

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

CONTRIBUTIONS OF KAREN BIBLE SCHOOL TO THE
GROWTH OF THE CHURCHES IN THE FREE PENTECOSTAL
FELLOWSHIP OF KENYA IN NAIROBI BETWEEN 1991 - 2001

By

MOLONGOLA MOTITYA KUMU-MALENGO

A Thesis submitted to the Graduate School
in partial fulfilment of the requirements for the degree
of Master of Arts in Christian Education

JUNE, 2002

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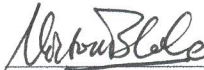
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June, 2002

DECLARATION

CONTRIBUTIONS OF KAREN BIBLE SCHOOL TO THE
GROWTH OF THE CHURCHES IN THE FREE PENTECOSTAL
FELLOWSHIP OF KENYA IN NAIROBI
BETWEEN 1991-2001

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 herein are not necessarily
those of the Nairobi Evangelical Graduate
School of Theology or the Examiners

Signed: _____



Molongola Motitya Kumu-Malengo

June, 2002

ABSTRACT

To prepare and equip church workers through training is crucial and a matter of concern for both the church and the associating theological institutions. This study was done to find out the contributions of Karen Bible School which foster in the growing of the churches in the FPFK in Nairobi. The contributions of Karen Bible School depend on the results of the training it does to produce competent church workers who serve in the ministries of the church for the Lord.

The study was done through documents of the school, interview conducted with the school authority, particularly with the Dean of Studies, and a questionnaire administered to graduates of between 1991-2001 and local church leaders of Free Pentecostal Fellowship of Kenya. The information was gathered through a set of closed-end and open-ended questions contained in questionnaire in Appendices A, B and C. The closed-ended items were rated in the model of Likert Scale. The responses analyzed quantitatively with frequency count and then percentages calculated, while responses from open-ended items were analyzed qualitatively.

Findings revealed that Karen Bible School has contributed to the growth of the churches in the Free Pentecostal Fellowship of Kenya through training church workers, most of whom are in full time ministry. They were equipped and are active teaching believers in the congregations, training other workers and evangelizing to win people for God. Some of the graduates are in leadership positions and make policies for the churches.

To

My father Motitia Nicholas and late mother Limbaya Matilda, my wife Georjette Mangili, and our sons Wamangili, Egongo, Mbembe, Selenga, Molay, Jeremiah and daughters Limbaya, Molako and Lisala.

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ABBREVIATIONS

DVCAA	Deputy Vice-Chancellor for Academic Affairs
FPFK	Free Pentecostal Fellowship of Kenya
KBS	Karen Bible School
LCL	Local Church Leader (s)
NEGST	Nairobi Evangelical Graduate School of Theology
NPC	Norwegian Pentecostal Church
RCBS	Redeemed Christian Bible School
RCCG	Redeemed Christian Church of God
SFM	Swedish Free Mission
SMS	Swedish Missionary Society

CHAPTER ONE

INTRODUCTION

Christian religion is the faith which majority of the people of Kenya profess. According to the Daystar University Summary Nairobi Church Survey (Downes, Robert and John, 1989), the total number of Christians in Nairobi alone stands at 80%. Out of this percentage, only 20% attend church services while 60% never attend any kind of church services. Looking at this estimation one can conclude that there are a number of issues and reasons that contribute to this fact of many people not going to church on Sundays for services.

The implication can be that church workers are not doing enough to reach these people or they lack proper training for the task. The testimony of church leaders must show good conduct and have Christian discipline in order to win people for the Lord. Church workers are agents of change in the communities among whom they live and interact. Nobody can surely appreciate Christianity unless he or she is led by the Holy Spirit, nurtured about the principles of the Christian faith, receives the teachings about the Lord Jesus Christ, and is taught about requirements that merit believers in the kingdom of God. Jesus trained his disciples so that they would understand his ministry of salvation, and he charged them to maintain the continuity of the ministry of the gospel. His strategy was to teach people so that they can understand the message of the good news, and receive salvation. Teaching is an obligatory task of the church.

In recent years churches in Africa began to increase the scope in the expansion of the gospel. Many pastors, evangelists and church leaders get their training in Bible and theology through Bible schools, theological colleges and seminaries. The study of Karen Bible School reveals how God enhances churches in Nairobi with trained manpower for service in the ministry.

Background of Karen Bible School

Karen Bible School (KBS) is a Christian institution, which is committed to training men and women for service in the church. The school is owned by the Free Pentecostal Fellowship of Kenya (FPFK). According to the records of the school, the school was founded in 1976 jointly by the Norwegian Pentecostal Church (NPC) and the Swedish Free Mission (SFM) who both worked under the Swedish Missionary Society (SMS). The original plan was to run the centre for training indigenous pastors, evangelists and lay leaders on short courses for three months each session. From these two foreign churches the present Free Pentecostal Fellowship of Kenya emerged. Three years later, in 1979, the training centre developed into Karen Bible School and extended its training programme to one year. At the end of the academic year the school awarded the graduates with certificates in theology. In 1983 the school again upgraded its programme into the current three-year course after which students receive a diploma in theology.

In the beginning trainees came from congregations of the FPFK, mainly from rural areas of Kenya. English is the language of instruction. The school operates on a term system with three terms per year. The academic year begins in early May. The minimum academic qualification for faculty is an earned first degree from a recognized Bible college or from a university whose graduates have an emphasis in Christian religion. Lecturers are required to demonstrate outstanding Christian character. Normally the church recommends and sends teaching staff from local congregations, those persons who are pastors and members in their local congregations, and have the prescribed qualifications for teaching. Each one of them comes at his/her scheduled time, teaches the particular course(s) and goes back to his/her church. This arrangement is the contribution of the churches in the FPFK to KBS in the form of service donation.

The requirement for student admission into the school is the possession of a Kenyan certificate of secondary education with a minimum grade of D+. In addition to this, all candidates must bring letters of recommendation from the authorities of their local congregations in which they are members. In the 2001-2002 school year, there were forty students in the second and third year classes. There was no first year class because of lack of facility. The system is that when the senior classes, that is the third

year class, graduates then new students are admitted. Almost all students who are admitted live in the school dormitories. The current student body is composed of all male students although admission is open to both genders. The next intake in April 2002 is expected to bring in some female students. Generally, after graduation students go back to their sending churches, which assign them work according to their policies. Since the inception of Karen Bible School in 1976 there has been one programme, that is theology. The information was supplied by the Dean of Studies and the school's Prospectus (1999-2001).

Statement of the Problem

Churches in Africa are faced with a growing shortage of trained pastors, evangelists and administrative leaders. Churches in Kenya are no exception. The purpose of this research is, therefore, to find out the contributions of Karen Bible School in training workers in the Free Pentecostal Fellowship of Kenya in Nairobi between 1991-2001.

Significance of the Study

This study is significant because the information collected showed the efforts KBS has made in training workers for FPFK. The information also indicated how the KBS graduates helped in the ministry of the church in the FPFK, especially in the city of Nairobi. The study would help KBS planners on what kind of curriculum to be used to foster the training that would continue to equip church workers well to contribute in the growth of the churches. It will also be helpful for other church authorities who might have the vision to establish similar training programmes in their churches.

Research Questions

The contributions of Karen Bible School are important to the growth of the churches in the FPFK in Nairobi. The training offered to the church workers shapes the strategy of the church. The researcher generated the three research questions below which collected the desired information for the study, and analyzed the same information that showed the contributions of KBS to the growth of the churches in the FPFK:

R.Q.1. To what extent does the training of Karen Bible School help the graduates to contribute to the growth of the FPFK in Nairobi?

R.Q.2. To what extent have the graduates of KBS contributed to the growth of the churches in the FPFK in Nairobi?

R.Q.3. What are the perceptions of the church leadership of the FPFK on the output of the graduates of KBS?

These research questions were generated and gave guidance to the researcher in the collection of information for the study. The answers to these questions were analyzed for the contributions of KBS to the growth of the churches in the FPFK in Nairobi. Research question 1 basically sought data from the records of the school to find out the extent of KBS involvement in the training programme. Also from this research question interview questions were developed. The Dean of Studies was interviewed on the extent of KBS training impact on the graduates. Research question 2 targeted the alumni. A questionnaire was written with a particular set of questions that sought information on the way the alumni contributed to the growth of the churches in the FPFK. Another questionnaire was designed that collected the relevant information that answered research question 3 administered to Local Church Leaders (LCL).

Limitations

The researcher limited the study to Karen Bible School. The area of study was the contributions of the school to the growth of the churches in the FPFK. The method included the collection of factual data from the records of the school and an interview to get the relevant information for the training of the church workers for the service in the ministry of the church in the FPFK. The information collected identified the areas of work which the alumni concentrate on the most. The respondents were limited to two categories of populations. They included:

1. The alumni. The number of alumni targeted was twenty. This was 10% of the two hundred and nineteen alumni who graduated from KBS between 1991-2001. This category is important because the members are already involved in the ministry of the church.

2. The leaders in the local churches. The group is important because they are the Persons who are directly responsible for the churches where the graduates serve. The target number for this group was also twenty respondents. This was to balance the number of the alumni. The idea is to pick up one leader from every local church where the alumni serve.

Definition of Terms

These terms are used in this study and are defined according to their usage in this thesis as they appear hereunder:

Contribution: In this study it is the manpower, those graduates who took their training in Karen Bible School, who are considered as the contributions of the school to the churches of the FPFK. Their work in the ministry produce the kind of the work needed in the progress of the church.

Objectives: these are the written guidelines of the school that give it the focus to follow the target during training programme. Objectives help both the school and the learners to make a common effort to obtain the desired outcome in the teaching/learning process.

Education: the imparting of needed knowledge and skills. Education is an important ministry of the church. Through education the churches nurture the congregations in the Word of God and prepare them to grow in their Christian faith.

Institution: This term refers to the established school of KBS and the organization of the staff including learners who are involved in the operation of the school.

Programme: is a whole set of courses which is planned and put together for the institution to follow systematically during teaching-learning period with the hope to obtain a good result.

Church Growth: the process through which churches multiply numerically in membership and geographically, expansion in terms of planting new churches in the region.

Church Workers: these are persons who serve in the church, the body of Christ. KBS receives church workers from the church, trains them and sends them back to contribute in the work of the church.

CHAPTER TWO

LITERATURE REVIEW

This chapter contains the review of the records of Karen Bible School particularly in the areas of admission and the syllabus design. The school is the only institution of learning in FPFK. It is responsible for conducting training programmes to upgrade the standard of the church workers. The other areas of review included substantive literatures related to the training programmes and church growth.

The Objectives of Karen Bible School

The constitution of FPFK requires all pastors who work under her to have at least one year of training from a recognized theological school. Based on this, the initial aim of KBS was to train church workers and staff who are called by God for the work in the ministry. Hence the specific objectives of KBS are set to help the administration of the school to keep track on the training activities. These objectives are thus summed up into two precise points below as:

- To academically and spiritually prepare and equip church workers for effective church ministry.
- To promote the spiritual growth of the church by training and preparing efficient and effective church workers.

The important verbs in the above objectives are to “prepare” and to “equip”. To prepare God’s people for works of service, so that the body of Christ may be built up (Ep 4:12), is to focus on the practical tools that can mould workers to become builders who lay good foundations for the church in terms of spiritual nourishment and maturity in Christian faith. On equal understanding the verb to “equip”, says Gangel (1985, 50), is to furnish for service or action, make ready by appropriate provisioning. This means that when KBS speaks about equipping church workers for ministry in the churches, it has a

noble duty to provide trainees with appropriate equipment for the ministry. Gangel continued emphatically by saying that:

When we talk of equipping, we mean giving people something they do not have and yet obviously need. In some cases, that could be basic Bible study; in others, an understanding of learning theory and teaching principles, in still others, a commitment to biblical motivation for ministry. The equipper must understand how to integrate individual needs with church goals so that harmonious service results. (Gangel, 1985, 52)

In this view, the understanding for training church workers is more of a two-way operation. KBS trains church workers and it should expect to see the returns from the trainees in terms of productivity being done in the ministry that realizes the objectives for which purpose the school was set. This includes the achievement of tangible progress by winning more souls for the Lord thereby making the churches to grow. The syllabus deliberations must be sound to the required standard of the need of the churches thus the necessity to train workers in accordance to this. As it would imply, syllabus in appendix D demonstrates good programme for orientation. The wide variety of subjects suggest that KBS has been doing a desired course of action towards a good service in the ministry through graduates who were equipped for needful contributions of KBS to the churches in the FPFK.

Admission Profile

The records in KBS office revealed below the statistical data on the number of the students who passed through the sessions of training during the period under this study.

Table 1. Graduates Profile Between 1991-2001

Label	1991-1993	1994-1997	1998-2001	Total
Students	86	70	63	219

Note: There were no admissions in 1996 and 2001.

Table 1 above shows a combined statistical number of 219 graduates whom God had provided the opportunity to be trained at KBS.

Table 2. Graduates by Gender

Year	Male	Female
1991-2001	199	20

Table 2 above shows the figures that have a large variation in number of 199 male graduates while only 20 female graduates were trained during the same ten years period.

Table 3. Titles of Graduates before Enrollment at KBS

Titles	1991-2001
Pastors	90
Evangelists	86
Teachers	34
Others (not specified)	9
Total	219

Table 3 above indicates the titles held by graduate respondents before they enrolled in KBS for training. This has been revealed through school records, but it did not indicate whether there were female pastors among trainees or not.

Biblical Instruction for Training

The responsibility to train competent citizens in the broad sense of the nation is placed under the care of secular authorities. But Christian education is more than to be trained by the standards set by man. The Bible is a source and complete curriculum from which Christian institutions, Bible schools and seminaries organize their training materials. Through the ministry of teaching, believers are equipped to witness Christ to the world. In the gospel of Matthew the Lord Jesus reinforced the command of teaching in the great commission. He commissioned disciples to reach out to people and teach them, that is to train the converts in the Word of God (Mat. 28:18b, Buconyori 1993, 36). It is sufficient to quote one powerful text in the book of Deuteronomy that contains the purpose of God in training his people:

Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door-frames of your houses and on your gates (Deut 6:4-9 NIV).

Commenting on this passage, Sanner argues that churches should take up the responsibility of teaching and training competent workers in the Christian religion so that they can skillfully train other people in the ministry. This is in line with biblical mandate of God (Sanner 1978, 39). Pazmino gives strong reasons for training church leaders first in the Word of God and then in other subject matter to equip them fully for work in the ministry. He argues that the whole book of Deuteronomy is full of instructions for training. God challenges the church to take up the responsibility of training workers seriously (Pazmino 1988, 19). The apostle Paul confirms the power of the Word of God which is sufficient for teaching and training believers in the righteousness of God (II Timothy 3:14-17).

Bible schools, theological colleges and seminaries are basically religious institutions in their nature. Taylor-Pearce (1993, 26-27) notes that the effectiveness and influence of theological schools are gauged by the quality of the work their graduates perform. The procedures and processes to produce competent leaders for the church need first of all to address the basic skills and characteristics necessary for the ministry of the church. A well designed curriculum would give good command in the training process. In the same article Taylor-Pearce rightly points out that during the training students may show the potential for the work of the ministry. So Bible schools need to advance their methods to help such potentiality of the students. Such students can be made to become responsible to teach the workers who do not necessarily attend formal schools so that they become well versed in scriptures to promote Christian values. Education in the church can succeed only when there are well-trained church workers plus instructors. Bible schools, theological colleges and seminaries are institutions responsible to contribute in the teaching ministry of the church, maintain a strong link with the church, and work hard to produce godly men and women for the church. In this way theological institutions do a decent duty to prepare church workers spiritually, morally and intellectually. In light of this fact, Taylor sees teaching task in religious institutions as:

Telling the story of God's mighty acts in such a way that the learner participates in the dialogue and comes into engagement with God in his daily life, and therefore he sees the meaning of his life in a new way, and he is reborn daily with Christ as he lives in community as a Christian in the world (Taylor 1966, 102).

The demand is therefore legitimate for Bible schools to actively participate in training many church workers for the ministry. By training people in the knowledge of God, people become motivated to accept and follow the right direction of the new life in Christ. People become convinced and mend their personal relationship with God.

The Task of Religious Institutions

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Bible schools are religious institutions entrusted with the task to train believers for the ministry of the churches. For the purposes of good focus in the programme of teaching well oriented workers, there must be well stated objectives and goals in the institutions. Regarding the objectives of Christian education, the great theologian Vieth summarized the objectives of Christian faith in seven distinct categories. They all talk of the need for man to foster his relationship with God, to recognize and accept Jesus Christ as his personal Savior, and to maintain good relationships with fellowmen (Taylor 1966, 95).

Based on this, the main purpose of Bible schools is to teach men and women to become Christ-like, help them deepen their knowledge in the kingdom of God, enable them to help other people accept Christ, and make Christian believers grow mature in their faith. Byrne observes that training believers is giving them the power that gives motivation toward God (Byrne 1973, 23). Gebretsadik quotes Daniel's (1980) words that say the purpose of training church workers is:

To help persons to be aware of God's self-disclosure and seeking love in Jesus Christ and to respond in faith and love to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope (Gebretsadik 1997, 12).

In his writing, Burgess affirms the contrast that exists between secular education and Christian education. He points out that secular education focuses on the natural life while admittedly the system of biblical education goes beyond this. In this regard when somebody is religiously educated, transformation comes into his new life and he or she becomes the agent of transformation in the

community. Both his natural and spiritual aspects of life are nurtured. Lee writes in this regard, saying:

When the implications of this new life in Christ are thoroughly and winsomely lived out in all areas of human conduct, public and private, then we have the biggest and best program of Christian education available. In other words, every person identified with the Christian cause or who attaches to himself the name of Christian “sells” Christ and the biblical message as either necessary and desirable or as dispensable and irrelevant. Unless Jesus Christ and his Good News become the nuts and bolts and glue of daily living, modern pragmatic man will simply hang on to other alternatives however unsatisfying, mercurial, even devastating they may be. It is the wedding of Jesus Christ with every aspect of daily living that must be the hallmark of any Christian education of the future which merits the term “Christian” sic (Lee 1977, 59).

The argument Lee presents here tells us that Christians have the biggest responsibility to transform the world through teaching people about Christian values. For the need and considering the scarcity in the leadership that exist in the churches in Kenya, KBS is at the heart of this demand, to train many church workers for ministry.

The Need for Training More Clergy

According to the report in the *Summary of the Nairobi Church Survey* done by Daystar University, there is great need for the church to train competent church workers. It appears many denominations do not have enough trained pastors, evangelists, and other church personnel for the work in their congregations and parishes. It was revealed that almost all people who attend church, 66% (2/3 of attendees) have completed secondary school (Downes, Robert and John 1989, 38). The church should encourage and give some of these believers the support to get theological training. The same report continues that:

Majority of Nairobi's clergy have not been adequately trained for their responsibility. Less than one out of every hundred pastors has had training or an orientation to urban ministry, and over half of them have had no formal theological or Bible training. In addition to often being unprepared and unenthusiastic about a Nairobi assignment (Downes, Robert and John, 45).

In the comments that follow in the same report, it was indicated that a high number of church leaders (95%) who were contacted pointed to the many difficulties that face them in their different ministries. They admitted to the fact that there is great desire to improve methods of ministry in the field. Two-thirds of the leaders emphasized the need for more training in Bible and theology. The following departments were indicated by percentage how they need training:

Table 4. Areas of Need for Training

Department	Percentage
Evangelism	48%
Administration and Management	48%
Counseling	24%
Christian Education	22%
Community Development	17%
Missions & Urban Ministry	11%

(Downes, Robert and John, 46)

The implication is thus that there is indeed great demand to have many church leaders get thorough training, and be equipped with proper resources for the job in the ministry. Poor training hinders vision and therefore causes poor planning in church strategies.

Climate for Training

The words of Clare Risley, “the greatest need for the church has always been and is today the need of trained leadership” (Gangel 1970, 336), are a touching statement that reflects the real state of leadership in the contemporary churches. Another scholar adds a similar lament when he said, “there is a continuing critical lack of qualified and trained teachers and leaders for churches. The work of the church in fulfilling its mission awaits the availability of such persons” (Tidwell 1981, 243). Tidwell continued saying that the church needs sufficient numbers of committed and trained leaders who could turn “the world upside down” for Christ. In this respect one is made to believe that many church centres need the services of trained leaders. To consider the gravity of this situation, few legitimate questions can be more forcibly asked, who after all will supply the church with trained leaders? If some leaders ever offer themselves to serve in the church, what is the role of the church in regard to the care of their families? Church has the responsibility to create a continuous climate for training church workers whom God calls to the ministry and must encourage those already in the ministry to keep their positions. Workers need biblical knowledge and strategies to replace the deteriorating situations of leadership. Our Bible schools need the expertise to offer the kind of training which

implants the sense of spiritual change in the lives of the individuals and impacts the Christian leadership strategies (Tidwell , 337). The practical aspects of training must overshadow the theoretical aspects. Bible schools need to train workers who make decisions to follow Christ under the banner “follow and I will make you fishers of men” (Mat.4:19).

Content for Training

Leadership positions in the churches need adequate training personnel to effect change for the better. This can only be possible when important conditions are taken seriously to improve the state of the workers. It is important to note that both teachers and learners in theological schools are the agents of the church (Cole 2001, 28) that can act to cause transformation in the lives of many people by the knowledge of the scriptures. They need mature professionals to offer them skills so that those church workers who have been trained in turn can develop other workers in support of the work in the ministry (Gangel 1970, 345). By all standards Bible training institutions need to provide the kind of training that can foster standards in the churches which are desperately needed (Gangel, 347). Gangel offers some suggestions for specific courses to be considered as an integral part of a leadership training programme. Though his list is not exhaustive, it is worthy to consider. The list includes:

1. Scripture Content. The whole Bible contents must be exposed to church workers to grasp wide biblical knowledge.
2. Theology. The focus in this course needs to educate church workers on the basic fundamentals of evangelical teachings necessary for leadership in the contemporary church.
3. Church History, Missions and Cults. Church workers need to have a complete understanding of church history because they are part of church formation. There are many great instances that give encouragement after the boldness of those who contributed greatly to the establishment of the church by their sacrificial labor by faith.
4. Human Behavior. Courses in psychology would help the church to understand the different behaviors of the members in the local congregations.
5. Principles of education. Bible schools and theological institutions are foundations that can help advance the teaching ministry of the Church. Church workers need the knowledge on how they can assist education ministry in the local churches.

6. Visitation and Evangelism. These are the essential areas to boost the scope of the gospel and promote the love of God by doing visitations. The training in Bible schools need to encourage this ministry by giving proper training (Gangel, 347-348).

The Apostolic Church Multiplication

The successful result of training church workers is seen by the fruits they bear in the field. There are two dimensions to consider here in the notion of bearing fruits. The first understanding is the result of the church's increase in the numbers of its congregational membership. In the Acts of the Apostles the first house-church increased from her 120 timid members on the Day of Pentecost to 3,000 members a few days later (Acts 2). Clearly this cradle church in Jerusalem grew in membership. In addition to this the members also grew in spirit. The other level of church growth is indicated by the multiplication of church structures. When a denomination succeeds in raising the funds and constructing additional church buildings, the church is said to have grown. In either case human resources are employed. The apostles multiplied churches in their time through rigorous witnessing and involved others.

Dynamism in Church Growth

By definition, dynamism is the invisible force that causes an object to move from some kind of location to another position. In addition to the help of the Holy Spirit, men need some strategies (McGavran 1970, 193) to enable them face the challenges of church growth. McGavran talked much on the strategies that are responsible for church growth. They include the elements of language, culture, and people.

1. The standard language. Language is the key to the unity of men. It is an undeniable fact that the key to communicate with someone else, to understand one another, and to express a common view over an important issue depends largely on the level of the language mechanism in use between different individuals. When the first European missionaries ventured to bring the gospel into Africa, the many local languages in Africa were a great challenge to most of them. Many missionaries were forced to give up their missionary ambition because of the impractical communication. Languages are

barriers that hamper communication. Today some African missionaries still cannot minister to the people who cannot understand their languages and vice-versa.

2. The culture of the people is a natural unifying fact of a society. Some ethnic groups find it hard to relinquish their ancestors' cultural practices at the expense of a foreign culture. Likewise within the African continent alone there are thousands of cultures that do not readily allow their keepers to accept the gospel in a relatively short time. McGavran mentions some difficult elements that exist in certain societies which stand in the way of progress in the growth of the churches. He argued that despite the fact that people are given the necessary things of life like material goods, yet the people value their customs, traditions and beliefs more than allowing themselves to be swayed by evangelization.

3. The People. Church cannot exist where there are no human residents, so to speak. People are the church and she operates because of the existence of populations around (McGavran, 231). In this sense McGavran insists that even under such circumstances the essentials of the gospel, the authoritative Bible, and the unchanging Christ must remain the same for all populations at all time everywhere. To loosen the resistance of the local populations, the infrastructures such as schools, hospitals, agricultural schemes, literacy drives, radio stations, orphanages, leprosy homes and theological seminaries, to name a few, attract many people to the Lord. These services make the work of church expansion possible in many parts of the world (McGavran, 231). The most important thing is that the Bible schools and seminaries must incorporate some of the strategies for church growth in their curriculum for training.

CHAPTER THREE

METHODOLOGY

This chapter explains the methods and procedures which the researcher applied when he did the research in the field. The method included the following elements: entry, definition of the population, sampling, research design, instrument design, validation, pilot testing, administration of the questionnaire, and data analysis.

Entry

The researcher had two informal contacts with the Dean of Studies of KBS who promised to cooperate. On the appointed day the researcher took a letter of official introduction from the DVCAA office at NEGST to the authority in KBS. The letter facilitated formal contacts with the authorities in the school. The Dean of Studies supplied the researcher with the factual information from the documents of the school and arranged to distribute questionnaires during the two days when General Assembly of FPFK was to be held in the school premises between 26-27/3/2002, because most of the respondents would attend.

Population

In research methodology population is one of the sources who provide information for the study. For this study there were three categories of respondents. They were the Dean of Studies of KBS whom the researcher interviewed, the alumni of KBS and the LCL of FPFK. The Dean of Studies administered the questionnaires to the two categories of respondents because he was familiar with them. The total number of alumni who graduated between 1991-2001 was 219 so twenty (20) alumni were targeted on a nonrandom model. The number of LCL picked was also twenty. Similarly leaders were nonrandomly selected. The strategy was that respondents were picked from among the group of leaders who came to the General Assembly held in the school (KBS) compound.

Sampling

Since the Dean of Studies was the only available authority in the school at the time of doing this research, the researcher interviewed him. The number of alumni who graduated between 1991-2001 was 219 and they are well spread throughout the country of Kenya. It was difficult to find them during the limited period of the research. So the researcher adopted the nonrandom method and in collaboration with the Dean of Studies twenty (20) alumni were picked among those persons who attended the General Assembly. They were to represent the 219 graduates who were under study. They were picked because it was possible to reduce the difficulty in the cost of traveling over far distances and to avoid the constraint of time. The strategy to contact the LCL was also considered in the same way to avoid similar difficulties. The total number of the respondents for this research was therefore forty-one. One respondent was interviewed while the graduate and the LCL were given questionnaires.

Research Design

Basically, as Mugenda has pointed out, there are three types of approaches in doing descriptive research, namely questionnaire survey, an interview or observation (Mugenda 1999, 160). In this descriptive research the researcher adopted the interview and the questionnaire format. This is because both interview and questionnaire are less time consuming when administered. The questions for interview (Appendix A) were designed for the authority in the school. The questionnaires in appendices B and C were designed with both open-ended and closed-ended questions with the aim to find out the relevant information on the contributions of KBS to the growth of the churches in the FPFK. The questionnaires were given to two groups of respondents who consisted of:

1. The alumni who supplied responses about the training they received at KBS and how it helped them to contribute to the growth of the churches in the FPFK.
2. The LCL also provided information that attested what was said by the alumni and the school authority about the contributions that KBS made to the churches in FPFK.

Instrument Design

The design of the instrument for this research was descriptive model. There were two instrument designs that followed the patterns recommended by Mugenda and Mugenda (1999). The interview instrument had questions for interview. The other instrument was questionnaire developed in two different forms for the two categories of the respondents, alumni and LCL in the FPFK, who supplied information for the three research questions.

R.Q. 1. To what extent does the training of Karen Bible School help graduates to contribute to the growth of the churches of the FPFK in Nairobi?

Appendix A contained a set of questions for interview with the authority at KBS. Some information was gathered from school documents about the profile of graduates and the information about KBS's strategies in the plan of action.

R.Q. 2. To what extent have the graduates of KBS contributed to the growth of the churches in the FPFK in Nairobi?

Appendix B was designed for graduates. The information concerned research question two. There were three parts in the questionnaire. It had 20 items with both closed-ended and open-ended questions. Part 1 sought status of respondents and the state of trained workers in the church. Part 2 contained statements of opinion for rating and part 3 required respondents to give their opinions in short expression in their own words the way they make contributions to the churches as per knowledge and skills learned at KBS.

R.Q. 3. What are the perceptions of the church leadership of the FPFK on the output of the graduates of KBS?

Appendix C had a questionnaire for LCL and it contained three parts too with the same arrangements as questionnaire B. There were closed-ended and open-ended questions with 18 items that collected information for research question 3, about contributions in connection of KBS through its alumni.

Validation of the Instrument

A questionnaire becomes valid if it measures what it was stipulated to measure through a pretest in a selected sample of population in a different place that was similar in nature to the population under study (Engelhart 1972, 161). Two NEGST alumni who are still in the campus and three continuing students, all of whom have done research methods, were consulted and they gave their input in the construction of the instrument. Four lecturers of NEGST formed a team of jury. They independently made a critical judgement on each item in the questionnaires in Appendices B and C. They gave each item a score on a scale between 1 to 10. The items that received scores below 5 were removed from the questionnaire and the items that received higher scores were retained. They then met the researcher and advised him on a final set of the instrument which was used in the study.

Pilot Testing

In research methodology it is important to have the instrument pretested before the actual population is contacted. The researcher pretested the instrument at Redeemed Christian Bible School (RCBS) in the Redeemed Christian Church of God (RCCG). The reason was to see how two church leaders and three former students of that school would respond to the questions in the questionnaire. The choice of the church for pilot testing was important because it is also involved in placing church workers who graduated from Bible schools in the ministry. The test was conducted well with minor changes on a few items which the researcher considered. After a few corrections the questionnaire was ready and used in the study.

Administration of the Instrument

The researcher gave all questionnaires to the Dean of Studies of KBS who then distributed them to the respondents. The respondents were given time to fill in the questionnaire during their two days at General Assembly sessions. However the return of the questionnaire proved difficult. The Dean of Studies reported that many of the questionnaires of the LCL were returned empty/unfilled with the information. Some leaders even took the questionnaires with them and left after the General Assembly ended. But later the Dean went after them and brought some which were then completed by the respondents.

Data Analysis

The researcher analyzed the questionnaires which were returned according to the patterns of information received. The answers from the closed-ended questions were analyzed quantitatively in the model of Likert Scale. The rating scale read: quite true, true, undecided, untrue and quite untrue (Borg and Gall 1989, 311). The value in the Likert Scale was indicated as hereunder against each reading:

Quite true = 5

True = 4

Undecided = 3

Untrue = 2

Quite untrue = 1

Each item of the questionnaire in the closed-ended questions was quantitatively calculated and the statistical responses were inserted in the tables in the form of frequency counts and percentages. Through the use of the open-ended questions, the respondents expressed their opinions in writing short answers to the questions. The information was analyzed qualitatively.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATIONS OF FINDINGS

This chapter presents a descriptive analysis of the information collected for the study on the Contributions of KBS to the Growth of the Churches in the FPFK in Nairobi between 1991-2001. The contributions of KBS are measured by the results of the training programme of the school and cross-check of the information with the graduates of the school and the leaders in the congregations. The information for this study was therefore collected from the documents of KBS and some information came out of the interview conducted with the Dean of Studies of KBS, while questionnaires were administered to both categories of the alumni of KBS and the LCL of the FPFK. Karen Bible School is the only educational institution under the Free Pentecostal Fellowship of Kenya. It is the educational wing responsible to train, equip and sharpen the competence of church workers.

Interview with the Dean of Studies

Appendix A was formulated for the interview. The researcher interviewed the Dean of Studies. The information from the interview was vital as it explored what kind of contributions the school had made to the growth of the churches in the FPFK. The information was to answer research question 1.

R.Q. 1. To what extent does the training of KBS help the graduates to contribute to the growth of the churches in the FPFK?

To answer the above research question, the researcher designed four probing questions which were administered during the interview with the Dean of studies at KBS. The probing questions are presented below:

Question 1. What are the contributions of KBS to the growth of the churches in the FPFK?

In response to this question the Dean gave two distinctive responses. First, he said KBS has been meeting one of the constitutional requirements that stipulates the need for all pastors who serve in the FPFK to have at least one year training from a recognized theological school. In light of this constitutional demand for educational qualifications, KBS had since 1976 been involved wholly in preparing and equipping the spiritual and intellectual aspects of the lives of the church workers in the following way:

1. train workers in the basic knowledge for work in the ministry.
2. KBS determines the theological and Christian education requirements within FPFK.

Second, the Dean emphatically said KBS had equipped many students with basic knowledge for work in the ministry. Among them were the 219 graduates under this study. He continued revealing that from the initial years the school had extended, modified and modernized its training programme two times, that is, from a three-month short course to one-year certificate programme in 1979, and again to the present level of three-year diploma programme. In this upgrading shift, KBS was concerned to improve the standards of workers for leadership.

He said many of these graduates are already in positions of leadership. Six of them had been leaders in the regional office. Others were leading in the national offices. At the local church level graduates had been heading most of the congregations. Their positions in the leadership brought them into situations where they were involved in making policies for the churches. Another area in which graduates of KBS played an effective role had been in the ministry of teaching and planting new churches. According to the Dean of Studies, this had been the pride of this school.

Interpretation

The view presented by the Dean indicates the efforts and cooperation that had been between KBS and the FPFK in terms of sending and receiving graduates from both ends. The number of graduates as mentioned above (219) would mean the school produced an average of 22 trained workers per year. This is a significant number the school was producing for the churches. The graduates were trained in theological education within the environment of the church as well as a reduction in the cost of school

fees. Due to the training at KBS, graduates play a role in the churches that enhance the churches to do ministry works.

Question 2. What are the areas of concentration in the training programme?

KBS had been providing basic education in a variety of theological subjects. The curriculum covered a wide range of courses (Appendix D). The Dean assured that through systematic teaching and application of contents found in the curriculum, students were helped to interact with knowledge in various fields. Each student was given the opportunity to develop his/her particular interests in the ministry, for example, during training sessions they were assigned to teach Sunday Schools in the churches and others practiced music. With the knowledge they acquired, said the Dean, some graduates were able to pursue further studies. Others had leadership responsibility in the congregations. They became involved in making plans, policies and executed important matters of the church.

Interpretation

In view of the statements released by the Dean, it is obvious the school provided practical training as well as theoretical education was concerned. There was no particular area of focus. But students were introduced to general knowledge relevant for Bible students. The practice of teaching children in Sunday schools was an encouraging experience. It prepared graduates well in advance for the ministry of children in the churches. Likewise, music is an African favorite tradition. The worship accompanied with music attracts worshippers to the service. The implication in the usage of godly music in the churches attracts many people from the worldly sentiments and gives them spiritual meaning in their lives.

Question 3. What plans do you have to help your graduates to be successful in the ministry after they leave KBS?

The school had developed a master plan which was endorsed by the General Assembly. There were four basic programmes in the plan:

1. The school had maintained the three-year training programme. There were plans to upgrade the school into an advanced diploma status.

2. In addition to this KBS was planning to reintroduce a one-year certificate programme in Bible and Christian Ministries. This would help the school train those other church workers who do not have educational qualifications for admission into the diploma programme at KBS. The programme was designed to operate during the three periods of school break in the year when the regular students go away on their holidays. The programme was to begin in August 2002.

3. The other plan was to introduce the programme of community development. There were plans to offer short courses which are not theological but focus on community development. The courses in this programme were likewise to begin during the holidays, beginning in December 2002, in the form of seminars at different centres all over the country. Courses were first to begin at centres in Naivasha at Mpeketoni/Lama, Loitoktolo, and Nyambare in Siaya District, Kiptare in Kericho, Oyugis in Rachunyo and Thesselia in Muhoroni. The other centres were to follow when facilities became available. The strategy was that the graduates of KBS would be involved in teaching these courses. The school was going to make use of its graduates while striving to promote a national church.

4. The school also had plans to organize an alumni association through which most of the needs of KBS' former students would be met. Most of the former students of KBS were basically serving within the systems of the churches. KBS was seeking some ways to make them more productive in the field.

Interpretation

The interview reveals a number of strategies which the school has taken for training church workers in the environment which is convenient to them. It has taken a number of steps to reach workers in the centres near to them with short courses. The short course programme is tactically a boost for the majority of the workers. It was disclosed that through these courses graduates were going to participate in teaching profession. This shows the concern KBS has for its alumni and the zeal to foster church growth within FPFK. The implication in teaching short courses in the field would increase the chances for more workers to get training while doing their ministry in the field.

Overall Interpretation

The Dean was open and enthusiastic in his responses. He felt confident of the school and was proud of the way the school operates. He made comments that the school would continue to exert efforts to educate more workers as long as resources would allow. The plans now have been taken to reach members in their localities with education facilities and to educate them in their own environments. This piece of information indicates the school has zeal to raise the standard of education of workers to fit in the ministry.

Distribution of Questionnaire

After the researcher found out from the school records the number of graduates who graduated between 1991-2001 to be 219 (Table 1), he established the number of respondents to use questionnaire for the study to be forty: 20 alumni from the 219 graduates. The number of leader respondents was also 20 so as to equalize the number of graduate respondents. Then 50 questionnaires were prepared and distributed (25 for each group). The reason to distribute more questionnaires than the proposed number of respondents for study was because the researcher wanted to secure a high number of returns. The Dean of Studies of KBS distributed 48 while the researcher personally administered 2 questionnaires on the day he took the questionnaires to the Dean.

Returns of Completed Questionnaire

The administration and returns of questionnaire were difficult due to the fact that at first, though half of the alumni filled their questionnaires, the local church leaders' returns were not forthcoming. But after the Dean had gone looking for respondents, he was able to collect the questionnaires in the manner reported in table 5.

Table 5. Questionnaire Returns

Category	Number Distributed	Number Returned	Percentage Returned (%)
Alumni	25	18	72
Local Church Leaders	25	10	40

Table 5 shows the returns of questionnaires from alumni 18 (72%) and the returns from LCL 10 (40%). The total number of questionnaires that were completed and returned for analysis was 28. This was more than half of the forty targeted respondents, therefore the information supplied would be reliable.

Steps in the Analysis of Questionnaire

Questionnaire in appendices B gathered information from alumni respondents of KBS who graduated between 1991-2001, while questionnaire in Appendix C collected information from LCL that attested the work of graduates as contributors of KBS for work in the ministry. Part 1 of Appendix B contained closed-ended questions and also part 1 of Appendix C had the same model of questions. Where items from the two parts gathered the same type of information, the analysis of such items was combined together in tabulation.

R.Q. 2. To what extent have the graduates of KBS contributed to the growth of the churches in the PPFK?

Demographic Information

Items 1 and 2 in Appendix B and item 1 in Appendix C established status of graduate and LCL respondents. This earlier information shows the state of change that resulted in the ministry and the progress made when workers returned to their churches after training.

Table 6. Profile of Graduates before Enrollment

Category N=18	Frequency	Percentage (%)	Cumulative (%)
Pastors	2	11.11	11.11
Evangelists	7	38.89	50
Teachers	5	27.78	77.78
Youth Leaders	2	11.11	88.89
Lay Leader	1	5.56	94.45
Others (Not specified)	1	5.56	100
Total	18	100	

Table 6 shows the profiles of graduate respondents before they went for training at KBS. The group with most workers had 7 (38.89%) respondents who worked as evangelists. Another group was 5 (27.78%) respondents who taught in the education ministry of the church. These two groups constituted a major workforce of 12 (66.67%) respondents who were involved in the two ministries of evangelism and education. There were 2 (11.11%) respondents serving as youth leaders and other 2 (11.11%) were pastors. One (5.56%) respondent was a lay leader, while another 1 (5.56%) respondent did not disclose his/her profile. The implication could be that there were no trained workers to warrant ordination of pastors as it had been demanded in the church constitution. The number of evangelists and teachers was significant but they did not have the qualification/training for their work.

Table 7. Current Profile of Graduates after Training

Respondents N=18	Frequency	Percentage (%)	Cumulative (%)
Pastors	13	72.22	72.22
Evangelists	2	11.11	83.33
Teachers	3	16.67	100
Total	18	100	

Table 7 shows the current profiles of graduate respondents after they had taken training. As it has been reported, 13 (72.22%) respondents have been ordained pastors in their local churches. This would mean the training they had undertaken in KBS enabled them for pastoral positions. Only 2 (11.11%) respondents were still evangelists and 3 (16.67%) others were teachers. There were no youth leaders or lay leaders.

Table 8. Profile of Local Church Leaders

Title N=10	Frequency	Percentage (%)	Cumulative (%)
Pastors	7	70	70
Evangelist	1	10	80
Teacher	1	10	90
Lay Leader/Elder	1	10	100
Total	10	100	

Table 8 shows profiles of LCL who responded to the questionnaires. Seven (70%) respondents were pastors. They were the ones responsible, under whom some of the graduates of KBS minister. Among the seven pastors mentioned above three were former graduates of KBS, and preferred to respond as leaders because already they were responsible clergy in the churches where a number of the recent alumni were stationed. In the other titles there were one evangelist, one teacher and one lay leader/elder, each represented with 10%.

Interpretation

Table 6 reveals seven (38.89%) graduate respondent evangelists and five (27.78%) were teachers before they got opportunity to be trained. This would mean the school was concerned to train more leaders for the ministry. On the other hand, the departments from which these workers came and returned were enhanced with qualified workers after they finished the training. On the other hand, another indication would be that it was possible to evangelize people even though one did not acquire theological training in a formal school. After graduates returned to their churches some of them were ordained as pastors thereby raising the number of clergy (Table 7). This would mean workforce was increased in the pastorate ministry compared to a few workers in pastorate ministry in the previous years before these workers took training (Table 6).

Ministerial Involvement of Workers and Years in the Service

Items 3, 4 and 5 in Appendix B and items 2 and 4 in Appendix C collected information about previous ministerial involvement and years of involvement (service). Length of years in any service enables workers to acquire experiences which have advantages in making good plans for the future of an enterprise. Participation and involvement of workers in an organization is a valuable asset.

Table 9. Graduates Ministerial Involvement before Training

Ministry N=18	Frequency	Percentage (%)	Cumulative (%)
Pastoral Care	2	11.11	11.11
Evangelism	7	38.89	50
Sunday School	5	27.78	77.78
Youth	2	11.11	88.89
Others	2	11.11	100
Total	18	100	

Table 9 shows that before coming for training, 7 (38.89%) of the graduate respondents were engaged in evangelization task, 5 (27.78%) respondents worked in teaching ministry and 2 (11.11%) respondents were in the youth ministry, while 2 (11.11%) respondents were in pastoral care. Two other respondents (11.11%) indicated that they had no specific ministry but worked in all the ministries. Here one can see there were only two workers in the pastoral care in the churches of the respondents. The majority of the workers were in the evangelism, teaching ministry and few in youth ministry.

Table 10. Years of Service in Ministry

Year Category N=28	Frequency	Percentage (%)	Cumulative (%)
1 - 5 Years	8	28.57	28.57
6 - 10 Years	10	35.71	64.28
11-15 Years	7	25	89.28
16 years and more	3	10.71	99.99
Total	28	100 (99.99)	

Table 10 combines both categories of graduate and LCL respondents. It shows the range of years in the ministry for all 28 respondents. The years ranged from one year to 16 years and above within which church workers have been involved in the ministry. The information reveals 10 (35.71%) respondents have served in the ministry between 6 to 10 years, while 8 (28.57%) respondents have been in the ministry between 1 to 5 years. The other 7 (25%) respondents have been between 11 to 15 years in the ministry, while a mere 3 (10.71%) respondents have been 16 years and above in the ministry.

Table 11. Current Ministerial Involvement of all Respondents

Ministry N=28	Frequency	Percentage (%)	Cumulative (%)
Pastoral care	20	71.43	71.43
Evangelism	3	10.71	82.14
Teaching Ministry	3	10.71	92.85
Involvement in all ministries	2	7.14	99.99
Total	28	100 (99.99)	

Table 11 combines both categories of graduate and LCL respondents' ministerial involvement. It shows a sizeable number of 20 (71.43%) respondents concentrated on pastoral care. In evangelism there were 3 (10.71%) respondents and 3 (10.71%) others involved in teaching ministry. Two respondents represented by 7.14% mentioned that they were involved in all ministries of the church.

Interpretation

The information in Table 11 reveals a shared leadership responsibilities between old generation of leaders and young generation of trained leaders in the churches of FPFK. The number of workers involved in the pastoral care had grown to 20 (71.43%), many of whom were trained at KBS. The rise of the number in the leadership positions, particularly for pastors was backed by the statement of the Dean of Studies in the interview which said KBS's strategy was to prepare and equip workers for the churches. The information gathered reveals that the training which graduates received at KBS has enabled them to take more responsibility in pastoral care than was the case in the previous years (Table 9). There were two respondents who participated in all ministries. The information makes the implication of increased efforts in the pastorate ministry.

State of Trained Pastors in the Local Churches

Items 6 and 7 in Appendix B and item 3 in Appendix C sought information from graduates and LCL on the state of trained leadership in the church before graduates went for training. The information gathered in these items point out how the church position was in terms of trained workers.

Table 12. The State of Trained Leaders in the FPFK before 1991

Position N=28	Frequency	Percentage (%)	Cumulative (%)
There were many trained pastors	8	28.57	28.57
There were few trained Pastors	17	60.71	89.28
There were a lack of trained pastors	2	7.14	96.42
No response	1	3.57	99.99
Total	28	100 (99.99)	

Table 12 shows a group of 17 (60.71%) respondents who had the views on the state of trained workers to have been few before 1991 in the churches of the FPFK. However, 8 (28.57%) respondents had another view and indicated that there were many trained pastors at that time in the churches. The

implications can be that this particular group of eight might have been leaders since that time, therefore would like to tell (us) that they were capable just like other trained workers. Two (7.14%) indicated that there were a lack of trained leaders, while one (3.57%) respondent did not give response.

Table 13. Type of Engagement in the Ministry

Position N=18	Frequency	Percentage (%)	Cumulative (%)
Full time	16	88.89	88.89
Part time	2	11.11	100
No involvement	–	–	–
Total	18	100	

Table 13 shows the kind of engagement graduate respondents were involved in the churches, especially after training. A total of 16 (88.89%) respondents indicated that they were engaged in the ministry full time, while only 2 (11.11%) respondents indicated they were in the ministry part time. No graduate among those who responded said he/she did not have something to do in the church. This gives the indication that many of the workers who get training at KBS return to the church to contribute in one way or the other after they graduate.

Interpretation

The information in Table 12 reveals that there were few trained workers in the churches as the results of the respondents testify. There were few pastors in the past compared to the current number of workers who go for training in KBS (Table 6), and possibly other workers of FPFK receive some training from other Bible schools. There seemed to be a state of increased training workers compared to what used to be the case in the previous years before 1991. The information further reveals that majority of the graduates of KBS are in full time ministry (Table 13). Table 11 gives indication of the increased trained workers, thereby confirming the statement of the Dean of Studies that there was a growing number of trained workers in the churches of the FPFK, as many were involved in the pastoral care.

Perceptions of Graduates about KBS Training Programme

Items 9 through 15 in Appendix B sought the opinions of graduates on the extent of the theological education they received at KBS. The rating was done under a range of quite true, true, undecided, untrue and quite untrue. The frequency counts were converted into percentage in Table 14.

Table 14. Opinions of Graduates

Opinion N=18	No Response	Quite True	True	Undecided	Untrue	Quite Untrue
My training at KBS is relevant to my ministry	5.56	66.67	22.22	5.56		
The training I received at KBS enables me face the challenges in the Ministry	5.56	50	38.86	5.56		
KBS gave me great motivation for work in the church	5.56	55.56	38.89			
KBS had equipped me for teaching Bible lessons in the church	5.56	61.11	33.33			
The training I received at KBS helped me gain strategies in planting new Churches in the FPFK	5.56	27.78	50	16.67		
The knowledge I acquired from KBS helps me evangelize in the ministry	5.56	38.89	55.56			
The training gave me skills and strategy for youth ministry	5.56	27.78	38.89	27.78		

Table 14 shows one respondent or 5.56% who did not respond to the whole list of statements for rating. The implication can be drawn that he did not understand how to answer the questions or he chose to ignore it. Those who responded as undecided were between 5.56% to 27.78%. This indicates that there was doubt in them as regards to the training they received. They seemed not to be sure to have been trained well for the ministry. The columns quite true and true ranged between 22.22% - 66.67%. The respondents of this range (quite true and true) confirmed that the training they received at KBS had instilled in them the kind of skills and knowledge necessary for work in the ministry.

None of the respondents said anything on the two columns of untrue and quite untrue. This remark can be explained that majority of graduates were confident of their competence in the ministry.

Interpretation

Table 14 reveals that the quality of the training graduates received in KBS exposed them to the kind of knowledge and skills necessary for work in the ministry. The majority of the respondents ranged between 22.22% to 66.67% who gave affirmative responses to the opinions. This positive view on the kind of training KBS offered to students added expertise that contributes to the progress of the churches in the FPFK. The undecided rated percentages however raised a concern. A considerable number of respondents were undecided at the range between 5.56%, 16.67% and 27.78%. This would infer that some graduates were not sure about the kind of the training they went through at KBS, whether it gave them sufficient orientation in the courses to ascertain their understanding of the knowledge needed for work in the ministry or not. The “No response” (5.56%) is insignificant therefore it has no effect on the responses of either the majority in the true range or in the minority range of untrue.

Responses of Graduates on Open-ended Questions

Items 16 through 20 in Appendix B were designed in the open-ended question. These particular items sought the information on the kind of activities that enabled the graduates to contribute to the growth of the churches in FPFK. The expressions of opinions of the graduate respondents were carefully grouped according to their basic understanding of the headings. Items 16 and 17 were analyzed under “Channels of Contributions” heading. Similarly, information in items 18 and 19 were grouped according to the challenges presented by the respondents and also appeared under the same heading. The information from item 20 was combined and analyzed together with the information of item 18 of Appendix C, because they both sought the same kind of information, that is, suggestions for the improvement of the school.

Channels of Contributions

In response to items 16 and 17 (Appendix B), fifteen respondents strongly expressed the view that there was a great need in the educational ministry of the church. They mentioned that the Word of God could not barely be understood with mere preaching from the pulpit. They acknowledged the fact that an important principle that characterized ministry of the Master Jesus Christ was his teaching practice. They pointed out emphatically that their contributions to the churches are the constant teaching they do to various groups of people in the churches and the duties in the administrative arena which they listed in the following categories:

Areas of Teaching in the Educational Ministry of the Church

1. Youth Ministry
2. Sunday School Ministry
3. Discipleship classes (for both men and women adults)
4. Special Outreach Ministry to children whose parents are not believers
5. Particular Ministry for women
6. Training church workers

The respondents expressed their satisfaction in the positive participation and the progress they achieve during teaching sessions in the congregations. The graduates said that the training they give to the adult groups and the interpretation of the Word of God have induced many unbelievers to accept the Lord Jesus as their personal Savior. Many people have changed from an unChristian way of life to a Christian way of life. Three respondents said that they had contributed in the ministry of women. Previously women were just churchgoers. Now they have established the women's ministry in which women have a role to play in the service of the kingdom of God.

On the other hand, they said that children are the churches of tomorrow. Therefore they have influenced the parents who are not believers to let their children attend churches where they teach them the Word of God. They indicated that the knowledge they got during their training at KBS enabled them to have zeal for children. These respondents mentioned that their zeal arose much for

the ministry of the children because Christ first loved children and showed (us) the example in the Bible. Two respondents said they focused their services on the widows and orphans. Three others said they were involved in the whole ministries of the church. They believed the society needs their service.

Outreach Ministry

1. Preaching and doing Interpretation of the Bible in the understandable language of the people
2. Worship
3. Prayers
4. Evangelism
5. Spiritual Development

In the spiritual life of the churches, all respondents confirmed that they were involved in all aspects of the lives of the individuals through preaching the Word of God. They further said that they personally were involved in the organizations by making available most of the necessary tools like Bible, tracts and making the environment attractive to the people in all outreach ministries.

Administration Arena

1. Training sessions for laymen/women
2. Organize committees of elders
3. Participate in planting new churches
4. Help in the administration affairs of the local churches and at national level

Respondents expressed the necessity to transform the administration in the local church to a better duty to believers and would like to see those whom they train become good stewards.

Items 18 and 19 (Appendix B) were meant to get information on the challenges which respondents find in the field and to suggest ways that can be addressed by the school. Almost all graduates expressed their concern on three areas, which included communication, cultic teachings and the

backwardness of women in education. Many respondents mentioned the difficulties they meet when trying to put the message across to people. Some congregation members are not fluent in the English language and also have difficulties in understanding Swahili. They asked if the school could assist to train people from the backward clans so that they can reach the people in their own language. There is also a need to equip graduates with strategies that can enable them face the cultic teachings that have permeated the society in which they minister. They also need to be equipped in the strategies of church planting. The majority of respondents had the opinion that KBS needed to emphasize and intensify the courses that have direct bearing on the life of the people, like courses in self-sufficient generating projects, and give women special admission to encourage them take up education alongside men.

Interpretation

The information gathered in the open-ended questions reveals that almost the whole group of the respondents are involved in the ministries available to them in the churches. From this information it can be said the school (KBS) has impacted graduates with the necessary knowledge and skills needed for the church ministries. Graduates saw the teaching ministry as an essential channel through which evangelization is effective.

On the other hand, respondents expressed concern over challenges that face them in the ministry. These included the difficulty in the level of communication, the cultic teaching in the field and the cultures of the people. Eleven respondents said that KBS should emphasize courses that help in communication skills. They said church workers should be given basic training in the skills of the local languages of the people in the society. Five of the respondents also pointed out that KBS needs to introduce and emphasize in its programme the courses that deal with cultic issues so that they can better be equipped to counteract the false teachings that deceive people about the truth.

Looking closely to the responses that have been supplied about the need to introduce some courses, one would reasonably ask what happened with the list of similar courses mentioned in the curriculum of the school (Appendix D). The implication can be drawn here that either the students were not

properly trained or the curriculum Appended in D is a recent creation hence those previous graduates were not trained by it.

Local Church Leaders' Responses about the Output of Graduates

Questionnaire in Appendix C was directed to LCL. It sought information to confirm the output of the work of the graduates as a result of the training they received at KBS. The tables below give the state of membership in the local churches before the time graduates joined churches and after their graduation. The responses were for research question 3.

R. Q. 3. What are the perceptions of local church leadership of the FPFK on the output of the graduates of KBS?

Item 5 in Appendix C and item 8 in Appendix B inquired on the growth of membership in the churches where graduate respondents are ministering. This has been shown in the Table 15.

Table 15. Membership after Graduates Joined Churches

Growth N=28	Frequency	Percentage (%)	Cumulative (%)
The churches have grown in membership	19	67.86	67.86
The churches have planted other worship centres	9	32.14	100
No response	—	—	
Total	28	100	

Table 15 above reveals 19 (67.86%) respondents affirmed that churches have increased in their membership as graduates joined the churches. On the other hand, 9 (32.14%) respondents also agreed that since graduates of KBS came to work in the churches, they (graduates) have displayed remarkable strategies that resulted into planting many other centres of worships. There was no one respondent

with a no response. This remark gives indication that all respondents were in agreement with the work done in the churches.

Interpretation

From the information collected in Table 15, 19 (67.86%) respondents reveal increase in the number of believers who registered their membership after graduates joined churches. On the other hand, 9 (32.14%) respondents affirmed that graduates planted many churches or helped in the planting of new worship centres. The information gives indication in the growth of membership and planting of new worship centres. This may be attributed as contributions resulted in the participation of graduates in the ministry.

Rate of Leaders' Opinions

Items 6 through 10 in Appendix C were designed for leaders to rate their opinions about performances of the graduates as a result of the training they have received at KBS. Likert scale rating was used, which divided into five headings of quite true, true, undecided, untrue and quite untrue. The information in these (five) columns collapsed into three headings: the quite true and true columns equaled true, the quite untrue and untrue columns equaled untrue and undecided column equaled undecided. The figures show the percentage calculated as per frequency count in each box.

Table 16. Opinion of Local Church Leaders in Percentage

Opinion N=10	Quite True	True	Undecided	Untrue	Quite Untrue
Since graduates came from training at KBS, they encourage members to make commitment to the church	60	40			
Since the arrival of the graduates after training at KBS this local church planted other worship centres	50	40		10	
KBS trains church workers who are relevant in the ministry of the church	50	50			
The graduates are cooperative and are in contact at the level of the believers	60	40			
The graduates teach members the Word of God appropriately	50	50			

Table 16 shows a continuous affirmation of nine respondents who rated their opinions as 100% in the two boxes of the columns quite true and true for all four statements given out of five. No one of the respondents answered in the undecided column or in the quite untrue column. Most LCL were in agreement with the way graduates exercised their acquired skills in the churches. Only one (10%) respondent did not agree with the statement that said graduates planted churches, at least not where that respondent was responsible.

Interpretation

The general opinions of the nine LCL agreed with the output of the work graduates were doing in the ministry. Obviously this shows indication of progress in terms of spiritual growth and planting of new churches. The one untrue opinion is less significant against nine respondents who gave affirmative response in line with progress graduates had made. Therefore the untrue rate does not disqualify the majority opinions for the success of both KBS in its training programme and the contribution graduates make to the growth of the churches. Hence it would be said that the performances of graduates were enhanced by the knowledge they learned during their training.

Leaders' Responses on Open-ended Questions

Items 11 to 18 in Appendix C were open-ended questions. These asked respondents to express in their own words how they perceived the output of the graduates.

The Contributions of Graduates as Viewed by LCL

According to LCL the contributions which graduates make in the churches reflect the kind of school they went for training. This was expressed in the responses of items 11 and 12 (Appendix C), which in particular inquired about contributions which leaders perceived graduates were making as a result of the training they had at KBS. Half (50%) of the ten respondents affirmed that graduates were heavily engaged in the teaching ministries of children and attending to the youths, and that they gave much attention to the teaching ministry of the churches, that is, teaching in all groups of adults the Word of God. Through teaching they impacted the lives of believers and non-believers. Evangelism and church planting were other areas that received much attention of the graduates.

Items 13, 15 and 16 (Appendix C) sought information on the kind of behavior graduates had in the ministry. Seven (70%) respondents indicated that graduates were quite gentle. They have been motivating the congregations into service of the Lord with great love. They also maintained cordial relationships with the people and were friendly to work with. However, other 3 respondents (30%) said that graduates had their own problems too. Sometimes they became problematic to the people in the churches.

Item 14 sought to find out how many graduates were stationed in the churches that responded to the questionnaires, and what responsibilities they had. Three respondents each reported there were 4 graduates of KBS under their supervision. In one church there were three graduates. In other four churches each had 2 graduates while two churches reported to have one alumna each. This gave a total of twenty-five graduates in ten churches. Five of the graduates were coordinators, who coordinated work between local churches and the head office of the FPFK. Five were youth leaders and eight were teachers. Seven were evangelists who took pastoral responsibility/duty.

Areas which Need Graduates and KBS to Improve

In response to item 17 (Appendix C) about what areas graduates need training, three quarters of respondents commented there was need for training in counseling and community development. They emphasized the vitality for these courses. Two respondents expressed the concern that missiology course be incorporated in the curriculum of KBS. Another group of four respondents indicated the need to emphasize training in leadership to equip workers become good stewards.

Both item 20 in Appendix B and item 18 in Appendix C separately asked respondents to give their comments about the training programme of KBS and to make suggestions on how the school can make improvement. Enthusiastically majority of the respondents expressed satisfaction with the kind of training KBS gives to students. But one respondent, himself a graduate, did not give any kind of comment. This can be said he had reservation on the kind of education he experienced while under training at KBS.

Interpretation

Following the patterns of responses given in the items in the open-ended questions, most of the leaders expressed satisfactions with the output in the performances of graduates. Leaders were content with the kind of approaches in relationship that existed between them and the congregations. In item 20 (Appendix B) and item 18 (Appendix C), majority of the respondents expressed their satisfaction on the workers KBS produced for the society and for the churches of the FPFK. However, some respondents added that KBS needs to include a number of other courses in its curriculum. Some of the courses suggested included community development, missiology, communications and apologetics. Respondents wished KBS to train graduates in skills of the languages of the people in the field. They further wished KBS to emphasize teaching courses in anthropology and church planting. They advised that the training must be more practical to serve the society on the field, but not just traditional lectures in the classrooms. Respondents also suggested that they need KBS to offer refresher and short courses on regular basis to enhance the skills of workers in the field, especially those workers who do not have qualifications to enter into a three-year programme. On the other hand, respondents wished KBS to upgrade into a degree level to raise the standard of training.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This study was done to find out contributions, which KBS made to the growth of the churches in the FPFK during 1991-2001, through training programme. Three research questions were developed which served as a guide for the study. Consequently this chapter contains summary, conclusions and recommendations based on the findings collected from school records, interview conducted with the Dean of Studies and the responses that were supplied by respondents through administration of questionnaires.

Statement of the Problem

Churches in Africa are faced with a growing shortage of trained pastors, evangelists and administrative leaders. Churches in Kenya are no exception. The purpose of this research is, therefore, to find out the contributions of Karen Bible School in training workers in the Free Pentecostal Fellowship of Kenya in Nairobi between 1991-2001.

Significance of the Study

This research study was considered significant because it pointed to the efforts KBS had been exerting in preparing and equipping workers for the ministry in the churches of the FPFK. This study therefore is a kind of such material that would contribute to the programme of training workers for the church.

Research Questions

In light of the problem statement, this study was guided by three research questions which are stated below:

R.Q. 1. To what extent did the training of KBS help the graduates to contribute to the growth of the churches in the FPFK in Nairobi between 1991-2001?

This research question sought information from the documents of the school and the interview that was conducted with the authority in KBS.

R.Q. 2. To what extent have the graduates of KBS contributed to the growth of the churches in the FPFK in Nairobi?

This research question was directed to graduates who gave their views according to what work they did in the churches. They highlighted the kind of work they did in the ministry which counted as a result of the training they had at KBS.

R.Q. 3 What are the perceptions of the Local Church Leadership of the FPFK on the outcome of the graduates of KBS?

This research question was assigned to Local Church Leaders who were in a better position to testify to the kind of work graduates produced as a result of the training they undertook at KBS. These respondents were also in a position to attest to the performance of KBS through the performance of graduates of KBS.

The researcher administered questionnaire and interview in addition to documents all of which provided information for the research. The information was analyzed in the Likert Scale model of frequency count and percentage calculations under quite true, true, undecided, untrue and quite untrue rating.

Summary of Findings

The study sought to find out the contributions of KBS in terms of its training programme. Churches need well-oriented workers for the propagation and expansion of the good news.

Findings from Documents

Documents of the school statistically disclosed a number of 219 graduates who were trained during a period of ten years, between 1991-2001 (Table 1). From this figure the number of male graduates was 199 (90.87%) higher than the number of 20 (9.13%) female graduates. This number would produce male to female ratio of 10:1. The implication in this information is that female members in the FPFK lag very much behind male members in terms of trained workers. However, the number of trained workers is significant in relation to ten years period. Further, considering the trend of studies in theological institutions across Africa, the number of graduates (219) from this school (KBS) produced within a ten-year period is significant. This gives positive remarks in the progress KBS makes through theological education.

Findings from Interview

Information from interview revealed significant results made by the school. KBS meets the constitutional demand in training church workers, some of whom become leaders entrusted with responsibility in the regional and national offices. Almost all churches in FPFK have trained graduates of KBS. This means many workers are eligible for ordination to the pastorate.

KBS offers short courses that give skills and raise the standards of workers who have low level of education, those members who otherwise cannot get training beyond their level of education if they are left alone.

KBS also encourages graduates to participate in the teaching ministry of the church and in the short courses programme. Through consistent teaching in education ministry of the church there is hope for positive change in the lives of church members.

Findings from Graduates

Respondents revealed a number of increased efforts in the creation of various ministries in the churches. Graduates created a ministry for women. This is a great step towards improvement for women to participate in the affairs of the churches. Also the creation of a ministry for children is a

sign of guarantee for the church in the future. Graduates strengthened the teaching ministry and preached in areas where the gospel had never reached before, and won new converts to the Lord. There is remarkable report of increase in the number of churches planted as well as increase in the membership. The affirmation to this fact is given in the opinions expressed by LCL (Tables 14).

Findings from Local Church Leaders

Responses of ten Local Church Leaders revealed a number of twenty-five graduates who minister to their congregations, all of whom have responsibilities in leadership. It also revealed graduates concentrated in pastoral care, evangelism and teaching areas. The number of trained pastors, evangelists and teachers have increased significantly in the churches where respondents minister (Tables 7 & 10). This information gives indication that in the other congregations of the FPFK there are graduate members in almost every church.

The increase in the ordination of pastors shows the fulfillment of theological education as demanded by the church in its constitution. It revealed that the number of pastors have increased significantly in FPFK. Pastors are ordained because they were trained in theological education (Table 7).

Other Findings

While respondents have positive feelings about the output of KBS, they also mentioned a number of challenges that faced graduates in the field and thought the school can address the issues through its training programme. They listed a number of difficulties that existed in:

1. communications
2. cultural and traditional practices of the people
3. cultic teachings that falsify the truth

Conclusions

Based on the responses supplied for the study and the analysis that followed, the contributions of KBS can be determined in a way by looking into documents of the school and making a cross check on the performances of its graduates in the ministry. In making similar observations this research had

evidences from school documents that show a growing number of trained workers (219) at KBS who are currently holding positions of leadership in FPFK. Among them many have become pastors, evangelists, teachers, and administrators. The school equips graduates with necessary skills and knowledge that enable them to make tangible progress in almost all sectors of church life. As it is indicated in the open-ended questions, graduates concentrate most in the pastoral care, evangelism, and teaching in education ministry of the church. These are main departments through which the gospel reaches people. The creation of two ministries, one for women and the other for children and active participation in the ministry of the youth are steps of progress in the right direction. The steps for implementation of plans of short courses are a boost for the church and particularly for the workers. The church of God is called to serve and grow, not to remain static. Literatures speak about strategies of church growth. The strategies are vital only when human resources are involved. The constant participation of graduates in the ministry makes a strong case in the direction of expansion of the churches. The school has impacted graduates with zeal that influence members to be committed to the Lord, grow in spirit and mature in the Christian faith. The growth of the churches in the FPFK has been an achievement through which graduates demonstrate the expertise of skills they learned in KBS, and majority of graduates return to serve in the ministries of the church full time (Table 12).

On the other hand, while respondents hailed the achievements of KBS, they also raised a number of issues, the things that challenge them in the ministry. Among the challenges mentioned is the difficulty graduates have in communication of the gospel to the congregations. Language is a crucial means of communication. The difficulties in communication need attention of the school. Students need the skills of a language of the people among whom they minister. Another thing respondents mentioned was the distortion which cultic preachers cause to the people in the field. They falsify the truth. They make people to become hardened in their hearts not to respond to the gospel. In lieu of these comments, KBS should take into consideration the desire of the people and incorporate the courses that will address the issues facing the people. According to the views of the majority of respondents the school needs reinforcement in its system of training so as to make graduates able to stand in the face of the challenges. Generally it appears the school is meeting the FPFK requirement in providing theological education to workers.

Recommendations

Considering the responses provided and in light of the results that came out of the analysis, it looks like KBS is doing a decent duty for the churches in the FPFK. In view of the findings, a couple of suggestions would give KBS some ideas to plan its strategies in the training scheme in the following areas:

1. The ethnic languages around where FPFK churches exist need attention of KBS. Care and consideration to integrate these languages in curriculum design would give graduates of KBS knowledge to minister effectively to the local people in the field. This can be initiated and encouraged through adult education classes. Graduates should teach those members who have problems in reading and writing. In collaboration with church authorities KBS should provide the necessary materials for learners to utilize.

2. Women members need encouragement to enroll in theological education. Since KBS is the only institution of theological learning in FPFK, it should attract female candidates for training so that they in turn would reach the women population in the field. This can be done by special offer. KBS needs to lift some admission requirements and conditions, and reduce school fees to low cost.

3. KBS should give refresher courses to its graduates to sharpen their mind from time to time to make them rise to new challenges that arise in the ministry.

4. KBS should employ permanent faculty. This will ensure consistency in the steps of training. The life example of teachers has impact on the lives of the students.

Recommendations for Further Study

According to statement of the Dean of Studies, no study research has been done in the school before. Hence, there is opportunity to explore study research for educational benefits on:

1. A study to evaluate the curriculum design of the institution. It will help the school to have some insights for the training.

2. Another area for study would be to investigate the strategies of teaching. This would enable the school to adjust its approach to the hiring of faculty.

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APPENDIX A

Questions for Interview with Authority in KBS

Dear Sir,

Further to a letter from DVCAA at NEGST introducing me (Molongola Motitya) to you about doing research thesis on the contributions of KBS to the Growth of the churches in the FPFK between 1991-2001 in Nairobi, I have scheduled probing questions for interview with you between 20/3-27/3/2002. I look forward to know what time is convenient for you so that I can come to do the interview.

Questions for Interview

- Question 1. What are the contributions of KBS to the growth of the churches in FPFK?
- Question 2. In what areas of concentration do you equip church workers in training them for work in the ministry?
- Question 3. What plans do you have to help your graduates to be successful in the ministry after they leave KBS?
- Question 4. What other information do you have to tell me about the contributions of KBS to the growth of the churches/alumni?

Thank you for your readily acceptance for interview

APPENDIX B

Questionnaire for the Alumni

Dear Respondent,

Part 1

Introduction: the researcher is seeking to do a study on the contributions of the Karen Bible School (KBS), between 1991-2001, to the growth of the churches in the Free Pentecostal Fellowship of Kenya (FPFK), in Nairobi. You are kindly asked to give your answers by making a tick mark (✓) in front of the answers listed below. Feel free to choose the answers that fit your opinion.

1. What is your current position in the church?

- a. Pastor _____
- b. Evangelist _____
- c. Teacher _____
- d. Elder _____
- e. others (specify) _____

2. What position did you hold in the church before you went for training at KBS?

- a. Pastor _____
- b. Evangelist _____
- c. Sunday school teacher _____
- d. Lay leader _____
- e. Others (specify) _____

3. What ministry did you do before you went for training at KBS?

- a. Pastoral care _____
- b. Evangelism _____
- c. Sunday school teaching _____
- d. Youth ministry _____
- e. Others (specify) _____

4. What ministry of the church are you involved in after your graduation from KBS?

- a. Pastoral care _____
- b. Evangelism _____
- c. Teaching ministry _____
- d. Youth ministry _____
- e. Others (specify) _____

5. How many years have you been serving in the local church?

- a. 1 - 5 years _____
- b. 6 - 10 years _____
- c. 11 - 15 years _____
- d. 16 years and above _____

6. How is your ministry involvement after your graduation?
- Full time _____
 - Part time _____
 - Not involved at all _____
7. What was the state of leadership in the local churches of the FPFK before 1991?
There were:
- Many trained pastors _____
 - Few trained pastors _____
 - Lack of trained pastors _____
 - No trained pastors _____
8. What is the state of membership in the local churches of the FPFK after graduates joined churches?
- The membership has grown in the churches _____
 - The membership has not grown in the churches _____
 - No response _____

Part 2

This questionnaire seeks to find out the contributions of KBS to the growth of the churches in the PFK, between 1991-2001, in Nairobi. You are kindly asked to make a tick mark (√) in one box of each item provided. Choose the answer that best represents your opinion. Feel free to give your answers clearly to the best of your knowledge.

Opinion	Quite True	True	Undecided	Untrue	Quite Untrue
9. My training at KBS is relevant to my ministry					
10. The training I received at KBS enables me face the challenges in the ministry					
11. KBS gave me great motivation for work in the church					
12. KBS had equipped me for teaching Bible lessons in the church					
13. The training I received at KBS helped me gain strategies in planting new churches in the FPFK					
14. The knowledge I acquired from KBS helps me evangelize in the ministry					
15. The training gave me skills and strategy for youth ministry					

Part 3

Write short answers in your own words to express your opinion about the contributions of KBS in the following questionnaire. Feel free to write at the backside of the paper if you need more space.

16. What are your other contributions in the church which are the results of the training? you received?

17. In your opinion what is your major contribution to the growth of the church?

18. What challenges are facing you in your ministry?

19. How would you like the challenges you have mentioned above to be addressed by KBS?

20. In your opinion in what ways would you like KBS to improve in the training of church workers?

Thank you very much for your answers in this questionnaire

APPENDIX C

Questionnaire for Local Church Leaders

Dear Leader,

Part 1

Introduction: The researcher requests your answers about the contributions of the graduates of Karen Bible School (KBS) between 1991-2001, in the local churches of the Free Pentecostal Fellowship of Kenya (FPFK), as a result of the training they received. Make a tick mark (✓) in front of the statement that best represents your opinion.

1. What is your position in the church currently?
 - a. Pastor _____
 - b. Evangelist _____
 - c. Teacher _____
 - d. Elder _____
 - e. Others (specify) _____

2. How many years have you been serving in the church?
 - a. 1 - 5 years _____
 - b. 6 - 10 years _____
 - c. 11 - 15 years _____
 - d. 16 years and above _____

3. What is the state of membership in the local churches after you (graduates) have joined churches?
 - a. Membership has grown in the churches _____
 - b. Membership has not grown in the churches _____
 - c. No responses _____

4. What is the state of membership in the local churches now after graduates of KBS came to work in the church after training?
 - a. The church has grown more in membership _____
 - b. The church has become less in membership _____
 - c. The church has planted other worship centres _____
 - d. The church has not planted other centres _____

5. In which ministry do the graduates work the most?
 - a. Pastoral care _____
 - b. Evangelism _____
 - c. Teaching _____
 - d. Youth ministry _____
 - e. Others (specify) _____

Part 2

This part seeks to know your opinion about the contributions the KBS has on the graduates during their training for the ministry of the church. Make a tick mark (✓) in one box along each statement that best represents your opinion.

Opinion	Quite True	True	Undecided	Untrue	Quite Untrue
6. Since the graduates came from training at KBS, they encourage members to make commitment to the church					
7. Since the arrival of the graduates after training at KBS this local church planted other worship centres					
8. KBS trains church workers who are relevant in the ministry of the churches					
9. The graduates are cooperative and are in contact at the level of the believers					
10. The graduates teach Members the word of God appropriately					

Part 3

This section asks you to express your opinion about the work of the graduates in the ministry. What are their contributions to the growth of the churches? Write your answers in response to the questions below. Feel free to give your answers clearly to the best of your knowledge. Also feel free to write at the back of the paper if you need more space.

11. What are the major contributions of the graduates to the local churches?

12. What are other roles of the graduates in the local churches?

13. What are your comments on the work of the graduates who are working with you in the church?

- 14. How many graduates are:
 - a. Serving in your local church? _____
 - b. In the position of responsibility? _____

- 15. What are your comments on the relationships between the graduates and the members of the church?

- 16. Tell about other contributions the alumni have made in the churches:

- 17. In what areas do the graduates need training to improve the state of the church?

- 18. What other comments do you have to give about Karen Bible School training program?

Thank you very much for your answers in this questionnaire

APPENDIX D

KAREN BIBLE SCHOOL

COURSE SCHEDULE
(Three Years)

<u>Term I/May-July:</u>	<u>Term II/Sept-Nov.</u>	<u>Term III/Jan-Mar.</u>
First Year:		
SUBJECTS:	SUBJECTS:	SUBJECTS:
Cr.Hrs.	Cr.Hrs:	Cr.Hrs
Old Testament Survey 3.0	New Testament Survey* 3.0	Acts of the Apostles* 2.0
Fundamental Beliefs* 2.0	Pentateuch* 3.0	John (Gospel)* 2.0*
Life & Teachings of Christ* 3.0	Pneumatology (Holy Spirit*) 2.0	Church Business* 2.0*
English I* 2.0	Homiletics I* 3.0	Church Strategy* 2.0
Orientation* 2.0	English II* 2.0	Homiletics II 3.0
.....
12.0	14.0	11.0

SECOND YEAR		
<u>Term I (May-July)</u>	<u>Term II (Sept-Nov)</u>	<u>Term III (Jan-Mar)</u>
SUBJECTS:	SUBJECTS:	SUBJECTS:
Cr.Hrs:	Cr.Hrs:	Cr.Hrs
Galatian & Romans* 3.0	1 st Corinthians* 3.0	Old Testament Historical Books 3.0
Doctrines of the Bible I* 3.0	Doctrine II* 3.0	Church History II* 2.0
Communication 2.0	Church History I* 3.0	Doctrines of the Bible Book III* 3.0
Principles of Teaching* 2.0	General Music 3.0	Evangelism* 2.0
Researching. & Writing* 3.0	Typing I-Basic 2.0	Sunday School Organization* 2.0
Poetic Literature 2.0	Christian Journalism 2.0
.....
15.0	15.0	12.0

THIRD YEAR		
<u>Term I (May-July)</u>	<u>Term II (Sept-Nov)</u>	<u>Term III (Jan-Mar)</u>
SUBJECTS:	SUBJECTS:	SUBJECTS:
Cr.Hrs:	Cr.Hrs:	Cr.Hrs:
Paul's Prophetic. & Pastoral Epistles* 2.0	General Epistles* 2.0	Paul's Prison. Epis* 2.0
Hebrews 2.0	Daniel & Revelation* 3.0	Hermeneutics* 3.0
Major Prophets* 3.0	Minor Prophets* 3.0	Intro. to Missions 2.0
Church Leadership* 3.0	Pastoral Theology* 3.0	Eschatology* 2.0
Introduction to Psychology 2.0	Cultural Anthropology 3.0	World Religions* 3.0
Apologetics 2.0	Graphic Arts 2.0	Practical Ministry* 2.0
.....
14.0	15.0	14.0

*REQUIRED SUBJECTS



NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

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TEL : 254-2-882104/5, 882038
FAX : 254-2-882906
E-Mail : NEGST@maf.org

12th March, 2002

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, Mr. Molongola Motitya is a student at Nairobi Evangelical Graduate School of Theology and is doing research towards the completion of the Master of Arts in Christian Education programme. The research is on **“Contribution of Karen Bible School to the Growth of the Free Pentecostal Fellowship of Kenya in Nairobi, Between 1991-2001”**.

Any assistance that you can give to Mr. Motitya will be much appreciated.

Sincerely,

For: Victor B. Cole
Deputy Vice-Chancellor for Academic Affairs

VBC/mo.

CURRICULUM VITEA

Name: Molongola Motitya Kumu-Malengo.
Date of birth: 1 March 1952.
Place of birth: Yandowo, Zone de Bumba, Congo Kinshasa.
Marital status: Married and have nine children (six sons and three daughters).
Name of spouse: Georjette Mangili.
Religious Affiliation: Africa Inland Church - Sudan (AIC-Sudan).

EDUCATIONAL BACKGROUND

2000 - 2002 Nairobi Evangelical Graduate School of Theology, Kenya (M. A. C. E.).
1993 - 1997 Nile Theological College, Khartoum North, Sudan (B. A.).
1978 - 1981 Rumbek Senior Secondary School, Rumbek, Sudan (Sudan School Certificate).
1976 - 1978 Buluk Junior Secondary School, Juba, Sudan (Certificate).
1973 - 1976 Juba English Primary School, Juba, Sudan (Certificate).
1971 - 1973 Mobile Evening School, Juba, Sudan.
1964 - 1971 Silent period due to Simba Rebellion in Congo Kinshasa.
1960 - 1964 Catholic Primary School, Aketi, Congo Kinshasa.

OTHER TRAINING

1997 - 1998 Technical Teachers Institute, Khartoum, Sudan (Certificate in Electricity).
Apr. - Dec. 1985 YMCA-UNHCR Secretariat Skills Training Programme (Certificate).

WORK EXPERIENCE

1997 - 2000 Teacher, Evangelical and Presbyterian Geref Bible School, Khartoum, Sudan.
1988 - 1990 Storekeeper, HVA Holland Agro Industries Bv. CMC Project, Khartoum, Sudan.
1986 - 1988 Watch Repairer, Private Business, Khartoum, Sudan.
1983 - 1984 Storekeeper, HVA Holland Agro Industries Bv. Poultry Project, Jebel Aulia/Khartoum, Sudan.
1981 - 1983 Storekeeper, Marples Ridgway Construction Co. Ltd. Power Station Project, Khartoum North, Sudan.

SPIRITUAL LIFE

1999 - to the present/2002 Pastor, Africa Inland Church, Khartoum, Sudan.
1990 - 1999 Evangelist in Africa Inland Church Sudan, Khartoum, Sudan.