to those realities, environmental factors that contribute to those realities and spiritual nature that embraces the whole human beings within a given context. Theology of salvation must be presented inclusive of these four factors that define integrative mission of the church as it seeks to influence people's communities across the divides.

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APPENDIX I

Questionnaire for Interview with Affluent Church Elders

Introduction

Dear friend, my name is Rev. Richard W. Mayabi. This questionnaire comes to you as a humble request to help me collect some information on the questions below. It is my sincere hope that you will provide honest information as much as possible. The purpose of this research questionnaire is to investigate the mutual relationship between the affluent and the urban poor churches within the informal settlements in Nairobi with view to effective holistic ministry.

Name of your church...
1. For how long have you been an elder in this church?..
2. What is the vision and mission of your church? (In two sentences)...
....
....
3. What is the relationship between your church and those churches in the informal settlement?
    a. Independent
    b. Dependent
    c. Mutual corporation
Kindly explain your response to what you mean in your answer (3) above
....
....
....
4. How often does your church get involved in the ministry with the urban poor?
    a. Once a month
    b. Quarterly
    c. Twice a year
    d. None
Kindly explain your response to 4 above
....
....
....
5. Do you think the affluent churches have a responsibility to reach out to the poor?
    a. Agree
    b. Do not agree
    c. Not sure

Kindly explain your response to question 5 above

....
....
....

6. Does your church have a mission budget specifically targeting the urban poor?
   a. Yes.
   b. No
   c. Not sure

Kindly explain your response to question 6 above

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....
....

7. In what ways can the can the affluent church be involved in ministry among the urban poor?
   a. Through crusades
   b. Begin social transformation programs
   c. Training pastors

Kindly explain your response to question 7 above

....
....
....

8. How can the affluent church participate in the exercise of church planting in the informal settlements?
   a. Financially support church planters
   b. Sending mission teams
   c. Seconding church planter from their churches to work among the urban poor

Kindly explain your response to question 8 above

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....
....

9. Do you think the affluent church should advocate for the rights of the poor?
   a. Agree
   b. Not sure
   c. It depends with the circumstances

Kindly explain your response to question 9 above.

10. It is believed that some people have a special calling to serve among the poor, do you agree?
    a. Yes
    b. No
    c. Not sure

Kindly explain your response to question 10 above

....
....
....

11. Some churches express that their ministry vision and mission mandate is to reach out to the affluent. Do you agree?
    a. Yes
    b. No
    c. Not sure

    d. It depends with the location of church planting

Kindly explain your response to question 11 above

………………………………………………………………………………………
………………………………………………………………………………………
………………………………………………………………………………………

12. Is it necessary for the informal settlement pastors to share their ministry vision and mission with the affluent churches?

    a. Yes
    b. If need be
    c. Not sure

Kindly explain your response to question 12 above

………………………………………………………………………………………
………………………………………………………………………………………
………………………………………………………………………………………
……………………

13. Do you think the poor have something to offer to the affluent?

    a. Yes
    b. No
    c. Some times

Kindly explain your response to question 13 above

………………………………………………………………………………………
………………………………………………………………………………………
………………………………………………………………………………………
………………

14. According to your understanding, can you say that the affluent church leaders have done enough to educate their congregations on the need to developing mutual relationship with the urban poor?

    a. Yes
    b. No
    c. Some are trying
    d. Not sure

Kindly explain your response to question 14 above

………………………………………………………………………………………
………………………………………………………………………………………
………………………………………………………………………………………

APPENDIX II

Questionnaire for Interview with Affluent Church Pastors

Introduction

Dear fellow pastors, am Rev. Richard W. Mayabi. A student of Nairobi Evangelical Graduate School of Theology. It is my humble request that you assist me complete this questionnaire. The concern for this research is to investigate the mutual relationship between the affluent and the urban poor churches in the informal settlement, with view to effective holistic ministry.

1. What is the name of your church?..

2. For how long have you been in this church?...

3. What is your position and responsibility?..
   ....

4. In one or two sentences please state the vision and mission of your church?..
   ....
   ....
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5. How is your church related to the churches in the informal settlement?
   a. Through charitable work
   b. By church planting
   c. No relationship
   d. Through short term missions

Kindly explain your response to question 5 above
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6. Do you have any church plant in the informal settlement?
   a. Yes
   b. No
   c. Not sure

Kindly explain your response to question 6 above
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7. If yes how many churches planted and in which informal settlement in Nairobi?

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8. If you don't, do you have some churches your partner with in the informal settlement? Which ones

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9. What is your view concerning church planting in the informal settlements, with regard to holistic approach.
   a. Should be encouraged
   b. There are already enough churches
   c. It is challenging
   d. People in the informal settlement can as well join other churches

Kindly explain your response to question 9 above

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10. How is your approach when relating with the informal settlement churches?
    a. By supporting pastors financially
    b. By taking crusades in the informal settlements
    c. By feeding the poor children and the needy.

Kindly explain your respond to question 10 above

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11. In your attempt to deal with informal settlement people, have faced any hindrances, and what have you done?
    a. Yes
    b. No
    c. We have never dealt with informal settlement people before

Kindly explain your response to question 11 above

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12. Many people argue that the poor can not share leadership with the affluent in the same church is it true.
    a. Yes
    b. No
    c. Not sure
    d. It is possible

Kindly explain your response to question 12. above.

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13. If it is true that the poor can not share leadership responsibilities with the affluent, what do you think should be done?
a. The poor people should be given their own church
b. Educate the affluent to accommodate the poor
c. Encourage the poor to accept leadership roles
d. Not sure of what to do.

Kindly explain your response to question 13 above

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14. If you had a vision of planting churches in the informal settlements, what kind of ministries would you start? Please explain.

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15. Pastors and church leaders in the affluent contexts have been accused of being quite possessive with resources at the expense of the great commission especially reaching out top the poor. Do you agree?
a. Yes
b. Do not agree
c. Some are possessive
d. They are ignorant of the needs of the poor

Kindly explain your response to question 15 above

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16. Most of the affluent churches today consider the poor as cursed and therefore in need of spiritual liberation. Do you agree with this argument?
a. Agree
b. Do not agree
c. Some poor people are cursed
d. Poverty can be caused by other factors not just curse alone.

Kindly explain your response to question 16 above.

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APPENDIX III

Questionnaire for Pastors and Church Elders in the Informal Settlements with Reference to Kibera Gatwikira Village

Introduction

Dear fellow pastors and church elders. Iam Richard W. Mayabi a student of Nairobi Evangelical Graduate School of Theology. This research questionnaire seeks to investigate the mutual relationship that exits between the affluent churches and those in the informal settlement, with view to holistic ministry. I therefore humbly request you to assist me complete the questionnaire with honesty and fairness.

1. What is the name of your church?...

1. For how long have you been in this church?..

2. What position do you hold in this church?..

3. When did this church start?...

4. What is the current vision and mission of your church? Please explain briefly
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6. Do you believe that God called you to serve in the informal settlement?
   a. Yes
   b. I was sent by my church
   c. I can serve anywhere the Lord leads me
   d. It was by coincidence
Kindly explain your response to question 6 above
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7. It is said that pastors who work in the informal settlements suffer as a result of poverty. Do you agree?

    a. Agree
    b. Do not agree
    c. Not all pastors who work in the informal settlements are poor
    d. The majority suffer from poverty

Kindly explain your response to question 7 above

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8. If it is true, how do they raise their support to supplement their needs?

    a. Church offertory
    b. Tent making
    c. Rely on well wishers
    d. It is by God's grace

Kindly explain your response to question 8 above

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9. Does your church have any relationship with with the affluent churche outside the informal settlements?

    a. Yes
    b. No
    c. Used to have relationship before
    d. We are working on the relationships

Kindly explain your response to question 9 above

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10. If you have relationships with the affluent churches, what kind of relationship do you have?

    a. Mother daughter relationship
    b. Financial support
    c. Sending of short term mission teams
    d. No relationship
    e. Charitable works

Kindly explain your response to question 10 above

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11. If the affluent church was intending to enter into along term relationship with you as a local church, what are the areas of interest would you advise them to focus on?

    a. Support the church planters
    b. Support the pastor financially to maintain his family
    c. Send short term mission teams to minister with you
    d. Allow them to initiate social transformation programs

Kindly explain your response to question 11 above

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12. It is said that poverty is the major cause of lack of seriousness in spiritual matters among the informal settlement people. How true is this statement?
    a. True
    b. Not true
    c. Not sure
Kindly explain your response to question 12 above
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13. Do you agree that it is good for the affluent churches to invite informal settlement pastors to share their ministry vision and mission to their congregations?
    a. Agree
    b. Do not agree
    c. It is not possible
    d. If need be
Kindly explain your response to question 13 above.
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APPENDIX IV

Guiding Questions used During the Interviews with the Pastors

1. How well are you conversant with the urban context of Nairobi in relation to the urban poor?
2. Do you have some poor people in your church and (i) how do you relate to them as the pastor and (ii) how does the congregation view them?
3. What is your theology of the urban poor?
4. Do you have any social programs currently among the urban poor?
5. What are the challenges you are facing if you are relating with the urban poor?

Urban poor pastors
6. What is your view of the affluent?
7. How often do you interact with the affluent?
8. Is your church currently connected to any affluent church?
9. How do you describe your relationship with the affluent churches?
10. What challenges are you facing in attempts to bridge the relationship gaps?

APPENDIX V

Case Studies

Introduction

In the course of research the following churches were identified as already engaging with the informal settlement churches in terms a of continued relationship. The importance of including these case studies in the research is to enable those who read them to realize that relationships between the affluent and the urban poor can result in great transformational change, thus impacting and changing generations for God even among the urban poor.

All Saints Cathedral Church

An interview with church leaders of All Saints Cathedral revealed that they had a very clear policy which stipulated that 10% of their church income was to support mission activities. Keeping in response to this policy, the church had initiated a lot of churches in the informal settlements of Nairobi, some which have now grown to full parishes. Currently, they have established the Urban Development Program (UDP) that works among the urban poor in Kayole slum. They also contributed financially towards the initiation of St. Jerome Parish in Katwikira village Kibera.

Center for Urban Mission

The Centre for Urban Mission, established at the heart of Kibera slum, is a ministry of Carlile College on Jogo Road. It is purely designed to train informal settlement pastors and church leaders both on formal and informal training programs. The primary vision and mission is to transform informal settlements through the life

of the local church. Having started in September 2003, the center has so far initiated programs like HIV/AIDs training, holistic discipleship training, and three year formal training in urban theology and grass root training programs for those pastors who do not have time to join the three year formal program. Due to demand of this contextual training based program, the center has now spread to other informal settlements parts in the city including Korogocho, Kawangware and Mukuru.

St. Jerome Parish Gatwikira

St. Jerome Parish is an Anglican ministry situated right at the heart of Kibera, Gatwikira village. The Parish is one example of holistic oriented ministry within the context of abject poverty. The parish was strategically designed to respond to the needs of the informal settlement people in context. Having started in 2004 January, they parish has so far initiated six viable social transformation programs. These include an after school tuition program that caters for 90 pupils from both primary and secondary school boys and girls. The second program a is micro finance scheme that currently caters for 50 people from the informal settlement. The third program is youth vocational training that has so far sponsored 24 youth through practical skills training. The fourth program is adult literacy which caters for women in the informal settlement that have not had a chance to advance their education. The fifth program is a tailoring school that currently operates with over 15 students from across Gatwikira village and the sixth program is making detergent soap. It is designed to promote the youth and empowers them to become self reliant.