

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

*Urban Church Planning Strategies: A Study of Nairobi
Chapel's Expansion to Upper Class Communities
in Nairobi*

BY

DAVE GBAYANMINIIN BLAWHEEN KIAMU

*A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of
Master of Divinity (Missions Studies)*

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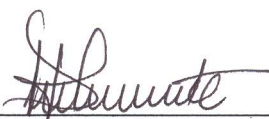
**URBAN CHURCH PLANTING STRATEGIES: A STUDY
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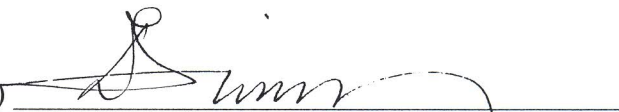
July 2005

STUDENT'S DECLARATION

**URBAN CHURCH PLANTING STRATEGIES: A STUDY
OF NAIROBI CHAPEL'S EXPANSION TO UPPER
CLASS COMMUNITIES IN NAIROBI**

I declare that this is my original work and has not been submitted to any other seminary 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) 
Dave Gbayanminiin Blawheen Kiamu

July 2005

ABSTRACT

The objective of this study was to find out the strategies of expansion used by Nairobi Chapel to plant churches in some upper class communities in Nairobi. In order to achieve this, the researcher undertook an extensive review of literature related to church planting strategies.

It was a descriptive case study that sought to discover the situation as it is, and thus the researcher used open-ended questions more than closed-ended question in much of the data collection process. Two methods of data collection were used, i.e interviews and participant observation. A population of nine (9) respondents from three Nairobi Chapel related churches was interviewed, and the researcher personally attended and participated in worship services in the churches for a period of three months.

The findings indicate that Nairobi Chapel is expanding in upper class communities in Nairobi because of well-chosen and appropriate strategies relevant to the targeted communities. Some of the strategies used for expansion such as small homogenous group activities and mother church influence are unique to this group as they are not characteristic of conventional strategies.

It was clear that each strategy contributed to the way the church was expanding in the targeted communities in Nairobi. The findings reveal that young professionals and upper class people respond to the Gospel through peer group evangelism and through the ministries of vibrant old churches with good reputation than through strangers and new churches.

To the wife of my youth –Lucy

And

Our three children

Davina, Delphenine and Delanche

And

To God who is concerned about young professionals and upper class people throughout Africa who have not known Him, and to all urban church planting missionaries who have a passion to minister to upper class people and young professionals throughout Africa with the gospel of Jesus Christ in the power of the

Holy Spirit.

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CONTENTS

ACKNOWLEDGEMENTS.....	VI
LIST OF TABLES	XI
CHAPTER ONE	1
INTRODUCTION.....	1
<i>Statement of the Research Problem.....</i>	<i>3</i>
<i>Purpose of the Study.....</i>	<i>3</i>
<i>Research Questions</i>	<i>4</i>
<i>Significance of the Study.....</i>	<i>4</i>
<i>Delimitations</i>	<i>4</i>
<i>Limitations.....</i>	<i>5</i>
<i>Definition of Terms.....</i>	<i>5</i>
CHAPTER TWO	7
LITERATURE REVIEW	7
<i>Literature on Church Planting Methods / Strategies.....</i>	<i>9</i>
<i>Literature on Critical Issues in Church Planting</i>	<i>13</i>
<i>Literature on Strategic Planning and Church Planting</i>	<i>15</i>
CHAPTER THREE	18
RESEARCH PROCEDURE.....	18
<i>Population</i>	<i>18</i>
<i>Sampling.....</i>	<i>19</i>
<i>Designing the Instrument.....</i>	<i>19</i>
<i>Research Design.....</i>	<i>20</i>
<i>Criteria for Judgment</i>	<i>20</i>
<i>Role of the Researcher.....</i>	<i>20</i>

<i>Data Collection Procedure</i>	21
<i>Data Analysis Procedure</i>	22
<i>Verification</i>	22
<i>Procedure for Reporting Finding</i>	24
CHAPTER FOUR	25
DATA ANALYSIS, FINDINGS AND INTERPRETATION	25
<i>Data Collection and Analysis</i>	25
<i>Findings</i>	28
<i>Strategies of Expansion at Nairobi Chapel</i>	28
<i>Mother church reputation</i>	28
<i>Teams, small groups/ cell groups</i>	34
<i>Commitment to excellence and relevance</i>	38
<i>Empowerment</i>	40
<i>Networking and collaborative relationships</i>	41
<i>Video tape, leaflets evangelism</i>	43
<i>Special Services and recreation</i>	44
<i>Summary of the findings of research question 1</i>	44
<i>Factors that influenced the selection of the strategies of expansion at Nairobi chapel</i>	46
<i>Urban context of the churches</i>	46
<i>Educational levels of the target group</i>	48
<i>The professional background of the target group</i>	48
<i>Summary of the findings of research question 2</i>	49
<i>The role of resources in the expansion of Nairobi Chapel</i>	50
<i>People</i>	50
<i>Summary of findings on research question 3</i>	52
CHAPTER FIVE	54
CONCLUSIONS AND RECOMMENDATIONS.....	54

<i>Findings</i>	54
<i>Conclusions</i>	55
<i>Recommendations</i>	57
<i>Areas for Further Study</i>	59
REFERENCE LIST	60
APPENDIX A	63
HISTORICAL BACKGROUND OF NAIROBI CHAPEL.....	63
APPENDIX B	65
INTERVIEW GUIDE (FOR FOUNDING ELDERS AND PASTORS OF LOCAL CHURCHES).....	65

LIST OF TABLES

Table	Page
1. Nairobi Chapel Churches	25
2. Interview Guide	27
3. Effective Strategies of Expansion	45
4. Factors Influencing Strategy Selection	50
5. Resources used in Expansion Program	53

CHAPTER ONE

INTRODUCTION

Starting a new church (in an urban environment) is challenging, risky, and tough (Stutterheim 1997, 26). Reviving a dead one is even harder. Urban church planting especially is difficult because urbanization and its forces of change make urban environments difficult to understand. They are continually changing and becoming diverse. This makes it difficult to plan and carry out church planting in urban areas. Ortiz affirms the reality about the unstable nature of urban environments and posits “ the world is in a state of movement, responding to what demographers call push-pull factors” (Ortiz 1996, 29). This movement has become a reality not only for the world but for Africa as well, and is posing a number of challenges for the church in Africa. Mutua describes the effect of urbanization on Africa:

The eruption of urbanization is described by some scholars as the dominant social reality facing the church in post-independent tropical Africa. Ever since the middle of the last century, Africans by the millions ...are migrating into the cities and town centers of Africa, south of the Sahara in particular. (Mutua 1995, 1)

This massive African migration of this period does not seem to be a phenomenon that will end so quickly. In fact it is increasing so much that its growth can only be anticipated. Concerning this increasing movement of Africans to urban areas, Mutua quotes Bascom as follows:

In millions, Africans have been moving from rural areas into cities. The rate of urbanization has been increasing and there is no sign of decline. (Mutua 1995, 1)

Day after day, push –pull factors in Africa cause people to move from rural areas to urban areas in search of better living standards. This phenomenon is

responsible for many social changes in various cities in Africa. These also should provide reasons why the church must make deliberate effort to diversify its urban evangelistic strategies.

Personal experiences of failure, frustrations, and challenges in urban church planting among upper class people especially young professionals in Monrovia (the capital of Liberia) stimulated the researcher into carrying out this study in urban church planting strategies. Urban upper class people especially young professionals are said to be unresponsive to the gospel in urban societies because of their stable social statuses (Greenway 1976, 14), while the poor are said to be responsive to the gospel in urban areas due to the unstable social conditions. The secular nature of communities occupied by upper class people and young professionals especially makes them a great battleground between evil and good, the church, and the god of this world (Linthicum 1991, 23). Africans who have become upper class people and young professionals have filled their lives with issues related to politics, development, prosperity, cultural identity and entertainment (Ngewa, Shaw, Tienou, 1998) which all create tensions that make it difficult for their participation into Christian religious activities. These tensions and the many things that call for the attention of these young professionals and upper class people make urban ministry to them extremely difficult. Cities in Africa have become seats of injustice, and ungodliness, because these young professionals and upper class people who are the opinion leaders, and chief executives of leading financial and governmental institutions who should be the ones to transform their communities by their godly influence are busy running the rat race of getting more and more money and status to the extent that access to them for ministry has just become too impossible. This too is making urban ministry difficult and challenging. “Ralph Winter heralded the challenge of the cities as one of the fifteen

most significant challenges for tomorrow's mission (Engen, Tiersma and Mutunga 1997, viii), and though cities are difficult places to minister, Paul chose them as centers of his work due to their representative character (Bosch 1991, 130). The church must also choose cities as centers for its evangelistic work for the same reason.

Nairobi is the youngest, most modern city in East Africa (Finlay and Crowther 1997, 176). It has very complex structures of politics, education, economics, race, and religion, but it is a perfect place to plant vibrant New Testament Churches because it is a place where Africans, Asians, Europeans, Americans, Arabs, upper class people and young professionals from all over the world come into contact with each other for trade, commerce, tourism, religion, education and the upward search for life.

Nairobi Chapel has successfully planted churches that attract and appeal to young professionals and upper class people whom many church planters have categorized as unresponsive to the gospel. It has expanded its ministries among young professionals and upper class people by design through the use of special strategies and tactics and not by accident.

Statement of the Research Problem

It is with this background above that this study investigated the strategies of expansion used by Nairobi Chapel to plant churches among young professionals and upper class people living in affluent communities in Nairobi.

Purpose of the Study

The purpose of this study was to find out the strategies of expansion of Nairobi Chapel in Nairobi with a view to using some of the strategies for urban church planting situations elsewhere in cities of Africa.

Research Questions

The study was guided by the following research questions:

1. What are the strategies used by Nairobi Chapel to plant churches that attract young professionals and upper class people in Nairobi?
2. What factors have influenced the selection of the strategies used by Nairobi Chapel to plant such churches?
3. What are the resources used by Nairobi Chapel and what role do they play in the church planting process?

Significance of the Study

There is much curiosity among students of missions at NEGST to understand how Nairobi Chapel, a British initiated Church is managing to plant vibrant churches within Nairobi under African leadership. This research gives understanding into how Nairobi Chapel is planting churches in some parts of Nairobi. Theories developed from this research would add to literature on church planting strategies in Nairobi and is a resource for expatriate and national church planting missionaries working to plant churches in other parts of Nairobi as well as in other African cities. Finally, this study provides information that will guide the urban church planting work of the Evangelical Free Church in Monrovia, Liberia.

Delimitations

The study focused on understanding the church planting strategies of Nairobi Chapel in communities of Nairobi where upper class people live. Even though Greenway and other leading experts in urban church planting encourage church planters to concentrate efforts on the lower middle class people of cities, because they are most responsive, Nairobi Chapel is actually concentrating on church planting

among urban upper class people. Therefore, this research will not focus on church planting among slum dwellers but on ministry strategy among urban upper class people. Although in the field of missions, some people make a distinction between church planting (birthing a new church) and church growth (adding converts) this research will not make that distinction. Church planting strategies in this research paper will interchangeably be used to mean church growth strategies. The idea of giving birth to a new church, and the idea of adding to the membership of a church will mean the same in this study.

Limitations

The focus of this study was not to understand how all of the Nairobi Chapel related churches were planted in Nairobi. The study was limited to understanding the church planting strategies of Nairobi Chapel among upper class people in Nairobi. Additionally, the study concentrated on the expansion of the church under the leadership of Oscar Muriu. It did not focus on church planting situations in all parts of Nairobi. This is because the intention of the researcher was not to understand the strategies of Nairobi Chapel in planting churches among slum dwellers.

Definition of Terms

The following terms were useful to this research.

Urban – The term is used to refer to large capital cities or inner cities in various countries around the world.

Urban Upper Class People – this term is used to refer to the elite in all inner cities in the world. The elite is a group of people who have a lot of power and influence because they have money, knowledge, or special skills (Longman Dictionary). They

include professional men and women, business executives, CEOs, UN personnel, missionaries, lawyers, government officials, and university lecturers.

Church Planting – the process whereby vibrant Christian communities are created, through the gathering of saved men, women and children who have become followers of Christ through salvation experience.

Church Planting Strategies – the methods, and procedures used to start a vibrant church.

Church Growth – the process whereby new converts, and old Christians are added to the membership of a local church through transfer actions, or the process by which a local church gives birth to several new local churches by creating new communities of faith.

Church – A brotherhood of believers (Peters1984, 203), or the congregation of all those who claim to belong to the Christian religion and believe in Jesus Christ as their Lord and savior.

Young Professionals- In this research, young professionals are people - Africans, Americans, Asians, alike who are in their early forties and late thirties but who have earned Master Degrees and PhDs., in various professional careers and who are top executives in various institutions such as government, NGOs, Missions Organizations, UN, Companies, and other world bodies.

CHAPTER TWO

LITERATURE REVIEW

“We stand in the sunrise of missions” (Wagner and McGavran 1990, viii) and much literature on the subject exist making it impossible to exhaust them all.

Therefore, this section of the study focused only on a few literatures about urban church planting in some parts of the world, including Africa. The purpose was to draw from the past to inform the present.

The section discussed three specific areas related to church planting:

1. Church Planting Methods / strategies.
2. Church Planting Context.
3. Strategic Planning, and Church planting.

The Centuries of the past were characterized by massive failure on the part of the church to expand itself and influence urban, industrialized societies. Stephen Neil points to this reality:

No church has as yet succeeded, on any large scale, in holding its own in such a society, in making the Gospel seem relevant to it, or in finding the new vessels into which the wine of the Gospel can be poured. The greater part of what is commonly called evangelism either takes place within the boundaries of the church or is no more than a series of forays outside of it; no church in the world can claim that it has made of the industrial world a successful mission field. (Neil 1973, 569-70)

These failures on the part of the church to evangelize urban societies have greatly been due to the emphasis on rural mission work. At least by that time, society laid great emphasis on agriculture because most people lived in villages and towns.

Greenway says this was the real reason for the church's failure in urban work. He asserts,

During the past century and a half, Protestant missionary activity, most of the effort has been toward people living in rural areas and small villages. This approach was justified in an age when the vast majority of people were tied to the soil, lived in villages, and ate the food which they themselves produced. (Greenway 1976, 11, 13)

But the 21st Century is no longer the same as the 19th and 20th Centuries. As

Greenway asserts,

This situation has changed, however, and by the end of the twentieth century approximately 80 percent of the earth's population will be urban. (Greenway 1976, 12)

In reality, especially in today's Africa, there is a huge people's movement from villages to urban areas, meaning that a greater part of Africa has become urban. Urbanization has in Greenway's point of view made many people around the world, including Africans not to depend for their livelihood on agriculture, but on trade and manufacture and the broad network of services which urban life inspires. The 21st Century generation is a commercial type generation that is highly interested in profits from all transactions. It believes in excellence, productivity and effectiveness. It will do anything to meet the needs of people because it is characterized by a deep desire to pull all people to its way of life. It tolerates change, variety and new ways to do business in the world. Yet, the church is much too slow to introduce change compared to the way the world accepts change to accommodate people in this all-changing world. It is never in a hurry to come up with strategies that will enable it to plant 21st Century type of churches that will suit the needs of unreached urban dwellers and nominal Christians. Tae-Kyung Ahn points to two major problems that hinder denominational bodies from taking the church-planting task seriously. First, there is often no national or regional strategy of church planting to which the group is

committed. Second, there is no climate within local churches for them to become actively involved in extension and bridging growth (Ahn 1998, 12). Tae-Kyung Ahn rightly says it that “the modern world will not be reached effectively by the traditional forms of church” (Ahn 1998, 11). As Towns points out, “Starting new churches is the genius of Christianity” (Towns1957, 7) because church planting itself is one of the best methods of evangelism, and is capable of generating new converts and meeting the needs of the converts. Ahn elaborates on this saying:

The answer is for us to plant new churches as well as to grow our existing ones. New expressions of the body of Christ will be more adaptable in meeting the needs of converts, many of them arising out of specific ministry to specific groups in the city. (Ahn 1998, 12)

An exploration of the three aspects related to church planting as seen in other forms of literature is in place at this moment. Hence, the study looked at literature on - church planting methods, context, and strategic planning.

Literature on Church Planting Methods / Strategies

One goal of church planting is to produce native churches, which will be led by natives or the laity. The real problem lies in the inability of majority of church planters to identify and use appropriate methods to plant native churches. Rather, it is only a few which identify appropriate strategies that emphasize this church-planting goal. Gale speaks of this reality when he quotes Thomas Cochrane, editor of World Dominion as saying:

We of the World Dominion Movement are in touch with an ever – increasing number of missionaries in many parts of the world, who stand for missionary methods which we have advocated for many years, viz., widespread evangelism, with a view to the formation of indigenous churches which, from their inception, shall be self-governing, self-propagating, and self-supporting, and which shall undertake the task of the continuous evangelization of their own neighborhood. (Gale 1937, vii)

Church planters, especially those in urban African communities do not seem to be interested in developing lay leadership as a strategy for urban church planting.

Church planters seem to be relying on traditional methods that look up to expatriate missionaries to provide leadership for native churches. Other church leaders in other parts of the world seem to be facing the same problem. Most church planting is done by a trial and error method, and in some cases the Holy Spirit still works. This failure on the part of the church to give attention to lay leadership development stems from a basic lack of respect for Scriptures. Greenway says concerning this

Our failure in leadership is due to the fact that we have not understood, and fleshed out the biblical doctrines of spiritual leadership gifts, multiple ministry, and the priesthood of believers. (Greenway 1976, 25)

Many church planters are using trial and error methods to begin churches. This will not accomplish the missionary task. Rather, church planters must seek out strategies that will help to get churches started; and these strategies will differ from community to community. Gale, in an indirect way suggests that meeting people and identifying with their pains is an important method of church planting. In fact it is a point of contact. For example, in order to gain entrance into the culture of one of Madagascar's tribes for the work of church planting after many unsuccessful years of ministry, Gale writes, "I had changed my tactics. I discarded my homily altogether, I likewise gave myself anew to the native language" (Gale 1937, 33). A radical call to adopt new missionary methods is rightly in place as Gale suggests here. However, just a mere learning of the language of a people and communicating to them in understandable language is not the only proper method for indigenous church planting. If this method were the only important method of church planting, then Madagascar would have been among the world's most evangelized countries because Gale founded over two hundred Christian churches in Madagascar alone from 1908 to

1935 (Gale 1937, vii). The recent political problem in Madagascar involving Christians in politics are indications of the failure of some traditional church planting methods that have been in use in Madagascar over the years. The way churches are planted will determine the type of churches that will create impact or not. Church planting must follow a well-developed plan and not be done by a trial and error method if creating an impact is the long-term objective of the planter. Language learning is important and works in some areas to plant a church, but speaking the language of the people alone will not help to start churches that will impact the lives of people. Additional ways must be sought to plant vibrant churches that impact whole communities.

There are various patterns (methods) of church expansion that Isaac Saoshiro observed in Nakuru, Kenya that are significant to this study. He categorized and modified the patterns into six models (methods) of church planting based on suggested writings of Roger Greenway and Peter Wagner. They include: (1) propagation Model; (2) Branch Model; (3) Sodality Model; (4) Seeding Model; (5) Pioneering Model; (6) Helping First Model (Saoshiro 1957, 150-157). The propagation model is compared to cell division in a living organism where a cell produces itself when the divided cell becomes a new organism. A mother church that plants daughter churches by use of this method develops a cell group within the church and this cell group grows to become a new church but not in a planned fashion. In this case, the mother church is not deliberate in using its cell groups to form new churches, but for some reason, the cell groups develop and desire to form a local church. "Greenway calls this 'healthy reproduction and spiritual fertility', while Wagner calls it 'the hiving off 'way of church planting'" (Saoshiro 1957, 151). Home

fellowships and cell group ministries are important ministries in churches that may reproduce by following this method.

Another method in the Mother-Daughter Model of church planting is the 'Branching Model'. It is different from the propagation model in that there is a deliberate planned birth of a baby in which a mother church deliberately plans to start a daughter church by sending a core group (Saoshiro 1957, 153). At other times, church planting is accomplished by a cooperative venture among several churches, denominations, or Para-church organizations. Saoshiro calls this the Sodality Model. Greenway calls it the Team Ministry Model. He compares it to a soccer team with different talents that aim at one goal (Saoshiro 1957, 154). The goal is to start a new church. At other times, the movement of key lay people from existing churches results into the development of new churches. This is called the Seeding Model. Some churches start from nothing through the efforts of a person who is a dedicated church planter with a clear call of God to this ministry. This is the Pioneer Model. Some churches start where there is a social need. Aid is given to a community of suffering people by a local church and the result of this activity is a church. "This is called the Helping First Model"(Saoshiro 1957,157). Even though Saoshiro lists and discusses a number of helpful models of church planting, his work falls short of stating the fact that there are many other models of church planting that his research work was unable to address. For example, churches get started because of a church split resulting from internal conflicts among leaders. This model is called 'the conflict model' of church planting. They are legitimate ways to start new churches as well.

In addition to the models of church planting suggested by Saoshiro, Jack Redford suggests nine steps that must be taken for a new church to start: (1) Select a church missions committee; (2) Select areas for new work; (3) Prepare the sponsoring

church; (4) Cultivate the field; (5) Establish the mission fellowship; (6) Establish the mission chapel; (7) Deal with financial issues; (8) Provide facilities for the mission chapel; (9) constitute the chapel into a church (Redford 1978, 27). Redford's nine steps to beginning a new church follow the branching model of Saoshiro. This is a mother-daughter model in which the mother church is deliberate about starting a new church and deliberately plans to do so by sending a core group to start the daughter church. Additionally, this work of Redford is limited only to church planting situations in the United States of America. Therefore, the nine steps to starting a church mentioned in his book may not work in Africa and other parts of the world. Such works must always leave room for the possibility of the discovery of fresh new methods because situations are not always the same in every part of the world.

Literature on Critical Issues in Church Planting

“This is our world. We are not of one kind; we are many” (Ortiz 1996,13) is a statement that points to the reality of critical issues related to urban ministry.

For example, an important critical issue to be dealt with in the field of church planting is related to ‘context’. Whether a community is a church culture or not determines the degree to which church planting will be a successful undertaking. Greenway suggests that the most effective church planting done with less difficulty can be done in new communities that are 20 to 50 percent inhabited (Greenway 1976, 25). In such areas, greenway says people are hungry for community, and since they are in a root-forming stage, where property is inexpensive, they will love the idea of becoming part of a church community. These people are in an area that is experiencing social change, and Greenway poses the question “ where is social change occurring the most intensively? There, the most responsive people are likely to be found” (Greenway 1976,15). So context is a critical issue in church planting,

and if a church planter does not take his context seriously, he or she may waste time and resources. That is why it suffices to say that ‘if Africa will be the center of gravity in Christianity in the twenty-first century’ as Jenkins claims (Jenkins2002, 2), it is because Africans will take the critical issue of context seriously and thereby plant African churches in the context of African culture. The typical African context is one in which rural dwellers are moving to urban areas in search of better life. This is exposing Africans to many social changes. These social changes are part of the critical issues that the church planter must take seriously. Africa has become a church culture in the twenty- first centuries. It is no longer the dark pagan Africa that once existed. Malphurs quotes Wagner rightly that “The single most effective evangelistic methodology under heaven is planting new churches” (Malphurs 1998, 14), because “it’s far easier to plant a new church than to revive a dying one” (Malphurs 1998, 16). And most denominations with some degree of success are planting churches in various African communities where social change is occurring so fast. Some of such communities include the slums and ghettos of Africa. According to Philip Jenkins “it is among the very poor that the churches have won some of their greatest recent victories” (Jenkins 2002, 74).

Planting new churches, not reviving the old ones is the way Africa will become the center of gravity for Christianity in the twenty-first century. Special attention has to be paid to communities occupied by urban upper class people in this century as well. Planting a new church involves innovation and risk taking. Some people have begun this sort of thing already in the field of church planting. Concerning these, Aubrey writes “There have been a number of pioneers in the recent past who have braved a lot of criticism and taken the risk to start innovative, culturally relevant Great Commission churches that are reaching many unchurched

lost. Today, there are a number of church planters who are catching the vision and the spirit of these pioneers . . .” (Malphurs 1998, 16).

Culture is another critical issue related to church planting. Therefore, the methods to plant twenty- first century churches have to be different from the ones that have been used by the traditional churches in the past, because what has worked before in the past will not work in the future (Malphurs 1998, 15). Africa needs new church planting methods that are culturally relevant, especially in communities occupied by urban upper class people. Each community has its own culture, and the planter must be sensitive to that reality. Greenway therefore asserts:

In almost every case, the gospel rejecters are found among the traditional, upper class segments of society, while the gospel acceptors are among the lower classes, the recent migrants to the city, and those that are most caught up in social change.
(Greenway 1976, 15)

The two communities have cultures that influence the way they respond to the gospel.

Literature on Strategic Planning and Church Planting

Church planting is not easy. It is hard, exhausting work (Malphurs 1998, 21), but starting new churches is the genius of Christianity (Towns 1957, 7). If church planters do the right things, their work will yield fruit. “If they work hard, the ministry grows; if they take it easy, the ministry plateaus”(Malphurs 1998, 21). For this reason and many others, church planting must be done strategically. Starting a church is exciting, and full of adventure, but it is never an easy task. The role of proper planning therefore cannot be overemphasized. The lack of a proper church-planting plan or an achievable philosophy of church planting has often led to frustration on the part of church planting missionaries whether they are expatriates or nationals. They are frustrated either that the churches planted do not become as indigenous or as independent as they would like them to be. Steffen suggests some reasons for this lack

of planning when he analyses the church planting work of his mission in the Philippines.

- 1) On the team (meaning church planting team) level, members lacked a comprehensive church planting strategy; one that incorporated role changes for withdrawal, dealt with key questions and faith objectives for each stage of the church plant, and provided a checklist to determine progress made toward the overall goal.
- 2) On the field level, a piecemeal strategy had developed over the years, which meant that the strategy employed was determined by the changing needs of the various field members.
- 3) On the agency level, the candidate selection process tended to perpetuate and reinforce paternalistic church planting procedures. (Steffen 1983, 4)

Scores of literature exist on the subject of urban church planting but only in relation to works that have taken place in other parts of the world such as the Philippines, USA, China, Latin America and Asia. There appears to be very little literature on the subject of this study as far as Church planting is concerned in African cities. Therefore, the researcher is convinced that the subject needs more research from an African perspective. This study was a contribution in that direction. Though the need for strategic planning in church planting is great, leaders in missions have not taken it serious over the years. Rather, the church has become inactive, and insensitive to this great task. This inactivity on the part of the church not to plan strategically is a threat, and this is how the church's enemy plans to win the war against it. Surprisingly, however is the fact that the enemy of the church is its own friends who see planning as a time consuming activity, and advice that it must be discouraged. Kane affirms that this inactivity of the people who belong to the church is a great threat and writes:

The greatest threat to the missionary enterprise of our day comes not from the strategy of its enemies, but from the lethargy of its friends. (Kane 1970, 42)

Failure for the church to plan strategically how she does her mission work is a preparation for failure of the church in its entire ministry. This is a very dangerous position for the church to take, and the church will lose the battle if she fails to plan strategically. On the other hand, if the church fights by putting all the energy and resources into strategic planning, then it can win the fight with the enemy. Kane puts it rightly that “we shall lose the battle only when we lose the will to fight” (Kane 1968, 42).

Planning must involve some steps. First, it must begin with a careful reviewing of the history of the developments of the past. Read, in a letter to his Presbyterian Church in the USA, preparing for a planning meeting for his church points to how this review could be carried out. He writes, “As such, it should be evaluated by the results achieved” (Read 1967, 110). This would provide an opportunity for finding out strengths, weaknesses, and possibilities that will lead to making a decision about how to move forward with the task of mission.

CHAPTER THREE

RESEARCH PROCEDURE

This research was a qualitative study. It was a case study in which the goal was to get a deeper understanding of the church-planting or church growth strategies of Nairobi Chapel in three upper class communities in Nairobi. A case study provides an opportunity to explore in depth a program, an event, an activity, a process, or one or more individuals (Criswell 2003,15). Theories that are developed from the study came from interpretations of the responses of selected leaders from three Nairobi Chapel related churches in Nairobi. The researcher gathered and interpreted information about the church planting strategies of Nairobi Chapel after engaging church planters, pastors, founding elders and lay leaders of Nairobi Chapel related churches into face-to-face taped interviews, and interactions within a three-month period. Rather than use a questionnaire, the researcher gathered data by using an interview guide. The study revealed theory about the urban church planting strategies of Nairobi Chapel, and the researcher narrated what the study has revealed as the strategies that Nairobi Chapel has used to start churches in central Nairobi, Karura Community, and Embakasi.

Population

The population for this study consisted of leaders from three Nairobi Chapel related churches. They included: church planting pastors, elders, and lay leaders.

Sampling

The population for this study was selected randomly. Each of the leaders in the categories of leadership in the three Nairobi Chapel related churches had an equal probability of being selected to form part of the population of the study. However, leaders who were accessible, available, and willing to participate in this research during the time of the study formed the population that was studied. The first group was made up of three pastors who have pioneered the planting of a Nairobi Chapel related church. The second group was made of three elders, one from each Nairobi Chapel related church. The third group was made of three lay leaders one from each of the Nairobi Chapel churches. Nine (9) participants were used as representatives of the entire population's opinion about the church planting strategies of Nairobi Chapel.

Designing the Instrument

The researcher used one type of instrument for the purpose of collecting the information. It was an interview guide that guided the researcher's discussion with each of the respondents. Due to the naturalistic character of the research, the interview guide was the same for all of the participants and the guide was based on the research questions.

The information that the researcher sought to find from the pastors who participated in this study was to know the strategies they used to plant their churches and the factors that influenced the selection of the strategies used to plant those local churches. Then the researcher talked with elders who were founding elders of the local Nairobi Chapel churches. The aim of this was to investigate their perspectives about the church planting strategies used to plant the local churches to which they belong. Lastly, the researcher talked with lay leaders in the Nairobi Chapel related churches to investigate their perspectives on the church planting strategies of the local

churches to which they belong. The researcher tried to get responses on the awareness among the respondents of the existence of intentional church planting strategies laid out by Nairobi Chapel to all of its members and pastors. The researcher developed the interview guide with an aim of coming up with an objective and truthful perspective.

Research Design

The researcher used descriptive and evaluative research designs. This involved describing the strategies and factors influencing the church planting strategies among the three churches related to Nairobi Chapel and comparing the response from the three groups.

Criteria for Judgment

To carry out this survey, the researcher employed descriptive and evaluative designs. Judgment was based on the opinions of the pastors, elders, lay leaders and theories developed came directly out of the discussions between the researcher and the respondents.

Role of the Researcher

Apart from one of the founding elders of one of the Nairobi Chapel related Churches, the researcher did not know any of the respondents in this study. Therefore the researcher and the respondents were complete strangers to each other, and the only thing that brought them together was the research work. The researcher only interviewed respondents at their local churches and not in their homes. Permission to meet with the respondents was asked by the Nairobi Evangelical Graduate School of Theology on the researcher's behalf. During this research, it was the researcher who met with respondents at their various local churches. This type of arrangement was

made to protect the privacy of the respondents and discourage over familiarity with the researcher. The researcher was aware that over familiarity breeds contempt, and therefore he did not hold interviews in the homes of respondents and he did not accept any form of offers neither did he ask favors from the respondents during the course of the research. He was also aware that his own experiences in church planting work would influence the way the findings of this research would be interpreted. From January 1996 to August 2002, he worked as a church planter in Monrovia, Liberia, and was president of a small church planting movement. He was involved with top-level administrative decisions and the pioneering of several grass root churches. The researcher brought to this study his experiences of church planting but from a Liberian perspective. Due to these previous experiences working as a church planter, he brought certain biases to this study. However, he views the task of discovering new strategies for urban church planting as critically significant. The researcher believes that there are strategies that can be discovered that do not exist elsewhere in any church planting situations.

Data Collection Procedure

Data was collected from January 2005 to March 2005 at Nairobi Chapel related churches in Nairobi through monthly one-hour recorded interviews with pastors, church planters, and founding elders of Nairobi Chapel. Using an interview guide, the researcher engaged the respondents into informal discussions that gave understanding into how Nairobi Chapel planted the local churches to which the respondents belong. Open-ended questions were used to start discussions of the phenomenon, and other questions were based on issues that came up during the course of the discussions. Face-to-face interviews, and participant observation techniques were employed during data collection.

The researcher utilized a field log, which provided a detailed account of ways he planned to spend his time when he was on the field. He evaluated this record to show how time was spent. The researcher recorded details related to observations in a field notebook. He kept a field diary that reflected his thinking, feeling, experiences, observations, and perceptions throughout the study.

Data Analysis Procedure

Data analysis included steps that identified and described patterns, themes, and theories revealed during the course of study. Data was organized categorically and chronologically, reviewed repeatedly, and continually coded. A list of major ideas that surfaced was developed. Taped interviews were transcribed verbatim, and field notes and diary entries regularly reviewed.

Additionally, data analysis was aided by the use of the Microsoft Word program for storing and processing of data collected from the field. Important information was stored and retrieved while useless information was stored with computer editor assistance. Edited text was arranged into key categories and themes to form findings and conclusions drawn from this research study.

Verification

To ensure internal validity, the following procedures were employed:

1. Data was collected through multiple sources including interviews, observations, participation, and document analysis;
2. The respondents served as checks throughout the analysis process through ongoing dialogue regarding the researcher's interpretations of the respondents' experiences as representative of reality;

3. Long terms of repeated observations at study sites – regular and repeated observations of similar phenomena and settings occurred on-site over a three month period of time;
4. A fellow student in the missions department served as a peer examiner.
5. To encourage a participatory mode of research, the informants were involved in the final phases of this study, from the analyzing of data to checking interpretations and conclusions;
6. Researcher bias was articulated at the outset of the writing of the proper thesis paper but it did not influence the reporting of the findings of this study. The researcher remained open to the Holy Spirit for the sake of discovering new ways to plant urban churches;
7. A lecturer from the missions department served as a supervisor and advisor in the writing of the thesis.

Authentic descriptions of phenomena were provided so that anyone interested in transferring outcomes will have a solid framework to rely on. Three techniques to ensure reliability were employed in this study. First, the researcher provided a detailed account of the focus of the study, the researcher's role, the respondents' experiences, position, and basis for selection, and the context from which data was gathered. Second, multiple methods of data collection and analysis was used which strengthens reliability as well as internal validity. Finally, the researcher reported data collection and analysis procedures in detail in order to provide a clear and accurate picture of the methods used in this study. An external reader who is experienced in qualitative research methods subjected all phases of this study to scrutiny.

Procedure for Reporting Finding

This was a case study. Therefore, the findings of the study were presented in descriptive, and narrative forms. The description was the vehicle for communicating a holistic picture of the strategies of expansion discovered at Nairobi Chapel. A summary form of relevant data was kept so it was clear how data was analyzed and what type of data was analyzed. The final thesis was the researcher's construction of the participants' experiences and opinions about how Nairobi Chapel was planting churches in Nairobi. This provides a lens through which readers can view the world of the respondents.

CHAPTER FOUR

DATA ANALYSIS, FINDINGS AND INTERPRETATION

The purpose of this study was to understand the strategies of expansion used by Nairobi Chapel to plant churches in communities of Nairobi that are occupied by young professionals and upper class people. The study was particularly concerned with finding out how Nairobi Chapel was able to plant two daughter churches into two different communities occupied by affluent people. This chapter presents the researcher's findings and the interpretation of those findings.

Data Collection and Analysis

Nine church workers including pastors, elders, and lay leaders from three Nairobi Chapel related churches ministering among affluent people were interviewed. Each person was asked to respond to three basic research questions as follows:

1. What are the strategies used by Nairobi Chapel to plant churches that attract young professionals, and upper class people in Nairobi?
2. What factors have influenced the selection of the strategies used by Nairobi Chapel to plant such churches?
3. What are the resources used by Nairobi Chapel, and what role do they play in the church planting process?

Table 1. Nairobi Chapel Churches

Name of the church	Location	Number of respondents
Nairobi Chapel	Nairobi University	2
Karura Community Chapel	Karura Community off Limuru Road	4
Life springs Chapel	Embakasi	3

This table shows the names of the Nairobi Chapel churches in which this study was conducted. It also shows the location of the churches and the number of respondents that were participants in this study.

The researcher used an interview guide that consisted of three parts (as shown in table 2). The first part of the interview guide was meant to do three things, namely: To build rapport between the researcher and the respondents.

1. To state the purpose of the research.
2. To invoke divine guidance upon each phase of the research project.

The second part of the interview guide was meant to get each respondent's view about the strategies Nairobi Chapel was using to expand among the target group. This section consisted of four parts, and sought to do four things, namely:

- 1 Explain the roles and responsibilities of the respondents in the particular local churches in which they were members.
- 2 Explain the factors that contributed to the planting of the local Nairobi Chapel related church.
- 3 Identify the strategies that were used to plant the particular local churches in which the respondents worked as leaders.

- 4 Identify the influences of some contextual factors that were involved in the planting of the local churches of the respondents.

The third part of the interview guide was meant to help the respondents to say their final comments before the interview was closed. The findings of the research were based on the second part of the interview guide, and it was the heart of the research study.

Table 2. Interview Guide and its Purpose

Interview Guide Sections	Purpose of the sections
1	To build rapport between researcher and respondents, state purpose of the interview, and invoke God's blessings.
2.	To explain the roles of respondents in their local churches, factors contributing to the planting of the local churches, strategies leading to the planting of the churches, and the influence of contextual factors in planting the churches.
3.	To get respondents' concluding remarks.

A cross-case analysis approach was used to report the findings of the study.

This means that the researcher took a single research question, analyzed and interpreted the respondents' various responses before reporting findings that represented the collective views of the respondents.

Findings

Strategies of Expansion at Nairobi Chapel

Research question 1 was designed to focus on strategy, namely:

What are the strategies used by Nairobi Chapel to plant churches that attract young professionals and upper class people in Nairobi?

Nine leaders, including pastors, elders, and lay leaders were interviewed from three Nairobi Chapel related churches. The churches were Nairobi Chapel, Life Springs Chapel, and Karura Community Chapel. The researcher followed a chronological order in asking the participants to respond to the three research questions that are the focus of this research. The interviews were held in an informal way that encouraged a normal conversational style. The researcher sought to find out from the respondents the strategies of expansion used by Nairobi Chapel. The findings under this section of the study represent the views of the respondents.

Mother Church Reputation

Eight out of the nine respondents identified use of the reputation of the mother church as a key strategy of expansion used by Nairobi Chapel. The respondents highlighted the role of the mother church as a way to take care of two basic problems. First, the role of Nairobi Chapel in planting her daughter churches took care of a credibility issue. One respondent insinuated that young professionals and upper class people are hesitant about following new groups or new evangelists about whom they know little or nothing. He said:

You know the fact that we are a daughter of Nairobi Chapel at the beginning helped us, for sure considerably because people knew Nairobi Chapel, trust Nairobi Chapel, and therefore we were able to borrow on their trust and reputation. (Starcher 2005)

The statement of the respondent above stresses the importance of older churches getting involved in helping young churches get started under their care. When a group of people or an evangelist is sent by a credible church with a reputation with which young professionals and upper class people are familiar, they are likely to give some hearing after a little bit of persuasion. The respondent who himself is an affluent person in some sense stated what his reaction would have been toward a new and unfamiliar church planter who came to his community to plant a new church. His reaction would have been a bit critical and negative. He said:

Personally? I really don't know. I mean it would depend on whether I had any knowledge of him or I had any way of gauging his fear of God and all the rest... the way things evolved, I think it was because the vision came from Nairobi Chapel and that's where we were plugged in. (Starcher 2005)

Secondly, the mother church because of her experience is able to plan for the birth of a daughter church or is able to empower a group or an evangelist by providing a covering for the new group that is still trying to build credibility.

The other one respondent mentioned the role of mother church as a strategy but did not see that role as a key strategy of expansion; it was one among the many possible strategies. The researcher agrees with this view because visionary leaders without the help of any mother church have planted vibrant New Testament Churches. However, the researcher is also convinced that the involvement of a mother church in planting a daughter church is more helpful and rewarding. Mother church involvement gives the daughter church credibility and identity. The researcher's own experience in church planting has led him to the conclusion that it is more rewarding for daughter churches to be planted by mother churches. It saves young churches from being treated with years of suspicion by critical community members. Some of the

responses of the respondents to this question are presented below, beginning with the response of Rich Starcher, a founding elder of Karura Community Chapel:

The church started in response to the vision of Nairobi Chapel. They had a vision to plant a certain number of churches. I think at their time, their philosophy was to plant two slum churches or poor churches to every middle class church that they would try to plant and I believe they had done two slum churches and then it was time to do a middle class church. And they were looking around the different communities. They identified the Village Market area, the neighborhoods of Gigiri, Runda, those places where there wasn't a church that was reaching out to homeowners within the area. So, they specifically wanted to target that class of people. Those people who stayed and owned houses in the neighborhood. (Starcher 2005)

Another respondent, Steve Maina, the founding pastor of Life Springs Chapel in response to the same question highlighted the role of the mother church as key strategy for planting Life Springs Chapel. He said:

Having completed my studies at NEGST in 1996, I went and became a missions and youth pastor at Nairobi Chapel. And as I went to the Nairobi Chapel, the senior pastor at the Chapel Oscar Muriu then, who had mentored me through my time at NEGST gave me an opportunity to be put to serve, but I told him at the earliest opportunity, I would like to leave Nairobi Chapel and go out and begin a church because that was my passion. I have a real heart for mission. And so he told me, well, I will spend the next couple of years training you and exposing to you what ministry models are all about so that when the opportunity comes we will be able to release you. ...And so, in about 1998, I submitted to the elders my desire to be able to plant a church among these people as part of the missions strategy of Nairobi Chapel. It wasn't just something I was doing myself, I was doing it as part of the bigger picture of Nairobi Chapel which was to plant three hundred churches in about twenty years' time. And so this was going to be one of the strategies in seeking to reach the upper middle class in the urban communities... And so, that is how we planted this church. It was through survey, it was through a missions strategy from Nairobi Chapel... (Maina 2005)

Pastor Bob Kikuyu took over the leadership of Life Springs Chapel several years after Steve Maina and others planted it. In response to the question related to the strategies of expansion at Nairobi Chapel with which he is acquainted, Bob identified

the role of the mother church as a key strategy of expansion that brought into existence the church of which he was pastor. He further observed:

I would say that first and foremost, we at Life Springs Chapel inherited a legacy of ministering to people like these from Nairobi Chapel. So by virtue of the fact that we were planted by Nairobi Chapel, some of the people, the more affluent people who live on this side of town actually chose to come to this church. So there is the sense in which this is purely the nature of the church that we inherited from the mother, mother church itself. (Kikuyu 2005)

Jim Miller is one of the long serving elders at Nairobi Chapel. In response to the question related to the sort of strategy used by Nairobi Chapel to expand itself into communities occupied by young professionals and upper class people, he responded in this manner:

Other issues that I think really come into it. One is a very strong vision. There is . . . you get very much a sense that at the Chapel, we are really going somewhere, that we are doing these things for a reason. So that there are goals now fifteen years away. But there's a month devoted every year to vision. Communication to the church what we are doing and where we hope to be in such and such a time in the future and what it will take to get there. So we need to get the ball moving. So we're trusting God for more than we can do. A strong visionary statement clearly. (Miller 2005)

Even though all of the participants were interviewed one- on -one in different places, and at different times, each was very strong on the role of the mother church to allow its reputation to be used to plant baby churches as a key strategy.

Joyce Muraya is director of the adult ministry at Life Springs Chapel. In response to the question related to the strategies of expansion used by Nairobi Chapel in starting the local church in which she was a leader, said:

According to the information I have received just by hearing people speak about the beginning of Nairobi... Life Springs Chapel, Life Springs was started by a group of people who are in a home group or ecclesia. And they were sent by Nairobi Chapel with a pastor to go and start a church in Embakasi... In planting this church, I think one of the ways that people were attracted to it was ...some people actually came from Nairobi Chapel. With that

original group, I think there was a second wave of people who came from Nairobi Chapel. And just by word, people would be invited. (Muraya 2005)

The Nairobi Chapel itself had really grown its membership at the University of Nairobi due to the key role played by Nairobi Baptist Church in sending Oscar Muriu and his family as pastor to revive the church. Here too, the role of a mother church influenced the growth of Nairobi Chapel. Beatrice Muriu, wife of Pastor Muriu, and also director of the children's ministry of Nairobi Chapel responded to the question related to strategies of expansion at Nairobi Chapel in a way that highlights the role of a mother church as a key strategy that brought growth to the church. Muriu said:

Let me mention first the people we met here, although they were few. There was a visionary core of leadership left here. For six months, they had prayed, when they realized that the church was dying and asked the Lord what should they do. And we always look back with joy to their willingness to listen to the Lord and to do something that was radically different, and I think that that characteristic has been in Nairobi Chapel to this day. And they felt to approach Nairobi Baptist and ask can some families be sent with the hope that they would bring new life, that they would come and Kenyan families . . . of course those families that were here were largely foreigners who had come during the colonial times and established a fellowship here. Many of them had returned at the time of independence and there was just a handful left. But they sought how can they impact the campus community around them and the nationals that are here. So that is why they thought to approach Nairobi Baptist to ask for several families to come (Muriu 2005).

Elder David Gatende has been an elder at Nairobi Chapel since 1990, and in describing the strategy of expansion used by Nairobi Chapel to plant Karura Community Chapel also pointed to the role of the mother church as a key strategy of expansion at Nairobi Chapel. In responding to the strategy question, he said:

Well, a number of us had this spirit of pioneering. Not wanting to stay in a place for too long but beyond that, we also realized that there was a dearth in Nairobi for churches like ours. And the reason why people were prepared to commute twenty, thirty, kilometers to come to Nairobi Chapel was because there was not a similar church in their neighborhood. And during the period that I

was in Nairobi Chapel, we built a house in this neighborhood, my wife and I. And so I volunteered, I was chairman of the elders court there for many years and I volunteered to become a part of the church planting team in this part of the... of Nairobi –the northern suburbs. So the elders said that they would like to give some of the congregation at Nairobi Chapel to come with us, and some of the elders. I can't remember whether Rich was an elder or not, there but were a number of us who got together and Nairobi Chapel also gave us Ngari who was there as he was, he had just finished. (Gatende 2005)

The responses of the participants to the 'strategy of expansion question' highlights the significance of one of the many patterns or strategies of church expansion that Isaac Saoshiro observed in Nakuru, Kenya in 1957. It is a strategy of church expansion that takes serious the 'Mother-Daughter' model of church planting. It is called the 'Branching Model' in church expansion. According to Saoshiro, this strategy of church expansion is different from the propagation strategy in that there is a deliberate planned birth of a daughter church. In this strategy of church expansion, a mother church deliberately plans to start a daughter church by sending a core group (Saoshiro 1957, 153). This strategy of church expansion was used by Nairobi Chapel to plant Karura Community Chapel.

The responses also highlight another church expansion strategy that Isaac Saoshiro describes in his study of the expansion of churches in Nakuru. It is called the propagation model or strategy. This strategy or model of church expansion is compared to cell division in a living organism where a cell reproduces itself when the divided cell becomes a new organism. A mother church that plants daughter churches by use of this strategy develops a cell group within the church and this cell group grows to become a new church but not in a planned fashion. In this case, the mother church is not deliberate in using its cell groups to form new churches but for some reason, the cell groups develop and desire to form a new church.

But usually the members of such groups share common interests. This means that most of the Nairobi Chapel- related churches are becoming homogenous. As Henry Mutua observes, a homogenous church is:

A Christian community that is made up of believers who share same cultural beliefs and practices and may be biased towards those of their fellow believers from other cultural backgrounds. (Mutua 1995, 157)

People with the same interests and visions for ministry find much encouragement in Nairobi Chapel related churches as they form into teams rather than operate as individuals. One respondent, Joyce Muraya responded to the research question in this way:

Life Spring was started by a group of people who are in a home group or ecclesia. And they were sent with a pastor to go and start a church in Embakasi. (Muraya 2005)

Another respondent, David Gatende remarked:

Well, a number of us had this spirit of pioneering. Not wanting to stay in a place for too long but beyond that, we also realized that there was a dearth in Nairobi... but there were a number of us who got together and Nairobi Chapel also gave us Ngari who was there as he was, he had just finished . . . (Gatende 2005)

For another respondent, Beatrice Muriu, releasing small groups within the mother church to go and plant new churches has been a major expansion strategy. She put it in this way:

Our commitment has always been to release the best elders. Whenever there is a church group being put together, because we do it as a team, we know, we know, we are going to release the people who have had a lot of experience and hands on experience in church planting to go with the leader that the Lord has identified, or the pastor and to support them in the church planting. And I think that has always been significant. (Muriu 2005)

There is a philosophy behind the use of small groups as a means of expansion at Nairobi Chapel. One respondent argued that studies in the world showed that more

people are reached for Christ by lots and lots of small churches than big mega-churches. He put it in this way:

We have worked for example with churches broken down into small groups because even at twenty-five hundred people, you still don't know each other. So there is a very aggressive ministry of small groups and some of those small groups are then encouraged to actually become churches. (Miller 2005)

Most of the small groups that were mentioned by the respondents were built around peer groups with the same interests, same concerns, same visions for ministry and people with the same statuses. Some of the small groups were brought together to solve particular problems facing the church, and the expertise and experiences of these people led to their forming of small groups to provide some services related to their training which the church was in need of. The principle here is that like attracts like, and so if people of the same interests are put together in a small ecclesia group, they are capable of pulling people of their type into their group to get things done quickly. This explains why Nairobi Chapel has become a church that is ministering to young professionals, and upper class people. Nairobi Chapel does not get these people into its ministry by doing direct evangelism to them. However, there is an understanding among all members of a small ecclesia group within the church that each group has an obligation to bring people to become part of their fellowship.

Therefore, members invite peers into their ecclesia groups and not to the church, but as invitees interact with their colleagues from Nairobi Chapel in the context of a small group, they end up as members of the church. The influence of their peers is so overwhelming that resistance to come to the local church becomes difficult. The way Jim Miller describes how his family got entrance into membership at Nairobi Chapel underscores the importance of the role of small groups in the expansion of Nairobi Chapel. He said:

We started going there in January 91 and sort of entrance was Beatrice Muriu the pastor's wife, invited my wife to join this group of mothers with children who were three and younger. And as they got together once a week, and the children played together and mums got to share and get to know another and that was sort of our entrée... that was soon after we first started attending Chapel. And that was really the activity that got us in and got us involved and got us to know people. (Miller 2005)

Small groups within the context of the local church can help Christian believers to have experiences that are positive and exciting. They can make the Christian life exciting as well. Even though this is true, I do agree with Lawrence O. Richards in his conclusion about small groups that:

The small groups of Christians meeting together can succeed –or fail. There is no magic in the “small group” itself, but when in that smaller group we experience the meeting of the Body of Christ for ministry, exciting and positive things do happen! (Richards 1973, 8)

In the case of Nairobi Chapel, small groups meet for ministry, and the church expands its ministry through vibrant small groups. Richards points out the purposes for small groups within the Body of Christ, and it's worthy to note them here. He asserts,

We soon discover that a small group can be formed for a number of purposes! There are action groups – groups assemble to work on a particular task. There are personal groups – groups that form to get to know others in depth. There are therapy groups – people who meet to discuss and deal with deep personal problems. There are study groups that meet to talk about books they are reading. Home Bible classes that usually meet with an evangelistic purpose. Bible study groups that meet to learn more about what the Bible says. (Richards 1973, 8)

For Nairobi Chapel, the role of small groups in church expansion is important, and through it, peers are able to reach each other. Small groups here then are used both for evangelistic purposes as well as for discipleship ministry. One respondent

amplified the role of individual members of small groups as a key strategy for expansion at Nairobi Chapel. He said:

Through a friend! Yes, that is the key. We issue brochures, we issue all these kinds of things and you find, these will draw one or two, not many. The growth is primarily by word of mouth. Its friends inviting their friends and telling them here is a nice place, come over. That has been the primary means of growth. (Ngari 2005).

Commitment to Excellence and Relevance

All of the respondents in responding to research question 1 said that Nairobi Chapel's commitment to excellence and relevance was one strategy by which it was expanding into communities occupied by young professionals and upper class people. One respondent, Ngari asserted:

That one of the things we were talking about recently is the whole issue of excellence. Dealing with people at this level, excellence becomes key and the key thing I think for the church for us has been excellence in preaching the word of God. So that has really been helping. Speak their language, even in our preaching. So our preaching must always be relevant, the kinds of examples, the applications must always be relevant to their lives and they must see that we are interacting with their lives not theorizing about their lives. (Ngari 2005)

This commitment to excellence and relevance is exercised in all aspects of the ministry of Nairobi Chapel including excellence in children's ministry, preaching, teaching, worship, administrative style, and leadership quality. Within all of the Nairobi Chapel- related churches there exists awareness among all leaders and members about the importance the leadership attaches to excellence and relevance so much so that each person doing a function in the church is highly motivated not to do anything in a mediocre way. The reason is that the type of people to whom Nairobi Chapel ministers will not settle for anything less than excellence. These people come from organizations that are highly structured with strong emphasis on excellence in

whatever is done. So, these would like to come to churches that maintain quality ministry. That is what they are used to. Excellence is part of their living. They are used to measuring performance by quality of products, work, etc. One respondent's comment on this strategy sums up what all of the other respondents said. He said:

...It is the matter of how we minister to people here. We are able to minister to them partly because of this staff that we have. In a very real sense, the staff we have are people who think like these people. (Kikuyu 2005)

About relevance, one respondent said:

I think one of them is relevance. The scriptures have got to be preached in a way that is relevant...People who tend to be quite high ranking in profile in society tend to be people who are quite educated, people who read newspapers and international magazines like Newsweek and National Geographic and they have MTV in their homes and they are very much in touch with everything that is going on in the world...Relevance is a big thing . . . (Gatende 2005)

Commitment to excellence compels Nairobi Chapel to recruit only the gifted as Miller points out in response to the question. He said:

Another issue that I think contributes to the growth is a concern for giftedness and training leadership and empowering people. (Miller 2005)

Through out the time that the researcher attended worship services at Nairobi Chapel related churches, the value of excellence was really seen. It was seen in the way they led their worship, preaching, teaching, and children's ministry. The researcher's children still have fond memories of the time they stayed in the children's church in Karura Community Chapel. The values of excellence and relevance are emphasized almost in every aspect of church life. Their places of worship reflect excellence. The quality of music and the quality of the musical instruments are a reflection of excellence. Additionally, excellence can be seen in the type of people they choose to lead worship, say prayers, read scripture, and make

announcements. Their worship leaders are among the finest worship leaders the researcher has come across in churches in Nairobi. Not once did the researcher come across a preacher, or some person who was asked to do something related to the worship that was incompetent. The view of one respondent on the issue of relevance as a strategy of expansion sums up the views of the rest of the respondents. He said:

I think one of them is relevance. The scriptures have got to be preached in a way that it is relevant. For instance, today's service and last week, in fact we are going to be talking about suffering. And you know what the source of this is, it is the Tsunami effect, the waves which killed. It's the worst natural ... one of the worst natural disasters in the history of mankind...so relevance is very important in that respect. (Gatende 2005)

Empowerment

The respondents' responses to the question of strategies of expansion at Nairobi Chapel revealed that the church was expanding among the target people, not because the church itself was doing so much to reach these people, but that the church was doing so much to empower its members for the purpose of reaching these people. One way in which Nairobi Chapel is empowering its membership is recognizing the giftedness of the members, affirming their giftedness and allowing the members to exercise their gifts in the context of the local churches to which they belong. All of the respondents said something about the fact that the presence of more gifted people than themselves never threatens the leaders at Nairobi Chapel. In fact, the leaders in all of the Nairobi Chapel related churches appreciate the gifts of other Christians in the churches and are excited about using them to the glory of God. One respondent spoke of this character of Nairobi Chapel leadership as follows:

Another issue that I think contributes to the growth is a concern for giftedness and raising leadership and empowering people for ministry. So people would come to the Chapel leadership and say, you know I really feel a burden that we really need to be doing something about street children. The Chapel leadership would say,

we are not going to do it, but what can we do to help you empower you to see this kind of ministry take shape? And there has been very much empowering environment that the people are encouraged to get involved and to be using their gifts and the Chapel's commitment then is to find ways to marshal help to see these people develop. So people come in as interns so they are give responsibility for ministry, on the job training so you can instruct people. So that sort of commitment to developing leadership and realizing ministry takes place through giftedness has been real key. (Miller 2005)

The leadership at Nairobi Chapel has maximized the gifts of people properly, and this has proved to be an excellent strategy through which the church has expanded over the years. Gatende, one of the respondents also said:

I understand the question. And what comes to mind immediately is, you need to scratch where it itches. So I would suggest that you can hold a weekend seminar or dinner or a conference at a suitable time not for you the pastor, but for those people. On something relevant . . . (Gatende 2005).

Networking and Collaborative Relationships

Eight of the nine respondents pointed to the fact that Nairobi Chapel took serious the issue of working with other Christians as a strategy of expansion. This is one way that Chapel has been able to expand its ministries among the target group. It has simply networked and collaborated with individuals, and other organizations with the same values in reaching different kinds of people in Nairobi. One respondent described the sort of collaborative efforts among members in Nairobi chapel related churches in this fashion:

Every year, like last year, even this year, we have two or three outreaches where we go, cos as you said we have a lot of professionals here. The doctors and the nurses and the dentists, and the businessmen, lawyers, engineers like myself, we go to this Huruma which is one of the poor places here and we minister to them... we just get involved. (Gatende 2005)

Another respondent, while describing Nairobi Chapel's collaborative effort with another Christian Church said:

There was one church they planted along with another church, they went together with another large church in the city . . . what we'd like to do is develop clusters of churches in a certain area that cooperate together. So the church plant that is coming up at the end of July where the chapel divide into five so we eventually will be eight churches in Nairobi which still meet together to pray, leadership who regularly communicate, cooperate, and communicate and work together with one another. (Miller 2005)

The description of Gatende sums up the views of the respondents in agreeing that networking has been a major strategy of expansion at Nairobi Chapel. He said:

Another strategy. When we started off at Nairobi Chapel, the one thing we realized quite early on in 1989, 1990, was that most of the people there were commuting. There were very few people who lived in that part of Nairobi coz that's right down town in the city center. And so, when we found that preaching, teaching, worship style, coz we are non-denominational, right or inter-denominational. We have people from Catholic backgrounds and Pentecostal and Presbyterian and Anglican and all these different faiths. They come and they feel free. See, we are not so liturgical. . . . Another thing I would like to say is, involving young people, that has been very key at Nairobi Chapel and here. (Gatende 2005)

This networking in Nairobi Chapel- related churches has been between the local churches and individual members of the churches to some extent. In a very big way, this networking has been among various small groups in the local churches. At other times it has been among Nairobi Chapel- related churches and other denominations within the Christian church. For example, Nairobi Chapel was able to release one of its pastors; Steve Maina, to serve the Anglican Church of Kenya as a mission director. Nairobi Chapel released Pastor Maina to the Anglican Church because the Anglican Church expressed the need for workers in its missions department. Nairobi Chapel saw the releasing of Steve Maina to the Anglican Church as a way of collaborating with the Anglican Church to carry out the mission of the

Church. At another time in 2005, Nairobi Chapel accepted two pastors from other denominations in Nairobi to come to share in its work. The Nairobi Chapel meeting at the University of Nairobi, in a networking relationship accepted to take Pastor Charles Ng'anga' from the Nairobi Baptist Church to serve as one of its pastors. Then at Karura Community Chapel, Pastor Ronny Khaemba from the Nairobi Pentecostal Church was invited to join the pastoral staff as associate pastor.

In addition to the fact that Nairobi Chapel networks with Christian denominations within Kenya, it has a record of networking with other Christian Churches from other parts of the world. For example, at the local Nairobi Chapel congregation meeting at the University of Nairobi, the researcher came across two young American pastors who came to share in the work of Nairobi Chapel for one year each. This networking activity has also taken one of the Nairobi Chapel pastors, Kiama Mugambi and his wife to work with an American- based church for one year. During the course of this research, the researcher came across two Liberian pastors serving with the Liberia Inland Church. They have come to stay with Nairobi Chapel for one year as a result of a networking relationship between the Liberia Inland Church and the Nairobi Chapel where the purpose is to exchange leaders. All of these examples are a demonstration that Nairobi Chapel takes networking relationship very seriously, and it is a key strategy being used to minister to young professionals and upper class people in Nairobi.

Video tape and Leaflets Evangelism

Three respondents from one local church pointed to use of the Jesus Film videotape, handing out leaflets and flyers as other ways they were able to reach to people in their community. However, it was not clear if the people, who received the videotapes, leaflet, and flyers came to the church because of the things they were

given. Nevertheless, it was reported that those who received the videotapes loved them and were grateful for receiving them. One of the three respondents said:

We did sometimes hand out flyers in the neighborhood; . . . later on we went gate to gate handing out Jesus Film or video. (Starcher 2005)

Special Services and Recreation

Some of the respondents spoke of special services they held in recreational areas as strategies that helped to get some young professionals and upper class people to get to know their church. One respondent said:

We had services on special occasions at Village Market in the upper theatre and we would hand out leaflets, that sort of thing. (Starcher 2005)

Summary of the Findings of Research Question 1

The respondents agreed that Nairobi Chapel was using five key strategies to expand itself among young professionals and upper class people in three communities in Nairobi. The strategies include the following:

1. Mother-Daughter Church strategy.
2. Homogenous groups strategy (teams, small groups, and cell groups).
3. Relevance and excellence strategy.
4. Empowerment strategy.
5. Networking and collaboration strategy.

Other strategies such as special services, dinners, and videotape distribution are effective, however, they are not always used. The findings show that crusade evangelism, and house-to-house evangelism are not very effective among the target group. These people are not always home, and if they are at home, getting to see them is usually difficult because of their high fences and security arrangements.

Table 3. Effective Strategies of Expansion

Role of mother church	10
Role of homogenous groups	10
Commitment to excellence	10
Lay empowerment	10
Networking and collaboration	10
Dinners, and parties	9
Recreation, Special services	8
Crusade evangelism	1
House to house evangelism	1
Video Tape distribution	8

This table shows the most effective strategies of expansion used by Nairobi Chapel among young professionals and upper class people in Nairobi. Using a scale 1-10 where 10 is the highest and most effective strategy and where 1 is the least effective strategy, the table shows that mother church reputation, homogenous groups, excellence, empowerment, and net working were the most effective strategies Nairobi Chapel used to expand. Dinners, parties, special services and recreational activities, and sharing the Jesus Film video were the next effective strategies. In ministering to the target group, crusade evangelism, and house-to-house evangelism proved to be the least effective at anytime.

Factors that Influenced the Selection of the Strategies of Expansion at Nairobi Chapel

Research question 2 was designed to focus on factors, namely:

What factors have influenced the selection of the strategies used by Nairobi Chapel to plant churches?

The respondents' views that are presented in this part of the study were meant to answer this research question.

Urban context of the Churches

Urbanization along with its related problems of insecurity, individualism and poverty, has caused many people as well as organizations and churches, to look for dubious ways to survive by all means. This poses a credibility problem in urban communities such as Nairobi.

Respondents (all 9) to research question 2 agreed that wealthy urban communities on which this research focused are faced with tremendous problems of insecurity. There is always a danger of robbers entering homes of affluent people, or there are always people finding them to ask for money and other forms of assistances. This fear of insecurity and harassment from outsiders make affluent people to become overly protective, and suspicious of all people including evangelists whom they may not know. Therefore, the homes in these communities are so protected that it is practically impossible for any house-to-house evangelism, especially by a group of individuals with whom these people may not have had any contact. The only major way to reach these people would be through their colleagues who work with them, and also attend Nairobi Chapel. The insecurity created by the many crimes in Nairobi has made these homeowners and potential disciples practically difficult to meet. Therefore, Nairobi Chapel has chosen not to meet them through the traditional house-

to house evangelism strategy. It has chosen the strategies above on the basis of other factors such as the needs of the target group concerned.

Well I think that it will be like the factors that many people will choose. You try to understand people that you are speaking to and speak to the realities. Speak to the things that they need and that is what we have tried to do. We have tried in many many ways how to reach these people-seminars and things like that. (Ngari 2005)

In responding to the factors that influenced the way Nairobi Chapel chose its strategies of expansion, Steve Maina said:

. . . The community itself, what feedback we got from the people as we did survey helped us structure the church. When we went out there, we did not know the kind of church we would plant, whether it was going to be a commuter church, people coming from everywhere or whether it was going to be a community church. But as we did the survey, most of the people told us that they wanted a community church. (Maina 2005)

Another respondent, Rich Starcher said:

Yeah, actually for the first year or two, we did very little evangelism. We thought that would be a very big part of doing what we did, planting church. But if we are honest, we must say that we had so many people coming to us, they took all of our time and energy to deal with people that showed up at the church without our lifting a finger to do evangelism or attracting... we did sometimes hand out flyers in the neighborhoods and later on then, its not like we did nothing, but evangelism . . . I believe that evangelism was not a big part of what we did at the beginning. Later on we went gate to gate, handed out Jesus Film or video. We had services on special occasions at Village Market in the upper theater and we would hand out leaflets, that sort of thing. (Starcher 2005)

Village Market is one of the public centers in Nairobi where affluent people frequently come for shopping, tea, meetings, movies etc. Starcher's mention of it as a ministry center for Karura Community Chapel in its early days point to the fact that churches wanting to minister to this group of people have to find other ways to minister to them other than through the traditional house to house evangelism strategy. The findings of this study revealed that Karura Community Chapel was

growing in two ways: conversion growth (those who accepted Christ through Village Market meetings), and transfer growth (those who were simply leaving other churches in other parts of Nairobi) to come to Karura.

Educational Levels of the Target Group

Most of the respondents pointed out that those to whom Nairobi Chapel ministered were highly educated people: medical doctors, lawyers, and holders of PhDs in various disciplines. This constrained Nairobi Chapel- related churches to do ministry at the level of these people. The leaders are aware of the fact that it would be to the disadvantage of the churches if they did not do ministry in such a way that made sense to these educated people. One respondent said:

The other factor was, we wanted a specific target group, a group of young professionals, young adults, that kind of people we really wanted. And so our style of ministry required that we be able to meet those people. For example, we decided that the services would be in English. We are not going to turn it into Swahili because if you do not understand English, you are not a part of our target group. (Maina 2005)

So, the leaders at Nairobi Chapel see these educated people as a challenge needing highly effective strategies for ministry.

The Professional Background of the Target Group

All nine respondents agreed that about 90% of those to whom Nairobi Chapel ministered were chief executives, medical doctors, lawyers, CEOs, and highly placed people in society. The other 10% of the members of Nairobi Chapel- related churches were students, and those from the middle class and slums. These people are not the focus of this study.

The people who are the focus of this study come from homes and working areas where there is an emphasis on excellence in performance. They are used to measuring productivity by performance rating. As they come to church, they expect excellence in performance from the pastors and those in various ministries in the church. This high expectation forces the leadership at Nairobi Chapel to be careful about how they go about the process of recruiting workers for the church. Since the target group is intolerant of ministry done haphazardly, Nairobi Chapel has placed special emphasis on empowering capable people who are committed to excellence in ministry and in their life style. One respondent said:

So, those sort of things. The people who are involved in leading the worship, in leading the service, in preaching, those must be people they can identify with. (Gatende 2005)

Another respondent suggested what the behavior of these people may be if the quality of ministry does not suit their taste. They simply change church and find a better place where they can be ministered to.

Summary of the Findings of Research Question 2

The findings of research question 2 revealed that some factors influenced the way Nairobi Chapel has chosen the strategies of expansion among young professionals, and upper class people in parts of Nairobi. Some of these factors include: environment, educational, professional, economic and social backgrounds of the target group.

Table 4. Factors Influencing Strategy Selection

Factors influencing strategy selection	No. On scale of 1-10
Level of education	10
Professional backgrounds	10
Economic Status	10
Context	10

This table lists the most named factors that respondents say influenced the way Nairobi Chapel chose strategies to reach the target group. All of the respondents who responded to this question mentioned the factors as the ones that have influenced the way Nairobi Chapel does ministry.

The Role of Resources in the Expansion of Nairobi Chapel

Research question 3 was designed to focus on resources, namely:

What are the resources used by Nairobi Chapel and what role do they play in the church planting process?

All of the respondents spoke highly about one form of resource as being the most important resource that Nairobi Chapel has used in her expansion program and continues to use at the moment:

People

People are the most important resources that Nairobi Chapel has used to expand itself among young professionals and upper class people. No other resource has been as effective as this one. People who themselves are young professionals and upper class people have simply taken the task of discipleship seriously. In the context of small groups, people have been trained and encouraged to reach people like themselves. All of the respondents in some way pointed to human resource as the

resource that has played the most important role in the expansion of Nairobi Chapel. According to one respondent, it is people who bring all other resources. In the effort to start a new church then, Nairobi Chapel concentrates on the people to plant the new church, and once the people have been identified, they can work to gather other resources such as finances for the work to go on. Another respondent said:

People, people, . . . you know, people. Another thing I would like to say is involving young people. That has been very key. At Nairobi Chapel and here . . . (Gatende 2005)

Another respondent in answer to the resource question said:

The key resource is the people who are like them. That I think is the absolutely key resource. People who are speaking to their realities and are helping them deal with their realities. That is the key issue. (Ngari 2005)

The faithfulness of God's people in their effort to give is another way one respondent answered the resource question. She said:

. . . But the people of God give to ministry and because of that, ministry is run. We meet our budget by the grace of God. Last year we were able to pay off a plot of Ksh 5 million and all this was done with a membership of three hundred. Three hundred and fifteen. People give and people give sacrificially, so we meet that. We do not have donors. All the money comes from our people. (Muraya 2005)

Another respondent pointed to the role of the mother church in helping out with finances initially when Karura Community Chapel began. He said:

Nairobi Chapel helped a lot. They gave us, you know, I don't know how much money they gave us right off, but whenever there was a need, they would help us with a tent, or whatever. They helped us with our big costs. The biggest help they gave us was they helped our pastor for one year and paid his salary. (Starcher 2005)

Even though Rich Starcher pointed to other forms of help they were given by Nairobi Chapel during the founding of Karura Community Chapel, he quickly

returned to the fact that people were the major resource at Karura Community Chapel.

He identified some special people who were major resources or assets:

The pastoral leadership, and actually the chairman of the elders' court of Nairobi Chapel was one of our founding elders, so we had good lay leadership right from the beginning to . . . (Starcher 2005)

The views of the respondents are a reflection of the way Nairobi Chapel thinks about resources in relation to church planting in Nairobi.

Summary of Findings on Research Question 3

The responses to the question of resources and the roles people play in church expansion indicate that people are major resources and assets in all church planting activity of Nairobi Chapel. It is always the gathering of the right people that has brought excellent results in ministry. Nairobi Chapel has made it a practice not to identify material and financial resources at first in its church planting works. This does not mean to say that Nairobi Chapel does not plan on how to raise financial resources when it is thinking about planting a daughter church, but finances are just not the first priority on the list. People are, and with people comes all the effective ways to raise all other resources that are needed for church planting. It is always people, people, and people first. The findings showed that people are the primary resources of expansion at Nairobi Chapel, and they are the main sources for providing secondary resources such as money, time, gifts, facilities, and equipment.

Table 5. Resources used in Expansion Program

Resources	Number on scale 1-10
People	10
Money	5
Buildings	0
Musical Instruments	8
Land	0

This table shows that Nairobi Chapel values people as the most important resource in its expansion program. Because of the importance the church places on the experience of corporate worship, it has a great degree of interest in investing into quality musical instruments for quality worship. There is little bit of emphasis on getting some amount of money into the expansion program initially, but money is never the hold up to any expansion program. Buildings and land are not just a priority resource. None of the respondents ever mentioned buildings and land as part of Nairobi Chapel's preoccupation when it is starting a new church. People are the most important resource.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

This study was to find out the strategies used by Nairobi Chapel to plant churches in Nairobi. It focused on the expansion of the church among young professionals and upper class people living in affluent communities of Nairobi. The study was carried out with a view to discover urban church planting strategies that are appropriate for affluent communities. The goal was to find ways in which urban church planting missionaries, and in particular the church planting missionaries of the Evangelical Free Church in Liberia can participate in the task of planting churches among young professionals and upper class people in cities of West Africa. The study has achieved its purpose.

Findings

The findings of this study show that Nairobi Chapel is successfully planting urban churches among young professionals and upper class people in some communities of Nairobi because it is using some specific and observable church planting strategies. The expansion of Nairobi Chapel among these people is not by accident or by chance. It affirms the truth that affluent people are responsive to the gospel of Jesus Christ, contrary to the claims of Greenway that these people are unresponsive to the gospel (Greenway 1976, 14). To try to plant vibrant churches in communities occupied by young professionals and upper class people, Nairobi Chapel is actively using various church planting strategies namely, expansion by use of mother church reputation, expansion through homogenous groups, expansion through

commitment to relevance and excellence, expansion through empowerment and expansion through networking and collaborative relationships. The findings show that Nairobi Chapel is using these strategies on the basis of certain factors, namely: the environments, educational levels, professional backgrounds and economic and social statuses of the target groups among whom it is expanding. Finally, the findings show that Nairobi Chapel has used people as its major resource in planting its daughter churches than any other resource.

Conclusions

First, based on the researcher's findings from the convictions of the church workers whose opinions shed light on the subject of this study, the conclusion is made that Nairobi Chapel's attempt to expand among upper class people and young professionals is yielding the desired results. The study shows that Nairobi Chapel's use of the right strategies for different communities in its expansion program is its major reason for its success in expanding among affluent people. It shows that there is no one strategy that is the ultimate strategy for urban church planting. Therefore, it is proper to say that whatever strategy gets a church started in an affluent community is the right strategy. This means that strategies will differ from community to community since no two communities are exactly alike.

Secondly, the findings of this study lead the researcher to conclude that factors responsible for the selection of the right strategies for church planting will depend on the needs, and the opportunities that will present themselves within various communities. Since different communities have different needs, factors helpful in selecting the right strategies will differ. For example, if affluent people predominantly occupy a community, the factors that will influence the selection of a strategy for planting a church in that community will be influenced by answering questions such

as ‘what things or activities appeal to them?, or what special needs are there, and what special opportunities are there to meet the needs? The same is true if poor people occupy a community. Therefore, factors such as level of education, economic and social status and the worldview needs of the people in the community will determine the sort of church planting strategy for that community. Nairobi Chapel has basically planted its churches in the affluent communities by asking the right questions, and finding the right answers to those questions. The church has basically looked out for opportunities and has made use of them as they have presented themselves.

Thirdly, the findings of this study cause the researcher to conclude that material resources and facilities are not the most important resources for church planting among affluent people. Rather, the right type of people is the most important resource needed for church planting especially among young professionals and upper class people. The church’s ability to use well educated men and women who themselves come from affluent families is helping it to expand among affluent people. The use of pastors such as Oscar Muriu, Ngai Kirithii, David Gatende and Rich Starcher shows that Nairobi Chapel is using the right people to start the right type of churches for affluent people.

If a church planter focuses on getting the right people for the right community on his church planting team, it is the people who will be responsible for gathering all other resources needed for the church plant. People will worship where they can find people like themselves.

Recommendations

In light of the findings of this study, the following recommendations are presented to Nairobi Chapel to guide its urban church planting work especially among young professionals and upper class people in Nairobi.

- 1 In relation to the issue of expanding through the use of small ecclesia groups where people with the same cultural beliefs, and practices, or people with the same needs meet for ministry, Nairobi Chapel must be cautious. This is because when people in small groups get bounded together to an extent that it is difficult to separate them, they become biased towards those who are not part of them, and come from different backgrounds. This leads to homogenous groups that lose their Christian identity, for it is God's intention that small ministry groups move toward becoming heterogeneous to reflect the oneness in Christ. How can Nairobi Chapel avoid this situation that has been insinuated above? Mutua, quotes a suggestion made by Dean Gilliland in his Ph.D. dissertation as follows:

The principle of evangelizing among people who share most meaningful areas of their lives together has come to be known as the homogenous unit principle. This principle concerns the method of effective evangelization. It is a tool to bring people to Christ and does not speak of the final state of the church... Therefore, by beginning with a homogenous group, we do not arrive at a picture of what is meant to be in the final sense. It must in maturing move toward a heterogeneous, scriptural ideal which is truly a oneness in Christ, and which includes all differences, even while superseding them. (Mutua 158)

- 2 The church of Christ must be heterogeneous-meaning that it is a body in which the poor and wealthy meet, it is a place where the educated and the illiterate stay together, and it is a place where young and old worship together. Planting churches that minister to young professionals and upper class people is good, but it kills the spirit of the oneness that has to be seen in the body of Christ. Nairobi

Chapel must plant churches where both the poor and the rich must worship together, and there must be some intentional efforts to have some poor people in Nairobi Chapel's elders' courts.

- 3 In relation to Nairobi Chapel's concern for excellence in ministry, care has to be taken so that those within its churches who feel like doing ministry but are not experts will not shy away from participation for fear of not wanting to make mistakes in carrying out responsibilities. There must be room for people to make mistakes even in doing ministry.

3. Even though young professionals and upper class people are difficult to meet, Nairobi Chapel must not only use their peers to reach to them. Members of Nairobi Chapel must be trained in ways to help common people to have the boldness to approach wealthy people in order to minister to them. Wealthy people who do not think they can listen to poor, illiterate people to minister to them are developing pride, and the church must not encourage this attitude. Forming churches along social status, and economic lines is not an ideal New Testament Church pattern. The church must include all of God's people – poor, rich, educated, uneducated, and forming churches to minister to a particular group of people with a particular needs promote segregation and discrimination. That path must not be pursued in the church planting task. The church of Jesus Christ must be planted in communities with no presence of a church, and the goal must be to provide a place where all of God's children can come together for worship, and be equipped for service to lost humanity. The task has to involve all those who name the name of Christ, and there must be no first class people church, and second class people church. That spirit is ungodly.

Areas for Further Study

The researcher set out to find out the strategies of expansion of Nairobi Chapel among young professionals and upper class people in some affluent communities of Nairobi. This placed a great limitation on the researcher to study other areas of the life of Nairobi Chapel. The researcher is therefore recommending a further study that will explore the strategies Nairobi Chapel is using to plant churches that are inclusive and intended to bring upper class, middle class, and the working class into one environment for doing ministry.

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APPENDIX A

HISTORICAL BACKGROUND OF NAIROBI CHAPEL

Nairobi Chapel is a nondenominational, evangelical church that began in the 1950s. According to Muriu, a group of British expatriate families gathered together at an old Girl Guides Headquarters –Arboretum, and began meetings in Nairobi in 1952.

Nairobi Chapel is not an African initiated church. Muriu mentions this reality when she posits “ At the time Kenya attained independence, many of those who had being in attendance at then Nairobi Chapel were settlers and British army personnel”(Muriu 2002, 1). Today, Nairobi Chapel is located on the main campus of the Nairobi University (founded in 1956), and is a few years older than the university itself. It is said that 30 % of the University’s students form a part of the congregation at Nairobi Chapel. Nairobi Chapel did not originally have students of the Nairobi University as the focus of its ministry, but due to decline in membership caused by the resettlement of British settlers back to Britain, an opportunity presented itself for reaching university students. At one point in the expansion of the city of Nairobi following the independence of Kenya, the Nairobi University extended its premises into the area occupied by the Nairobi Chapel. Muriu actually calls the University expansion an encroachment on the premises of the small chapel. Like other ministries that begin well and suffer decline in membership, Nairobi Chapel is said to have suffered a great decline in membership at different periods in its history. First, in the mid-sixties, the church experienced a significant decline in membership. This was partly due to the repatriation of British settlers and army personnel immediately after Kenya got its independence from Britain. A second wave of decline in membership

was experienced during the sixties again when due to the need to expand the city of Nairobi; many of the members of the church were forced to move from what was now the city center to the outskirts of the city. According to Muriu, most of the members who left the city center to live on the outskirts of town found other churches to attend causing a huge loss of membership to the Chapel. Between 1986 and 1988, membership of the church had drastically reduced to twenty members, and unsure of the future, its members resolved to ask Nairobi Baptist Church to assist with an indigenous leader whose task included the following:

- To bring in new leadership and to work towards revival with the remaining core members,
- To establish an indigenous leadership and congregation at Nairobi Chapel,
- To steer the members in outreach to the surrounding community, with particular focus on the university community.

This need created a partnership between the Nairobi Baptist Church and the Nairobi Chapel in 1989. The two agreed to take on various responsibilities to make the partnership work. On the one hand, Nairobi Baptist Church agreed to transfer on loan an indigenous (a native Kenyan) pastor to the church-Oscar Muriu, while the membership of Nairobi Chapel agreed to work along with Muriu in reaching the university community (Muriu 2002, 1-2) including residents of the inner city at large. Since 1989 under the leadership of Oscar Muriu, the complex natures of some of the communities of the city of Nairobi have never prevented Nairobi Chapel from planting vibrant urban churches especially in parts of Nairobi occupied by urban upper class people.

APPENDIX B

INTERVIEW GUIDE (For founding elders and pastors of local churches).

This research is a grounded theory type of research. Therefore, the discussion with participants will generate questions and dictate the trend of the interview.

A. Building Rapport

1. Introduction

- Dave
- Participant

2. Explanation of the purpose of the research and the interview (Dave)

3. Prayer (anyone, ie the participant or the researcher will pray before the session begins. Context will determine whether we begin with prayer or not.

Flexibility and ambiguity will characterize this research.

B. The Interview

1. The participant's role and involvement in the planting of the local church

- How did you get involved with this local church, and what is your role in this church, (your role during the planting of this church and your role now)?

2. The motivation behind the existence of this local church.

- What conditions led to the idea of planting this local church in this community?

3. The strategy used to plant this local church.

- How did you people plant this church? I am interested in the methods that were used to get this local church started and growing. Why did you all decide to use the strategies you have just mentioned?
4. The influence of contextual factors in planting this church.
- How did this community influence the planting of this church?
 - How did ethnic factors influence the planting of this church?
 - How did educational status of the original-founding members of this church influence the planting of the church?
 - How did the economic status of the founding members influence the planting of the church?

C. Conclusion

1. What other ideas you would have loved to talk about that I did not ask about? Please say in a nutshell how in your opinion this local church began.
2. Any closing comments, thanks and prayer.

CURRICULUM VITAE

Personal Details

Name: Dave Gbayanminiin Blawheen Kiamu
Date of Birth: May 13, 1966
Nationality: Liberian
Marital Status: Married
Number of children: 3 (two girls, one boy)
Name of Spouse: Lucy Utee Kiamu

Educational Background

2002 – 2005: Master of Divinity (NEGST)
1990 – 2000: BTh (Liberian Baptist Seminary)
1985 – 1988: Diploma (Booker Washington Institute)
1982 – 1984: Certificate (Cathedral High School)
1975 – 1981: Primary School (Liberian Inland Mission)

Work Experience

2000 – 2002: Jesus Film Supervisor (Great Commission Movement)
1999 – 2002: Teacher (Carver Mission Academy)
1990 – 1992: Public Relations Officer (PPF)
1989 – 1990: Agriculture Field Assistant (Liberia Cocoa & Coffee Corp)

Ministry Experience

2004 – 2005: Chairperson (NEGST Students' Association)
1994 – 1996: Pastor (Liberian Inland Church)
1996 – Present: President, Evangelical Free Church