AN EVALUATION OF THE STRATEGIES OF MISSION TO THE URBAN POOR BY NAIROBI PENTECOSTAL CHURCH-CENTRAL, IN THE LIGHT OF LUKE-ACTS

BY

JOHN-WESLEY GICHOVI NGUUH

A Thesis submitted to the Graduate School in Partial fulfillment of the requirements for the degree of Master of Divinity (Missions)

JUNE, 2003
NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

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June, 2003
Student's Declaration

AN EVALUATION OF THE STRATEGIES OF MISSION TO THE URBAN POOR BY NAIROBI PENTECOSTAL CHURCH-CENTRAL, IN THE LIGHT OF LUKE-ACTS

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

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

(Signed) John Wesley Gichovi Nguu

June, 2003
To the Lord Jesus Christ who left his riches in glory and chose to be poor so that the poor may become rich in the Kingdom of the Father and to all those whose hearts are filled with compassion of Jesus for the poor in the urban cities of Africa.
ABSTRACT

The objective of this study was to evaluate the strategies of the mission to the urban poor by the Nairobi Pentecostal Church(NPC)-Central in the light of the concept of poverty in Luke-Acts. In order to achieve this purpose, an extensive review of related literature on the concept of poverty in Luke-Acts was carried out. This dealt with the practices of Jesus, his disciples and the early church in their ministry to the poor among them.

Data was collected by means of interviews, questionnaires and written records. The principles of the mission to the poor by Jesus, his disciples and the early church as gleaned from Luke-Acts were used as the criteria for judgement. The views of the leadership, mission policy, strategies and programs of the church towards the urban poor were used as items of evaluation.

The research indicated some significant findings:
1. The views of the leadership and the current strategies of the church towards the urban poor were found to be conceptually in line with the biblical insights gleaned from Luke-Acts.
2. The mission policy and strategies of the church towards the poor did not adequately and comprehensively deal with the issue of poverty in the same way that Jesus, his disciples and the early church dealt with poverty.
3. The church has a great potential, with many resources, which the leadership can mobilize for a more effective and holistic ministry to the poor in the city of Nairobi.

The conclusions were recommendations for mission mobilization, leadership commitment to gospel ideals, program development in the church and for further research:
1. Regardless of the focus of the church, ministry to the urban poor is central to the mandate of the urban church and hence there should be deliberate planning, training and leadership development for mobilization of all possible resources within the church for a holistic ministry to the urban poor.
2. The Nairobi Pentecostal Church-Central, while not losing its focus to reach the elite members of the society, should network and partner with the various stakeholders for partnership in meeting the needs of the urban poor.
3. There is need for further research to establish how the church members, while meeting their needs in a holistic manner, can best be mobilized for ministry to the urban poor.
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CHAPTER 1

INTRODUCTION

Over the last one hundred years many theological scholars have shown that it is evident in Luke-Acts that Christ and the early church had a very focused ministry to the poor and the marginalised in society (Mealand 1980, 4). By the year 2000 it was estimated that 2.116 billion people or 33.6 percent of the world population, would be in the two-thirds world cities. There has been immense urban growth and most of it in the squatter, slum areas. In fact the number of Urban squatters and slum dwellers, (who may include the street people, refugees and the marginalised) in the world's major cities constitute a bloc as large as the Muslims or the Hindus and this population doubles every decade. Due to pull and push factors, there is an ever flowing stream of migrants to the urban centers in Africa. The average urban annual growth rate in Africa in the period 1950-1975 was 4.89% and in the period 1975 - 2000 it was 4.56%. In Africa, 28,000 people stream to the city every day and 18,000 of these will end up in the slums. Two hundred and fifty people come to Nairobi, Kenya daily of whom 180 end up in the slums. The majority of the people in the city of Nairobi are poor. Seventy percent of Nairobi’s population lives in slums and squatter settlements (Grigg 1992, 54). These people have a myriad physical, emotional, material, moral, economic, psychological needs which affect their spirituality.

Problem Statement

If the church of Christ in the urban areas of the continent of Africa is to be relevant to the needs of the urban poor, she has to strategize on how to address the needs of these poor as she reaches them with the gospel. How does Nairobi Pentecostal church (NPC)-Central (Valley Road, Nairobi), one of the affluent evangelical churches, and operating in an urban context, meet the challenge of reaching the ever expanding population of the urban poor? Does NPC-Central have in place some strategies to reach the urban poor? If the church has any strategies, are they in conformity with the way that Jesus, His disciples and the early church did in their mission to the poor as recorded in Luke-Acts?
Purpose of the Study

The purpose of this study is to evaluate the ministry strategies of the Nairobi Pentecostal Church-Central to the urban poor. The evaluation is done in the light of the way the Lord Jesus Christ, his twelve disciples and the early church ministered to the poor, as reflected in the Gospel of Luke and the book of Acts. The study is specifically targeted on the church leaders who are the policy makers as far as the missions of the church are concerned. Church documents are also analyzed to find out the explicit and implicit strategies of mission in them.

Significance of the Study

It is hoped that the findings and recommendations from this study will be significant in several ways:

First, this study is of importance to those guiding policy formulation and strategic planning for mission to the urban poor at the NPC-Central and the whole of Christ is The Answer Ministries (CTAM) which is the body under whose umbrella the congregation operates. CTAM’s vision is to plant churches in urban areas. In all these urban areas, the number of poor are on the increase and cannot be ignored by any church which desires to be faithful to the Lord Jesus Christ and the Great Commission in our day.

Second, the findings will also be useful to other urban churches. They will be most useful to those churches operating in the the city of Nairobi. This is because the churches and the poor in Nairobi share similar geographical and some common cultural factors with those discussed in this evaluation. The findings will also be useful to churches in other cities, since there are several factors that are common for urban areas in Kenya, throughout Africa and in fact all over the world.

Third, the results of this study will also be useful in the formulation of curricula for training pastors, other leaders and ministers especially those involved in urban ministry. These results will also contribute to the literature on ministry of the church to the urban poor.

Lastly, this study will be a resource for those doing further research on ministry to the urban poor in particular or urban ministry in general.
and deacons of NPC-Central. There is also a scrutiny of the relevant policy documents and programs of the church under study. Time and resources at the disposal of the researcher cannot allow the study of more churches which would reveal more details on mission strategies to the poor. Due to the resource constraints and owing to the fact that the study is focused on policy and strategy issues, the ordinary church members will not be studied although they would throw more light on their implementation of the policies set by the leadership and their personal involvement in mission to the urban poor.

**Definition of Key Terms**

**Evangelical Church**

In this study an Evangelical Church is taken to be a church which subscribes to the basic tenets of the evangelical faith about the revelation of God, the state of man, salvation and the cross of Christ, the ministry of the Holy Spirit, the Church of Christ and Christ’s second coming. Evangelicals believe in the experience of being born-again, transformed into Christlikeness and obedience to Scripture as one seeks to follow Him.

**Affluent Urban Church**

The affluent urban church refers to a church situated in the city, whose language of communication is English, whose primary catchment is the middle and/or upper class, and whose membership is over 50% in the middle and/or upper class (those who have enough resources to meet their basic needs). The affluent Church also has an operational budget which covers the needs of running its own affairs without necessarily any need for external assistance.

**Nairobi Pentecostal Church-Central**

The Nairobi Pentecostal Church (NPC)-Central is an evangelical affluent urban congregations situated at Valley Road, Nairobi, Kenya. The congregation is a ministry of the Christ is the Answer Ministries (CTAM). Christ is the Answer Ministries is a church which is self-governing but operates in close fellowship with the Pentecostal Assemblies of God in Kenya and the Pentecostal Assemblies of Canada.
The Poor

The term *poor* (Greek- *ptochos*), is used in this study as more comprehensive term rather than it being defined only in economic terms. The term here incorporates the physical, psychological, social, economic and spiritual dimensions. The poor include those physically, emotionally and psychologically marginalized as well as those excluded socially and religiously because of their status in life.
CHAPTER 2
LITERATURE REVIEW

This chapter contains a review of substantive literature relevant to the topic being studied. The aim is to incorporate into this study the great scholarly work which has been done on the concept of poverty in Luke-Acts. Appropriate methodological literature has also been reviewed.

Substantive Literature Review


Many evangelical New Testament scholars would be in agreement that the Gospel of Luke and the book of Acts are viewed as a single entity composed by the same author, Luke, although he is not introduced directly as the author in both books (Thomas 1975, 2). For the study of the theme of poverty, Luke-Acts is very appropriate. First, Luke portrays Jesus’ mission in more overtly universal terms, that is, ultimately directly towards the Gentiles. Second, Luke composes a second volume which presents what ‘Jesus continued “to do and teach” (Acts 1:1ff. NIV) by His Spirit through the early church led by the apostles. This then shows clearly that after death, resurrection and ascension, Jesus has not disappeared from the scene because at his exalted position at the Father’s right hand, he continues to direct and oversee the divine mission on earth (Kostenberger & O’Brien 2001, 257). Third, as Pilgrim avers, Luke has a greater concentration of traditions about wealth and poverty than the other evangelists. There are the parables of the rich fool, the rich man, and Lazarus and the dishonest steward; there is the story of the rich tax collector Zacchaeus and the story of the economic sharing within the primitive community (Pilgrim 1981, 82). However, the other synoptic gospels and parts of Scripture have much to say about poverty which the scope of the present study will not be able to cover.

The Historical, Economic and Social Context of Lukan Writings

To understand the concept of the poor in Luke-Acts, a brief discussion of the historical and economic contexts of the time of the writing of the two books is crucial. It allows us to come to terms
with what Luke is communicating and why. Mealand, captures the economic and social conditions of the historical period covered by Luke-Acts material very well. This is the period as, Lukans writings show, probably from the birth of Jesus in 3 BC to sometime before the death of Paul in AD 67/68 (1980, 39-40).

Mealand also shows that Palestine at that time went through four major economic crises (See also Scott 1987, 207-208). The first crisis was generally because of over taxation and oppression by both the religious and ruling classes. Hoyt argues that the Sadducees who were the ruling class at the time, were able to justify the political, social, economic, and religious of members of society by arguing that “each man is responsible for his own success or failure and no man is responsible for another’s failure or success” (1975, 83).

The second crisis was the difficult initial founding of the Christian community in Jerusalem. That Jesus was born in poverty and his parents could only offer a sacrifice commensurate with the poor in society can easily be inferred from the scriptures (Lk 2:24 cf. Lev. 12:8). Jesus and the apostles (some like Peter, John and James were former Galilean fishermen who could no longer catch fish in Jerusalem) and so they depended on donations from some women (Lk 8:3) and further that Acts 4:32-35 records that the earliest converts to the new faith sold their property and laid the proceeds at the apostles feet (Acts 4:34-36). He also further argues that this money was with all probability used in part to sustain the poorer members of the new community and also to support the apostles as preachers of the new faith (1980, 39).

The third economic crisis was the famine of c. A.D. 47/48. Again Mealand throws more light here by showing that this period possibly coincided with the incidence of the Sabbatical year when fields lay fallow so that the famine could cause the price of bread to leap thirteen times the normal level (1980, 39). Thus there was starvation and death in Palestine and there is indication of this as Mealand quotes authorities which indicate that Josephus and rabbinic sources at this time even recorded the generosity of the royal house to the citizens of Jerusalem (1980, 40) which Thomas argues was simply an act of the Emperor displaying acts of public generosity (Thomas 1975, 90). We also read, in the scriptures, of the urgent dispatch of money from Christians in Antioch to their brothers in Jerusalem, and of solemn requests from Jerusalem Christians to Paul to “remember the poor” (Acts 11:29; Gal 2:10 NIV).

The fourth and final crisis was the worsening crisis of the sixties when economic pressure,
national feelings, and religious resentment built up to the Jewish revolt of A.D.66. Which in its turn brought devastation and disaster to the populace in Palestine and also those who fled and scattered in many places (Mealand 1980, 40)

Definition of the Poor in Luke-Acts

When we think about the poor, there is a tendency in the contemporary society to limit it to only economic conditions. A closer look at Luke's Gospel and Acts shows that the concept of poverty is more inclusive. The poor belonged essentially to two groups: Those who sought to earn their own livelihood, and those who lived on a subsidy. While the rural areas had few slaves, many lived as domestic servants in the larger cities (Pilgrim 1981, 43). In Luke, the poor are seen as the devout, the humble (cf tapeinos in the Magnificat: Luke 1:47,52), those who live in utter dependence upon God. Ptochos ("poor") is moreover a more collective term for all the disadvantaged. This emerges from the way in which Luke, when he gives a list of people who suffer, either puts the poor at the end of the list (cf Acts 4:18; 6:20; 14:13; 14:21) or at the end, as climax (as in 7:22). All who experience misery are, in some very real sense, the poor. This is particularly true of those who are sick. Lazarus, the exemplary poor person in Luke, is both poor and sick. Primarily then, poverty is a social category in Luke, although it certainly has other undertones as well. It is, however, unwarranted to allow what is secondary to become primary. ptochos, in Luke is a more comprehensive term. It incorporates the physical, psychological, social, economic and spiritual dimensions. Pilgrim argues out his case very clearly when he asserts that,

The poor in Luke include those suffering from genuine poverty and need, who are sharply contrasted with the rich and powerful. The poor also include the sick, and possessed, those living in the edge of society, who are offered healing and full acceptance within the fellowship gathered around the healer. They include the physically poor as well as the outcasts and sinners, those excluded socially and religiously because of despised professions and immoral lives, who are welcomed back into the Father's good graces, and offered a new status of full participation in the community gathered around Jesus and his disciples. They include even the disciples of Jesus, who have left all in his service, and who await with eager anticipation the coming deliverance, when the lowly will be exalted and the mighty brought low (Pilgrim 1981, 83).

Luke goes further than just looking at the poor as needing a sermon for their spiritual nourishment and shows the ministry to the poor as one to those marginalised and needing a more wholistic approach. For Luke, to speak the "Good News to the Poor", spoke directly to most people of those times who were poor. Thus, as we explore the mission of the affluent or wealthy churches to the urban poor in the light of the concept of poverty in Luke-Acts, we have to look at the poor broadly
exploring all the dimensions of poverty. This will make us faithful to the Lord Jesus Christ, the founder and sustainer of the church, and to the early disciples who learnt directly from him how to do the work of the ministry.

Wood brings in the psychological and social aspects of poverty as he looks at the ministry of Jesus and what it meant to the people. He brings in a very helpful insight when he argues that preaching the good news to the poor in the Lukan context means to speak or proclaim or preach powerful words enabled by the power of the Spirit, to those who are poor (the blind, the demon-possessed, the sick) so that when they hear these words, they may be healed and restored to their community and can begin to do their work again; hence being able to support themselves with dignity. Wood continues to argue that this is then the “good news” for the poor, “In the Gospels the sick constantly are coming to Jesus with heavy hearts, broken bodies and the resulting economic crippling; after touching him or being touched or spoken to by him, they leave full of joy.” (Wood 2002, 106). Thus he implies that the poor have more than the spiritual need of forgiveness but physical, psychological and physical needs as well. Thus when good news has been preached to them, they also have “good news” to share with their kinsfolk. Wood however, cautions against absolutizing the emphasis on the physical aspect of the “Good News”. Luke also closely associates forgiveness of sins with this “Good News” in other texts. With the communication of this blessing to the poor, the Kingdom of God has began to arrive and has began to restore God’s community. Those in the modern world with the marvels of modern medicine and the support of welfare benefits for the sick have escaped much of the pain, anguish, impoverishment and humiliation of illness, and therefore they fail to grasp the impact of the healing ministry of Jesus upon those who are hopelessly ill and consequently poor because they could not work. This calls for every true evangelical to cry against a cheap gospel that only sees human beings as souls and instead preach a monistic gospel that brings physical and spiritual deliverance. This is the monistic gospel which Wood calls the “Good News” among the poor of the earth, especially those in the so-called third world (ibid., 106-107).

The Lukan story seems to have the "Good News to the poor" in its heart. A brief exploration of various texts shows the deep commitment and focus that Jesus has on the poor. The very first sermon in Nazareth (Lk 4:16-30) based on a quotation from Isaiah 61:1ff focuses on "Good News to the poor" and serves as the programmatic text for the rest of the book (Pilgrim 1981, 66). Jesus told the disciples of John to go and tell John that the poor heard the "Good News" (Lk. 7:18-23); in a parable, Luke tells how the poor are invited when others turn their down invitations (Lk 14:13,21); in the beatitudes the poor are blessed (Lk 6:20-23); the poor are shown to have been awaiting for the "Good News" (Lk 1-2); and outcasts and sinners hear the good news (Lk 5:31). Actually, the outcast are seen as the sick (who are included in Luke's definition of the poor) who need a doctor (Lk 7:34). We are here by no means trying to narrow the gospel of Luke and Acts to the poor only, but showing that there is evidently a clear motif or theme of poverty running through Lukan writings. There are definitely other themes which he focuses on. Bosch best summarizes the argument here by intimating that,

As Luke re-tells the story of Jesus and of the early church there are certain themes he returns to again and again: the ministry of the Holy Spirit, the centrality of repentance and forgiveness, of prayer, of love and acceptance of enemies, of justice and fairness in inter-human relationships. There are also particular categories of people who are prominent in his writings. Headed the list (at least as far as the gospel is concerned) are the poor... the entire ministry of Jesus and his relationships with all these and other marginalised people witness in Luke's writings, to Jesus' practice of boundary-breaking compassion which the church is called to emulate (Bosch 1991, 86).

Therefore the mission to the poor is a central theme in Luke-Acts, which in essence shows that Jesus, the twelve disciples and the early church took it as a part and parcel of the gospel.

Luke, an Evangelist to Both the Poor and the Rich

One issue of considerable debate is the audience to which Luke's message was targeted. There are two extremes in the debate. Some scholars insist that Luke is an evangelist to the poor whereas others aver that he is an Evangelist to the rich1. Luke however seems to come across as a balanced preacher of his day. He comes through as an evangelist or messenger to both categories of people. As Bosch rightly observes, Luke shows that both the poor and the rich need salvation. Each person has his or her specific sinfulness and enslavement. The patterns of enslavement differ, which means that the specific sinfulness of the rich is different from that of the poor (Bosch 1991, 103). Bosch is not alone in this argument.
Others have similar sentiments. For instance, Nissen comes out strongly in support of a similar position or holds the same opinion as Bosch because he also argues that in Luke's gospel, the rich are tested on the ground of their wealth, whereas others are tested on the grounds of loyalty toward their family, people, culture, and their work according to Lk 9:59-61 (Nissen 1984,175). The researcher here concurs with Nissen's conclusive statement on this when he intimates, by referring to Lk 9:59-61, that "the poor are sinners like everyone else, because ultimately sinfulness is rooted in the human heart. Just as the materially rich can be spiritually poor, the materially poor can be spiritually poor" (1984,176). Luke should not be construed to communicate to his readers a preferential option for the poor. His message does not exclude God's concern for the rich, but, in fact stresses it for, in both his gospel and Acts, Luke wishes his readers to know that there is hope for the rich, in so far as they act and serve in solidarity with the poor and oppressed. Definitely the gospel of Luke addresses the wealthy but not to condemn them. Instead he inspires them to perform extraordinarily far-reaching accomplishments, to renounce a large portion of their possessions and waive the recovery of debts, and to give alms generously, in this way alleviating the plight of the poor members of the community immediately. Luke language however is so strong to the point that it borders on being interpreted as being condemnatory. This should however be taken to be a rebuke in love by one who has strong convictions about the poor.

In conclusion, our argument here is that, Luke has a deep concern for both the poor and the rich and his goal is to have a community which does not discriminate both the poor and the rich. The researcher agrees with Bosch, who infers from Acts 2:44ff, 4:32 and 36f that, the poor and the rich are not only converted to God, but toward each other. Bosch also convincingly argues that at various points in Acts, Luke highlights what he calls the "communism of love" in which the main emphasis is ultimately seen as sharing, in community (Bosch 1991, 104).


Although Luke preaches to both the rich and the poor, he still seems to have addressed his two great works to the upper stratum of the Hellenistic community (ibid.). From the gospel it is evident that Jesus had many dealings with wealthy people; similarly, in Acts we read about wealthy and distinguished people who joined the Christian community. Who were the rich in that time? The rich were very few in number and were chiefly the royal class, large merchants and the big land owners, tax-farmers,
bankers, some members of the Sanhedrin, and the priestly hierarchy and their associates (Pilgrim 1981,42). The priestly aristocracy belonged to the Sadducees' clique was great desire was to maintain the status quo in order to maintain as much political autonomy as possible, so they did not have a great deal of motivation to help the poor. The Pharisees recognized both the rich and the poor and taught that the rich man was to use his wealth for charitable purposes but whereas poverty was undesirable, there were no wholesale efforts to eradicate it. The Pharisees were heavily by Luke criticized for doing their acts in order to be seen by men and ignoring God. The Essenes, who practiced communal sharing of goods renounced wealth and became poor because to be rich was considered wrong in and of itself and to be poor was considered the desirable state. Thomas observes that proverbial saying, "give me neither poverty nor riches" (Prov. 30:8) seems to have undergirded the communal living of the disciples because they seemed to have concerned themselves with God and in carrying out perfectly the pious acts which they perceived were being desecrated by religious practitioners of the day (1975, 83).

Benevolence in Roman culture seemed to center on the result of the symptom of poverty rather than the cause. When the ancient people thought of the world and of man as they did, it did not occur to them that the problem of poverty might be alleviated by giving the poor education or training to enable them to engage in productive occupations (ibid., 94). Bosch is in agreement with Thomas at this point. Bosch's perspective is that what Luke says about the rich can only be then understood against the background of the portrait of the poor. He goes further to strengthen his argument as he rightly shows that the term Plousios ("rich"), is like ptochos, a comprehensive term. The rich are primarily those who are greedy, who exploit the poor, who are so bent on making money that they do not even allow themselves the time to accept an invitation to a banquet (Lk 14:18f), who do not notice the Lazarus at their gate (Lk. 16:20); who conduct a hedonistic lifestyle but are nonetheless (or, rather, because of this) choked by the cares about those very riches (Lk 8:14) (Bosch 1991, 99)

The secondary meanings of plousios are also implied. Luke calls the Pharisees Philargyroi, "lovers of money" (Lk 16:14); this does not simply refer to one trait among others, but involves the whole moral identity of the person, the entire orientation of their lives. They are, like the Pharisee in the parable, those who trust in their righteousness and despise others (Lk 18:9). The rich are thus also the arrogant and the powerful who abuse power. They are, supremely, the impious who are bent only on the
things of this world and therefore are, "not rich toward God" (Lk 12:21) or "paupers in the sight of God" (NEB). In essence this means that the rich through "their avarice, haughtiness, exploitation of the poor, and godlessness, they have wilfully and consciously placed themselves outside of the range of God's grace. They are only interested in what they can get out of the present moment. The woe-sayings (Lk6:24f), which contrast the beatitudes thus become apparent" (Bosch 1991, 99).

**Attitude Towards Possessions**

Luke addresses the issue of how the rich should view riches. He indicates how possessions symbolize the way the rich respond to God's call. For instance, the same call went to the first disciples (Lk. 5:11,27) and to the rich ruler (Lk. 18:22). Johnson observes that the disciples left everything they had and followed Jesus but the the rich went away sad (Johnson 1981, 67). This is a matter which borders on idolization of wealth in their minds which is an attitude Jesus himself speaks strongly against.

**Renunciation**

There is a strong element of the renunciation of worldly possessions especially for the disciples of Jesus Christ. This does not necessarily mean to own nothing but to be detached from a bondage to riches, trying to get one's identity from them. Johnson argues that "the function of responding to God's call; the shape and occasion of that call require discernment, if the proper disposition of possessions is to be made" (ibid., 68).

**The Responsibility of the Rich in the Face of Abject Poverty**

Luke, through the aid of a variety of parables, stories and injunctions, communicates to the rich that their situation, before God and in the face of the poor, need not remain what it is. So Luke wants the rich and respected to be reconciled to the message and way of life of Jesus and the disciples; he wants to motivate them to a conversion that is in keeping with the social message of Jesus (Bosch 1991, 101).

One such possible response is exemplified by Zacchaeus, the chief tax collector of Jericho (Lk 19:10) whose conversion takes as concrete a form as his preceding transgression. He will repay those he has exploited and give half of his possessions to the poor. Even if he is not called to follow Jesus physically, he becomes a disciple by putting Jesus' words into practice. He is, the only rich person in the gospel about whom it is explicitly told that he chose another lifestyle. Luke contrasts the story about Zacchaeus with that of the rich young ruler (18:18-30). In both cases, wealthy persons are challenged
by Jesus, but they respond differently. The ruler, who otherwise leads an exemplary life according to the letter of the law (and who is also in this respect contrasted with the tax-collector and his disreputable lifestyle) is, however, not prepared to take up Jesus' challenge. He becomes very sad and leaves, "for he was very rich". For Luke, this story is one of an unsuccessful call to discipleship (cf Schottroff and Stegemann 1986, 75). It has a parallel in Acts, in the story of Ananias and Sapphira (5:1-11), just as the conduct of Barnabas in Acts (4:36f) is analogous to that of Zacchaeus. The problems facing the wealthy in the post-Easter community are thus obviously not different from those facing the rich who encountered Jesus. Zacchaeus and Barnabas become paradigms of what Luke expects of wealthy Christians. The attitude of the wealthy toward the destitute is explicated in more detail in other Lukan sayings. In the Sermon on the Plain (Lk 6:30-35a), "the whole passage is shot through with references to what the conduct of the rich ought to be toward the poor" (Schottroff and Stegemann 1986, 112-116). The Lukan Jesus rejects the social ethic of the time that the rich only invite the rich, in order for them to be invited back. This is the kind of conduct of sinners who only do good (Bosch 1991, 102) to those who do good to them and only lend money to those who led to them. Jesus disciples are encouraged to lend without expecting anything in return (Lk 6:35a). They are challenged to be merciful, as their heavenly Father is (Lk 6:36). This will bring them reward (Lk 6:35b): if they acquit their debtors, they will themselves be acquitted, that is forgiven (Lk 6:37). This in economic terms, then implies that the rich members of Luke's community were being exhorted to give up a significant portion of their wealth, and do some specific actions which were unpleasant, such as issuing of loans without surety and the canceling of debts after some period of time. Bosch rightly smells 'Jubilee language' an idea which indeed permeates Luke's gospel (ibid., 103).

The idea of almsgiving is key in Lukan writings. Apart from Matthew 6:1-4, the Greek term *eleemosyne* (almsgiving) occurs on the New Testament only in the Lukan writings (11:41; 12:33; Acts 3:2,3,10; 9:36; 10:2,4 31; 24:17). In addition, whereas almsgiving was, at the time, usually understood as charity directed to fellow-believers, whether Jews or Christians, Luke understood as charity directed to outsiders (cf Schottroff and Stegemann 1986,109). Today, of course, charity is a bad word in many circles and often seen as the antithesis of justice. In the Old Testament and in Judaism it was as different as it still is in Islam (Schottroff and Stegemann 1986,116). Almsgiving (*eleemosyne*) is, furthermore, an expression of having mercy (*eleos*).

But what if we work hard and create wealth in just ways? That is good as long as we do not forget to share. No matter how justly we have acquired our wealth, God demands that we act generously
toward the poor. Sider argues that there is "no hint in Jesus' story of the rich man and Lazarus that the rich man exploited Lazarus to acquire wealth. He simply neglected to share and God punished him severely (Luke 16:19-31)" (Sider 1999, 57). Sider also adds a very critical insight when he avers, "the Bible is very clear that if we get rich by oppressing the poor or if we have wealth and do not reach out generously to the needy, the Lord of history moves against us. God judges societies by what they do to the people at the bottom" (Ibid., 58). God identifies with the poor so strongly that caring for them is almost like helping God. "He who is kind to the poor lends to the LORD" (Prov. 19:17 NIV). On the other hand, one "who oppresses the poor shows contempt for their maker" (Prov. 14:31 NIV).

_The Rich in Danger of Having their Roles Being Reversed_

In Luke we find parables which depict the rich man as either a fool (Lk 12:20) or a villain (Lk 16:19-31), and we read fierce denunciations of those who are wealthy and well fed (see Lk 6:24-5) (Mealand 1980,1). The woe-sayings are very explicit,

But woe to you that are rich, for you have received your consolation.
In you that are full now, for you shall go hungry.
Woe to you that laugh now, for you shall mourn and weep (Lk 6:24f).

The motif is the same one we encounter in the Magnificent (Lk 1:51-53) and also in the story of the rich man and Lazarus (Lk 16:25). Therefore the rich because of the way they behave, have already spent up inheritance of eternal happiness and thus relinquished the hope for any blessings in eternity (Bosch 1991,100).

_Cares of this Life can Distract one from God's Call_

The parable of the Great Banquet (14:15-24) hinges around the refusal of the first invited to respond, and the calling of the poor and outcast, who respond. The excuses for not attending the banquet were involvements with the cares of life. The first man bought a field and had to go and see to it (Lk 14:18); a second, who may have been a rich man had purchased five yoke of oxen and had to go and test them; the third man had gotten himself a wife and therefore could not come (Johnson 1977, 146).

_Do not be Corrupt_

In response to the tax collectors and the soldiers in question on what they ought to do to show repentance, John the Baptist speaks clearly against corrupt ways of getting wealth (Lk. 3:12-14 ). Everyone, including the poor, is instructed to be satisfied with what he or she earns.
For us to understand fully how God would have us approach the ministry to the the poor in society, we need to look closely at how Jesus, his first twelve disciples and the early church ministered to the poor. Luke gives us useful gleanings in his corpus in Luke-Acts.

**Jesus and Poverty**

At the very outset, it is important to note that Luke shows Jesus as a person who was acquainted with poverty. The narrative of Luke presents Jesus as being born in very humble surroundings. Jesus was born in a stable (Lk. 2:7). The social class that Jesus was born is quite revealing. The offering for purification made by Mary and Joseph at the Temple, the pair of turtle doves or two young pigeons (Lk 2:24) was the offering prescribed by the Law for those too poor to afford a lamb (cf. Lev 12:6-8). Jesus received no pay for his teaching and was without visible means of support. Hear what he says about himself, “Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head” (Luke 9:58). He shared the plight of other rabbis as Batey reveals, “Joachim Jeremias reckons scholars in Judaism generally to have been among the poorer class and gives examples from the second century of their miserable condition. R. Gamaliel II, who was renowned for his great learning, had not the bite to eat nor a garment to wear; R. Akiba and his wife were so poor they slept in straw in winter; and the most often quoted rabbi in Mishnah, R. Judah b. Eli, possessed only one cloak which he and his wife wore alternatively when they went out” (Batey 1972, 7).

Luke portrays Jesus as one whose lifestyle was that of the poorer class. In keeping with the humanitarian laws to protect the poor set down in the Deuteronomic Code (Deut. 23:25), as he walked through the fields of standing grain, he pulled of the heads of grain, rubbed them in his hands, and ate the kernels (Lk 6:1-5). He instructed his disciples, when he sent them out to proclaim the message of the kingdom, to live by the hospitality of the righteous (Lk 9:1-6; 10:1-12 cf Lk 22:35-38). An indication of Jesus’ economic status is also to be found in his traveling on foot; even when he made his triumphal entry into Jerusalem he had to borrow a donkey on which to ride (Lk 19:28-38). The support of Jesus ministry and that of his twelve disciples was from a number of women who provided for their needs from their own resources (Lk. 8:1-4). The conduct of Jesus in ministering to the poor, sick, and rejected of
society provided the context in which his preaching of the kingdom was to be heard. Luke in Lk. 4:16-21, introduces this ministry with Jesus' appearance in the Nazareth synagogue one Sabbath and his reading from the Book of Isaiah (61.1-2; cf Lk 7:22 NIV).

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of the sight to the blind, set to liberty those who are oppressed, to proclaim the acceptable year of the Lord.

Jesus' lifestyle, of having no house or home or family, and dependent on the daily support of a few followers of means, shows that he conclusively belonged to the poor, economically and socially (Pilgrim1981, 46). Jesus addressed the poor directly (Lk. 6:20-21) and with Parables which drew an unforgettable contrast between the rich and the poor especially when the reversal of roles in the life to come were used.(Lk 16:19-26) This should have brought hope and inner strength for the struggling masses and of course served as rebukes to the rich even as the reversal of roles in the eschatological life was proclaimed through the illumination of the Holy Spirit (Lk 1:52-53; Lk 13:30).

The Disciples and Poverty

Jesus and his disciples received and accepted hospitality as a regular means of support from followers like the sisters at Bethany (Lk 10:38-42) and banquets in the homes of the wealthy. When Jesus sent the disciples to preach and heal, he made them fully dependent on those who received them, quoting the time honored principle, "the laborer deserves his food"(Lk 9:4; 10:7-8 NIV.). Pilgrim further notes that "they had a common fund from which they purchased their daily needs, paid the temple tax, helped the poor and celebrated the feast days. Judas Iscariot's role as a purse keeper is well known (John 13:29) though Luke does not mention it. Fisher men were in the lower middle class" (Ibid., 48). The disciples' encounter with Jesus and subsequent call to follow him led to the abandonment of their former possessions and family relations, at least during the active ministry of Jesus. During their full-time discipleship, they shared Jesus' lifestyle, without any permanent place to lay their head or without any private income or property of their own (Lk 9:58). Pilgrim then rightly says that the disciples and Jesus were poor by deliberate choice and by virtue of their call on behalf of the kingdom (ibid.).

The Early Church and the Poor

There was generous care for those who could not care for themselves. The early Church was a tiny religious minority with few political rights in a vast pagan Roman Empire. But within the Church,
the standard was the same. Acts 2:43-47 and 4:32-37 record dramatic economic sharing in order to respond to those who could not care for themselves. The norm? "Distribution was made to each as any had need" (Acts 4:35). As a result," there was not a needy person among them" (Lk. 4:34). And throughout Scripture we see the same standard in that when people could not care for themselves, their community was obligated to provide a liberal sufficiency so that their needs were met (Sider 1991, 70). Sider is quick to add that this generosity should be done in ways that preserve dignity, encourage responsibility, and strengthen the family (ibid., 75).

Bosch notes that there is no reference to ptachos in Acts and that there may be much less evidence of compassion with poor and less marginalised humanity in Acts than is the case in Luke's gospel (1991, 104). However, the context might explain at least some of this. In Acts, compassion and sharing were practiced within the Christian fold where many members were poor, so much so that Paul had to appeal to the Gentile churches to come to the aid of the poor in Judea. Luke does not get tired of reminding us of the sacrificial attitude that prevailed in the early days of the church in Jerusalem. They shared everything they had, he tells us (Acts 2:44f; 4:32), with the result that there was no needy person among them (Lk 4:34).

**The Early Church and Mission to the Poor**

The early church met the needs of the poor and the earliest Christians were challenged as individuals to perform deeds of mercy as opportunities arose. For instance the early disciples showed true mercy and compassion in many ways. Peter and John, who had no silver or gold, gave a crippled beggar what they did have; the gift of health (Acts 3:6). Tabitha (Dorcas) is cited as an early "disciple full of good works and acts of charity" (Acts 9:36). Paul, in an illuminative situation, was deeply grieved at the sight of an exploited slave girl and healed her (Acts 16:16-18). Paul as he sums up his own ministry when he argues that he had labored partly in order to be in a position to help others. "I have not coveted anyone's silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. In everything I have showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive'" (Acts 20:33-35). In the New Testament the ministry of mercy is seen not only as an individual obligation, but as a corporate endeavor of the church, to be carried out first of all within the
church itself, “So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith” (Gal. 6:10). Thus members of first Christian congregation “sold their possessions and goods and distributed them to all, as any had need” (Acts 2:45). Again, when it became apparent that widows were being overlooked in daily administration of food and other necessities, the church at Jerusalem acted to relieve their need to ensure that a repetition would not occur (Acts 6:16) which probably led to the institutionalizing of the care of widows by the early church (1 Tim. 5:13). When Agabus predicted the widespread famine that in fact occurred during the reign of Claudius, the church at Antioch acted immediately, “And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea” (Acts 11:29 NIV).

Relevance of Luke-Acts in the Contemporary Situation in Nairobi City

Nairobi has many similarities to the situation in the early church. The poor have a myriad of physical, emotional, material, moral, economic, and psychological needs which affect their spirituality. If the church would be relevant to these people it has to strategize how to address the needs of the poor as it reaches them with the gospel.

It is not difficult in our day to assess the needs of the poor in the city. There are several areas that can indicate the levels of poverty which include: education, health, agriculture, employment, income, expenditure, household amenities, water and sanitation and nutrition (Anglican Church of Kenya 2000, 12-13). The causes of poverty have also been scientifically analyzed. For instance, Sider reckons that poverty is caused by structural changes and systematic injustice (globalization, technological change, and the shift from a manufacturing to a service and information economy which reduces the demand for low-skill, well-paying jobs) as liberals argue but also from wrong moral choices exacerbated by bad government policy as the conservatives counter (Sider 1999, 35). These structural causes are: decreasing the number of low-skill, well-paying jobs, falling wages including the falling value of the minimum wage, unions (lost power of bargaining), part time workers, racism and tribalism. Some of the personal decisions and misguided behavioral patterns are evident in the increase in the number of single-parent families, drug use and sexual abuse. Sider also reports that other causes of poverty are sudden
catastrophes in nature such as earthquakes, draught and floods, and permanent disabilities of people through sicknesses or accidents (Ibid., 36-41). Harrison looks at the causes in a broader sense. He shows that poverty is caused by, geographical and historical factors, agricultural and agrarian problems such as primitive technology, increasing landlessness, desertification, deforestation, silting, salinization, rural-urban migration and exploding cities with physical and social problems including unemployment, mechanisms by which poor people become trapped in their poverty which can be defined by population explosion, malnutrition, disease, the state of education, and national and international politics (Harrison 1987, 10-11).

A Summary of Principles of Ministry to the Poor from the Concept of Poverty in Luke-Acts

We have established from the preceding discussion that the poor include those who are economically or physically poor as well as the social outcasts and those excluded religiously due to their professions or marginalized for one reason or another. Several cardinal principles have been established:

1. The poor were integrated to participate in this community without any discrimination.

There was no segregation of churches for the poor or the rich. Both slaves and masters, poor and rich, and elite and non-elite were incorporated into the body of Christ. The entire ministry of Jesus and his relationships with all the marginalised people witness in Luke's writings, to Jesus' practice of boundary-breaking compassion which the church is called to emulate.

2. The ministry to the poor was not incidental but part and parcel of the community gathered around Jesus and his disciples. Even with their meagre resources, Jesus, his disciples and the early church focused on both the rich and the poor in community. When people could not care for themselves, their community provided a liberal sufficiency so that their needs were met.

3. Through proclamation and practical action, the early church met the wholistic needs of the poor among them. The poor were set free from spiritual bondage through the authoritative words spoken by anointed lips and also structures were put in place to meet the manifest practical needs of the community.

4. The earliest Christians were challenged as individuals to perform deeds of mercy to those in need as opportunities arose. They did not necessarily leave all the needs to those distributing the common resources, which were brought to the feet of the apostles.
Jesus and his disciples chose to voluntarily be poor for the sake of the establishment of the kingdom of God. They received and accepted hospitality as a regular means of support from the well-endowed members of community of God’s people. In their state of voluntary poverty, they were able to identify themselves with the rich and poor, ministering to each person’s needs without hesitation.

The leadership of God’s covenant people was at the forefront in confronting societal factors which enhanced poverty by publicly, on behalf of the poor, advocating for justice and fairness in inter-human relationships. This can well be said of John the Baptist, Jesus and this disciples, and the early church leadership.

There was clear partnership between the well endowed communities of God’s people and those less privileged ones in other geographical areas. This partnership facilitated the materially blessed churches in supporting their brothers in different places when in economic stress.

Almsgiving or the present day equivalent, relief and benevolence, was a well established tradition and biblically accepted form of showing mercy. The early church however did not encourage laziness and over-dependence on the one hand, nor look on the other side when any one was in genuine need of food, clothing, and shelter.

There was deliberate verbal and spiritual empowerment of every believer to contribute to the well being of the whole community. In particular the rich were deliberately warned not to be corrupt, the danger of having their status being reversed in God’s Kingdom, and that the cares of this life could distract one from God’s call. They were trained on the right attitude towards possessions so that they would not idolize their wealth in their minds and forfeit their individual and collective responsibility to the needy in the face of abject poverty. They were repeatedly exhorted to renounce anything that would hinder them from effectively expressing their faith.

Methodological Literature

The research strategy adopted in this research is an evaluative study. According to Best and Kahn, an evaluative study “adds to the description of status the element of value judgement in terms of effectiveness, desirability or social utility and may suggest a course of action” (1998, 139). Mugenda and Mugenda also add that Evaluative research is a scientific method which is the systematic process of
collecting and analyzing data in order to make decisions, and that it is a process of determining whether the results were realized (1999, 158). The researcher in this study is interested to determine the extent to which the affluent churches are practicing the biblical principles set forth in Luke-Acts in their mission to the urban poor. Mugenda and Mugenda also have identified four important criteria which a evaluative study should satisfy:

- An evaluation should have utility by being informative, timely and useful to the affected persons or stakeholders
- It should be feasible by being appropriate to the setting in which the study will be conducted
- The evaluation should have propriety by ensuring that the rights of the persons affected by the evaluation should be protected
- It should be accurate. Accuracy is the extent to which an evaluative study produces valid reliable and comprehensive information about the phenomenon being evaluated (Ibid., 158)

In an evaluative study, just like in any other descriptive research, data may be gathered in a number of ways. Best and Kahn cite four. These are observation, interviews, questionnaires, and recorded data. An understanding of the functions of a questionnaire is important in its formulation and administration as an instrument of research. According to McCranken, the questionnaire has several functions. Its first responsibility is to ensure that the investigator covers all the terrain in the same order for each respondent. Another function is to establish channels for the direction and scope of discourse; for example, in an interview (McCranken 1988, 25).

In collection of data, where it is not possible to get information from every element in the population, sampling is used. Careful sampling does not only ensure true representation of the population but also saves both time and money. A stratified random sampling will be used in this study. According to Koul, at times a simple random sample, particularly a small one, may by chance have undue proportion of one type of units in it and therefore it is necessary to make certain that the units included in the sample are selected in proportion to their occurrence in the population (1984, 112). In this study the whole population of the top leadership of the church (pastors, elders and deacons) is chosen.

On collection of data using questionnaires, Hillway identifies two types of questionnaires: open-ended and closed- response ones. Open-ended questionnaires are the ones in which the questions are asked in such a way that the respondent answers in his or her own words. These are very suitable for
interviews. Closed-response questionnaires suggest possible answers to each question (Hillway 1964, 203). A combination of both of these forms of questionnaire items were used in this research in order to yield more useful information.

The questionnaire should go through several stages of formulation before it is administered to the respondent. The first draft of a questionnaire should be submitted to a competent person for criticism. Thereafter it should go for preliminary trial by persons typical of the proposed respondent. The questionnaire should also be user friendly. It should have an attractive look and also use a language which is easily comprehensible by the respondent. Interviews are used to gather information regarding an individual's experience and knowledge; his or her opinions, beliefs and feelings; and demographic data (Best and Kahn 1998, 255). Where possible recording the interview on tape allows the interviewer to give undivided attention to the respondent and also ensures that one can replay and get the information later.
CHAPTER 3

METHODOLOGY

Research Design

This is an evaluative study which used the descriptive approach to cover all that is entailed. The study sought to evaluate the current strategies of mission to the urban poor by the Nairobi Pentecostal Church, Central, an affluent evangelical urban church in the city of Nairobi in her natural setting. It employed a field study method in that its primary data was from the field and the library served as source of secondary data. The research design included the development of interview questions, making the study questionnaire tools, selecting the population, collecting data and data processing.

The Criteria of Judgement

The criteria of judgement used were the summary of principles of mission to the poor as set forth in the substantive literature review on Luke-Acts.

Research Approach

Data was gathered through three means:

1. Questionnaires
2. Interviews
3. Recorded information about the churches mission strategies

Study Questionnaire Tools

In this study, three research questions were identified that guided in achieving the purpose of the study. One questionnaire was formulated with a set of questions for interviews. Both open-ended and closed-response type of questions were used. The questionnaire was hand delivered to the participants. It was not possible to administer the questionnaire to a specific group of leaders in one sitting, as earlier anticipated due to their diverse time schedules. The three interviews were carried out in the offices of
the respondents. The information obtained through the questionnaires and the interviews is supplemented by data gathered from records as well as on-site study or observation.

**The Population of the Study**

The population of the study was made up of the bishop, pastors, the director of operations, deacons, and elders of the church. There was no need for sampling because all the persons in the sample were to be respondents i.e. the whole population is targeted.

**Permission of Conducting the Study**

The researcher made an appointment with the Bishop to express interest to evaluate the mission strategies of the church. A formal letter of introduction from NEGST’s Deputy Vice-Chancellor Academic Affairs (Appendix A) to back the researcher’s request for permission and cooperation in carrying the research was handed to the Bishop during the appointment. The permission to carry out the research was granted and the Bishop requested that the researcher should give him the findings once the research was completed.

**Preparation of the Questionnaires**

The questionnaire’s main function was to provide a link between the information needs of the researcher and the respondents. As such the researcher set to formulate a questionnaire that not only got any information but the actual needed information for this study. Søgaard considers four guidelines that should not be left out a) the main components of the questionnaire, b) the questions themselves and the format of response, c) how to phrase and sequence questions, d) working on the physical layout of the questionnaire form itself (1996, 130). The researcher followed these guidelines to ensure that the instrument (questionnaire) is user friendly, asking simple questions and in a straightforward manner.

The formulation of the questionnaire went through four stages. The researcher began by framing the questions himself to get information based on the research questions. Then the researcher consulted with colleagues in the mission class who had also done a course on educational research methods. This group gave helpful suggestions since they had an idea how a good questionnaire should look. The third stage was to take the refined questionnaire to a research specialist in the Christian education department who made helpful contributions in the final formulation of the questionnaire.
Pilot Testing

Following the initial design of the questionnaire and interview questions, they were then pre-tested with the two pastors from different branches of Christ is the Answer Ministries. The aim was to determine whether their understanding is the same as the researcher’s. The respondents’ responses showed a clear understanding of the most of the items but some items which were not well understood were re-formulated. The final format of the questionnaire is as shown in Appendix B.

Data Collection

The researcher interviewed the Bishop who is the leader of the Christ is the Answer ministries, the chairman of both the council of elders and board of deacons respectively and the senior pastor of the Nairobi Pentecostal Church, Central. The director of operations, and the secretaries to the board of deacons and the board of elders respectively, were also interviewed.

The questionnaires were administered, in person, to all the respondents who included the pastors, elders, and deacons at the Nairobi Pentecostal Church-Central. A total of 21 questionnaires were to be administered to all the pastors, deacons and elders of the church. However, only 19 questionnaires were administered because one member of the deacon board and one elder were out of Nairobi on official business and could not be reached. The 19 questionnaires were issued as follows: seven to pastors (including the bishop and two intern pastors), six to the deacons (including the legal adviser but excluding the director of operations who is an ex-officio member), and six to the elders.

The documents availed to the researcher were the Five-Year Strategic Goals and the 2003 AGM Booklet, the proposed Revised Constitution of the Church and Sunday service bulletins. All of these documents were very useful in obtaining the information needed on the church’s policy and strategies of mission to the urban poor.

Data Processing and Analysis

After data collection, the data went through three stages. First there was the organization of the data from the interviews, questionnaires and records/documents. The next stage was the description of the various pertinent aspects of the study. A computer was used to process the information from the structured questions of the questionnaire. Frequency distribution was done for each objective question. The data from the interviews and documents was typed and categorized. After organization and
description, the data was interpreted. This involved "explaining the findings, answering the 'why' quotations, attaching significance to particular results, putting patterns into an analytical framework" as Best and Kahn explain (1998, 258)
CHAPTER 4
DATA ANALYSIS AND FINDINGS

The purpose of this study was to evaluate the mission strategies of the Nairobi Pentecostal Church (NPC)-Central to the urban poor, in the light of concept of poverty in Luke-Acts. In this chapter, the researcher’s findings are presented in line with three research questions used to guide the data collections. The research questions were:

R.Q.1 To what extent are the policy makers of the Nairobi Pentecostal Church (NPC) - Central exposed to the concept of the mission to the poor as shown in Luke-Acts?

R.Q.2 Do the mission strategies of NPC-Central to the urban poor, reflect an understanding of the concept of the mission to the poor as shown in Luke-Acts?

R.Q.3 To what extent do the Nairobi Pentecostal church’s programs to the urban poor compare and contrast with the ministry to the poor by Jesus, his disciples and the early church as recorded in Luke-Acts?

In the analysis, attempts were made to establish whether the Nairobi Pentecostal church’s missions approach to the urban poor is in line with the approach by Jesus, his disciples and the early church as depicted in Luke-Acts. The following principles from Luke-Acts (drawn out from the literature review pp 31-33) are used in the evaluation:

1. *The poor were integrated to participate in this community without any discrimination.*

2. *The ministry to the poor was not incidental but part and parcel of the community gathered around Jesus and his disciples.*

3. *Through proclamation and practical action, the early church met the wholistic needs of the poor among them.*

4. *The earliest Christians were challenged as individuals to perform deeds of mercy to those in need as opportunities arose.*

5. *Jesus and his disciples chose to voluntarily be poor for the sake of the establishment of the*
The leadership of God's covenant people was at the forefront in confronting societal factors which promoted poverty by publicly on behalf of the poor, and by advocating justice and fairness in inter-human relationships.

There was clear partnership between the well endowed communities of God's people and those less privileged ones in other geographical areas.

Almsgiving or the present day equivalent, relief and benevolence, was a well established tradition and biblical accepted form of showing mercy.

There was deliberate verbal and spiritual empowerment of every believer to contribute to the well being of the whole community.

The instruments used to collect data were a questionnaire that had both open-ended and closed-ended questions (Appendix A), interview questions (Appendix B), written records (see Appendix C) and personal observation (attendance in the Sunday Services and 2003 Annual General Meeting of the church).

Preliminary Information

Returned Questionnaires

A total of 19 questionnaires were issued as follows: 7 to pastors, 6 to the deacons and 6 to the elders (Appendix C gives the names of the respondents). From the number of questionnaires returned, one is able to determine the reliability of the results.

Data Analysis

From Table 1 below, a total of 18 out of 19 or 94.7% questionnaires were returned. It shows that 100% of the pastors, 100% of the deacons and 83.3% of the elders, who were served with the questionnaires responded. Considering the four leaders who the researcher could not administer the questionnaire to, the response is 18 out of the 22 or 81.8% of the population of the leadership of the church targeted.
Table 1. Returned questionnaires and respondents

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Returned</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastors</td>
<td>7</td>
<td>100.0</td>
</tr>
<tr>
<td>Deacons</td>
<td>6</td>
<td>100.0</td>
</tr>
<tr>
<td>Elders</td>
<td>5</td>
<td>83.3</td>
</tr>
<tr>
<td>Not Returned</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td></td>
</tr>
</tbody>
</table>

Findings

Since the returned questionnaires represent 81.8% of the population, there is a great rate of reliability on the data given. All the analysis is based on the responses given by the respondents. The interviews with the four top leaders of the church, the information from documents and the researcher’s personal observation supplements the analysis.

Characteristics of Respondents

The information on the respondents was obtained through items 1,2,3,4,5 and 6 in the questionnaire, and items 1 and 2 in the interviews. The objectives of these questions were to establish the characteristics of the respondents regarding their periods of membership and leadership in the church, involvement in practical ministry within the church, training in theology and urban ministry, and training about the urban poor.

Data Analysis

Table 2 above shows the number of years the respondents have been members in the church. None of the respondents has been in the church for less than five years. Only 16.67% of the respondents have been members in the church for less than ten years. 44.44% have been in the church for more than twenty years.
Table 2. Number of years in NPC-Central

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Cumulative frequency</th>
<th>Cumulative Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-5</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6-10</td>
<td>3</td>
<td>16.67</td>
<td>3</td>
<td>16.67</td>
</tr>
<tr>
<td>11-15</td>
<td>3</td>
<td>16.67</td>
<td>6</td>
<td>33.34</td>
</tr>
<tr>
<td>16-20</td>
<td>4</td>
<td>22.22</td>
<td>10</td>
<td>55.56</td>
</tr>
<tr>
<td>Over 20</td>
<td>8</td>
<td>44.44</td>
<td>18</td>
<td>100.00</td>
</tr>
<tr>
<td>Total</td>
<td>18</td>
<td>100</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Respondents’ Period in Church leadership and Responsibility.

Data Analysis

Table 3 shows that over 75% of the respondents have been in leadership for more than five years and 37.78% for over ten years. This then shows an experienced leadership which is conversant with the ministry at the NPC-Central.

Table 3. Period in church leadership and responsibility in church

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1-5</td>
</tr>
<tr>
<td>Pastors</td>
<td>2</td>
</tr>
<tr>
<td>Deacons</td>
<td>2</td>
</tr>
<tr>
<td>Elders</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>4</td>
</tr>
<tr>
<td>Percentage</td>
<td>22.22</td>
</tr>
</tbody>
</table>

Leaders’ Involvement in Other Ministries in the Church

All the respondents are involved in at least one specific ministry in the church. This then shows that the respondents are policy makers and implementors who have hands-on experience in the ministry within the local church.
**Data Analysis**

According to table 4, 100% of the pastors, 60% of the elders and none of the deacons have theological training, respectively. 50% of all the leaders have theological training.

<table>
<thead>
<tr>
<th>Class</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastors</td>
<td>7</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>Elders</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Deacons</td>
<td>0</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>9</td>
<td>9</td>
<td>18</td>
</tr>
<tr>
<td>Percentage</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

Training in Urban Ministry

**Data Analysis**

Table 5 shows that 44.4% of all the leaders have some urban ministry training. 6/7 or 85.7% of the pastors have some training in urban ministry. 60% of the elders have no urban ministry training. No Deacon has any urban ministry training.

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>Pastors</td>
<td>6</td>
</tr>
<tr>
<td>Deacons</td>
<td>0</td>
</tr>
<tr>
<td>Elders</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>8</td>
</tr>
<tr>
<td>Percentage</td>
<td>44.4</td>
</tr>
</tbody>
</table>
Training in Ministry to the Urban Poor

Data Analysis

Table 6 below 44.4% of all the leaders have training in ministry to the urban poor. 6/7 or 85.7% of the pastors, 40% of the elders, and 0% of the Deacons have any training in ministry to the urban, respectively. These figures correspond to the figures for the training in urban ministry.

Table 6. Training in Ministry to the Urban Poor

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>Pastors</td>
<td>6</td>
</tr>
<tr>
<td>Deacons</td>
<td>0</td>
</tr>
<tr>
<td>Elders</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>8</td>
</tr>
<tr>
<td>Percentage</td>
<td>44.4</td>
</tr>
</tbody>
</table>

Findings

These findings also show the reliability of the population targeted in giving information about the church’s ministry to the urban poor, since the respondents are the decision makers in the church according to the church constitution and they are all involved in practical ministry in the various departments of the church.

However, there seems to be disparity in the exposure of the different groups i.e. the pastors, the elders and the deacons. As already stated, the majority of the pastors have theological, urban ministry, and ministry to the urban poor training while 40% of the elders do. None of the deacons have any such kind of training. If not well handled this can lead to a situation where the others propose a certain direction in ministry to the poor but the deacons block it financially since they control the coffers. There is a dire need for group training on wholistic urban ministry (See Kehrein 1999, pp 55-71).

Research Question 1: To what extent are the policy makers (pastors, deacons and elders) of the Nairobi Pentecostal church exposed to and convinced about the concept of the mission to the poor as shown in Luke-Acts?
Items 6, 7, 8, 9, 10 and 16 in the questionnaire and items 3 and 4 in the interviews deal with this research question.

Leaders' Perception of the Biblical Position on the Ministry to the Poor in Society.

Items 5 to 8 in the questionnaire seek to establish how the leadership is informed about the ministry to the poor in society.

Data Analysis

Those trained in theology show a more articulate biblical position about ministry to the poor in society but all the respondents were in agreement that there is a clear biblical mandate for the church to be involved with the ministry to the poor. Several factors were mentioned about the biblical position on the ministry to the poor. The factors listed by the respondents were:

- Evangelism should be targeted to every creature who bears God's image since the consequences of sin affect each person whether poor or rich,
- There is need to be wholistic in meeting the needs of the poor, thus combining evangelism and social action,
- the ministry to the poor is a noble ministry which occupies a central position in the Bible. Some scriptural passages quoted were (James 2:14-16), “He who has pity on the poor lends to the Lord” Prov 19:17 and “for I was hungry and you gave me food. I was thirsty and you gave me drink” Matt 25:35-36. Other biblical passages referred to indicated that the poor need to be supported and strengthened (Lk 14:13), their rights need to be protected (Pr 31:9), and that the gospel must be proclaimed to them (Mt 11:5),
- It should be a primary and mandatory requirement for every believer and the body of Christ,
- The Lord indicated that poor will always be with us and that we need to show them compassion and mercy when they are in need,
- Ministry to the poor is central to the mandate of the church. The gospel is good news to the poor because it is first and foremost for the poor,
- The Bible gives the ministry to the poor a central position in that it indicates that the poor are the oppressed and suppressed by society and that God is the greatly concerned with them.
Findings

The findings show that, although individual leaders have different levels of understanding and awareness about the theological position due to their different exposure in urban ministry, the majority of the leadership team has a very clear biblical doctrinal stand regarding the ministry to the poor and are in agreement with the principle from Luke-Acts that the ministry to the poor should be a central issue in the mandate of the church of Jesus Christ.

Data Analysis

From Table 7, 72.2% of the respondents are not aware about the training of other leaders in urban ministry. Incidentally all the elders who are responsible for the recruitment of the pastors are not aware whether the pastors have any training in urban mission.

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>5</td>
<td>27.8</td>
</tr>
<tr>
<td>No</td>
<td>13</td>
<td>72.2</td>
</tr>
<tr>
<td>Total</td>
<td>13</td>
<td>100.0</td>
</tr>
</tbody>
</table>

However, the respondents had various perceptions on the contribution of leadership training in urban ministry to NPC-Central’s mission to the urban poor. While 5 out of the 18 or 27.8% felt there was minimal contribution of urban ministry training to the church’s ministry to the urban poor, others felt that this training is significantly contributing to the church’s mission in the following ways:

- The development of policies that address the needs of the urban poor
- Mobilization of the membership to be involved
- Preaching and teaching on the need
- Church planting and outreach crusades
- Ministry to street children
• The trained pastors are required at each departmental level to organize their ministry workers to reach out to the less privileged people in the society
• Those trained are useful in suggesting ways that help the church to maintain the ministry she has to the urban poor

Involvement of the Respondents in Mission to Urban Poor

*Data Analysis*

Using table 8 above, 38.9% are personally involved in the ministry to the urban poor. Four out of the eight or 50% of the respondents involved in the ministry to the poor, do it as part of their job work as pastors or elders and not necessarily due to personal conviction. This means that only 19.5% were really involved in the ministry to the poor out of a personal initiative.

The respondents indicated that their ministry to the poor included teaching, preaching, counseling, distribution of the food and clothing, and benevolence funds to the needy either at the church or where they live like in the slum areas or children homes or streets respectively.

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Total</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Involved</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastors</td>
<td>4</td>
<td>8</td>
<td>38.9</td>
</tr>
<tr>
<td>Deacons</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not Involved</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastors</td>
<td>3</td>
<td>10</td>
<td>61.1</td>
</tr>
<tr>
<td>Deacons</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>18</td>
<td>18</td>
<td>100.0</td>
</tr>
</tbody>
</table>

*Findings*

Although 100% of the respondents know the centrality of the ministry of the poor in the mandate of the church, only 38.9% were involved in any direct ministry to the poor and only 19.5% out of personal
conviction. This means that the respondents who are the top church leadership are not serving as a good collective role model especially for the members who tend to emulate more of what the leaders do and not what they necessarily say. In Luke-Acts, Jesus, the disciples and the leadership of the early church served as the examples of team leadership that individually and collectively practiced compassion and identified with the less privileged members of the society.

The Respondents’ Ideas on the Composition of the Urban Poor in Nairobi

**Data Analysis**

Table 9 shows that slum dwellers and street people scored the highest of 88.89%. According to the concept of poverty in Luke-Acts, the poor are also those marginalised (16.67%), destitute (11.11%), the sick (11.11%), the homeless (22.22%) and low class people (5.67%). Those most prone to be poor are also mentioned such as the the youth (5.67%), uneducated 16.67%), the unemployed (22.22%), the underemployed, and orphans and widows (33.33%).

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Street children/people / families</td>
<td>16</td>
<td>88.89</td>
</tr>
<tr>
<td>Slum Dwellers</td>
<td>16</td>
<td>88.89</td>
</tr>
<tr>
<td>Without a regular income</td>
<td>2</td>
<td>11.11</td>
</tr>
<tr>
<td>Unemployed</td>
<td>7</td>
<td>38.89</td>
</tr>
<tr>
<td>Without one meal per day</td>
<td>2</td>
<td>11.11</td>
</tr>
<tr>
<td>The Youth</td>
<td>1</td>
<td>5.67</td>
</tr>
<tr>
<td>Marginalised</td>
<td>3</td>
<td>16.67</td>
</tr>
<tr>
<td>The destitutes</td>
<td>2</td>
<td>11.11</td>
</tr>
<tr>
<td>The underemployed</td>
<td>2</td>
<td>11.11</td>
</tr>
<tr>
<td>Homeless</td>
<td>4</td>
<td>22.22</td>
</tr>
<tr>
<td>Orphans and widows</td>
<td>6</td>
<td>33.33</td>
</tr>
<tr>
<td>The Sick</td>
<td>2</td>
<td>11.11</td>
</tr>
<tr>
<td>Low class people</td>
<td>1</td>
<td>5.56</td>
</tr>
<tr>
<td>Uneducated</td>
<td>3</td>
<td>16.67</td>
</tr>
</tbody>
</table>
Findings

The respondents showed a high level of understanding of the economically poor in the city of Nairobi as can be deduced from the categories mentioned above. The concept of poverty in Luke-Acts however, goes beyond economic poverty to marginalization, injustice and discrimination. Therefore the leaders at Nairobi Pentecostal Church-Central do not seem to have the same understanding about who the poor are as Jesus, his disciples and the early church did.

The Role of the Church in Meeting the Needs of the Poor

Data Analysis

From Table 10, the highest number of respondents, 44.4%, saw the role of the church as to provide for the basic needs and empowerment of the poor. 38.9% indicated that empowerment was a key role of the church. The combined responses show that leadership opinion is that both evangelism, meeting the basic needs and social action on behalf of the poor are all critical roles of the church.

Table 10. The role of the church in meeting the needs of the poor

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evangelism &amp; Discipleship only</td>
<td>4</td>
<td>22.2</td>
</tr>
<tr>
<td>Evangelism &amp; Social action</td>
<td>4</td>
<td>22.2</td>
</tr>
<tr>
<td>Empowerment only</td>
<td>7</td>
<td>38.9</td>
</tr>
<tr>
<td>Provision of basic needs and empowerment</td>
<td>8</td>
<td>44.4</td>
</tr>
<tr>
<td>Advocacy</td>
<td>3</td>
<td>16.7</td>
</tr>
</tbody>
</table>

Findings

The leaders’ interpretation is in line with the principle from Luke-Acts that the church should have a holistic approach to the ministry of the poor in their midst. The urban church should therefore meet the basic needs of the poor, empowering them to be independent, advocating for their needs but primarily not neglecting their evangelistic and discipleship needs. Evangelism should not in any way be neglected in trying to reform society. Incidentally much of the social change in Luke-Acts was
through the preaching of Jesus, the twelve disciples and the early church. Just as it was then, evangelism is central to social change in our day. Nothing so transforms the self-identity, self-worth, and initiative of a poor, oppressed person as a personal, living relationship with God in Christ (Sider 1999, 3).

RQ.2 Do the mission strategies of NPC-Central to the urban poor, reflect an understanding of the concept of the mission to the poor as shown in Luke-Acts?

Items 11, 12, 13, 14, and 15 on the questionnaire and item 5 on the interview guideline seek solutions to research question 3.

NPC-Central’s Involvement in Ministry to the Urban Poor

Data Analysis

Table 11 shows that 94.4% of the respondents indicated that NPC-central has ministry to the urban poor. One leader however respondent with a “No”. He then indicated that the only ministry he knew was NPC Kiserian children center for rehabilitation of street children, which in his/her knowledge was incidental and not an intentional ministry to the urban poor by the church.

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Involved</td>
<td>17</td>
<td>94.4</td>
</tr>
<tr>
<td>Not Involved</td>
<td>1</td>
<td>5.6</td>
</tr>
<tr>
<td>Total</td>
<td>18</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Data Analysis

Table 12 shows that the 41.18% of the respondents rate the church’s involvement in mission to the urban poor as above average and 29.41% rate the performance below average. Another 29.41% of the respondents rate the performance as average. This shows that the majority of the respondents, 58.82%, would likely vote for an improvement in the church’s mission to the urban poor.
Table 12. Leaders’ rating of the church’s involvement in ministry to the urban poor

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
<th>Cumulative Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very high</td>
<td>0</td>
<td>0.00</td>
<td>0</td>
</tr>
<tr>
<td>High</td>
<td>7</td>
<td>41.18</td>
<td>7</td>
</tr>
<tr>
<td>Average</td>
<td>5</td>
<td>29.41</td>
<td>12</td>
</tr>
<tr>
<td>Low</td>
<td>3</td>
<td>17.65</td>
<td>15</td>
</tr>
<tr>
<td>Very Low</td>
<td>2</td>
<td>11.76</td>
<td>17</td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

Findings

The leaders’ assessment show a lack of a well drawn strategy on ministry to the poor. The majority of the leadership is not satisfied with the performance of the church’s involvement of mission to the urban poor. A close examination of the performance of the early church in her mission to the poor would likely be very appropriate to stir the leadership into leading the church into well strategized mission to the poor.

Factors that Contribute to Involvement in Ministry to Urban Poor

Data Analysis

From Table 13, according to the respondents, biblical mandate (44.4%), followed by compassion for people in need (33.3%) are the leading factors in motivating people to minister to the poor. This does not in any way indicate that all the other factors mentioned are less important or have a lower power of motivation since the question was not seeking for comparison between the factors.

Findings

All the factors mentioned above were motivating factors in the early church as discussed from Luke-Acts. The leadership seems to have a good understanding of the flock under their care. The biblical mandate should be the greatest motivating factor so that one’s ministry to the poor is done in obedience to God and not just mere philanthropic work.
Table 13. Factors which contribute to NPC-Central’s Involvement in ministry to the poor

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>People’s needs/Compassion</td>
<td>6</td>
<td>33.3</td>
</tr>
<tr>
<td>Biblical mandate/Command</td>
<td>8</td>
<td>44.4</td>
</tr>
<tr>
<td>Church policy on missions</td>
<td>5</td>
<td>27.8</td>
</tr>
<tr>
<td>Leadership influence</td>
<td>4</td>
<td>22.2</td>
</tr>
<tr>
<td>Financial capability</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Teaching on giving</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Benevolence and visitation ministry</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>General awareness</td>
<td>3</td>
<td>16.7</td>
</tr>
</tbody>
</table>

Respondents Awareness of NPC’s Missions Policy

Data Analysis

In Table 14, we see that 16.7% of the respondents did not seem to be aware of any missions policy by the church.

Table 14. Awareness of NPC’s missions policy

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aware</td>
<td>15</td>
<td>83.3</td>
</tr>
<tr>
<td>Not Aware</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Total</td>
<td>13</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The 83.3% who said they were aware of the missions policy gave the following details on how the missions’ policy addresses the ministry to the poor:

- Through satellite churches being established in the arid areas
- That the church endeavors to reach the poor with the saving gospel of Jesus Christ and through social action specific to the need felt.
- The needs of the poor are to be met through financial support, and provision of food and clothing
- Special projects should be supported financially whether started by NPC (e.g. Kiserian street children centre) or by parachurch or church groups.
- NPC was established to reach the elite who were to in turn reach the poor with the gospel of Christ.
- Provision of support for the fatherless, widow and poor while not neglecting their evangelism needs.

NPC-Central’s Strategies on Reaching the Urban Poor

Data Analysis

Table 15 shows that 50% of the respondents are not aware of any clear-cut strategies in the church on how to reach the poor in the city. 2/18 or 11.1% chose not to respond to this question. 38.9% are aware of strategies to reach the urban poor. If there are any specific strategies to reach the urban poor they are not documented in the records available and they are not communicated to the leadership. This then could have a ripple effect to the whole congregation.

Data Analysis

There was one response of Yes and No. The respondent argued that while the church addresses the needs of the poor, it does not quite go out of its way always to look for the poor although the Kiserian rehabilitation center is in itself a very good effort. One respondent and two of the interviewees indicated that the Kiserian project was not a planned one but incidental. The church was in the process of reviewing where it fits in its vision and mission.

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aware</td>
<td>7</td>
<td>38.9</td>
</tr>
<tr>
<td>Not Aware</td>
<td>9</td>
<td>50.0</td>
</tr>
<tr>
<td>No response</td>
<td>2</td>
<td>11.1</td>
</tr>
<tr>
<td>Total</td>
<td>18</td>
<td>100.0</td>
</tr>
</tbody>
</table>

And from Chart 1 which graphically represents table 16 and helps to show that the strategy that is foremost in the minds of the respondents, who claim awareness of the existence of strategies to reach the urban poor, is the rehabilitation of street children (all the respondents). This is followed by relief and benevolence (10 out of 18 respondents from table 16), which is also closely followed by ministry to
widows, widowers and orphans. This strategy is in line with the principles in Luke-Acts although care should be taken to ensure that the church balances between evangelism and social action. Discipleship for those who come to know the Lord should also be balanced with holistic meeting of the other needs.

Table 16. The NPC-Central: strategy(ies) of mission to urban poor

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rehabilitation of Street Children</td>
<td>18</td>
</tr>
<tr>
<td>Relief and Benevolence</td>
<td>10</td>
</tr>
<tr>
<td>Ministry to Widows, Widowers and orphans</td>
<td>8</td>
</tr>
<tr>
<td>Support of parachurch organisations/agencies involved in ministry to the poor</td>
<td>5</td>
</tr>
<tr>
<td>HIV/AIDS Ministry (those infected and affected)</td>
<td>4</td>
</tr>
<tr>
<td>Empowerment</td>
<td>4</td>
</tr>
<tr>
<td>Evangelism</td>
<td>2</td>
</tr>
<tr>
<td>Ministry to foreigners/ refugees</td>
<td>2</td>
</tr>
</tbody>
</table>

Chart 1: Strategies of Ministry to the Urban Poor

- Ministry to foreigners/ refugees
- Evangelism
- Empowerment
- HIV/AIDS Ministry (those infected and affected)
- Support of parachurch organisations and agencies involved in ministry to the poor
- Ministry to Widows, Widowers and orphans
- Relief and Benevolence
- Rehabilitation of Street Children
Factors Hindering Ministry to Urban Poor

Data Analysis

In Table 17 we find that, ignorance scored highest (27.7%) followed by lack of sufficient mobilization, lack of strategy, indifference to the plight of the poor, social status, and lack of clear goal for ministry to the poor all of which scored 16.7%. These scores however do not mean that these factors are more powerful in hindering mission to the poor than the others mentioned.

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>1</td>
<td>5.6</td>
</tr>
<tr>
<td>Ignorance</td>
<td>5</td>
<td>27.7</td>
</tr>
<tr>
<td>Lack of clear goal and vision of ministry to the poor</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Limitation of funds</td>
<td>2</td>
<td>11.1</td>
</tr>
<tr>
<td>Lack of sufficient mobilization</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Lack of deliberate leadership involvement</td>
<td>2</td>
<td>11.1</td>
</tr>
<tr>
<td>Lack of strategy</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Lack of training in ministry to urban poor</td>
<td>1</td>
<td>5.6</td>
</tr>
<tr>
<td>Indifference/Insensitivity</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Social status (middle and upper class)</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Shifting of burden to others such as NGOs and Govt</td>
<td>1</td>
<td>5.6</td>
</tr>
</tbody>
</table>

The 2002 budget records presented in the 2003 AGM report of the church show that the church in the year 2002 spent Kshs 12,442 on relief and benevolence and Kshs. 9,446,58 on missions support (a significant part of mission support goes to projects dealing with the poor). Kshs. 10,054,897 went to the running the Nairobi Pentecostal Church children center at Kiserain. The center had a running deficit of Kshs 6,528,614 for the year 2002. This money was got from the Nairobi Pentecostal Church fund which is financed by all the branches including NPC-Central.

In the quest to respond to the prevailing challenges and constraints, and on reflection of its internal and external environment and current ministries and programmes, the church has renewed its
Vision and Mission. It also identified six areas of ministry, namely: outreach and evangelism, church planting, discipleship, capacity building, children and youth ministry and social support ministry.

The outreach to the poor is not specifically mentioned among the six objectives of outreach and evangelism, church planting, discipleship, capacity building, and children and youth ministries. Under special and support (social support) ministries however, the establishment of a fully-fledged caring centre, establishment of a benevolence and caring fund by allocating 2% of the annual church budget to the fund, and establishment of a revolving fund to support entrepreneurship, are mentioned.

The church’s leadership is also aware of its impact on the environment. In the introduction to the five-year strategic goal document, the leadership shows a clear awareness that the church of Christ has one of the largest and most wide spread infrastructure in the country, reaching most parts, some of which are not even effectively reached by the government. The leadership also admits that the church, with its outreach to the greater percentage of the population, is greatly impacted by the political, economic, socio-cultural and technological development and that a large number of the people who are affected by the developments are either church members or at some point turn to the church for support.

The church also admits of having been slow in responding to the prevailing issues in society, which include HIV/AIDS, unemployment, the effects of retrenchment and external influences on the youth. The church feels it has not been pro-active in considering the likely effects of these developments and some of these emerging needs such as street families in the urban centers.

The church leadership then proposes to put in place mechanisms that will respond to the spiritual and social dimensions of these developments. In addition to responding to spiritual needs, and these are on the increase as desperation and hopelessness sets in, the church also expects to cushion those who are unemployed, provide counseling, and provide care, particularly, to those who are infected and effected by HIV/AIDS.

Findings

The respondents responses and the written records show a high level of leadership awareness and attempts to highlight NPC-Central’s place in ministry to the poor in the society. The level of awareness is in line with the understanding which Jesus and the early disciples used about the causes of poverty in their time.
Research Question 3: To what extent do the Nairobi Pentecostal church-Central’s programs to the urban poor compare and contrast with the ministry to the poor by Jesus, his disciples and the early church as recorded Luke-Acts?

Items 17, 18, 19, 20, and 21 of the questionnaire seek solutions to research question 3.

Mobilization of Resources for Ministry to the Urban Poor through the Pulpit.

Q. How often is the issue of the ministry to the urban poor addressed through the Pulpit ministry at NPC?

Data Analysis

Table 18 shows that only 16.67% of the respondents felt that the issue of the urban poor was addressed more than once in a while in the church through the pulpit ministry.

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
<th>Cumulative Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Regularly</td>
<td>1</td>
<td>5.56</td>
<td>5.56</td>
</tr>
<tr>
<td>Regularly</td>
<td>2</td>
<td>11.11</td>
<td>16.67</td>
</tr>
<tr>
<td>Once in a while</td>
<td>8</td>
<td>44.44</td>
<td>61.11</td>
</tr>
<tr>
<td>Rarely</td>
<td>6</td>
<td>33.33</td>
<td>94.44</td>
</tr>
<tr>
<td>Very Rarely</td>
<td>1</td>
<td>5.56</td>
<td>100.00</td>
</tr>
<tr>
<td>Total</td>
<td>18</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

Chart 2 shows that the most frequent response was that the issue about ministry to the urban poor is once in a while addressed from the pulpit. The second most frequent response is that the issue is rarely addressed from the pulpit.
Mobilization of Church Members for Mission among the Urban Poor

Data Analysis

In Table 19, we find that 55.6% of the respondents indicated that one the of means of mobilization for mission to urban poor at the church is specialized ministries and departments and 77.8% indicating that this takes place during the annual missions emphasis week in September whereas 22.7% indicated that this takes place haphazardly. A further 22.2% showed that the school of ministry run by the missions department motivates members for ministry to the urban poor.

Table 19. Mobilization of church members for mission among the urban poor

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Specialized ministries and departments like Women and Men’s ministries</td>
<td>10</td>
<td>55.6</td>
</tr>
<tr>
<td>Missions Awareness Week in September</td>
<td>14</td>
<td>77.8</td>
</tr>
<tr>
<td>Haphazardly through various means</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Training in missions</td>
<td>2</td>
<td>22.2</td>
</tr>
</tbody>
</table>

Findings

The regular leadership initiated mobilization programmes are the most effective in mobilizing the church into missions. This was also the same for Jesus and the leaders of the first church. They set the pace and the whole church followed. With a more concerted and organized campaign by the
leadership, the many resources at NPC-Central can be directed to missions to the poor in the city for the sake of the gospel of Christ.

Involvement of Wealthy Christians in Mission to Urban Poor

Data Analysis

Table 20 shows that 3 out of 18 or 16.7% of the respondents indicated that it was difficult to know how the rich were involved in ministry to the poor. Incidentally the three respondents were not involved personally in ministry to the poor. 66.7% of the respondents the rich in the church were involved in ministry to the poor through financial and material support during the missions emphasis week. Most of the support by the rich is through financial donations.

Table 20. Perceived involvement of rich Christians in the ministering to the needs of the poor in their individual capacities

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Financial and material support during missions week</td>
<td>12</td>
<td>66.7</td>
</tr>
<tr>
<td>Financial giving through tithes and offerings. Part of the budget meets the needs of the poor</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Individual support for missionaries and mission agencies</td>
<td>6</td>
<td>33.3</td>
</tr>
<tr>
<td>Through organized ministries like Women ministries, Men’s ministries, visitation etc.</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Meeting the needs of the poor in the community as a result of pulpit challenges</td>
<td>2</td>
<td>11.1</td>
</tr>
<tr>
<td>Difficult to know</td>
<td>3</td>
<td>16.7</td>
</tr>
</tbody>
</table>

Findings

This shows that the rich Christians are involved in meeting the needs of the poor in the church and those highlighted to them through specialized ministries, during the missions emphasis week (usually this mission week focuses on needs of people in remote rural areas). There is however no mention of advocacy for the poor and strategic empowerment programs for them.

1 This was revealed in the interview with the secretary to the board of deacons.
NPC’s Response to Factors That Contribute to Poverty in the City

Data Analysis

Table 21 shows that the majority of the respondents 88.3% indicate the home for street children as one of the ways NPC-Central is responding to the factors which enhance poverty in Nairobi. However, the mention of the other factors by more than one respondent shows the church’s involvement in varied ways to respond to the plight of the poor.

Table 21. NPC’s response to factors that contribute to poverty in the city

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Home for street children</td>
<td>15</td>
<td>83.3</td>
</tr>
<tr>
<td>Relief: Helping with finances and/or provision of basic needs</td>
<td>6</td>
<td>33.3</td>
</tr>
<tr>
<td>Preaching and teaching people on good resource stewardship</td>
<td>2</td>
<td>11.1</td>
</tr>
<tr>
<td>Partnership with Organization dealing with plight of the poor</td>
<td>4</td>
<td>22.2</td>
</tr>
<tr>
<td>Addressing HIV/AIDS related issues</td>
<td>2</td>
<td>11.1</td>
</tr>
<tr>
<td>Financing Micro-finance</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>No known policy</td>
<td>3</td>
<td>16.7</td>
</tr>
</tbody>
</table>

Findings

There church leadership has made an attempt to look at the plight of the poor from a broader perspective. The board of deacons’ setting aside of a significant part of the church’s budget for relief, benevolence, street children rehabilitation and support of those ministering to the poor is proof to the leadership’s perspective. The principle of almsgiving in Luke-Acts is clearly practiced here in at the church board level. The spirit of the church’s commitment to alleviate the needs of the economically needy in society can be felt in the written records and responses of leaders. However, there does not yet seem to be any clear strategies in place to: involve members of the church in personal initiatives to alleviate the problem of poverty, show how the social action and evangelism will be combined to reach the poor holistically and, how the church will network with others agencies, such as the government, without losing its saltiness and the light of the gospel.
Partnership with Churches in Slums

**Data Analysis**

Table 22 shows that 61.11% of the respondents are not at all aware of any partnership in ministry to the poor between NPC-Central and the churches in the slums of Nairobi. This implies that whatever relationship there could be in ministry to the poor, it is not explicitly communicated even to the leadership.

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aware</td>
<td>7</td>
<td>38.89</td>
</tr>
<tr>
<td>Not Aware</td>
<td>11</td>
<td>61.11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>18</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

**Data Analysis**

Although in Table 22 we have seen that 61.11% of the respondents are not aware of any partnership between NPC-Central with churches, in Table 23 however, 55.6% are aware that the NPC-Central is involved in donations to special projects targeting the poor out of her tithe donation to various mission agencies.

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Involved in constitutional review process and speaking against corruption</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Financial support through tithe donations</td>
<td>10</td>
<td>55.6</td>
</tr>
<tr>
<td>Fellowship through various meetings such as the Evangelical Fellowship of Kenya</td>
<td>3</td>
<td>16.7</td>
</tr>
<tr>
<td>Coordinating joint evangelistic and relief programs</td>
<td>2</td>
<td>11.1</td>
</tr>
</tbody>
</table>

The 11.1% who indicated the coordination of joint evangelistic and relief programs seemed to speak for individual Christians within the church but not for the whole church. 22.2% of the respondents could
relate the constitutional review process with the meeting of the needs of the urban poor and only 16.7% could see the partnership through fellowships such as the Evangelical Fellowship of Kenya.

**Findings**

NPC is involved in ministry programs which minister to the needs of the urban poor. However, due to lack of a clear strategy, these programs are not well coordinated. Compared to the early church, there needs to be a common policy on mission to the urban poor, which is shared by the whole church leadership and very specific programs targeted to meeting the holistic needs of the majority of the people in the city namely, the poor.
CHAPTER 5
CONCLUSION

In this chapter the summary of the research findings, and recommendations for mission planning and further research are presented. The summary of research findings are according to the findings in line with the research questions and the nine principles to the poor from Luke-Acts as discussed in Chapter 4.

A Summary of Research Findings

The policy makers, the respondents in this study, of NPC-Central have varied degrees of exposure to the concept of ministry of the mission to the poor. They are all in agreement that the ministry to the poor is central to the mandate of the church. In their written records and in response to the questionnaires and interviews, the leaders identified means of meeting the needs of the poor similar to those in Luke-Acts.

However, the leadership’s definition of poverty was limited to economic terms whereas the biblical term is more comprehensive with physical, psychological, social, economic and spiritual dimensions. The leadership also did not seem to have their knowledge of the centrality of mission to the poor translated into personal action and their leadership influence in the church. At the individual level, only 38.9% are involved in ministry to the poor and only half of these (19.5%) do it beyond their normal call of duties in the church. The leadership has not been able to put up any comprehensive policy towards the urban poor though it has documented in graphic details the plight of the poor and the responsibility of church to help alleviate the effects of causes and effects of poverty.

Although there are various strategies used by the church to reach the urban poor. In the absence of a clearly stipulated policy on mission to the urban poor, the mission strategies are haphazard, some of which are incidental and not deliberately done.

However disjointed and haphazard, the following strategies, which are in line with the concept
of ministry to the poor derived from Luke-Acts are in place, in varying degrees of implementation and success: rehabilitation of street children, relief and benevolence, ministry to widows, widowers and orphans, support of parachurch organisations and agencies involved in ministry to the poor, HIV/AIDS ministry (to those infected and affected), evangelism, empowerment and ministry to foreigners and refugees.

The nine principles of mission to the urban poor gleaned earlier in the Literature review from Luke-Acts (Chapter 2, pp 31-33) are used here to compare and contrast the ministry of Jesus, his disciples and the early church on one hand and the ministry of the Nairobi Pentecostal Church-Central to the urban poor.

1. The policy of the first church was to integrate the poor to participate in the community of God’s people without any discrimination (although this policy was abused often). At NPC-Central, although there are poor people, they are not well integrated to participate in the community of God’s people due to the unwritten policy of the church being focused to the middle/upper classes in the city (what is written is that the church is English speaking).

2. In the first church the ministry to the poor was not incidental but part and parcel of the community. At NPC-Central the benevolence/relief fund and the street children rehabilitation are well planned. Other efforts to reach the poor however, are not well coordinated.

3. Through proclamation and practical action, the early church met the wholistic needs of the poor among them. At NPC-Central the word of God is powerfully proclaimed and many people set free. Practical action at the individual level and corporate level is not very well coordinated.

4. The earliest Christians were challenged as individuals to perform deeds of mercy to those in need as opportunities arose. Though this takes place occasionally at NPC-Central not all Christians are mobilized to release all the resources among them for performance of deeds of mercy to those in need as opportunities arise especially among the marginalized in the streets, slums, hospitals, and refugee camps.

5. Jesus and his disciples chose to voluntarily be poor for the sake of the establishment of the kingdom of God. There are occasional calls to believers to surrender all to Jesus but for the sake of reaching the poor but sometimes for the sake of receiving more.
The leadership of God's covenant people was at the forefront in confronting societal factors which enhanced poverty by publicly speaking on behalf of the poor, and advocating for justice and fairness in inter-human relationships. The top leadership at NPC-Central is involved in issues of good governance and constitutional reforms. This needs to be sustaining by having a committee to oversee these efforts on an on-going basis.

In the early church, there was clear partnership between the well endowed communities of God's people and those less privileged ones in other geographical areas. This takes place at NPC-Central at financing of some programmes through tithe donations. There would be need to have interface relationships for this to be similar to the early church practice.

In the time of Jesus and the early church, almsgiving or the present day equivalent, relief and benevolence, was a well established tradition and biblically accepted form of showing mercy. This takes place at NPC-Central although in a limited manner by a committee under the deacons board through one-time gifts. The church may need to review the way the deacons in Acts met the needs of the widows to enhance the program of the church. The whole church is not adequately mobilized to a lifestyle of relief and benevolence at the individual level.

The ministry of Jesus and the leaders of the first church had a deliberate empowerment of every believer, verbally and spiritually, in order for individuals, members and groups to contribute to the well being of the whole community. This takes place at the NPC through the pulpit ministry, specialized groups such as Women's and Men's ministries and smaller groups such as neighborhood bible study groups in the estates.

Recommendations

In order to be found faithful to the practice and teaching of the Lord Jesus Christ and the pattern set by the early church, the NPC-Central and any elite urban church would need to consider the recommendations below on mission planning and further research.

Recommendations on Mission Planning

First, the church has to go back to the word of God to find out the principles on which the church was established from the beginning. There is therefore a great need to expose the entire church
leadership to the biblical approach of missions to the whole community especially as can be gleaned from the ministry to the poor in Luke-Acts. It is very clear that God expects the church community in a given context to bear witness to all and sundry without discrimination. How can this be possible? Will not the church stretch herself too thin to be effective in anything? A warning could suffice from the book of Acts where the Jerusalem church kept to herself but sooner or later God allowed her to be scattered through persecution in order to fulfil her God given mission to every creature. Biblical mission to the poor can be done through the leading of the Holy Spirit. Through prayer and fasting, the church leadership can explore ways in which the church continues to retain her unique identity yet be focused on issues that are central to God’s heart. The ministry of Justice to the poor and the gospel to every creature are central to the establishment of God’s kingdom on earth.

Second, the leadership would need to take advantage of existing programs in the church or put new ones into place so as to continue facilitating relief and benevolence in a way that meets the basic needs of the poor but also continually seeks to empower the poor through spiritual and material means. Empowerment could be through community leadership training.

Third, the church leadership would need to come up with a clear biblical approach or policy on how to most effectively reach the poor in the particular setting in which God has put it to bear witness (see Acts 17:24). This policy would then need to be communicated first to the entire leadership of the church and then to the members of the church. The communication could be done through the pulpit, audio-visual, literature and other means available to the church.

Fourth, the missions arm of the church would need through proclamation and practical action plan to meet the wholistic needs of the poor as she evangelizes and discipiles them. This could be done through special missions, projects or joint ventures with those already involved in ministry to the urban poor.

Fifth, the pulpit ministry program could incorporate regular and deliberate messages intended to challenge and empower the rich (also those with different skills such as lawyers, engineering, doctors, and counselors) of the church community to contribute to the well being of those who are needy. Individuals could also be regularly challenged to perform deeds of mercy to those in need as opportunities arise. There is need for an elaborate biblical theology for the poor (Grigg 1992, 156-162).
There is a desperate need in this day of materialistic preaching for the message of voluntary poverty to be heard again. People could be challenged to live on less voluntarily for the sake of the establishment of the Kingdom of God among the poor, just as Jesus, his disciples and the early church practiced.

Since the church leadership is already involved in confronting societal factors which promote poverty by publicly advocating for justice and fairness in the political arena, this could be enhanced by setting up a special task force, which would continually investigate issues of justice and lead the church in its advocacy programmes for the poor. The church in partnership with others should be at the forefront in ensuring that the government and other bodies practice justice in the society.

A clear strategy for a networking partnership between the NPC-Central and functioning communities of God’s people among the poor needs to be explored further. This could take the form of joint sponsorship of projects to alleviate poverty, regular support for genuine ministers among the poor, training of ministers called to minister among the poor or mobilization of members to join with particular churches in their evangelistic efforts to win the poor (See Linthicum 1991, 43-53)

Recommendations for Further Research

Since the focus was on the church leadership and missions policy of the church, a further research to establish the individual involvement of the membership in mission to the urban poor is important. The factors which could hinder the members involvement in mission to the urban poor could also be explored so as to facilitate a more effective mobilization of the church for ministry to the poor among them.
REFERENCE LIST


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18th March, 2003

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, Mr. John Wesley Nguuh is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Divinity (Missions). The research is on "An Evaluation of the Mission Strategies to the Urban Poor by Nairobi Pentecostal Church Central in the Light of the Concept of Poverty in Luke-Acts."

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

Sincerely,

[Signature]

Victor B. Cole
Deputy Vice-Chancellor for Academic Affairs
APPENDIX B

QUESTIONNAIRE FOR INTERVIEWS WITH PASTORS, DEACONS AND ELDERS OF THE CHURCH

Dear NPC Pastor/Leader,

You are kindly requested to participate in this thesis research in partial fulfilment of the Masters of Divinity (Missions Emphasis) course at NEGST. The purpose of this study is to evaluate the mission to the urban poor by the Nairobi Pentecostal Church (NPC)- Central. In this regard, you are kindly requested to fill this questionnaire as completely as possible and to the best of your knowledge. Please tick (✓) in the boxes provided.

1 Number of years as a member of NPC-central

2 Current position of leadership in the NPC-Central

3 For how long have you been a leader in the church

4 Other involvement in the church

5 Do you have any form of theological training?
   □ Yes
   □ No

6 i. Have you had any training in urban ministry?
   □ Yes
   □ No

   ii. If No go to question 7. If Yes, did you deal with how to reach the urban poor?
      □ Yes
      □ No

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7. i. In your understanding, do any of the other leaders/pastors of NPC have any specialized training in urban ministry?
   □ Yes
   □ No
   
   ii. If your opinion, what do you think is the contribution of urban ministry training in the involvement of your church in ministry to the urban poor?

8. What do you think is the biblical position about ministry to the poor in society?

9. i. Are you personally involved in the ministry to the urban poor?
   □ Yes
   □ No

   ii. If your response is no go to question 9. If yes discuss briefly how you are involved?

10. Who can be classified as the urban poor in Nairobi?

11. i. Is your church involved in any ministry to the urban poor?
   □ Yes
   □ No

   ii. If No go to question 11. If Yes, How would you rate your church's involvement in ministry to the urban poor?
   □ Very high
   □ High
   □ Average
   □ Low
   □ Very Low

12. What factors do you think contribute to your church's involvement in ministry to the poor?

13. i. Does NPC have any policy on missions?
   □ Yes
   □ No

   ii. If there is a missions policy, how does it specifically address the ministry to the poor?

14. i. Does NPC have any specific strategy(ies) on how to reach the poor in the city?
   □ Yes
   □ No

   ii. If your answer is Yes, briefly list down this strategy(ies)
15 In your opinion what factors could hinder the members of your church to effectively reach out to the needy and the poor in the city?

16 What do you think is the role of the church in meeting the needs of the poor?

17 How often is the issue of ministry to the urban poor addressed through the pulpit ministry at NPC?
   ☐ Very Frequently
   ☐ Regularly
   ☐ Once in a while
   ☐ Rarely
   ☐ Very Rarely

18 How are the members of your church mobilized for missions?

19 How are the rich Christians, in their individual capacities, involved in the ministering to the needs of the poor at NPC-central?

20 What is NPC doing in responding to factors that contribute to poverty in the city?

21 i Is there any relationship of NPC with the churches in the slums of Nairobi?
   ☐ Yes
   ☐ No

ii If Yes, describe this relationship briefly

Thank you for filling the Questionnaire. Please return the filled questionnaire to the receptionist at NPC-Central
APPENDIX C

QUESTIONS FOR INTERVIEW WITH KEY LEADERS

1. How long have you been a member of NPC?
2. In which capacity or capacities do you serve in the church?
3. What is your personal conviction about the causes of poverty in urban centres in Kenya?
4. In your opinion, what is the New Testament biblical position about the mission of the church to the poor?
5. How are you involved personally in ministering to the urban poor?
6. What is the strategy of the Nairobi Pentecostal church in meeting the spiritual and material needs of the urban poor with the gospel?
APPENDIX D

THE LIST OF THE RESPONDENTS

Rev. Bonifes Adoyo: The Bishop, Christ is the Answer Ministries, the Senior Pastor, Nairobi Pentecostal Church-Central and the Chairman of the Boards of Deacons and Elders respectively.

Mr. Philemon Mwaisaka: The Director of Operations, Christ is the Answer Ministries and ex-officio member of both the Deacons Board and Elders Board respectively

Elders

Mr. John Ng’ang’a (Secretary)

Mr. Richard Odeng’ (Not able to return questionnaire on time for analysis)

Mr. Gamaliel Wangia

Dr. Tokunboh Adeyemo

Ms. Mary Radier

Mr. David Mbiti

Mr. Chengo (not served)

Deacons

Mr. Stephen Wandera (Secretary)

Dr. Kwesi-Akrah

Dr. (Mrs) Margaret Muthwii (Not Served)

Mr. Josepha Mboko

Mr. David Mwaura (Legal Advisor)

Cpt. Elly Aluvale

Mr. Rene Kiamba

Pastors

Rev. Kennedy Kimiywe (Minister for Visitation)

Rev. Mary Aruwa (Minister for Children)

Pastor Gedion Rodgers Achieng’ (Minister for Youth)

Intern Pastor Patricia Mulinya

Intern Pastor Anthony Makena

Intern Pastor Jacob Kimanthi
APPENDIX E

THE WRITTEN NPC-CHURCH RECORDS

1. Five-year Strategic Goals (2002-2006),
2. 2003 AGM Booklet and,
3. Church Constitution
4. Sunday Service Bulletins
CURRICULUM VITAE

PERSONAL DETAILS
NAME
John-Wesley Gichovi Nguuh
ADDRESS
Box 75394  00200 Nairobi, Kenya
MOBILE PHONE
0722 733951
DATE OF BIRTH
1964
MARITAL STATUS
Married
SPouse
Josephine I. G. Nguuh
NATIONALITY
Kenyan

EDUCATIONAL BACKGROUND
2000-2003 Nairobi Evangelical Graduate School of Theology Master of Divinity (Missions)
Feb 1998 ICMT, Daystar University Certificate in Youth Ministry
Jan -Dec1996 ICMT, Daystar University Counselling Certificate
1985-88 Kenyatta University Bachelor of Education-Science (Hons.)
1982-83 Kangaru School A-Level Certificate
1978-81 Meru Technical School Kenya Certificate Education (O-Level)

CHRISTIAN SERVICE
2003- Board Member, African Evangelistic Enterprise, Kenya Team
2001-2003 Intern Pastor, Nairobi Pentecostal Church -Central, Nairobi
2000-2003 Youth and Children ministry co-ordinator, NEGST
1995-99 Member, Revival Evangelistic Mission for Africa
1992-2000 Staff, Kenya Students Christian Fellowship
1995-97 Elder, Deliverance Church, Westlands
1991-92 Christian Union Patron, Kenya Polytechnic, Nairobi
1990-91 Assistant Christian Union Patron, Kenya Polytechnic, Nairobi
1988-89 Assistant Christian Union Patron, Highridge Teacher Training College, Nairobi
1986-87 Member Outreach Committee, Kenyatta University Christian Union
1985-88 Evangelist with Regions Beyond Ministry, Thika
1979-84 Sunday School teacher and Youth Leader, St. Matthew's ACK, Kathangariri, Embu

PROFESSIONAL EXPERIENCE
Sept. 2001-June 2003 Graduate Teaching Assistant, Nairobi Evangelical Graduate School of Theology
1998 to date Youth Ministry Trainer, Oasis-Africa Training and Counselling Centre
June 1992-Aug. 2000 Assistant Lecturer, Kenya Polytechnic, Nairobi
June 1988-May 1992 Tutor, Highridge Primary Teachers Training College, Nairobi

INVolVEMENT IN MINISTRY
• Speaking in churches, camps, conferences, and conventions
• High School, colleges and universities' ministry
• Training on effective urban and youth ministries respectively
• Mobilisation and equipping for missions