CONFLICT IN PENTECOSTAL CHURCHES: THE CASE OF
CHRISTIAN CHURCH INTERNATIONAL, KIRIA-INI TOWN,
MURANG'A COUNTY, KENYA

BY

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C50/CE/11020/06

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF DEGREE OF MASTER OF
ARTS IN THE SCHOOL OF HUMANITIES AND SOCIAL SCIENCES
OF KENYATTA UNIVERSITY

NOVEMBER 2015
DECLARATION

This thesis is my original work and has not been presented for a degree in any other University or any other award.

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DEDICATION

To my wife Mary Waithera Maina and our children Morris, Mark and Maxwell for their unwavering love and support. Their endurance was a great encouragement.
ACKNOWLEDGEMENT

To God be the glory. His grace was sufficient throughout this study. This study would not have come to fruition without the guidance, suggestions, insights and inspirations from my dedicated supervisors Dr. Margaret Gecaga and Dr. Josephine Gitome. I thank them for their tireless effort, patience and contribution to this work. I am equally thankful to Dr. Zacharia Samita for his rich academic input into this work: He referred me to relevant sources that enriched this study.

Special thanks go to my research assistant Mr. Paul W. Kariuki for his diligence and patience that saw me collect the required data. I am also greatly indebted to all my respondents, especially Bishop Duncan Mbogo (General Secretary of Christian Church International Kenya), Rev. Joseph Kiiru, Bishop Samuel Kahuho, Pastor Kenneth Ndewga and Nancy Gathungu for their wealth of information, a great resource to this study. Mrs Mary Maina, was very helpful in proof-reading the final copy of this thesis.

Many more people contributed either directly or indirectly to the final version of this thesis. It is impossible to mention their invaluable contribution in limited space like this one. I wish to record my sincere appreciation of their prayers, words of encouragement and effort in general. However, any shortcomings in this work rest entirely with the author.
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<tr>
<td>Born Again</td>
<td>Being spiritually renewed and becoming a child of God by right of new birth. It means trusting in Jesus Christ.</td>
</tr>
<tr>
<td>Charismata</td>
<td>The special ability or supernatural power that gives an individual influence over large numbers of people.</td>
</tr>
<tr>
<td>Classical Pentecostals</td>
<td>The original Pentecostal churches which were started by Pentecostal missionaries. Most of them originated from Europe and USA. They include the Full Gospel Churches of Kenya (FGCK), the Pentecostal Assemblies of God (PAG), the Redeemed Gospel Church (RGC) and the Deliverance Church (DC).</td>
</tr>
<tr>
<td>Denomination</td>
<td>A branch of the Christian church which has a well established network of hierarchy from national level to the local church. For example, the Anglican Church of Kenya (ACK) and the Pentecostal Evangelistic Fellowship of Africa (PEFA).</td>
</tr>
<tr>
<td>Fundamentalism</td>
<td>A Protestant religious movement emphasizing the literal infallibility of the Holy Scriptures.</td>
</tr>
<tr>
<td>Mainline/Mainstream Churches</td>
<td>Missionary/historical or traditional churches established in the early 20th century by different missionary groups. Examples include the ACK, the Methodist Church and the Presbyterian Church of East Africa (PCEA).</td>
</tr>
<tr>
<td>Mega Churches</td>
<td>Pentecostal churches with large congregations ranging from ten thousands members and above. They include the Jesus Celebration Centre (JCC) in Mombasa, Kenya and Canaan Land Church in Nigeria.</td>
</tr>
<tr>
<td>Para-church Organizations</td>
<td>Christian organizations, interdenominational in nature. Their main objective is evangelism in schools, colleges and universities. They include the Fellowship of Christian Unions (FOCUS) and the Kenya Students Christian Fellowship (KSCF).</td>
</tr>
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<tr>
<td>Pentecostal Churches</td>
<td>Churches that emphasize baptism of the Holy Spirit, usually manifested through Speaking in tongues (<em>glossolalia</em>) and other gifts of the Holy Spirit (Charismata) such as faith, healing, prophecy and exorcism.</td>
</tr>
<tr>
<td>Pentecostalism</td>
<td>A religious movement within Christianity that underlines direct personal experiences with God through the baptism of the Holy Spirit and glosolalia, together with other gifts of the Holy Spirit.</td>
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### ABBREVIATIONS AND ACRONYMS

<table>
<thead>
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<th>Description</th>
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<tr>
<td>ACCEA</td>
<td>African Christian Church of East Africa</td>
</tr>
<tr>
<td>ACK</td>
<td>Anglican Church of Kenya</td>
</tr>
<tr>
<td>ACMI</td>
<td>African Christian Mission International</td>
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<tr>
<td>AFMSA</td>
<td>Apostolic Faith Mission of South Africa</td>
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<tr>
<td>AGM</td>
<td>Annual General Meeting</td>
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<tr>
<td>AICs</td>
<td>African Instituted Churches</td>
</tr>
<tr>
<td>AIPCA</td>
<td>African Independent Pentecostal Church of Africa</td>
</tr>
<tr>
<td>CBI</td>
<td>Church Bible Institute</td>
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<tr>
<td>CCI</td>
<td>Christian Church International</td>
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<tr>
<td>DC</td>
<td>Deliverance Church</td>
</tr>
<tr>
<td>EDICESA</td>
<td>Ecumenical Documentation and Information Centre of Eastern and Southern Africa</td>
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<td>EAC</td>
<td>East African Countries</td>
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<td>FGDs</td>
<td>Focus Group Discussions</td>
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<td>FOCUS</td>
<td>Fellowship of Christian Unions</td>
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<tr>
<td>GCC</td>
<td>Glory of Christ Centre</td>
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<tr>
<td>GOC</td>
<td>Gospel Outreach Church</td>
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<tr>
<td>GOK</td>
<td>Government of Kenya</td>
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<tr>
<td>GRC</td>
<td>Gospel Revival Centre</td>
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<tr>
<td>JCC</td>
<td>Jesus Celebration Centre</td>
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<tr>
<td>JEREM</td>
<td>Jesus Reconciliation Ministry</td>
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<tr>
<td>KAG</td>
<td>Kenya Assemblies of God</td>
</tr>
<tr>
<td>KCA</td>
<td>Kikuyu Central Association</td>
</tr>
<tr>
<td>KCSE</td>
<td>Kenya Certificate of Secondary Education</td>
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<td>KSCF</td>
<td>Kenya Students Christian Fellowship</td>
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MATT - Matthew
NEC - National Executive Council
NGC - National Governing Council
NIV - New International Version
PAG - Pentecostal Assemblies of God
PCEA - Presbyterian Church of East Africa
PEFA - Pentecostal Evangelistic Fellowship of Africa
POAC - Pentecostal Assemblies of Canada
RBM - Regions Beyond Ministries
RCC - Roman Catholic Church
RGC - Redeemed Gospel Church
RHMC - Revival and Hope Ministries Church
SMART - Specific, Measurable, Achievable, Realistic and Time-bound
USA - United States of America
WCC - Winners Chapel Church
ZC - Zion Church
ZCAC - Zion Catholic Apostolic Church
ZCC - Zion Christian Church
ABSTRACT

Pentecostalism began as an outgrowth of the Holiness Movement, a group that intended to perfect the Christian faith of that time. This movement started during the 20th century in the United States of America. However, Pentecostal churches are faced with divisions due to persistent conflicts that contribute to the establishment of new churches. This has led to an unprecedented multiplication and fragmentation of Pentecostal churches in recent decades. Christian Church International (CCI) Kiria-ini is a Pentecostal church that underwent conflict and eventually split into two: CCI and Glory of Christ Center (GCC). This study, therefore, sought to find out the causes of this conflict and the results. The study was guided by the Conflict Theory of Karl Marx and the Structural Functionalism Theory of Emile Durkheim that take the sociological approach to social conflict. The research entailed collecting primary data through structured interviews, questionnaires and Focus Group Discussions (FGDs). A sample of 81 respondents comprising 19 CCI national church leaders, 22 former CCI Kiria-ini church leaders and 40 former members of CCI Kiria-ini participated in the study. Thematic analysis was done to establish the factors that led to conflicts in CCI Kiria-ini and to assess the consequences of the conflict. The findings show that the conflict was caused by weak administrative structures, lack of leadership skills, leadership struggles and mismanagement of finances. The study found out that, on the one hand, the conflict in CCI Kiria-ini led to the splitting of the church, rivalry with the GCC and strained relationships among members of the church. On the other hand, the conflict provided an opportunity for the spread of the Christian faith and maturity in Christian discipline among those who were involved. The study recommends the strengthening of the administrative structures of CCI Kiria-ini. Effective leadership should be instituted. Conflicts should be handled proactively instead of reactively. Further, the constitutional weaknesses that provide room for flouting rules should be reviewed.
CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

Pentecostalism is a Christian religious movement that started during the early 20th century in the United States of America (USA). The movement places special emphasis on the direct personal experiences with God through glossolalia (speaking in tongues). This movement traces its origin from the account of the day of Pentecost over two thousand years ago as cited in Acts 2:1-4. The records indicate that on the Day of Pentecost, the Holy Spirit descended upon the believers who were praying in Jerusalem, enabling them speak in diverse tongues. Pentecostalism emerged among radical adherents of the Holiness movement who were energized by revivalism and expectation of the imminent return of Jesus Christ. However, a unique feature notable from the beginning is that Pentecostal churches were involved in conflicts.

Conflicts in Pentecostal churches date back to the inception of Pentecostalism. Mahoney (1993) indicates that the modern Pentecostal movement started from the Azusa Street Revival in Los Angeles, California in the USA between 1904 and 1906 under the leadership of William Joseph Seymour, a pastor in a little mission on Azusa Street. According to Seymour's preaching, despite sanctification, Christians could not be said to have received the baptism in the Holy Spirit until they spoke in tongues. The three-year long Azusa street revival resulted in the spread of Pentecostalism throughout the united states and the rest of the world as visitors carried the Pentecostal experience back to
their home churches or felt called to the mission field. However, even among the many Christians who joined the movement later, conflicts arose causing splits.

Hollenweger (1997) notes that conflict among the Pentecostals began in 1906 with Charles Price Jones and Charles Harrison Mason who were both pastors in the “Church of God in Christ”, a Pentecostal church located in a cotton gin in California. Though Jones was the leader of the church, Mason was more dominant and popular. Their harmonious working relationship ended in 1907 due to a leadership struggle. When Mason left this church after excommunication, about half of the ministers and the members of the church followed him. In 1909, after two years of fighting over the church name in court, Mason and his faction retained the use of the name "Church of God in Christ." Ibid Wilfred (2011) observes that Pentecostalism has experienced a variety of divisions and controversies. Another early dispute was centered on the doctrine of Trinity. As a result, the Pentecostal movement got divided between “Trinitarian” and “non Trinitarian” branches which are in existence until today. This scholar further observes that there are over 279 million Pentecostal followers worldwide and the movement is still expanding in many parts of the world.

Hollenweger (1997) observes that Pentecostalism in Africa began with John Graham Lake who lived between 1870 and 1935. Graham led a large missionary party to Johannesburg South Africa in April 1908 marking the
beginning of the spread of Pentecostalism in Africa. He founded the Apostolic Faith Mission of South Africa (AFMSA) in 1910 and the Zion Christian Church (ZCC) in 1913. These two were large and influential Pentecostal churches in South Africa. This is one point on which, Pentecostalism spread to different parts of Africa. Another source through which Pentecostal movement came to Africa was through the missionaries from Europe and United States of America (USA) who started mission work in different parts of the continent. As a result Pentecostalism has grown to its current prominence in Africa. The World Christian Encyclopaedia estimates that there were over 17 million Pentecostal Africans in 1970.

Adeyemo (2006) observes that the figure is today estimated to be more than 107 million people, making roughly 12% of Africa's 807 million people. The success of the Pentecostal churches according to him, is due to “African realities of poverty”. Poverty has opened up Africans hearts to the Pentecostal influence which inspires congregations with biblical messages such as: “cheerful givers never lack” (2 Corinthians 9:7). Gifford (1998) observes that Pentecostalism has also spread due to sale of recorded sermons, conferences and mammoth crusades, established learning institutions and the motivational books that appeal to many people.

Welbourne and Ogot (1966), Kasiera (1981), Wanjie (1992) and Mwaura (2001) assert that, Pentecostalism in Kenya was introduced by the missionaries. They are all in agreement that Pentecostal Assemblies of God
was the earliest Pentecostal mission in Kenya. It was established in 1909 at Nyang’ori near Kisumu by the Canadian Pentecostal missionaries. It was followed by Church of God mission a Pentecostal mission at Kaimosi in Western Kenya by 1918. After 1940, two large Pentecostal denominations emerged, namely; the Pentecostal Evangelistic Fellowship of Africa (PEFA) started by US missionaries in Mombasa in 1944 and the (FGCK) started by Finnish missionaries in 1949 in western Kenya (ibid). According to Wanjie (1992) Ayub Kiriethe was the founder of CCI in Kenya in 1964. This church originally known as African Christian Church of East Africa (ACCEA), was established in Meru but later transferred to Nanyuki which became its headquarters. He also notes that Dale Brown later founded the Kenya Assemblies of God (KAG) in 1967 before Joseph Kayo established the Deliverance Church (DC) in 1970.

Despite the establishment and growth of Pentecostal churches in Kenya, they are riddled with conflict. Kamau (1994) asserts that there are many cases of conflicts in Pentecostal churches, usually followed by splits. The conflicts usually subdue the efforts put forth to resolve them. Rev. Kiiru (O.I .09.08.2011) pointed out that there were several Pentecostal churches that had been established in Kiria-ini town before CCI was established. Some of these churches were the Gospel Outreach, Revival and Hope, Deliverance Church, United Pentecostal Church and Glorious Worship Centre among others. These churches grew and had influence in Kiria-ini town. They attracted many
followers from this town and its neighbourhood. However all these churches were later embroiled with conflicts which led to their closure.

Similar conflicts and subsequent splits in Pentecostal churches are also common in Kenya. In 2008 the Full Gospel Churches of Kenya (FGCK) was involved in a succession dispute that broke the sixty-year old unity which it had enjoyed. This dispute effectively split the church into two factions namely the original FGCK and a faction called Worldwide Full Gospel Churches. Earlier in the year 2000, similar conflicts had split the Gospel Outreach Church of Kenya forming a new faction called Gospel Revival Centre (GRC). In 2014, the DC Nyeri branch which had about 300 members got involved in leadership conflicts which split it into two. A large group of members led by the deputy pastor left this church and established a church called Prime Ministry International (PMI).

The CCI too has a history of splitting. The founder, Bishop Ayub Kiriethe split from Africa Independent Pentecostal Church of Africa (AIPCA) to the Orthodox Church in 1930. Later, in 1957, he defected to Presbyterian Church of East Africa (PCEA) in Nanyuki and after some time joined the Methodist church in Meru. Wanjigi (2009) observes that it was while in Meru that Kiriethe founded the ACCEA. He later moved his church to Nanyuki which became its headquarters. After twenty seven years, the headquarter was moved to Thika Town where the church was renamed CCI to give it an international outlook now that it had grown to have branches in Uganda, Rwanda,East and
Central Africa as well as to the USA. From Thika, CCI has spread into different parts of Kenya, such as Murang’a County where it was established in Mananga and Kamacharia villages of Mathioya Sub-County before reaching Kiria-ini town in 1995. However, after only five years of existence, the church started experiencing conflicts which affected its stability and growth. The conflict split it into two giving rise to GCC formed by the former senior pastor of CCI Kiria-ini.

1.2 Statement of the Problem

After the CCI was established in Kiria-ini in 1995, it thrived and attracted many followers. According to Joseph Kiuru (O.I.09.08.2011), the membership of this church rose quickly over a five years period up to about 250 regular followers. The period between 1995-2000, this church had attracted many people from within Kiria-ini town and its neighbourhood. However, from the year 2001 this church was engulfed in some problems from within its rank.

The mission statement of CCI reads: “individually or collectively we will seek to deepen our relationship with Christ and take His love and power to everyone in the community and the world by winning the lost souls to Christ, building them in their faith, equipping them to minister or serve and multiplying to maturity for leadership.” (CCI Constitution 1996:2). However, instead of CCI Kiria-ini living up to its mission as stipulated above, the conflict and in fighting which emerged split the church into two factions. This created a major branch referred to as the Glory of Christ Centre (GCC) and a
smaller branch which retained the name CCI. Later, the CCI got involved in further conflict which caused some members to quit the church, thus weakening its influence in this area. Today, this church has dismal influence in Kiria-ini town due to its low membership yet CCI is vibrant in other parts of the country.

Such incidents have far-reaching effects on the members of such Pentecostal churches. This is to the extent that, some lose the Christian faith which they once cherished. Conflicts make the Christian message lose its appeal, instead of attracting many people to the faith. They contradict the biblical principles of love and unity in the church of Christ as emphasized by St. Paul in 1 Corinthians 13. Here, Paul stresses the importance of love and understanding among believers as they manifest spiritual gifts. He further emphasizes that, when unity is valued among the Christians, it contributes to stable and progressive church congregations.

Apart from CCI, there were other Pentecostal churches that had been established but later closed down in Kiria-ini town. Some of those churches were Gospel Outreach Church, Revival and Hope church and United Pentecostal church among others. In view of this situation, the study focused on conflict in Pentecostal churches with special reference to CCI Kiria-ini. The problem invited a research study where the following questions can be answered: Why was the CCI established in Kiria-ini? What are the main
teachings of the CCI on church unity? What caused the conflict which led to the split? What were the effects of these conflicts?

1.3 Objectives of the Study

The study sought to:

1. Examine factors that led to the establishment and development of CCI.
2. Identify and discuss the theological teachings of CCI on church unity.
3. Establish factors that led to conflicts in CCI, Kiria-ini.
4. Assess the impact of conflicts in the CCI, Kiria-ini.

1.4 Research Premises

The study was based on the following four premises:

1. Excommunication of Christians from mainline churches is what led to the rise and development of CCI.
2. The concept of unconditional love is a central theme in the teachings of CCI on Church unity.
3. Leadership disputes and wrangles over finances could be some of the reasons that brought conflict and eventual split in CCI.
4. Conflicts in the CCI Kiria-ini have negatively affected its influence and growth.

1.5 Research questions

This study sought to answer the following research questions:

1. What factors contributed to the establishment of CCI Kiria-ini town?
2. What are the theological teachings of CCI in regard to church unity?

3. Why did conflicts arise in CCI Kiria-ini?

4. What were the effects of these conflicts?

### 1.6 Justification and significance of the Study

This study generated information and knowledge regarding the dynamics of conflicts to several stakeholders in churches. This was important because understanding and coping with conflicts is a global concern. Above all, conflict hinders meaningful development. Conflicts also lead to retrogression and breakdown of established institutions.

The frequent church conflict witnessed both locally and nationally motivated this study. Evidence of conflict in Pentecostal churches has been reported in both print and electronic media. Examples of such churches include the FGCK, DCI, GOC and CCI among others. In all these conflicts the common observation is that these churches end up splitting into two or more factions. A case in point is the GOC which got involved in succession dispute after the death of Bishop Mlima who was the founder. This church split into two giving rise to a major branch called Gospel Revival Centre (GRC) led by one of Mlima’s deputy Bishop Mdzomba.

The study has made a significant contribution in academic circles as far as conflict resolution and management is concerned. The information generated on the causes and remedies of church conflict adds knowledge to the existing
literature on conflict in Pentecostal circles. It is also a source of reference for future scholars on similar subject. The study has particularly contributed to an academic quest for positive response towards conflict management and resolution among Pentecostal Christian denominations. More so, religious scholars and other interested parties can use this information in future studies on church conflict.

The findings of this research have provided information on the causes of conflict in Pentecostal churches and to the church community in general. It has in particular, provoked Pentecostal church leaders on the need to have proper mechanism of conflict resolution and management. This is important because conflicts are common in society as well as in churches. Peaceful co-existence by Christians will help to reduce or eliminate the conflicts among them.

The Government of Kenya (GOK), particularly the Registrar of Societies and other stakeholders will also benefit from this study in their effort to build peace and harmonious relations in the society. This concurs with the structural functionalism theory of Emile Durkheim which asserts that when the church is at peace, it will pass the same to the family and society at large.

1.7 Scope and Limitations
This study was only limited to CCI Kiria-ini town branch. It could have been desirable for the researcher to investigate whether or not there were conflicts in other CCI and Pentecostal churches. However, such a scope could be too
wide to be covered within a single study. The study on conflicts in CCI Kiria-ini, can however be taken as a sample which can reflect the above concerns in other Pentecostal churches with similar characteristics.

Suspicion from the respondents was a limitation. It is obvious that when conflicts arise among people, the good relationship that existed before gets strained. This was the case concerning the members of the two churches involved in the conflicts in CCI Kiria-ini. As a result, some of the targeted respondents were reluctant and sometimes withheld vital information. Despite these challenges, the researcher employed diplomacy and courtesy as he dealt with the respondents in order to get authentic information. He also assured the respondents of confidentiality concerning any information they provided.

Data inaccessibility was another challenge because the study was undertaken ten years after the conflict, a number of respondents had already moved away from Kiria-ini town. Others were not willing to be taken back to the memories of the conflict that had left them aggrieved and wounded. The researcher however, made efforts to reach them in order to obtain the required data.
CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

This section reviews literature that forms the basis of this research. The first section traces the establishment, growth and development of Pentecostal churches. The second section discusses the theological teachings of Pentecostal churches. In the third section, the focus is on factors underlying conflicts in Pentecostal churches. The final section explains the effects of conflict in Pentecostals churches. Also presented in this literature review is the conceptual framework that guided this study.

2.1.1 Establishment, Growth and Development of Pentecostal Churches

Hollenweger (1997), Vahakangas and Kyomo (2003), Mwaura (2005), Kalu (2005), point out that, Pentecostal churches arose after the apostles received the Holy Spirit which manifested itself in glossolalia. This filling of the Holy Spirit emboldened them to preach the gospel. Their teachings enabled them to bring about 3000 new believers into the early Church in one day. From then on, the apostles gained the zeal which enabled them to spread the Christian faith to different cities of their time. Once Christians receive baptism of the Holy Spirit, they became zealous and more vigorous in preaching the gospel as demonstrated in the early church in Acts 1:8 (Vahakangas and Kyomo 2003). This has remained a key factor that contributes to the establishment and spread of modern Pentecostal churches.
Another factor that leads to the establishment of Pentecostal churches is the desire to fulfill the great commission given by Jesus Christ, (Matt 28:19). The commission is to go out to all parts of the world, preaching the ‘Good News’ and baptizing all those who believe in Christ. In the New Testament the early apostles had a great desire to fulfill the great commission despite the persecutions they faced. Barnes quotes one of the early Christian authors Tertullian, from Carthage in the Roman Province of Africa, who asserted that “the blood of the martyrs became the seed of the Gospel”. This is a replica to the manner in which Pentecostal churches are established today. Kalu (2005) asserts that, in the process of fulfilling the Great Commission, many Pentecostal churches are established to serve those who join the Christian faith. Bonk (1991) observes that, it was out of the Great Commission that the Christian missionaries from Europe and USA came to Africa in the early 20th century.

In other studies, Gifford (1992) and Samita (2004) attribute the establishment, growth and development of Pentecostal churches to the Christian crusades, conventions, conferences, revival meetings, Bible workshops and the availability of Christian literature. Such occasions and meetings draw many people into the Pentecostal churches. These scholars, further, assert that churches which rose due to these factors are presently active in urban areas such as Nairobi, Kinshasa and Lagos. Samita (2004) further observes that urban Pentecostal Churches heavily rely on crusades for numerical growth. This has led to the establishment and growth of mega Pentecostal churches in
Nairobi and its environs. However, according to this study, these factors are not limited to urban areas. They have also been identified as contributors of the establishment and growth of the Pentecostal Churches in the rural areas. The factors therefore provided guidance to this study as the researcher assessed the growth and the development of CCI Kiria-ini.

The establishment, growth and development of Pentecostal churches according to Gifford (1992), Sanders (1994), Samita (2003) and Steadman (2006) is due to the cheerful and lively atmosphere characterizing Pentecostal churches. The spiritually charged environment, energetic singing, dancing and passionate prayers attract followers to these churches. Mahoney (1993) agrees with this assertion when he posits that, sermons in these churches are delivered charismatically and intelligently. They are also highly influenced by works of televangelists who demonstrate charisma and richness in oratory skills. Some of these televangelists include; T. D. Jakes, Joel Osteen and Joyce Meyer from the USA. Examples from Kenya include Wilfred Lai, Mark Kariuki and Teresia Wairimu among others.

Taking a different view, Ludwig (2004) observes that, the establishment of Pentecostal churches is driven by sheer greed for money and power. He goes on to point out that Pentecostal Preachers craft their sermons along popular themes such as financial breakthroughs. The Preachers then use these themes to whip the emotions of the congregation into generous giving. The need to control the congregation, with the resulting benefits of offerings and power
leads the churches into struggles and splits. He further points out that, the conflicts and subsequent splits are occasioned by the materialistic desires among the church leaders. Since greed is never satisfied, leaders in the new churches formed, face the same challenges. This chain reaction gains momentum by the day given the frequency of conflicts and splits in Pentecostal churches.

In addition to the above factors, this study has outlined several other reasons that lead to the establishment and growth of Pentecostal churches. One of the major factors is that, Pentecostal churches thrive out of conflict which ends up splitting them into two or more churches. A case in point is the GCC which is a product of the conflict that engulfed CCI Kiria-ini. Another factor enumerated in this study is the freedom of worship enshrined in the constitution. This has opened room to the multiplication of Pentecostal churches. Other reasons include differences in doctrines and rituals where church leaders disagree and subsequently establish their own churches.

2.1.2 Theological teachings of Pentecostal Churches on Church unity
Falk (1985), Anderson (1999) and Gichaga et al (1997) observe that, Christian believers should display unity and oneness since they are the body of Christ. Just like the human body has many united parts, Christians in Pentecostal churches should remain united. Every member of the church is important and should render service for the common good of all. The Pentecostal churches teach that, different members of the church have been blessed with different
spiritual gifts which should only be used to enrich the church and for God’s glory. Hendricks (2006) observes that, Pentecostal Christians are likened to the body of Christ. The differences in the natures of Christians in the Pentecostal churches are simple manifestations of the different parts that make the body of Christ.

Davies (1994) and Marshall (1995) point out that Pentecostal believers are encouraged to have different virtues such as humility, gentleness, patience and meekness among others which contribute to their unity. They further note that Pentecostal believers should use the biblical virtues on unity given to them by Jesus Christ for the purpose of building the church as the body of Christ. Adeyemo (2006) notes that believers in Pentecostal churches are expected to maintain love and unity within their circles. Gruden (1994) asserts that unity is a strong driving force that can play a key role in the growth and development of Pentecostal churches. He further points out that, when Pentecostal believers demonstrate unity and love, the world knows that they are Christ’s disciples. However, despite such teachings on unity of the church, divisions still occur in Pentecostal churches. This is what happened in CCI Kiria-ini where despite intensive teachings on unity, conflicts still emerged.

The salvation brought about by the work of Christ unites believers (Tongoi and Kariithi 2005 and Graves (2011). They further point out that love is the perfect bond uniting Christians. As noted by Frank (1993), Albert (1996), and Jurgen (1996), Pentecostal churches base their teachings on salvation as
prescribed by the teachings in the Bible. The Bible provides the essentials of salvation and the consequences of deviating from Christ’s teachings. These essentials are: faith in Jesus Christ, water baptism and infilling with the Holy Spirit which Pentecostal believers must practice. They are also expected to recognize the permanent authority of the Bible for all Christians. Thus, the teachings of scriptures on unity are held as a true guide by all believers.

Frank (1993) also asserts that Pentecostal Christians who have knowledge of the scriptures find themselves united to others whether from diverse cultures or denominations. Adeyemo (2006) declares that unity does not require uniformity. All that is required is unity of purpose within the church as the body of Christ. Hence all believers are expected to live in love.

The teachings above guided the researcher in his effort to understand the theological teachings of Pentecostal churches in general and CCI in particular. The study has enumerated other theological teachings that unite Pentecostal believers. These teachings include: dedication of children marriage, burial rites and eschatology.

2.1.3 Factors that Cause Conflicts in Pentecostal Churches

This section deals with the causes of conflict in Pentecostal churches. The factors discussed below include: - doctrines, dressing code, church authority, finances and lack of training of leaders. Conflict according to Ayanga (2002) is a reality in, but not limited to the Pentecostal churches in Africa. Other
institutions like the family and governments in and out of Africa suffer conflict too. The conflicts affect the religious and spiritual lives thus disrupting harmony in the society.

Vahakangas and Kyomo (2003) indicate that there are numerous conflicts encountered by Pentecostal churches. Some of the factors that cause conflict include the dress code. Some Pentecostal churches emphasize the covering of the head by women who, further, should wear long dresses. This becomes their identity that distances them from their fellow Pentecostal believers. Such a group of believers operate on their own and have no relations with other churches. Divisions also occur due to the dressing codes of the clergy. While some Pentecostal pastors put on robes or other outer garments during pastoral services, others do not. For example the Church of God does not ascribe to any dressing code. In some churches, pastors cannot preside over ceremonies without outfits designed for those occasions. In others, pastors and other members of the clergy are at liberty to wear ordinary clothes while conducting weddings or funeral services. This disparity in dressing by both lay members and clergy cause frequent arguments and counter-accusations within Pentecostal churches.

Some Pentecostal churches according to Harrison (1999), forbid women from participating in church activities like preaching or praying. They believe that it is only men who are supposed to lead in worship and preaching. The members of such churches have open disagreements with other Pentecostals who allow
women believers to participate in church services. He further notes that another major doctrine which divides the Pentecostal believers is the gift of speaking in tongues. Some insist that all believers should speak in tongues, while others disagree. Those who oppose this belief argue that, all spiritual gifts are equal and are all meant to edify the body of Christ (Church). Some Pentecostal believers overemphasize on the gift of prophesy at the expense of other gifts. The gift of prophesy is used to pair up marriage partners, decide on levels of education and even personal careers. This becomes another divisive doctrine in the Pentecostal churches.

The use of anointing oil has also been identified as another major cause of conflict in Pentecostal churches. Adeyemo (2006), for instance argues that some Pentecostal Christians drink the anointing oil or apply it on their residential homes to protect themselves from evil. Others use it in different ways. The interpretation and application of these varying doctrines have caused many Pentecostal believers to differ leading to splits. For example some members of the Winners Chapel Church (WCC) decamped and joined other churches because they were dissatisfied by the ritualistic use of anointing oil. Sanders (1994) and Kamau (1994) observe that the expulsion of some members, who do not follow set policies by church leadership, becomes another cause of conflicts. When such people are expelled, they usually start their own Pentecostal denominations. An example of such a church is the People’s Church in Kerugoya. The founder of this church according to Joseph Kiiru, one of the respondents, is Francis Wanderi who was initially the bishop
of CCI Kirinyaga diocese. Wanderi is said to have had disagreements with the CCI presiding bishop over the appointment of some pastors under his jurisdiction. These disagreements led to Wanderi’s separation from CCI.

Gichaga et al (2004) observe that debate on the celebration of the Holy Communion is another divisive factor in Pentecostal churches. There are those churches that regularly observe this rite on a weekly basis (every Sunday). Some of them take a longer period, even years without partaking sacraments. As a result, this brings divisions because the attitude attached to them are varied. He also identifies the teachings on eschatology (study of end times) as another cause of division among Pentecostal churches. Some of these churches give false eschatological teachings which make their followers to behave in unnatural ways. In fact some Christians have died under mysterious circumstances due to such teachings. The Apostolic Faith Church is a good example where some of their members in Baringo County locked themselves for forty days of prayer and fasting. At the end of this session some of them died due to starvation. Some Christians encourage others to sell their property, stop working and even commit suicide in order to get to heaven.

Gichaga et al, (2004) also observe that baptism is a major cause of conflict in Pentecostal churches. Although most Pentecostals believe in immersion, differences occur due to the controversy on whether a new believer should be baptized immediately after conversion or later. Differences also occur due to beliefs and teachings on the subject of resurrection. There are those who hold
the belief that believers will resurrect in their present form when Christ returns. Others hold that all believers will be given new spiritual bodies and will become new personalities. These diversities in beliefs, doctrines and teachings create sharp differences and conflicts among Pentecostal churches. These findings guided the study to have an in-depth understanding of the teachings, beliefs and practices that may have led to conflicts in CCI Kiria-ini.

Wesangula (2010), points that Pentecostals differ and split due to features they display. These include the use of healing symbols such as holy water and handkerchiefs, among others. Samora (2009) observes that, some Pentecostal preachers encourage their followers to buy “holy water”, anointing oil and handkerchiefs for protection against evil. Other Pentecostal churches for example the Winners Chapel encourage followers to literally drink olive oil for protection. Some Pentecostal Churches such as PEFA strongly condemn such practices. This therefore, brings conflict in Pentecostal churches.

Conflict and divisions according to Burges (2002) occur due to the powers given to the church leaders especially the pastors by the appointing authorities. In some instances, these leaders treat the churches like private property, exclusively co-owned and managed by spouses, close family members and friends. Such leaders exercise a lot of authority, in effect jeopardizing the purpose of the church organs. Church boards and councils are relegated to simple means of legitimizing the will of the leaders. As a result, the created autocratic leaders choose leadership styles that benefit them. Those
dissatisfied with the happenings are forced to quit and go to other churches or start their own. Thus, the way power is executed in some Pentecostal churches also becomes the cause of the numerous wrangles and divisions. The above observations therefore guided the researcher as indicators of some of the factors which may have caused conflict in CCI Kiria-ini.

Adeyemo (2006) observes that, competition among Pentecostal churches also leads to divisions and splits. He points out that, some of the Pentecostal preachers claim to have power to perform miracles. This makes the believers to move from one church to another looking for a place that may satisfy their quest for spiritual deliverance. This movement from one church to the other has left many believers confused and frustrated. Related to competition are the names given to some of these Pentecostal churches. Some preachers brand their churches with attractive names, such as “House of Harvest’, “Mountain of Fire”, “Prayer Palace”, “Miracle Centre” and “Helicopter of Christ” among others. These names create curiosity among the believers and increase movement across these churches due to their pronounced publicity. In most cases, many Christians quit their churches to join other Pentecostal churches a trend that creates animosity among them.

Kamau (1994) and Adeyemo (2006) observe that among the many causes of church conflicts, the major one is finances. The ‘gospel of prosperity’ has become the sermon of almost every Pentecostal preacher. This has influenced the Pentecostal Christians so much that they judge whether a preacher is anointed or not, depending on his/her material resources. Majority of such
preachers insist on generous giving “seed planting” from the congregation in return for the promise of good health, bountiful harvest/income, children for the barren and immense wealth. In other words, these preachers promise miracles to desperate victims in return for giving. Sande (2004) however observes that, since the Christian faith is not all about material wealth, desperation comes in when some of these Christians do not realize their objectives. They become disappointed and start moving from one Pentecostal church to another seeking for fulfillment. This scenario causes conflict among these churches because in the process of the movement, believers talk ill of one another especially their former pastors. At the same time, some co-pastors defect from their churches as a sign of either disapproval or greed for material things. They pick up the same approach and start their own Pentecostal churches in an attempt to get rich.

Kamau (1994) and Muturi (2009) point out that lack of education and theological training causes divisions in churches because when preachers are not trained, they may not be able to handle challenges that are found in their churches. This limitation has adversely affected their preaching, counseling and other general pastoral duties. Muturi (2009) further observes that uneducated as well as untrained pastors will in most cases preach an impoverished gospel that lacks perspective and retards the spiritual growth of their congregation. In most cases their teachings raise queries from listeners who become dissatisfied with some of their invalid arguments. Such a situation creates tension and conflict in a church. It also makes believers to
move from one Pentecostal church to another in search of fellowship and spiritual satisfaction. Such movements cause tensions which create divisions in these churches.

Chacha (2007) observes that, problems emerge in the churches due to the fact that some church leaders assume positions of leadership that they themselves have not either qualified or been called to undertake. It is further noted that, conflicts in churches are accelerated by refusal of the clergy to hand over power after elections. This happens quite often where the incumbent declines to step aside in transitional leadership. This finally results in two or more different camps each with a leader and a claim for legitimate leadership.

This study made a critical look at these issues in its efforts to unearth causes of conflicts in CCI Kiria-ini. The factors highlighted above seem to suggest that the conflicts and subsequent split in CCI Kiria-ini can be explained by the greed for material wealth and hunger for power among those who rose into leadership echelons. However, after the research was conducted in CCI Kiria-ini, other factors that cause conflict in Pentecostal churches were identified.
2.1.4 Effects of conflicts on Pentecostal Churches.

When conflicts occur in churches, they affect the worshippers particularly when such conflicts end up either in splits or closure of the church. It is difficult for Christians to cope up with the situation, bearing in mind that they join churches in order to get divine solace and spiritual nourishment. Donovan (2006) asserts that, church conflicts bring despair and hopelessness to all those affected. Some start to wander from church to church, seeking a place they can identify with. Others become disappointed and finally lose their Christian faith. This scholar further asserts that, church conflicts create mistrust between leaders and their followers. This becomes more evident when some Christians start grouping themselves into rival factions thus giving loyalty to one leader and fighting their opponents. These are some of the challenges faced in Pentecostal churches today.

Haugk (1998), Sande (2004) and Donovan (2006) are in agreement when they assert that church conflicts lead to the mobility of members. People move back and forth from one church to the other seeking spiritual satisfaction and a place where they can belong. Thus, the congregation gets into a state of mobility and change. This mobility exposes Pentecostal Christians to abuse by church leaders who in most cases exploit them financially because they are desperate and are looking for identity. All this is because they are seeking for spiritual nourishment. Therefore, conflicts lead to psychological and emotional problems. ibid
These scholars further observe that many of these members may not know the source of the problem and often hope that such conflicts will be resolved. However, when the situation gets worse to the extent of splitting or closing down a church, such Christians become emotionally unstable and may not trust any other church leader again. Guided by these findings, the researcher was able to identify the effects of conflicts in CCI Kiria-ini.

Chacha (2007) asserts that, when Christian leaders use the church as an instrument for gaining supremacy and power at the expense of other Christian virtues, it is destructive. Mahoney (2003) asserts that, conflicts and subsequent splits or church closures discourage and put off other would-be Christians. These conflicts sometimes end up being reported in the media thus giving the church negative publicity. Such situations tarnish the image of the church thus repel many people from joining the Christian faith. This affects negatively the “Great Commission” in Matthew 28:19, where believers have been commanded to evangelize and bring many people to the Christian faith.

This study has identified the effects of conflicts in the Church. It has outlined both positive and negative effects of church conflict.

2.1.5 Conclusion
The above literature review relates to the study under various themes. The review has identified various gaps of knowledge which the researcher sought to fill. The infilling of the Holy Spirit, Christian crusades, conventions, revival
meetings and the desire for materialism or power are said to be some of the major factors for the establishment, growth and development of Pentecostal churches. In addition to these, the study also found out that excessive freedom of worship, conflicts and destructive doctrines contribute to establishment of Pentecostal churches.

Good leadership, transparent administration and adherence to theological teachings are key to ensuring peace and stability in the church. The study sought to understand why these theological teachings do not enable Pentecostal believers to sustain unity. Other theological teachings taught in Pentecostal churches are dedication of children, marriage, burial rites and eschatology.

Untrained church leaders, the pursuit and desire for wealth are some of the factors leading to conflicts and division in Pentecostal churches. This study also sought to establish why these issues have continued to divide churches yet they have been raised constantly by different scholars. The study also found out that weak administrative structures and unilateral appointment of leaders, are some of the other causes of conflict in Pentecostal churches.

Conflicts can lead to both positive and negative effects. Positive effects include; geographical expansion of church and increase in membership. Negative effects include; splits rivalry and disappointment of members.
Finally the study found out that church conflict also lead to strained relationship and hatred between the mainstream and Pentecostal churches.
2.2 Conceptual framework

This study used two sociological theories and a peace-building model to come up with a conceptual framework. The researcher first highlights two sociological theories which form the foundation for this study as explained by Kameneyer (1990), Kombo and Tromp (2006).

The first theory is the Social Conflict Theory developed by Karl Marx, the German theorist and political activist of the 19th century. This theory explores opposing forces in the life of individuals, groups and social structures in society. This theory views human society as a collection of competing interest groups and individuals, each with their own motives and expectations. The principal assumption underlying this theory is that, all members in the society have different values, interests and expectations. These vary according to one`s position, privileges, ability, class and wealth. Such a situation creates social classes of those who share similar privileges. Such tendencies create a gap between the privileged and the underprivileged. These differences are likely to encourage unequal distribution of the scarce and valuable resources and opportunities. Such differences bring division in society resulting in hostility and opposition. Karl Marx therefore states that, as long as people are not equal, conflicts will be inevitable. This theory helps to explain the causes of conflicts in CCI where issues such as leadership position and finances were cited as some of the factors that brought conflict in this church.
The researcher also used the Structural Functionalism Theory developed by Emile Durkheim to complement the Social Conflict Theory. This theory, posits that, an “organ” as a result of being interrelated and interdependent, can affect the others and ultimately the whole. There are various institutions in society which include family, religion, education and politics just to name a few. If one of these institutions is affected, then the "whole" society is affected. The "whole" can also affect one or all the social institutions. This theory relates well with the study. Churches in general can be classified as social institutions which perform the religious duties among other social roles. Therefore, churches as one of the major institutions in society are interrelated with other structures such that they can affect one another, positively or negatively.

In summary, the religious foundation moulds the society`s super structure which include morality, ideology, arts and literature. The social institutions that support the leadership structure of society, for instance, the state, educational system, the family and religious institutions are part of this system. It can therefore be concluded that, when the church is stable, the society is healthy but when it is unstable then the society to some extent becomes unstable too. This theory has some relevance to the conflict that engulfed CCI Kiria-ini. When this church was stable, it registered numerical growth and was reputable in society. However, when conflict arose, it equally affected the society in its locality. The conflict resulted in backbiting and social disharmony.
The conceptual framework cannot be complete without referring to a model on peace-building and reconciliation. This is important because the study dealt with the causes of conflict in Pentecostal churches as well as theological teachings on church unity. Lederach (1997) developed a model on peace-building and reconciliation in which he asserts that, a relationship is not pursued by separating different conflicting parties from each other and minimizing their affiliations, but rather by rebuilding their relationships as the centre piece of a system of conflict. Reconciliation represents a place of encounter where concerns about both the past and the future can meet. Therefore, reconciliation allows space to express grief and anger about experiences of law and to acknowledge these feeling on both sides. According to Munywoki (O.I. 25.08.2011), the disputes in CCI Kiria-ini took a long time before the church hierarchy was informed. Even after this was done, the two factions were not involved in the mediation talks that followed. Only the Senior Pastor was given counseling sessions at the CCI headquarters in Thika. By so doing, the other aggrieved party was disregarded and this could have been one of the reasons why the reconciliation efforts failed.

Reconciliation must also envision a shared future for the components in conflicts, because they will stay dependent on and related to each other: and only by this, will they have the chance to change the present situation. Finally, Lederach (1997) points out that if we want to achieve reconciliation, we need to look for new, innovative ways and methods which can embrace paradoxes – seemingly contradictory concepts such as truth and mercy, justice and peace.
and to bring them into balance, because all the parties are needed to find a comprehensive way of going forward on the path to reconciliation. He further stresses the importance of an organic rather than a hierarchical (top – down) approach to peace-building and the formation of “peace constituencies” across the vertical and horizontal lines of conflicts in a society.

The above model was relevant to the study since it delves into strategies of reconciling any two or more conflicting groups, churches included. It outlines concepts on which peace-building and reconciliation can be achieved; for example, using problem-solving workshops, peace commissions and trainings in conflict transformation. To ensure peace and stability in the church, deliberate efforts to harmonize all levels of leadership are necessary. If all the church leaders who are influential in any conflict would agree to dialogue over the disputed issues, this could contribute positively to reconciliation leading to stability in the church. In reference to this, the Pentecostal Christians should allow unity to prevail even with diversity of doctrines. Such understanding can go a long way in restoring unity among them and reduce tensions and conflicts.

These theories proved useful and relevant in the study of the conflict in CCI Kiria-ini church. The Social Conflict Theory proved that scarcity of resources escalated the conflict since it could not cater for all the financial obligations of this church. The Structural Functionalism Theory highlighted the importance of unity in the religious institutions which contributes to stability in society.
The peace building model underscored the importance of reconciling any two warring parties or separating them or trying to work with one of them with the aim of resolving the disputed issues.

Fig. 1.1: The conceptual framework

- **Social Conflict theory**
  - Opposing forces in Society
  - Competition for limited resources
  - Creation of social classes

- **Structural functionalism theory**
  - Structures and institutions in human society affect each other.

- **Conflicts in society**

- **Theological Model on peace building and reconciliation**

- **Stability and unity in society**
CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Introduction

This section is on the research design, research area, population, sampling techniques, research instruments, data collection procedures and data analysis.

3.1.1 Research Design

This study adopted an empirical design which shows how all the major parts of the research work are joined together. This design describes a unit in detail as a representative of a large data that cannot be studied as a whole. One example gives knowledge to many similar scenarios. A great deal can be learnt from one or more examples of the phenomenon under study. This design helped to describe conflict in CCI Kiria-ini in details as a representative of Pentecostal churches as a whole. Above all, this research design enabled the researcher to establish the factors that led to the conflict and assess their consequences on CCI Kiria-ini. The study of conflicts in CCI Kiria-ini town could bring deeper insights and better understanding of the problems faced by other Pentecostal churches.

Both field work and library research was conducted to generate data. Primary data was collected using in depth interviews, questionnaires and Focus Group Discussions (FGDs). Secondary data was obtained from various libraries including Kenyatta University library, University of Nairobi library, Hekima Collage Library, Tangaza College Library, Maana Bible College Library,
African Nazarene University Library and Pan African Christian University Library. Secondary sources provided a general background on the origins and development of Pentecostalism in the world, Africa and Kenya in particular. In order to supplement the library research, the researcher sought more information from the internet. The Kenya National Archives and the CCI national office library at Thika town were also consulted to compliment the above sources.

3.1.2 Study Area

The locale of the study was Kiria-ini town, Mathioya Sub-County, Murang’a County in Kenya as shown in the attached maps A4, A5 and A6. According to the Murang’a County statistics office, Mathioya Sub-County covers approximately 217 square kilometers and has a population of about 85,000 people. Its headquarters is located in Kiria-ini town which has a population of about 5000 people (ibid). The choice of Kiria-ini town as the study area was influenced by various reasons. First, CCI was established in this town. Second, Kiria-ini town was appropriate since most of the former members of the CCI came from the surrounding villages. Third, the Glory of Christ Center (GCC) which split from CCI has a branch in this town which acts as its headquarters (see Appendix III).
3.1.3 Target population

Borg and Gall (1976) define target population as all the members of a real or hypothetical set of people, events or objects to which the researcher wish to generalize the results. Rev. Kiiru (O.I. 09.08.2011) observed that by the time the conflicts erupted in the year 2001, CCI Kiria-ini had a membership of about two hundred and fifty (250) followers. The respondents to this study included; teachers, business persons, civil servants and farmers who formed the membership of the CCI Kiria-ini (see Figure 1.1). Other target persons were leaders from the CCI leadership hierarchy based in the zone, diocese and national office in Thika. Simple random sampling was used to select a group of both former and current members of CCI Kiria-ini who also formed the target population which contributed information relevant to the four objectives of the study.

3.1.4 Sampling Techniques and Sample Size

Borg and Gall (1976) define sampling as a research technique for a given number of subjects from a target population. Gay (1976) observes that a sample size of 10% to 30% of total population may be taken as adequate in descriptive research. Based on this observation, the study used stratified random sampling as a method to arrive at the three different subgroups of respondents from the whole targeted population. By using this method, the researcher divided the entire target population into three strata: the CCI leadership hierarchy, former leaders of CCI Kiria-ini and former members of CCI Kiria-ini (see Table 1.1). After stratifying the target population into these
three categories, the researcher then applied simple random sampling to get a selected number of respondents in each subgroup. Simple random sampling enabled the researcher to obtain a list of respondents’ names or titles in each category out of which 32% were selected for representation. The total sample size was eighty-five (32%) persons, a 10% representative figure of the entire target population of 250 persons.

3.1.4.1 CCI leadership hierarchy
This study applied simple random sampling to select leaders from among the national office bearers together with those who were in the office before them. The same sampling technique was used to select a list of respondents from the CCI Diocese of Murang’a and the CCI Kamacharia zone under whose jurisdiction the church was located. All these respondents provided information concerning the establishment and growth of CCI Kiria-ini. They were asked to give relevant information on the theological teachings of CCI on church unity. Finally, they were asked to assess the consequences of the same conflicts. This enabled the researcher to obtain necessary information for the study as guided by the questionnaire in appendix V section B.

3.1.4.2 Former leaders of CCI Kiria-ini
The researcher sampled a group of 26 former leaders of CCI Kiria-ini out of a target size of 35 respondents. The actual respondents were selected using stratified random sampling. The strata were the two pastors and their wives (100%), former church council members (67%) and former departmental
members (75%). These respondents were expected to provide reliable information related to this study because they were active leaders of CCI before and during the time of the conflicts. Most of them were among the founders of CCI Kiria-ini. They had also participated in the establishment of structures used to run this particular Church. They gave information on how CCI was established in Kiria-ini and also about its growth and development. They also provided information on the theological teachings of CCI in particular and Pentecostal churches.

Finally, the leaders shared their experiences concerning the conflicts that engulfed CCI Kiria-ini and also helped in shedding light on the consequences of the same. The respondents under this category comprised; - 10 former CCI council members. Out of these, there were 5 men and 5 women. The second group in this category included 12 selected departmental leaders who were distributed as follows: 4 women leaders, 4 youth leaders, 4 evangelism leaders and 4 Sunday school leaders. In all these categories, gender balance was observed by selecting 2 males and 2 females in each case.

The researcher used an interview guide to collect information from the participants in the Focus Group Discussions (FGDs). The first 3 FGDs were composed of 5 participants in each case while, the 4th one had 7 participants. Other targeted respondents under this category included the two former pastors of CCI Kiria-ini and their wives to make a total of 26 respondents. The Pastor`s wives were included in this category of leaders because they served
with their spouses. Through the FGDs, the researcher obtained relevant information to this study as per the interview guide (see appendix V section C).

### 3.1.4.3 Former members of CCI Kiria-ini

The researcher used systematic random sampling to select 40 informants out of 193 former members of CCI Kiria-ini. The researcher selected five of the members at random then invited them for an FGD session. This exercise of interviewing 5 participants at a time was repeated for eight consecutive times until all 40 targeted respondents were interviewed. These FGDs were conducted in a period of four weeks in the month of August year 2011. Some of the sessions were held in Kiria-ini town while others were done in the neighbouring areas such as Wahundura and Kamacharia among others. During the FGDs, the researcher applied diplomatic skills to solicit relevant information as per the interview guide (see appendix V section D).

The information collected from these interview sessions delved on the four objectives of the study. The respondents were asked to provide information on factors accounting for the establishment of the CCI, theological teachings on CCI regarding church unity as well as causes and effects of conflicts in CCI Kiria-ini. The researcher picked 20 males and 20 females respectively in order to provide inferential statistics to the data and provide equal opportunity to the entire church population. A pilot survey had shown that most of these former CCI members were still in Kiria-ini town and its environs. Majority formed
the members of the GCC which separated from CCI Kiria-ini. The Table 1.1 below is a summary of the target population and the percentages interviewed.

Table 1.1 Target population (Sampling technique table).

<table>
<thead>
<tr>
<th>Categories of respondents</th>
<th>Target size</th>
<th>Sampled size</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCI Leadership hierarchy</td>
<td>Zone leaders (10)</td>
<td>5</td>
<td>50%</td>
</tr>
<tr>
<td></td>
<td>Diocesan leaders (12)</td>
<td>5</td>
<td>42%</td>
</tr>
<tr>
<td></td>
<td>National office leaders (10)</td>
<td>5</td>
<td>50%</td>
</tr>
<tr>
<td>Former leaders from CCI Kiria-ini</td>
<td>Two pastors and their wives (4)</td>
<td>4</td>
<td>100%</td>
</tr>
<tr>
<td></td>
<td>Former church council leaders (15)</td>
<td>10</td>
<td>67%</td>
</tr>
<tr>
<td></td>
<td>Former departmental leaders (16)</td>
<td>12</td>
<td>75%</td>
</tr>
<tr>
<td>Former members of CCI Kiria-ini</td>
<td>Male respondents (93)</td>
<td>20</td>
<td>22%</td>
</tr>
<tr>
<td></td>
<td>Female respondents (100)</td>
<td>20</td>
<td>20%</td>
</tr>
<tr>
<td>Grand total</td>
<td>250</td>
<td>81</td>
<td>32%</td>
</tr>
</tbody>
</table>

(Source: Field Research 2011)

3.1.5 Methods of data collection

The researcher used three methods to collect data: the questionnaires, interviews and FGDs. The questionnaires were delivered to respondents identified by the researcher who then guided them on how to complete them. The researcher used a research assistant to collect completed questionnaires from respondents. More information was obtained from FGDs. During the
FGDs, the researcher gave all the respondents the interview schedules as a guide to the discussions and then summarized their responses. Secondary data required for the study was obtained from libraries as mentioned earlier. Materials accessed included theses, books, journals, church records and the internet which had relevant information to this study.

3.1.6 Research Instruments

This research used two instruments to collect data. These were the questionnaire and the interview guide. As shown in Appendix V, the questionnaire used for data collection is in Sections A, B, C and D. Section A used closed ended questions that captured the demographic information of the respondents.

Section B was used to solicit information from CCI leaders at the zone, diocese and national level. It had both closed-ended and open-ended questions. The closed-ended questions required respondents to provide their position in church, give the date when Kiria-ini church was established, rate the growth of the church, and whether or not the administration was involved in the conflict. This information was important to the study since it was used to ascertain the validity of the data given in section C and D. Open-ended questions required them to explain issues such as causes of conflict, efforts put in place to abate the conflict and measures that could be taken to control the conflict.
Sections C and D contained the interview guide which was used to engage the respondents in a face to face discussion during the FGDs. The researcher would write the responses of those interviewed.

3.1.7 Data analysis

Orodho (2004), observes that data analysis involves working with data, organizing, breaking it into manageable units, synthesizing them and searching for patterns. In order to achieve the stated objectives, all the information was categorized according to the main themes (objectives) of the study. Primary data was interpreted and then synthesized with the secondary data. Data analysis for this study was done through quantitative methods which included; a quick impressionist summary and thematic analysis. For example, while interviewing former leaders of CCI Kiria-ini using FGDs, the researcher noted the frequent responses of the participants on various issues. By using a quick impressionist summary, while interviewing the CCI leaders, the researcher recorded all issues of the discussion with the respondents.

Gay (1976), argues that simple statistics are as good as complex ones in analysis of data. The researcher also analyzed the data thematically by identifying all major concepts or themes and classifying them together. Thematic analyses applied across all the three different categories of respondents (see Appendix V, sections B, C, and D). All relevant information to a certain theme in the study was identified using frequencies in which an idea or similar answers appeared. A narrative report on the research was then
written. Major findings, recommendations and suggestions on issues covered in the objectives of the study and proposed chapters were then presented.

3.1.8 Ethical Consideration

In undertaking the study, the researcher ensured that ethical issues were strictly observed. Permission was sought from the potential respondents before conducting the research. At the commencement of any interview the reason for it was explained to the respondents who were assured of confidentiality concerning the information they provided. All the data collected was used for scholarly purposes and not for any other reason. Further, no respondent was coerced into providing the required information.

3.1.9 Conclusion

This chapter dealt with the methodology used to conduct the study. It highlighted the empirical design which was the conceptual structure for this research. This design means taking a single entity to explain a large data that cannot be studied as a whole. It also outlined how both primary and secondary data was collected, synthesized and analyzed. The locale of the study was identified as Kiria-ini town and justification provided. The researcher used stratified random sampling and simple random sampling as the methods to arrive at the three different categories of respondents from the whole targeted population. These three categories included; CCI leadership hierarchy, former leaders of CCI Kiria-ini and former members of CCI Kiria-ini. Three methods were used to collect data: the questionnaires, interviews and FGDs. The
analyzed data was finally classified thematically in response to the four objectives guiding this study.
CHAPTER FOUR
THE ESTABLISHMENT AND DEVELOPMENT OF CCI

4.1 Introduction

This chapter examines the factors that led to the establishment and development of CCI. It traces the history of the CCI and provides an in-depth analysis of the stages through which the CCI underwent. The chapter further answers the research question concerning the factors that led to the establishment of CCI in Kiria-ini town. It is based on the first premise that excommunication of Christians from the mainline churches led to the rise and development of CCI. Other factors that led to CCI establishment in Kiria-ini town have also been discussed. The chapter utilizes the Conflict Theory developed by Karl Marx to emphasize the existence of opposing forces in the life of individual groups, social structure and society in general. It concludes by highlighting some of the factors that led to CCI growth and development. These factors include crusades, conventions and overnight meetings (keshas) among others.

4.1.1 The history of Christian Church International (CCI)

This section deals with the history of CCI from its inception (1964-2011), when the research was conducted. It specifically traces the origin of CCI, growth and development.
4.1.2 The establishment of CCI by Bishop Kiriethe

Bishop Duncan Mbogo Wanjigi (2009), the then Secretary General of CCI (1992-2011), recalled that CCI was originally African Christian Church of East Africa (ACCEA). It was registered as a Christian denomination in Kenya under the Societies Rule 3 Section 6(2) on 12th August 1964 and issued with the registration certificate number 5446. The ACCEA was first registered by the late Archbishop Ayub Kiriethe who was initially a member of the Africa Independent Pentecostal Church (AIPCA). Kiriethe was born in 1900 at Giakanja Village, Thigingi Location, Tetu Division of the now Nyeri County. He teamed up with Bishop Alexander William from South Africa to start a church at Gachatha Village in Nyeri District in 1930. The church did not survive long as it was closed in the same year due to lack of followers and the return of Bishop Alexander to South Africa. Kiriethe re-joined AIPCA where he was later appointed a pastor.

Kiriethe was a pastor and a politician, Wanjigi (2009). He was a member of the Kikuyu Central Association (KCA), a political body agitating for freedom in Kenya. Pastor Kiriethe’s political activities led to his detention in 1952 in Lodwar. Even in detention, he continued to spread the Christian faith to other detainees. He was released from detention in 1957 having accepted Jesus Christ as His personal saviour. This was a distinctive experience which changed his perception of the Christian faith just like Saul in the New Testament, (Acts 9: 1-9). On returning home, Kiriethe joined the Presbyterian Church of East Africa (PCEA) because he was then professing the Christian
faith that required the fellowship of the other likeminded believers. Further, the colonial government was against AIPCA due to its political affiliation in the struggle for independence (ibid).

Wanjigi (2009) further notes that, in 1959, Kiriethe and his family left Nyeri District and settled in Meru District. He first worshipped at the Methodist Church because the area had no PCEA church. In 1963, still in Meru, Kiriethe had a vision through which he was convinced to establish a church with an African name and African leadership. The idea of a vision here refers to in-depth persuasion of an individual receiving a divine commissioning to carry out a specific assignment. (It is believed this direction was a manifestation of the passion against colonialism which Kiriethe had experienced in AIPCA earlier). This action was a manifestation of inculturation and the indigenization of Christianity into African culture. Nasimiyu (1992) observes that, this process was triggered by lack of recognition of African Christians in the missionary churches. It was the time of the translation of the Bible into African languages in order to attract more Africans to Christianity. As a result, the Africans got an opportunity to analyze the Bible in relation to their cultures. This made the Africans to incorporate their cultural practices into Christian worship. They were also able to apply Bible teachings in their lives and developed a desire for participation in church leadership, something which the missionaries had denied them. This is what led to the emergence of African independent churches and schools. (ibid). Mulandi (2010) observes that, Kiriethe did not want to be associated with the Europeans both politically
and religiously, thus he named his church ACCEA. He wanted this church to accommodate African cultural values and work closely with the African political associations (ibid).

Kiriethe started the ACCEA in a farmers slaughter house on 4th February 1964, Wanjigi (2009). Six people were baptized on the first day after the church service. On 12th December 1965, he was ordained a bishop by Thomas Mutiso of the Coptic Church in Machakos. The choice of Mutiso was made because he was an African clergy, a friend and shared similar church inculturation ideologies.

In 1967, Bishop Kiriethe transferred from Meru to settle in Nanyuki which became the headquarters of ACCEA, Mulandi (2010). On 25th September 1970, he became an Archbishop consecrated by a European Archbishop called Joseph Jones of the Orthodox Church. Jones had a lot of respect for African values and culture. During his time as the head of the ACCEA, the church experienced tremendous growth as several pastors were ordained and bishops consecrated such as Charles Karuku, Duncan Mbogo and Henry Mulandi. Mbogo (O.I. 26.08.2011) recalls having met Kiriethe who had many Christian friends in different places in East Africa. Some of them were church leaders, while others were African Christians from different parts in Kenya. An example is Henry Mulandi who later became his associate in ACCEA. There were more African Christian friends in Uganda and Tanzania. Kiriethe saw these friends as fellow believers and considered them as members of ACCEA.
in the diaspora. As such, they did not need to establish ACCEA in their respective areas since, being African and a believer was enough to make them members. This attitude enabled Kiriethe to associate freely with those he met and treated them as members of his church.

Mulandi (2010), notes that under Kiriethe, many other church leaders among them Peter Mwangi, Japheth Kioko and Titus Sololonyi were ordained as pastors. These young men who came from different regions were ordained in order to minister to other believers who were joining the Pentecostal movement in their areas. These pastors were allowed to conduct weddings and baptize new believers without necessarily requiring them to become members of ACCEA. During this time, the Pentecostal movement was gaining momentum in the country. Many young people received Pentecostal influence from schools and colleges and initiated similar spiritual revivals in their local churches. However, most mainline churches resisted this movement and branded such young people as Christian rebels (ibid).

Mbogo (O.I. 26.08.2011) further pointed out that, as a result of the respect for Kiriethe, the local community in Nanyuki where he lived allowed his church to become the sponsor of the local primary school known as Muramati. On 20\textsuperscript{th} July 1990, Kiriethe handed over the leadership of ACCEA to Henry Mulandi after 25 years at the helm. Kiriethe died in Nanyuki on 22\textsuperscript{nd} June 1992, leaving behind several ACCEA churches in this area.
4.1.3 The growth of ACCEA from 1990-2002

Mulandi was born on 4th May 1948 in Ukambani as the 4th born child among nine siblings, Mulandi (2010). As a young person, he attended the African Inland Church and at the age of 17 years, he received Jesus Christ as his personal saviour. He later joined Thika High School where he became a vibrant evangelist who was involved in the Christian Union activities.

After completing high school, Mulandi settled in Thika town and together with others, they started preaching in the neighbouring secondary schools such as Thika High School, Chania High School and Equator High School. They became active members of Thika Interdenominational Fellowship which held rallies and weekend meetings. With time, their activities spread to the neighbouring districts of Murang’a and Kiambu (Mulandi, 2010).

Between 1969 and 1971, he was a student at Kagumo Teachers’ College in Nyeri District, Mulandi (2010). During this time, he actively participated in the Christian Union activities as well as preaching in the neighbouring churches. It was after interacting with many people during these evangelistic activities that he heard of Archbishop Kiriethe of ACCEA Nanyuki. After several meetings, the two became friends. Archbishop Kiriethe allowed the young evangelist Mulandi and others who were endowed with the preaching gifts to give sermons in his church.
In 1972, Mulandi and other young evangelists started attending camps organized by the Trinity Fellowship (TF) and the Kenya Student’s Christian Fellowship (KSCF), Mulandi (2010). TF was a Christian non-denominational fellowship composed of believers who had zeal of preaching the Gospel. The camps were mainly held in schools such Kiambu High School and Thika High School among others. Through the courtesy of these two organizations, they visited schools where they preached the gospel. The same group also went to churches, requested for opportunities to sing, gave testimonies and prayed for people to receive salvation. Once a person got born again, they would then pray for them to receive the baptism of the Holy Spirit manifested through speaking in tongues (glossolalia). They often cited Peter and Paul among other apostles who went preaching to different places. The account of Peter’s preaching on the day of Pentecost where three thousand new converts were added to the Christian faith acted as a motivation to Mulandi and his companions. (Acts 2:42-47)

Their activities, however, led to their resentment by the members of the mainline churches. They earned condemnation from mainline churches such as Anglican Church of Kenya (ACK), PCEA and Methodist Church of Kenya. These churches denied them opportunities to minister to their members. The young evangelists then designed another approach where they would sneak into the churches, seek permission to give testimonies, preach for a short time and then disappear. Mbogo (O.I. 26.08.2011) noted that it was as a result of this behaviour that, a Pentecostal evangelist called Watson Omulokoli
nicknamed them “gorillas for Christ”. He further noted that though initially this name may have been used lightly or with negative perception, they later adopted it to form the Gorillas for Christ movement in 1973. However, even though Mulandi joined the “Gorillas for Christ Ministry”, he never lost touch with Archbishop Kiriethe (Mulandi, 2011).

In 1975, Archbishop Kiriethe decided to consecrate Pastor Henry Mulandi as a reverend in a ceremony that was held at Muramati Secondary School in Nanyuki. Being consecrated as a reverend is the second level of an ordained church minister from the level of a pastor. Despite being consecrated as an ACCEA minister, Mulandi had the freedom to minister to the young Pentecostal Christians who were joining the Pentecostal movement from the mainline churches. He baptized them, gave Holy Communion and conducted weddings. Kiriethe also allowed Mulandi to serve as an ordained church minister in any part of the country where there was need. Mulandi’s ordination gave him more zeal to serve the body of Christ (church). With his long-time companion, Bishop Duncan Mbogo and others, their activities intensified in Thika, Murang’a, Kirinyaga, Embu, Machakos, Nyeri, Nanyuki, Nyandarua and Meru districts.

According to Wanjigi (2009), as preaching continued, they found it necessary to get official registration and recognition. They formed an organization called the “Regions Beyond Ministry” (RBM) under the first chairmanship of Rev. Mulandi in 1976. The RBM focused their preaching activities in high schools
and colleges where they held many Christian camps in Kangaru High school and Emmah Girls High School in Embu County, Mangu High School and Thika High School in Kiambu County, Mumbi Girls Secondary School and Kahuhia Girls High School in Murang'a County, Kagumo High School in Nyeri County, Nyandarua High School in Nyandarua County and Njoro High School in Nakuru County. These evangelistic activities attracted many young people who joined this ministry. The big number of followers necessitated the establishment of a church in Thika town.

Mulandi approached Archbishop Kiriethe and made a request to allow him open a branch of ACCEA in Thika town which he accepted. He and his team held their first service at Thika Technical School. From here, the church shifted to Thika Pastoral Youth Centre and later to a Catholic youth Centre near General Kago premises where they stayed for one year. The church then moved to Mundia Secondary School that later became Central High School. Due to numerical growth, in 1983 the church relocated to the Community Centre. Shortly after this, the church moved to a plot opposite Metal Box Thika Industrial Area. The church remained in this venue for a long time a factor that contributed to the increase of the congregation. Mulandi (2010) further noted that they held frequent crusades in Thika town coupled with lunch hour and evening meetings. These activities too contributed to the growth of the church, (Mulandi, 2010).
After some time, the church identified a plot in Makongeni Phase 8 in the outskirts of Thika town where they pitched a big tent under which the services were held. With time, this plot was officially handed over to the ACCEA by the Thika Municipal Council through Mr. Joseph Wamwangi who was then the town clerk (Mulandi, 2010).

Bishop David Kariuki (O.I 23.08.2015) pointed out that, this church had strong influence on the youth and several discipleship programs were organized to attract and retain them in the church. One such program was the “Thank God It’s Friday” (TGIF), a Christian activity which was held at the end of every week (Friday) and brought the youthful believers together. After gathering, they would spend the Friday night singing, dancing and preaching for spiritual nourishment. This program kept the youth in the church and contributed to the church’s numerical growth. By 1986, the CCI had established 57 branches in Kenya which were run by pastors appointed by the National Executive Council (NEC) to manage their operations. By the year 2011 when the research was conducted, CCI had more than 300 branches with some in the diaspora such as Uganda, Democratic Republic of Congo (DRC) and the USA.

4.1.4 Relocation of the ACCEA headquarters from Nanyuki to Thika

The ACCEA according to Wanjigi (2010), experienced growth and vibrancy from 1991 under Mulandi’s visionary and courageous leadership. He further observes that because of Mulandi's zeal for the proper establishment of CCI,
he joined hands with the National Executive Council (NEC) and decided to relocate the headquarters of ACCEA from Nanyuki to Thika town. This was done because majority of the church members in the national executive council came from Thika church. This branch was also viewed as being more vibrant than the ACCEA churches in Nanyuki.

The relocation was marked by the "Grand Match" from Nanyuki to Thika organized by the NEC of ACCEA which took five days. The grand march was likened to the biblical event in 2 Samuel 6:1-23 where David shifted the Ark of the Covenant from the house of Abinadab to the house of Obed –Edom and later to the tent in Jerusalem. The grand match was done through the financial support from the head office, well-wishers and sponsors, (Wanjigi 2009).

4.1.5 The change of name from ACCEA to CCI

After the relocation of the headquarters from Nanyuki to Thika, the ACCEA numerical growth continued under Bishop Mulandi’s leadership between 1992 and 2002. During this time, many CCI churches were established in Kenya and abroad. The Church Bible Institute (CBI) was established, and the African Christian Mission International (ACMI) Kenya Chapter was initiated. Mulandi was succeeded by Bishop Godfrey Gakure who served as the presiding Bishop between 2002 and 2007. Bishop Joseph Kamiri was elected to succeed Godfrey Gakure, (Wanjigi, 2010).
In 1992, the NEC and the National Governing Council (NGC) agreed that ACCEA should change its name to CCI. This change was effected at an Annual General Meeting (AGM) held in April 1992. There were four major reasons for the change. First, the name ACCEA seemed to be repetitive because of the terms "Africa" and "East Africa." Second, the name ACCEA seemed to be limiting the church geographically suggesting that its jurisdiction was only within East Africa. Third, the CCI had already grown and spread to central Africa and the USA thus required a name that would capture this growth. Finally, the church had outgrown the reasons for which Kiriethe had chosen the name ACCEA, mainly the indigenisation of the Christian faith. The anti-colonialism mentality was no longer relevant and the church needed a name that could accommodate all its followers within Africa and beyond. The change was effected seven years after application to the Registrar of Societies. On 30th October 2002, ACCEA changed to CCI (Mulandi, 2010).

4.1.6 The administrative structure of CC I

The Structural Functionalism Theory of Emile Durkheim that was adopted for this study articulated that human society as an organism is structured as a social institution. The church is one of these social institutions which require good administrative structures for the smooth running of the society. This theory is in agreement with the efforts made by CCI of establishing administrative structures for the smooth functioning of the entire church. Mulandi (2010) observes that the CCI leadership had spent a lot of time trying to establish the church's administrative structure which comprised of councils
such as the National Administrative Council (NAC) and the NEC. Table 1.2 below summarizes the structure.

**Table 1.2: Administrative structure of CCI**

![Diagram: Administrative structure of CCI]

- **National Executive Council**
- **National Administrative Council**
- **Dioceses Councils**
- **Zone Councils**
- **Church Departments**

Source: CCI by-laws (2009:22)

The NEC according to Table 1.2 is the highest administrative organ of the church and it is presided over by a bishop who acts as the chairman of the NEC. The NEC has 21 members that are elected at a national pastor’s council held during the AGM of CCI. The NEC gives direction to the entire church organization according to the by-laws and the constitution. The NEC appoints sub-committees to help them handle some of the affairs of the church. These sub-committees are answerable to the NEC, which also has the responsibility of disbursing all the church funds. Members of the NEC hold the office on a five year term with the possibility of re-election. The NEC meets as frequently as desired but not less than twice a year. The day to day administrative functions of the NEC is delegated to the National Administrative Council
(NAC). Members of NAC are appointed from NEC and the council is chaired by the presiding bishop.

Under the NAC are the diocese executive councils chaired by the diocesan bishops. Each diocesan council has between five and thirteen members elected through secret ballot by the pastor’s council of the diocese. Professionals in the church, for example lawyers, engineers, teachers and doctors are eligible for election to these councils. This enables the dioceses council to tap into their knowledge and experience for the benefit of the church (Mulandi, 2010).

Table 1.3 presents the distribution of the membership of CCI according to their occupation. As shown by the weighted averages, 29.63 percent of the members are self-employed, 28.40 percent are civil servants, 18.52 percent are unemployed and 17.52 percent are pastors. Among former CCI leaders, 40.91 percent are civil servants, 36.36 percent are self-employed while 13.64 percent are pastors. Among former members, 40.00 percent are self-employed while only 10.00 percent are pastors. For the current leadership, 36.84 percent are pastors, 31.58 percent are civil servants while 26.32 percent are unemployed. This indicates the diversity of the leadership and membership of CCI.
Table 1.3: Distribution of Membership by Occupation (In Percentage)

<table>
<thead>
<tr>
<th></th>
<th>Pastor</th>
<th>Lay</th>
<th>Self</th>
<th>Civil</th>
<th>Domestic</th>
<th>Casual</th>
<th>Unemployed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Former CCI Leaders</td>
<td>13.64</td>
<td>0.00</td>
<td>36.36</td>
<td>40.91</td>
<td>0.00</td>
<td>0.00</td>
<td>9.09</td>
</tr>
<tr>
<td>Former Members</td>
<td>10.00</td>
<td>0.00</td>
<td>40.00</td>
<td>20.00</td>
<td>10.00</td>
<td>0.00</td>
<td>20.00</td>
</tr>
<tr>
<td>Current Leaders</td>
<td>36.84</td>
<td>5.26</td>
<td>0.00</td>
<td>31.58</td>
<td>0.00</td>
<td>0.00</td>
<td>26.32</td>
</tr>
<tr>
<td>Weighted Average</td>
<td>17.28</td>
<td>1.23</td>
<td>29.63</td>
<td>28.40</td>
<td>4.94</td>
<td>0.00</td>
<td>18.52</td>
</tr>
</tbody>
</table>

(Source: Researcher, 2011)


The Secretary General of CCI has been Bishop Duncan Mbogo since 1992, (Mulandi 2010). Bishop Mulandi, the retired national Chairman, is the current senior pastor of CCI Thika. He is also the director of ACMI, the international evangelistic department of CCI. It has its headquarters in Thika where it makes and sells tents in and out of the country. It sponsors local and international evangelistic missions and is actively involved in programs for
famine stricken people in Kakuma and Daadab refugee centers. ACMI is also currently operating in USA and Canada. Other than tent making business and helping feed refugees, it has a child sponsorship program (CSP) for helping needy but bright students to acquire higher education. The activities of ACMI have given CCI both local and international publicity.

Mulandi (2010) further notes that, below the diocese are zones run by zone councils. A zone council is headed by an overseer mandated to watch over a number of churches under his jurisdiction. The council helps the overseer to deal with issues in the zone. The difficult issues are referred to the diocesan council.

The lowest governing body in CCI is the local church council headed by the pastor in charge. The pastor can either appoint or elect the council. However, most pastors prefer appointment because they are able to get leaders who are perceived to be loyal to them. This method however may not ensure transparency, confidence and credibility of those appointed. This therefore, can lead to discontentment from members, thus creating conflict.

Each local church is free to have as many departments as it deems necessary under the stipulated guidelines, Wanjigi (2009). Some of the departments in a local CCI church include; the Sunday School Department. This department caters for the spiritual growth of children between the ages 1 year to 12 years. The Youth Department gives spiritual guidance to the youthful Christians
between ages 13 and 35 years of age. Women Fellowship unites women in a local church and helps them to deal with both spiritual and social matters. By the time this research was conducted in 2011, efforts to create a department for men in CCI churches had not yet been successful (ibid).

A local church can also set up small committees to help in governance. Most common committees include: evangelism/mission committees mainly charged with preaching the gospel and winning more people to the Christian faith; the development/finance committee deals with local church projects; the education committee deals with the advancement of theological education and training for church leaders/members, (Mulandi, 2010).

4.2 The spread of CCI to Murang’a County

This section outlines the spread of CCI from Thika to Murang’a County. It also outlines how CCI was established in Kiria-ini town in Mathioya Sub-County.

4.2.1 The CCI Murang’a Diocese

Murang’a Diocese according to Munywoki (O.I. 10.09.2011), is run by a diocesan council under Bishop Daniel Munywoki. It comprises eight zones, namely, Othaya, Mukurwe-ini, Kamacharia, Gaturi, Mukurue-ini, Mugoiri, Maragwa and Kandara. He further noted that in total, Murang’a Diocese has 41 churches with a membership of about 2500. The diocese has six ordained and licensed CCI ministers complemented by consecrated pastors.
4.2.2 The establishment and growth of CCI Kiria-ini

All the respondents interviewed agreed that; the CCI Kiria-ini branch was established in April 1995 as a seventh church in Kamacharia Zone. The earlier churches were located at Kamacharia, Gakurwe, Kaweru, Mananga, Kagicha and Kairi. According to Rev Kiiru (O.I. 09.08.2011), the zonal council selected five church members from Kamacharia and Mananga churches led by Samuel Kahuho Mwangi to start a CCI branch in Kiria-ini town. These five members were Samuel Kahuho, his wife Jane Kahuho, Nancy Gathungu, Millicent Waithiru and Esther Karanja.

The church grew rapidly requiring an administrative structure as noted by Samuel Kahuho (O.I. 09.08.2011). Figure 1.2 shows the assessment of the growth rates of the church by the interviewed respondents. About 73.68% of the current church members observed that the church grew fast while 26.32% indicated that the growth rate was normal. None of them indicated the growth rate was slow. Former church members indeed confirmed this assessment since 70% agreed that the church grew fast while the remaining 30% indicated normal growth. None indicated slow growth. This indicated that the growth rate of the CCI Kiria-ini church had been fast.
The church council under Pastor Samuel Kahuho divided the congregation into Home Bible Churches (HBCs) each with five to eight members. Every HBC had a leader who was to facilitate its running. Several HBCs could combine to form a region under one leader who had a direct link with the senior pastor. This provided a mechanism of handling disputes that arose. However, if such grievances reached the senior pastor, it was his discretion, either to call the council together with his deputy pastor or would handle it alone. Every church member was required to strictly follow the chain of command. This strengthened the HBCs that became a foundation for church unity and growth.

Joseph Kiiru (O.I. 09.08.2011) asserts that Samuel Kahuho was very active in mobilizing church members to solicit for funds in order to sponsor revival meetings. After every two months, there would be a crusade sponsored by this church in Kiria-ini town. Besides the crusades, the church organized Christian
rallies monthly with open attendance which contributed to the fast growth of the church. Kiuru and Kahuho (O.I. 09.08.2011) concur with Gifford (1992) and Samita (2004) that; crusades, conventions, conferences, revival meetings, Bible workshops, and availability of Christian literature drive the growth of the Pentecostal churches. They observed that the CCI Kiria-ini grew fast for similar reasons.

Wanjigi (2010) observes that, training is another factor that is aimed at fostering growth and development of Pentecostal churches. Samuel Kahuho (O.I. 09.08. 2011) pointed out that after the establishment of CCI Kiria-ini, there was a programme run by the national office in Thika. This programme known as “read to lead” was meant to train CCI leaders through reading a variety of books. Those who joined this program were given one book on leadership to read for a specific period of time. After reading, they were expected within two weeks to make a summarised report concerning the main lessons. The report was then submitted to the national office after which the person would get another different book. This program was helpful to the leaders because, the books covered different topical issues such as marriage, salvation and Holy Spirit baptism, among others. Moreover, one would retain the book after submitting the report thus equipping their personal libraries.

Samuel Kahuho (O.I. 09.08.2011) observed that this programme lasted for ten years, having been partially funded by local and foreign donors. He further observed that this program led to the growth of CCI Kiria-ini since many
members joined the church in order to get the books and build their personal libraries. Kahuho travelled to the CCI head office in Thika every Saturday to take the reports and get new books for his church leaders.

Besides “read to lead” program, Kahuho (O.I. 09.08.2011) pointed out that the church also organized frequent seminars and retreats for the leaders thus laying a strong foundation for its stability. The church organized seminars once every month and invited Christians from other churches to join them. He further observed that this is how other Christians got an attachment to this church and finally joined as members. The church also organized annual conferences in Kiria-ini town which attracted audience from within and outside this town. This too, gave the church more influence among all those who heard and attended these meetings.

James Githinji (O.I. 12.08.2011) observed that, many believers were attracted to CCI Kiria-ini because of diverse programmes such as the Bible study held every Sunday morning before the main service started. There were overnight prayer meetings (kesha’s) after every two weeks. The church had a well-organised choir as well as a praise and worship team which was said to have been an inspiration to the congregation. Charismatic preachers with different spiritual gifts would often be invited to the church leading to the numerical growth of this church. Gifford (1992), Sanders (1994), Sandlers (2003) and Steadman (2006), point out that the cheerful and lively atmosphere in Pentecostal churches contributed to the establishment and growth of many
such churches. They also concurred that, Pentecostal church services are characterized by spiritually charged atmosphere, energetic singing, dancing and passionate prayers. Similarly, this is what Githinji (O.I. 12.08.2011) observed, that CCI Kiria-ini services were lively and brought excitement to the congregation.

The FGD (16.08.2011) confirmed that the zeal for reaching out to the unbelievers in their locality contributed to the fast growth of CCI in Kiria-ini. Samuel Kahuho (O.I. 09.08.2011) observed that the support he got from his congregation towards evangelism enabled this church to attract more people. Mahoney (1993), Kalu (2003) and Vahakangas and Kalu (2005) assert that Pentecostal Christians become more committed in preaching the gospel once they receive the power of the Holy Spirit. They further point out that such Christians normally witness for Christ with an aim of fulfilling the Great Commission (Matthew 28:19). Jesus charged his disciples to go out to all parts of the world, to preach the “Good news” and make all those who believe to be His disciples.

Discipleship and follow up programs according to Kenneth Ndegwa (O.I. 09.08.2011), were other efforts that the CCI Kiria-ini instituted that facilitated unity and church growth. This was fostered through home to home follow-ups to all the new converts. This responsibility was given to the Evangelistic Department in the church and all the new members who joined this church underwent a discipleship class for six months. Some of the lessons taught
focussed on; repentance, salvation, baptism through immersion and the infilling of the Holy Spirit. It was after this period that an individual could be accepted as a full member of the church. The respondent also pointed out that, the follow-up program ensured that about 80 percent of the new converts were added to the congregation

4.3 Conclusion

From the foregoing analysis, the chapter lays the foundation for this study and covers a wide period from the establishment of CCI in Kenya, its growth and development up to the current status. The CCI was originally formed as ACCEA under the leadership of Kiriethe who was a member of AIPCA and a political activist in Nyeri District. After he was ordained in 1964, Kiriethe became the first bishop. He established the headquarters of the church in Nanyuki. Later the headquarters of the church were relocated from Nanyuki to Thika. In 1992, ACCEA changed its name to CCI in response to the current context, having expanded to foreign countries. The CCI Kiria-ini was the seventh church established in Kamacharia zone in 1995. Some of the factors which led to its growth and developmental included “read to lead” program, crusades, HBCs, conventions, seminars, Bible Study sessions and overnight meetings (keshas) among others. The next chapter explores the theological teachings of the CCI on church unity.
CHAPTER FIVE

THE THEOLOGICAL TEACHINGS OF CCI ON CHURCH UNITY

5.1 Introduction

This chapter discusses the theological teachings of CCI on church unity and analyzes the basic doctrines uniting CCI members. The first section focuses on the teachings derived from the CCI mission and the statement of faith. The second section focuses on general teachings in CCI on church unity.

The CCI teachings discussed in this chapter are analyzed using the Structural Functionalism Theory. The different theological teachings of CCI are structured around the different functions of the church. The interrelations of these doctrines strengthens the unity of the CCI churches. However, if not well maintained, the doctrines can become the beginning of disintegration.

According to Mahoney (1993), there are “cardinal doctrines” in which all Christians should ascribe to. These are the central doctrines that describe one as a true Christian. Among these doctrines are baptism and salvation. These theological teachings and doctrines are meant to unite the church members.

The theological teachings in CCI are discussed below.

5.1.1 CCI doctrines derived from the Mission and Statement of faith

There are various doctrines that teach about unity in CCI. Most of them are derived from both the CCI constitution and the by –laws. The CCI statement of faith reads as follows;
“The mission of CCI is to individually or collectively, seek to deepen the believer’s relationship with Christ and take his love and power to everyone in the community and the world by winning the lost Christians, building them in their faith, equipping them to minister or serve and multiplying to maturity for leadership” (Wanjigi, 2009).

The various doctrines as well as other teachings on unity are discussed below.

5.1.2 The unity of believers

This mission is derived from Ephesians 1:10 where Paul emphasizes the unity of believers into one faith. In Ephesians 1:22-23, Paul teaches that all believers are the body of Christ headed by Christ Himself. Faith in Christ is a uniting factor to believers in the whole world. Victor and Angelo et al (1999) assert that the church should unite all believers based on the teachings of Christ. They point out further that, if the teachings of Christ are practiced by all believers, then the church will remain united.

The CCI is committed to building believers in love and unity. Their primary objective is to proclaim the gospel of Jesus Christ worldwide. After preaching the gospel, the next is to plant, establish and nurture believers into one united church. Every member of CCI is expected to faithfully participate in all activities such as tithing, offering and witnessing, among others. This observation demonstrates that each individual member is in fellowship with the other members. At the local church level, each church is expected to emphasize loyalty to the entire CCI organization so that, though they are diverse, all members ultimately demonstrate unity in Christ.
Samuel Kahuho, Mary Mwangi and James Githinji (O.I. 09.08.2011), noted that, believers should work together for Christ. This can be done if they avoid leadership wrangles and misuse of church resources that divide the church. The aforementioned respondents further observed that, to achieve the unity of believers, biblical principles such as faithful stewardship, tithing and offering must be firmly embraced by all. Bishop Duncan Mbogo (O.I. 26.08.2011) observed that pastors and other leaders often attend seminars organized by the CCI headquarters where they are trained on similar virtues.

Paul, in 1 Corinthians 12:12, teaches about the unity of the church, likening it to the human body. He further argues that, all parts of the body are necessary and important because they complement each other to keep the body strong. However, if one part suffers then, all other parts suffer with it and if one part is honoured all other parts share the joy. Paul concludes that there should be unity in the church.

Victor and Angelo et al (1999) point out that, visible unity in the church must be maintained among believers through mutual love and concern for each other. They further assert that, to belong to the Body of Christ means belonging to Christ. This means that unity of believers can only be achieved if they agree to avoid divisive activities. The CCI organization according to David Kariuki (O.I. 23.08.2011), is committed to uniting all believers because leaders are conscious of the need to have a united and harmonious church.
This is the reason why CCI has put in place the administrative structure from national to the local church level with the aim of maintaining unity.

5.1.3 Leadership training in CCI

Spiritual leadership according to Wanjau (2014), blends natural and spiritual qualities for effective service to God. A spiritual leader is able to influence others because the Spirit works in and through him. Such a leader is expected to set a good example which can be emulated by his followers. The CCI General Secretary, Bishop Duncan Mbogo (O.I. 26.08.2011), asserted that one of the goals of CCI, is to equip the pastors for mature leadership in order to meet challenges enshrined in the church’s constitution and leadership by-laws. “The CCI equips the leaders through theological training in order to give them the desired skills that lead to maturity in Church leadership”. He further points out that, the CCI leaders are expected to take theological training seriously so that they are well equipped as they lead their respective churches.

Figure 1.3 below shows that, CCI has put some emphasis on theological teachings and training as a means of enhancing church unity. As a result, the figure shows 63.64 percent of former CCI leaders and 65.00 percent of former church members had some training in theology. Only 35.45 percent of the former members and leaders had no theological training.
Muturi (2009) notes that there are three types of church leaders: the self-declared, the people chosen and the God chosen. "Self-declared" leaders get their leadership by force, rule by force and live by their opinions. They hardly listen to other people’s advice because they suffer insecurity. The "people declared" leaders are given authority to lead by the people and live at the mercy of those who chose them. The last category is "God chosen" leadership in which leaders are given authority by God’s anointing through divine invocation. Once they experience the divine calling they get engaged in God’s service with total devotion, (ibid).

In the handbook for CCI church ministers, Wanjigi, (2011) outlines the essentials of spiritual leadership as taught by this church. He observes that, the church leaders ought to be people of integrity if they are to offer sound leadership. A church leader should also be visionary so as to see far ahead, be
able to inspire followers and other leaders to move into the right direction. Such a leader inspires optimism and hope as opposed to despair and hopelessness. He sets goals that are Specific, Measurable, Achievable, Realistic and Time bound (SMART).

Bishop Joseph Kamiri (0.I.25.08.2011) pointed out that in CCI leadership, wisdom is a necessary quality. A wise person is able to apply knowledge, discernment and judgment. Rev. Stephen Wanjau (2014) asserts that wisdom balances out a leader and delivers him from egocentricity and extravagance. He further observed that, church leaders need to seek Godly wisdom in order to lead the church for posterity.

A church leader is expected to make swift and clear decisions, Wanjau (2014). A spiritual leader requires moral and physical courage, a quality which enables one to be firm and fearless in situations that require decision making. The courage of a leader is demonstrated in his willingness to face unpleasant and even devastating facts and conditions despite the consequences. The presiding Bishop Joseph Kamiri of CCI (O.I.25.08.2011), observed that these are some of the basic elements taught to CCI church leaders in their theological schools so as to foster unity and oneness.

Humility according to Wanjigi (2011), is another virtue taught to CCI leaders in the theological schools. It is a key biblical requirement that is emphasized in Christian leadership. St. Paul is quoted as being an example of a humble
leader. This is why despite the great missionary work which he accomplished, he still referred to himself as the least among the apostles, (1Corinthians15:9). Wanjigi (2011) further, asserts that a leader should be sincere and full of integrity. He or she should own up to his / her failures and outline successes. A true Christian leader is sincere and serves God with a pure conscience. A leader who has such virtues will always value and work for a united church. It is for this reason that the CCI emphasizes on theological training for its Pastors and other leaders.

5.1.4 The doctrine of Salvation (Soteriology)

Salvation is acquired through repentance, Hale (1996). It focuses on believing in Jesus Christ so as to be reconciled with God. The Christian faith teaches that, salvation was obtained through the crucifixion of Jesus Christ and his resurrection. Those who receive salvation by putting their faith in Jesus Christ become the children of God.

The requirements of salvation as observed by Wanjau (2014) include; repentance, faith and obedience. Muturi (2009) defines salvation as the renewal of human beings into the image of God for the acquisition of righteousness in Christ. It is the universal renovation of human nature by the Holy Spirit into God's image through Jesus Christ. As given in 2 Corinthians 5:17, salvation includes both the separation from sin and the dedication to righteousness. Hale (1996) asserts that the church is a universal body made up of redeemed believers committed to the teachings of Jesus Christ.
Mbogo (2009), points out that, the CCI constitution teaches that all those who receive salvation become members of the church of Jesus Christ. He further observes that the doctrine of salvation emphasizes that the present world will end to usher in the glorious future marked by the return of Jesus Christ. The living saints will be transformed and the dead will be resurrected. The justified will enter into eternal glory in heaven while the unjust will face punishment and torment in hell. In this way, the glorious reign of God’s kingdom (salvation) will be eternally fulfilled.

The doctrine of salvation therefore, is another factor that contributes to the unity of believers in the CCI. This doctrine has made believers to focus on their unity since the ultimate aim is to acquire eternal life. Bishop Joseph Kamiri (O.I. 25.08.2011), observed that without the hope of salvation, the church would surely disintegrate. He further noted that the doctrine of salvation distinguishes Christianity from any other faith. He therefore concludes that the doctrine of salvation taught in the CCI organization has a bearing to the unity of the body of Christ which is the universal church.

5.1.5 The doctrine of Baptism

Martin (2007), notes that the act of baptism is meant to welcome someone into the Christian faith by touching or covering them with water. The command to baptize came from Jesus himself as presented in John 3:5 that “no-one can see the kingdom of God unless he is born of water” (baptized). In Matthew 28:19, Jesus commanded His followers to go and teach people of all nations baptizing
them in the name of the Father, the Son and the Holy Spirit. Baptism, according to Welch and Sharkey (1982), marks entry into the community of the new people of God.

Wanjau (2014) recognizes several methods of baptism practiced among Christians today. While some immerse the converts in a river, a pool or a mass of water, others baptize by making a sign of the cross on the forehead of a believer. These are the two most widely practiced forms of baptism.

According to Mbogo (2009), the CCI baptize their new members through immersion. This method of baptism is based on the work of John the Baptist who baptized Jesus through immersion (Luke 3:21). Consequently, the CCI believers observe that true baptism is by immersion in water. But, before a person is baptized, he/she must demonstrate faith in Jesus Christ as their Lord and saviour. In Acts 8:36-37, the Ethiopian eunuch asked Philip to baptize him in a pool of water because he had believed in Jesus Christ. Similarly, the CCI baptizes only those who confess the Christian faith.

Baptism is a doctrine taught to all those who join the CCI, Wanjigi (2009). Baptism is the mark that the believer openly professes faith in Christ and identifies with this church. Baptism is administered by an ordained minister approved by the CCI administration. Baptismal candidates are first taken through three-month long lessons. The ritual of baptism ensures that a person becomes a member of the church thus creating a strong bond of unity in CCI.
In Galatians 3:27-28, Paul teaches that once a person is baptized he/she gets clothed with the life of Christ Himself. This then ends the differentiation between Jews and Gentiles, slaves and freemen, men and women and they become one in Christ and with Christ.

Baptism, according to Wanjau (2014), brings a deep inner change in the life of a believer. Just like in Romans 6:3-1, the person who is immersed in water enters into death and burial with Christ. On rising up out of water, the person resurrects into a renewed life in Christ. Baptism is therefore, a major doctrine taught to all believers in CCI. It is, in fact, a qualification before one becomes a full member of this church.

5.1.6 The CCI teaching on the Holy Communion and its implication for church unity

The Holy Communion according to Welch and Sharkey (1982), is a commemoration of the last supper which Jesus celebrated with his disciples. The last supper served as an inauguration of the new covenant between God and His people. This covenant was sealed with the blood of Jesus Christ. During the last supper, Jesus marked his last activity on earth in which he taught his disciples to remain steadfast amidst all the challenges they could face after his physical death. He commanded his followers to observe the commemorative meal in memory of him (Luke 22:19). Bishop Daniel Munywoki (O.I. 25.08.2011) observed that the CCI celebrates the Holy Communion as their central act of worship. As they partake the Holy
Communion together, their hope of eternal salvation is kept alive and they are enabled to persevere all the hardships for the sake of Christ. This is another significant symbol of unity.

The celebration of Holy Communion according to Mbogo (2009), should be done with utmost respect and honour because it reminds believers of the death of Christ on the cross and marks the beginning of their salvation. The Holy Communion is sacred and the believers therefore are expected to examine themselves before partaking it. Paul found it necessary to remind the believers about the solemnity of this exercise. In 1 Corinthians 11:23-23, he reprimanded the Christians in Corinth for partaking the Holy Communion without spiritual purity. Mbogo (O.I. 26.08.2011) observes that, all those who are eligible to receive the Holy Communion should be born again and should live holy lives. He further noted that the ceremony should be administered by a minister approved by the CCI leadership. The celebration of the Holy Communion should be announced to the members early enough to give them time for self-examination.

The foregoing discussion gives a justification as to why the administration of the Holy Communion in CCI is held with high esteem. This enables the believers to realize their unity as they commemorate together the death and resurrection of Jesus Christ.
5.1.7 Dedication of children

Wanjigi (2009), observes that the CCI dedicates children following the example of Jesus Christ when he laid hands on children and blessed them (Mark 10.13-16, Luke 18:15-17). The dedication of children is also seen when Mary and Joseph presented the baby Jesus to Simeon in the temple as indicated in Luke 2:21-28. All parents are encouraged to observe this practice soon after the birth of a child. The dedication of children is done on the basis that the parents/guardians will instruct them to conform to church doctrines as they grow up. Dedication of children according to David Kariuki (O.I. 23.08.2011), gives them identity as members of the CCI denomination and the Christian faith in general and serves as an inner mark of uniting children in one faith.

Prior to the dedication ceremony, the parents or guardians undergo several sessions through which they are taught CCI doctrines. The lessons focus on the solemnity of the vows taken by parents or guardians emphasizing oneness and unity among the CCI members. Relevant scriptures such as Luke 9:47-48 are read to the parents/guardians in the presence of the congregation before the minister gives instructions related to the ceremony to the parents or guardians. If parents or guardians agree to bring up their children in accordance with the Christian faith, then the children are dedicated. If they do not, (which is rare) then dedication cannot take place. From this time on, the dedicated children are united in the Christian faith as ascribed in the CCI constitution.
5.2 Other CCI general teachings on Church Unity

There exist numerous teachings on church unity in CCI as discussed below.

5.2.1 CCI teachings on the contribution of marriage to church unity

CCI teaches that marriage is ordained by God, Wanjigi (2009). This is the reason why, a couple that intends to get married should seek God’s will in prayer. Victor and Angelo (1999) agree with this belief on marriage and assert that in a Christian marriage, only two adults of opposite sex are allowed to get married. These scholars further assert that, marriage is a symbol of unity which begins in the family set up. It should be cherished as a foundation of a healthy society. Hence if a marriage is peaceful, the church and the society will be at peace too.

Wanjigi (2009) points out that, all marriages should be solemnized in the church as a sign of uniting the newly wedded couple with the church members. The biblical outlook to marriage is that, it is a lifelong and indissoluble union and should be exclusively monogamous.

Banns of the impending marriages must be proclaimed at three regular church services. In case the parties to the marriage belong to different churches, the banns should be publicized in both areas. Wanjigi (2009), further, points out that where valid objections to the intended marriage are raised, the wedding
plans are deferred pending investigations by the church leadership. This is because, marriages should be laid on firm foundation if it is to last.

Marriage in CCI is solemnized by authorized ministers according to the CCI by-laws and the Marriage Act of 2014 of the Kenyan Constitution. This harmonizes the government and CCI requirement for marriage. The CCI also recognizes marriages which are solemnized by the government or according to the traditional law and customs. It is also observed that, if a couple had entered into marriage through customary laws or civil marriage and later decide to join the church, then the CCI takes a two year observation period before solemnizing the marriage. Then, a certificate of marriage is issued in line with the requirements of the Government of Kenya, (ibid).

Joseph Kamiri (O.I. 25.08.2011) who was the CCI presiding Bishop during the collection of data in 2011 indicated that, CCI values marriage because it forms the basis of stability in church and society. He further asserted that, the main purpose of marriage is to create fellowship and companionship between the spouses as demonstrated through Christ’s relationship with the church. According to Kamiri, CCI teaches that, though marriage is voluntary, it should be taken seriously because it is an act of obedience to God’s counsel as outlined in Genesis 2:24. “Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall become one flesh”.

Another reason why CCI takes marriage seriously is because, it is the institution that allows the sacredness of legitimate sex and procreation.
Therefore, according to CCI marriage is a foundation for unity in the church and the society.

The CCI does not allow divorce except under extreme and unavoidable circumstances, Wanjigi (2011). If it happens, then the couple loses full recognition as members of the church. He further asserts that according to the by-laws, CCI does not endorse divorce because marriage is indissoluble and contributes to the unity in the church and society.

A Christian man deserted by his wife shall be allowed to remarry if he wishes to. A Christian woman too, thrown out of her matrimonial home and the husband remarries, shall be allowed to remarry if she wishes to, Mbogo (O.I. 26.08.2011). However in case a Christian man or woman has been compelled to leave the marriage by the spouse on the basis of his or her Christian faith, he or she shall not be allowed to remarry for as long as the other party is not remarried or dead. Such persons shall follow the reconciliation steps outlined in the by-laws of the CCI.

5.2.2 Burial rites and church unity

Death is definite and the final stage for every human being, Douglas and Tenny (1963). People are afraid of death because, it brings loss and sorrow to every family and community in general. However, as human beings face this inevitable reality, the Bible, teaches that people should be confident in God. God provides hope of life after death leading into everlasting life. Douglas
and Tenny (1963) define death theologically as the absence of a spiritual communion with God which is opposed to scientists' definition of death as the end of physical existence on earth. It is with this understanding that the CCI has spelt out measures to unify the church even when death strikes.

Wanjigi (2009) observes that, when a member of the CCI church dies, the pastor or elder or both immediately visit with the bereaved and help in burial plans. He further points out that, the purpose of the burial ceremony is to comfort the bereaved through fellowship which is meant to bring unity among members, especially at this critical moment of grief. Prayer for the family is offered before and after the funeral service to console and commit those left behind to God’s grace. These efforts are made so as to comfort the bereaved as a sign of unity since they are part of the Body of Christ.

5.2.3 The doctrine of Pneumatology

The study of the Biblical doctrine of the Holy Spirit is a rich and relevant theology in the growth of a church. This includes the personality, the deity and the work of the Holy Spirit through the scriptures, Samita (1992). The purpose of teaching pneumatology in CCI is to introduce the doctrine of the Holy Spirit to the believers, Wanjigi (2009). The church teaches that the Holy Spirit dwells in the lives of believers thus strengthening them in their Christian faith. Gunyali et al (2004) acknowledges the existence of the Holy Spirit right from the time of creation. When the Holy Spirit acted through the Old Testament prophets, he communicated God’s message to humanity. In the
New Testament, the Holy Spirit is revealed to believers and is involved in their everyday relationship with God.

The New Testament teaches that the Holy Spirit is God’s gift to every believer. When a person believes in Jesus and receives salvation, the Holy Spirit comes and dwells in him or her. He then imparts the spiritual gifts which are meant to unite all believers. These gifts include; wisdom, knowledge, faith, healing, miraculous power, prophecy, distinguishing between spirits, speaking in tongues and interpretation of tongues.

The CCI, like other Pentecostal churches, teaches the importance of the Holy Spirit to a Christian. Mulandi (2010) observes that, the CCI Christians believe that the Holy Spirit is one with the Father and the Son and possesses all of the distinctively divine attributes. The Holy Spirit is God present and active in the world, ministering conviction to sinners and regeneration to penitent. He empowers believers and works through them in the distribution, manifestation and ministry of the spiritual gifts. The trinity of God the Father, the Son and the Holy Spirit flows down to all believers who are urged to remain united. The CCI teaches that, the work of the Holy Spirit is meant to unite the church in emulation of the Holy Trinity.

According to Wanjigi (2009), CCI teaches that believers should yearn to be filled with the Holy Spirit in order to receive the various gifts. All the gifts of the Holy Spirit are allowed to freely manifest in the church. The CCI teachings emulate the letter of Paul to the Corinthians in 1 Corinthians 12:1-11 where
Paul teaches that, the purpose of the gifts of the Holy Spirit is to unite the Christians as opposed to being the reason of dividing the church.

The CCI, therefore, emphasizes that all the gifts of the Holy Spirit are meant to unite the entire church irrespective of location and status. The manifestation of the spiritual gifts is given to every believer in order to profit the whole church. Bishop Daniel Munywoki (O.I. 25.08.2011) noted that, the gifts of the Holy Spirit are highly cherished in the CCI such that their absence would simply lead to the disintegration of the church. This is because, their absence would diminish the unifying force of the Holy Spirit in the church. Further, the church teaches that none of these gifts should be overlooked because they explain both the diversity and unity of God’s followers. These gifts contribute to orderly and proper worship especially when exercised through love. They are given to every believer so that they can serve God and fellow believers. When believers manifest the gifts through the biblical principles, the outcome is harmony in the church and overflowing love for one another. Joseph Kamiri (O.I. 26.08.2011) pointed out that neglecting the use of spiritual gifts in any CCI congregation diminishes the church effectiveness especially in its core mandate of evangelism.

5.2.4 The doctrine of Eschatology

The Oxford English Dictionary (1993) defines eschatology as a major branch of study within Christian theology concerned with death, judgment, heaven and hell. It is the study of the end times (the end of the world) or the second coming of Jesus Christ (the Apocalypse). Mahoney (1993) points out that,
God lives in heaven and human beings on earth. In heaven God reigns over all creation, CCI teaches that heaven is the future home of all righteous believers/Christians. The teaching about heaven as the single final destiny of all Christians unifies the church in that, they all eagerly wait for their common destiny which is heaven. David Kariuki (O.I. 23.08.2011) indicated that, all CCI members remain united because of this single and strong belief in a common destiny which is heaven.

The CCI teaches that, there is hope of living together in heaven thus enabling church members to have faith in life after death. This teaching is enshrined in the CCI by-laws (2009) in which a quotation during funeral services gives a clear picture of heaven, "for as much as it has pleased the Almighty God, in His wise providence, to take out of this world the soul of our brother/sister, we look forward for the resurrection at the last day and therefore meeting again in the eternal life in heaven." This hope of eternal life/heaven keeps all CCI believers united. Those who are alive and those who are dead are joined together by this doctrine that they will all live together in heaven. For this reason therefore, CCI believers cherish fellowship among themselves where love and unity are displayed.

The belief about heaven and its uniting role is further evident in the new believers’ first prayer of confession enshrined in the CCI by-laws, (section A: iii, pg 6). In this prayer, the new believers confess with the realization that life on earth is only temporary and declare to live by priorities established by this
truth. The faithful commit themselves to share with others the good news about the wonderful eternal home Jesus offers to all who will believe in him. The idea of heaven as the destiny of all CCI believers unites them.

5.2.5 The Great Commission

The Great Commission according to Hale (1996), refers to the last assignment Jesus gave to his disciples before his ascension to heaven. Christians believe that after Jesus resurrected, he spent forty days on earth making physical appearances to his disciples. During the forty days, Jesus gave his disciples many teachings to open their minds and help them understand the scriptures. After these lessons, he gave to his disciples the Great Commission, instructing them to teach the people of all nations what he had taught them and baptize those who repent. Wanjigi (2009) observes that, the CCI affirms the Great Commission given by Jesus, which has led to its numerical and geographical expansion.

The CCI according to David Kariuki (O.I. 23.08.2011) teaches that, the first commandment in the New Testament is to “go and make disciples of all nations”. He further observes that, those who take up this commission are blessed as confirmed by the scripture in Romans 10:15 “blessed are the feet of those who preach the gospel”. He further observed that, Christians, who fulfill the Great Commission, share in the power and responsibility to assert the rightful reign of God over His entire creation. It is also the blessings of His
presence as indicated in Matthew 28:20 “I am with you always even to the very end of the world”

Samuel Kahuho (O.I. 09.08.2011) observed that all CCI believers propagate the gospel of Christ to all nations so that all people everywhere can now begin to obey everything that He commanded. As a sign of unity CCI believers pray and fast together. They may also spend time together reading the scriptures even as they prepare for crusades or conventions. Joseph Kiuru (O.I. 09.08.2011) acknowledged that, before the CCI Kiria-ini was established in 1995, the CCI churches of Kamacharia sub-region would come together to organize prayer meetings to prepare for evangelism. They held crusades, conventions and rallies which resulted in the increase in membership in these churches. The impact of those meetings brought the need of establishing a CCI branch in Kiria-ini. Therefore, their unity in obedience to the Great Commission led to the establishment of CCI Kiria-ini.

According to Wanjigi (2009), CCI members believe and teach about the Great Commission and make efforts to fulfill it. The unity among CCI members is shown by the coming together of believer’s during crusades, seminars, conventions, conferences, open air meetings and revivals among others. Every CCI branch is involved in evangelization of the people in its neighbourhood and beyond. This has led to the establishment of many CCI churches in Kenya and the Diaspora.
Mulandi (2010) observes that, the faith of the CCI organization in the great commission is that, when they preach the gospel, they engage and inspire people into God’s service. He further notes that an identification mark by which a Christian community can be recognized is the preaching of the gospel. Evangelism in CCI is driven by “love for the lost”. Therefore, the Great Commission is taken as a vocation to every believer. Consequently, most CCI churches have formed evangelistic teams for this purpose and which has kept the church vibrant and united.

5.3 Conclusion

This chapter has enumerated the various theological doctrines taught in the CCI and their contribution to church unity. These include; the doctrine of salvation, baptism, the Holy Communion, the dedication of children, marriage, burial ceremonies, pneumatology and eschatology. These doctrines combined with training on leadership and obedience to the Great Commission form the basis upon which the unity of the CCI is founded. However, despite the emphasis of theological teachings and doctrines discussed above, conflicts are still evident in CCI. The next chapter discusses the causes of the conflict in CCI Kiria-ini.
CHAPTER SIX

CAUSES OF THE CONFLICTS IN THE CCI KIRIA-INI

6. 1 Introduction

This chapter focuses on the third objective of this study which is; to establish the factors that led to conflicts in CCI Kiria-ini. It is based on the third premise that leadership wrangles and mismanagement of finances contributed to conflicts and the eventual split of the CCI, Kiria-ini. Durkheim's Functionalism Theory emphasis that society is a system of interrelated parts where no one part can function without the other. If one part changes, it has an impact on society as a whole. He further argues that though conflicts are inevitable in human institutions, weak leadership structures compound the effects of the conflict. Therefore, when some institutions in society fail to function smoothly, they affect the others due to the interdependency between the social structures. This observation has a bearing to the conflicts that engulfed the CCI Kiria-ini. The conflict affected both the church and society as it is explained in this chapter.

Pinnock (1996) observes that, church conflict dates back to the first century when Christianity was established. The cause of the conflicts varied from dissatisfaction with leadership style to greed. The same problems seem to cause conflict in the church today. This study found out that weak administrative structure, leadership struggles, mismanagement of church finances and dissatisfaction among the leaders were some of the causes of the conflict in CCI Kiria-ini. The chapter concludes by highlighting that lack of
leadership skills and theological training led to the inevitable split of CCI Kiria-ini.

6.1.1 Factors that led to the conflict in CCI Kiria-ini

Conflicts in CCI Kiria-ini were due to weak administrative structures, power struggles, financial mismanagement, flawed methods of appointing leaders and lack of trained church leaders among others. These issues are discussed below.

6.1.2 Weak administrative structures

In the Structural Functionalism theory, the structures in institutions enable the organizations to run smoothly and effectively. A structure connects units of the organization in an orderly manner for effective delivery of the desired results. Mahoney (1993) observes that united and progressive institutions usually have good and sound administrative structures. Good administrative structures allow the church to function smoothly and fulfill its purpose in society.

Mary Kamau (O.I. 26.08.2011), observed that weak leadership structures led to the conflicts and subsequent split of the CCI Kiria-ini. Some of the administrative structures that existed were the church council, HBC’s committees and departmental committees among others. However when the conflict arose, their effectiveness was tested and found wanting. None of the above structures could control the escalating conflict. If the leadership had
been strong and organized, the conflict would have been managed. Strong leadership is characterized by the ability to effectively tackle problems arising among those they lead. As shown in Figure 1.4, 87.50 percent of the respondents in this research indicated that indeed the conflict at CCI could have been managed. Only 12.2 percent were of the opinion that the conflict could not have been managed.

![Fig 1.4: Response on Conflict Management](image)

Nancy Wangari (O.I. 12.08.2011) pointed out that, the administrative structures in CCI Kiria-ini was weak. She also affirmed that the senior pastor did not consult leaders in other administrative levels, especially in making critical decisions such as the appointment of leaders. This attitude became a point of weakness in the administrative structures at CCI Kiria-ini. Had dialogue across the administrative ranks been encouraged, the issues that brought conflict could have been resolved.

According to an FGD of former leaders in CCI Kiria-ini held on (27.08.2011), the conflict started when the Senior Pastor refused to listen to the grievances
brought to him by the church council led by the deputy pastor. Thus the disregard of the administrative structures escalated the conflict. The same FGD (27.08.2011), confirmed that the way this conflict was handled was a clear indicator that the CCI Kiria-ini had weak administrative structures that could not withstand the dispute. As observed by Joseph Kiiru who was the sub-region overseer, even the mediation team that was appointed at the diocese level, lacked skills on conflict resolution. Joseph Kiiru (O.I. 09.08.2011) concurred with these former leaders adding that the diocese mediation team was hurriedly constituted to address the Kiria-ini CCI conflict. This may have been the reason why the team was not able to deal with the conflict.

Mahoney (1993) observes that a proper leadership structure contributes to unity and progress in a church organization. However, if such structures are absent, then this becomes the genesis of a long protracted conflict among church leaders. In his view, Pentecostal churches should have independent administrative structures in order to be effective. The administrative levels in a church should be allowed to operate freely. The leaders of each level oversee the daily activities of their areas and should liaise with the top leadership for the smooth operation of the church. Such structures were missing in the leadership structure of CCI Kiria-ini because the views or counsel from lower administrative levels were disregarded by the senior pastor. David Kihoro (O.I. 27.08.2011) affirmed that these structures were only created to solve the common differences that arose among church members. Therefore, when the
differences emerged between the Senior Pastor and the church council led by the deputy pastor, the existing structures were unable to handle the conflict.

6.1.3 Struggle for leadership positions

The FGD (O.I. 25.08.2011) revealed that struggle for leadership positions contributed to the conflict in CCI Kiria-ini. The senior Pastor, felt that his position and authority were threatened by his deputy. The deputy was known to question the Senior Pastor frequently over different issues. The Senior Pastor reacted to this threat by stripping off all power and authority which was enjoyed by the deputy as his principal assistant. He also sacked the entire Church Council thus going against the CCI administrative policy which has vested the Church Council led by the pastor with authority to manage the affairs of the local church.

David Kihoro (O.I. 27.08.2011), observed that, after the sacking of the top administrative level of CCI Kiria-ini, the Senior Pastor stopped involving his deputy in all matters of church leadership. He also stopped working with the church council which he believed supported the deputy pastor. He further disregarded the CCI administrative policy by appointing an administrator by the name David Kahoreria who was unknown to the members since he had just joined the church from Jesus Celebration Centre (JCC) in Mombasa. By ignoring the deputy pastor, and bypassing the church council’s administrative authority, the senior pastor was flouting the rules and policy of the CCI. These actions brought resentment in the church at all levels and a struggle ensued. As
a result the entire hierarchy of CCI got involved in trying to resolve the conflict.

Figure 1.5 below shows the involvement in percentages of the CCI zonal, diocese and national levels, in their attempt to resolve the conflict. As shown in Figure 1.5 below, 36.36% of all the respondents indicated that, zonal leaders were involved in resolving the conflict. Another 31.82% indicated that the diocesan office was involved while the remaining 31.82 % indicated the involvement of national leadership. Therefore, the figure summarizes a balanced distribution of the views of the respondents, concerning the efforts made by the CCI hierarchy to resolve the conflict.

(Source: Researcher 2011)

6.1.4 Mismanagement of finances

Mahoney (1993), Kamau (1994), Hale (1996) and Muturi (2009) observe that financial issues cause conflict in church. They further assert that the church
financial system should be managed professionally and transparently. Such efforts could help in the reduction of the frequent wrangles witnessed in churches. Duncan Mbogo, the General Secretary of the CCI (O.I 26.08.2011) observed that finances cause conflict if not properly managed. He noted that according to CCI policy, church finances ought to be handled by the pastor together with the church council. Contrary to this policy, respondents in an FGD held on 17.08.2011 indicated that mishandling of finances was a major contributor to the conflict in CCI Kiria-ini. The senior pastor had the highest authority in the management of funds. Due to this position, the Senior Pastor took a large share of the financial responsibility. A challenge to this monopoly over the funds launched by the assistant pastor and the church council divided the church. The Social Conflict Theory of Karl Marx states that when two opposing forces compete for limited resources, conflict arises. According to this theory, human society is a collection of competing interests and expectations. Agreement tends to appear among those who share similar privileges. These groupings bring divisions and generate hostility and opposition. As long as these groups exist, there will always be conflict. The struggle for finances in CCI Kiria-ini can be likened to groups competing for the control of limited resources owned by the church. Each of the two groups claimed to have the legality to control the church finances. This finally resulted to a protracted battle which finally led to the split.

Muturi (2009) further asserts that church finances must be handled professionally because financial stewardship is a pertinent issue in any
organization. Hence, organized churches are characterized by the proper utilization of financial resources for building and supporting their infrastructure and staff. Similarly, the FGD (06.08.2011) noted that mismanagement of finances was one of the major issues that contributed to conflict in CCI Kiria-ini. These respondents observed that while the deputy pastor desired to have an allowance as stated in the CCI constitution, the Senior Pastor opposed it. This led to disagreement between the two leaders which finally led to realignment of church members with one group supporting the Senior Pastor and the other backing the deputy and the church council. This clearly indicated that financial mismanagement was one of the causes of the conflict.

6.1.5 Unilateral methods of appointing church leaders

According to Joseph Kiuru (O.I. 09.08.2011), most of the pastors in CCI are appointed by the sub-region or the diocese boards. Pastors can also be transferred from one church to another as recommended by the head office. Transfers usually occur in a situation where membership is dwindling or in cases where a pastor is involved in a malpractice.

Adeyemo (2006) lists three main methods of appointing leaders in a church. First, church members may choose their leaders through casting of votes (secret ballot). Second, through acclamation method by a show of hands either in support or against. Lastly is through appointment by higher authorities, especially the bishop or a senior pastor. The most common method, however,
is through secret ballot which is also found in the Bible (Acts 6: 1-7). This method of electing church leaders is recommended because, it involves the members’ participation thereby making the leader constantly conscious of the obligation and expectation from those who elected him.

The Social Conflict Theory of Karl Marx asserts that, in a democratic set up, no one group should dominate another. The power of all groups is limited by law, by social contract and by tradition or custom. Various interested groups and institutions therefore, have to compete, negotiate, compromise and work out changes. These processes sometimes generate social conflict. Understanding social conflict can, therefore bring common good. These observations shed light to the causes of conflict in CCI Kiria-ini where the senior pastor and his team were accused of undermining authority of the church council and the deputy pastor. Though the CCI policy on local church leadership was clear in the constitution, this was disregarded as discussed above.

Betty (1998) points out that issues that commonly divide the people should be subjected to scrutiny and negotiated to reach a compromise to ensure stability and progress in any organization. Chestnut (2006) points out that the church as a whole has the primary responsibility of choosing new leaders. This is because of the importance of responsibility the elected church leaders are expected to carry out. According to Thomas and Kilmann (1974), choosing church leaders can be a source of conflict if it is out of touch with the needs of
those to be led. The observation of these scholars is evident in the unilateral appointment of leaders that contributed to the conflict in CCI Kiria-ini.

An FGD held on (05.08.2011) observed that, most leaders in CCI Kiria-ini were appointed by the Senior Pastor. He appointed members of the church council as well as heads of departments. However, the respondents observed that members of the church were dissatisfied with these appointments. They argued that it was wrong for the senior pastor to use this method because it was like he was imposing leaders on the people. The appointment of David Kahoreria as the head of the entire Home Bible Churches (HBCs) contributed to discontentment among church members. This action became another issue that escalated the conflict.

The proper procedure of choosing church leaders according to Daniel Munywoki (O.I. 25.08.2011), is by getting proposals from the members, then the council makes final decision on the matter. He further notes that, this is how bishops in CCI are appointed. Names are proposed by the NEC before being ratified or rejected by all pastors who attend the AGM. However, it is very rare to have NEC’s appointments rejected because of their influence and lobbying. Subsequently the decision of a few leaders overrides the freedom and participation of all church members. This provided room for conflict.
6.1.6 Lack of leadership skills and theological training

Good leaders should demonstrate expertise on the task for which they lead others and have the skills needed for leadership. They should have good interpersonal skills, be good communicators and have good personal traits, Nkurunziza (2002). Skills needed for leadership include; planning, organizing, decision-making, delegation, problem-solving and facilitation. Interpersonal skills include: conflict management, persuasion skills, coaching, mentoring and supporting others. As a communicator, a leader should be a good listener, well spoken, and with the capacity to communicate in a way that focuses the led in a visionary manner. The leader should demonstrate personal traits such as self-confidence, emotional stability, consistency, trust and flexibility. Hale (1996) observes, that if any church leader becomes too busy to effectively fulfill all their obligations, they should delegate some of their duties to other reliable persons in the church, (ibid).

An FGD held on (17.08.2011), observed that the Senior Pastor in CCI Kiria-ini did not delegate responsibilities to others. For example, he preached during the mid-week fellowships and Sunday services, collected the weekly returns of summarized book reading reports in the program "Read to Lead" and forwarded them to the head office in Thika. He also received weekly reports on the performance of HBCs and sorted out any grievances that arose. These and many other responsibilities made him become overloaded thus reducing his effectiveness. These respondents noted that the Senior Pastor often fell sick due to fatigue. Adeyemo, (2006) asserts that, lack of delegation leads to burn
out and stress hampering the progress of the church. He notes that church leaders need to appreciate delegation of responsibilities so that they can get time to plan for posterity.

Training is important for all church leaders and not just for pastors, Muturi (2009). Lack of theological training, especially on matters of leadership, escalated the conflict in CCI Kiria-ini. For instance, the Senior Pastor (O.I. 09.08.2011) confirmed to the researcher that he had no theological training at the time of the conflict but undertook pastoral training thereafter. He further noted that neither his deputy nor other leaders had undergone theological training. This was the reason why he encouraged the church leaders to undertake the “Read to Lead” program in order to learn the basic skills in church leadership. None of the other leaders had theological training. This therefore, curtailed their effectiveness in the management of the church affairs. Barclay (2005) argues that in the absence of theological training, church leadership begins to listen to the strongest personality or to the methodology of the secular world instead of the Bible.

The CCI Kiria-ini leaders relied on academic education to perform their church duties. Figure 1.6 provides the distribution of the leadership in CCI Kiria-ini. As shown 66.67% of the leadership at CCI Kiria-ini had attained secondary education and were Kenya Certificate of Secondary Education (KCSE) certificate holders. Another 16.67% had diplomas while the remaining 16.67 percent had university education.
Table 1.4 above provides a summary of the distribution of the CCI members according to the levels of academic education. The former CCI leaders’ category represents those who were in office before the conflict erupted. Current leadership refers to those who were in office by the time of research in August 2011 while former members refer to all those interviewed since they were members in this church. The membership seemed to be made up of relatively highly educated people as only 5.00 percent had primary education or less. A larger portion of about 31.58 % had adult education, 15.79 % had secondary and post secondary education while 15.79 % had university education.
Table 1.4: Education Level of CCI Membership

<table>
<thead>
<tr>
<th></th>
<th>Former CCI Leaders (%)</th>
<th>Current Leaders (%)</th>
<th>Former Members (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>University</td>
<td>20.00</td>
<td>15.79</td>
<td>20.00</td>
</tr>
<tr>
<td>Post Secondary</td>
<td>25.00</td>
<td>10.53</td>
<td>25.00</td>
</tr>
<tr>
<td>Secondary</td>
<td>35.00</td>
<td>10.53</td>
<td>37.50</td>
</tr>
<tr>
<td>Adult Education</td>
<td>15.00</td>
<td>31.58</td>
<td>5.00</td>
</tr>
<tr>
<td>Primary</td>
<td>0.00</td>
<td>15.79</td>
<td>12.50</td>
</tr>
<tr>
<td>None</td>
<td>5.00</td>
<td>15.79</td>
<td>0.00</td>
</tr>
<tr>
<td><strong>Total Percentage</strong></td>
<td><strong>100.00</strong></td>
<td><strong>100.00</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Table 1.5 below provides a dichotomous analysis of the distribution of the CCI leadership and membership by the level of education attained before the split. According to this table, 62.50% of those who had secondary education left the church while 37.50 percent remained. The scenario is similar with those who had post secondary (58.83%) and university education (53.33%). This shows that those who had high level of education left the church. The impression created here is that the education level of leaders was wanting. Such statistics strongly question the nature of the leadership provided by the leaders in CCI Kiria-ini. Since good leadership skills are an important tool for managing a church, lack of education could indicate weak leadership. This is in agreement with the observation of Specht (2000), who asserts that uneducated leadership become merely positional with weak influence on the led.
Table 1.5: Education Level of Current and Former Members

<table>
<thead>
<tr>
<th></th>
<th>FORMER CCI LEADERS</th>
<th>FORMER MEMBER</th>
</tr>
</thead>
<tbody>
<tr>
<td>UNIVERSITY</td>
<td>46.67</td>
<td>53.33</td>
</tr>
<tr>
<td>POST SECONDARY</td>
<td>41.18</td>
<td>58.82</td>
</tr>
<tr>
<td>SECONDARY</td>
<td>37.50</td>
<td>62.50</td>
</tr>
<tr>
<td>ADULT EDUCATION</td>
<td>81.82</td>
<td>18.18</td>
</tr>
<tr>
<td>PRIMARY</td>
<td>37.50</td>
<td>62.50</td>
</tr>
<tr>
<td>NONE</td>
<td>100.00</td>
<td>0.00</td>
</tr>
</tbody>
</table>

Inaccessibility of the senior pastor by the members was cited as another deficiency in his leadership. Lack of leadership skills was demonstrated when the Senior Pastor unilaterally decided to introduce the HBCs program. To make the program work, the pastor gave strict instructions that members who required pastoral attention had to go through their HBC leaders. This upset some of the members who were used to the old order of accessing the senior pastor, FGD (17.08.2011). Subsequently, divisions began to emerge among the disillusioned church members.

6.2 Conclusion

This chapter has examined the causes of conflict in CCI Kiria-ini which include; Weak administrative structures, struggle for leadership, financial mismanagement, unilateral methods of electing church leaders at CCI Kiria-ini, lack of leadership skills and theological training. The administrative structures were unable to hold this church firmly and collapsed when the conflict arose. This led to a power struggle which sharpened the divisions as leaders on one side were not willing to interact with the others. This polarized the church. The mishandling of finances fuelled the conflict because leaders expected to be accountable for funds in the church were not willing to dialogue with others. The many and important unilateral decisions such as
appointment of leaders, introduction of programs for example HBCs led to disillusionment of the members. With leadership that lacked leadership skills and theological training, the split was inevitable. The next chapter focuses on the effects of the conflict.
CHAPTER SEVEN

EFFECTS OF THE CONFLICT ON CCI KIRIA-INI

7.1 Introduction

The previous chapter enumerated various factors responsible for the rise of the conflict in CCI Kiria-ini. This chapter focuses on the effects of the conflict.

Thomas and Kilmann (1977), Betty (1998), and Sande (2004) observe that, many churches are not prepared to proactively deal with conflicts. Sometimes, the conflicts are so fierce that the warring parties cannot be reconciled. They instead end up separating. This chapter is based on the fourth objective of the study which is an assessment of the consequences of conflicts in CCI Kiria-ini.

Durkheim’s Structural Functionalism Theory, states that conflicts in an organization or society can have positive or negative consequences or both. Conflicts in the church will, similarly, result in destabilizing the society.

Some of the highlighted positive results include: spread of the Christian faith, maturity of the church leaders and the development of Christian discipline. The negative effects of the conflict in CCI include: rise of two factions, the strained relationship among the CCI members and the scattering of the CCI members. The chapter concludes that negative consequences of the conflict in CCI Kiria-ini led to its split.
7.1.1 The positive effects of the conflict

Shure and Spirack (1985), Sautter (1995) and Dudley et al (2000) observe that, most churches experience conflict which can be positive or negative. Positive outcomes of the conflict accrue when the pastor and the congregation are left more united than before. Similarly Sande (2004) observes that, conflict situation can have positive effect. Such conflicts may help to diffuse more serious conflicts, stimulate a search for new facts or resolution, increase group cohesion and performance and demonstrate the power of ability of the conflicting parties. He further asserts that, conflicts can have positive effects on the organization depending upon the environment created by the leader to manage and regulate the conflicts.

Sande (2004) further observes that, an organization with a diversified population should naturally incorporate positive conflict resolution. He adds that although many people are uncomfortable with conflicts, amicable resolution satisfies almost everyone. In negotiating during conflict, stakeholders of an organization find a firm common ground with each other. Finding resolution amidst conflict helps people build trust and begin to understand others’ position vis-a-vis theirs.

Adeyemo (2006) equally argues that conflict can have positive effect. He quotes the martyrdom of Stephen, one of the seven assistants of the apostles in the early church. He observes that the death of Stephen emboldened the early Christians into spreading the Christian message to the entire world. They did
this at a time when the early church was facing persecution from the Jewish and the Roman authority. Taking the persecution positively, the disciples relentlessly spread the gospel.

Eliade (1998) quotes Tertullian, an early christian church father, who asserted that “the blood of the martyrs became the seed of the church”. This means that the martyrdom of the early Christians led to a higher desire to spread the word of God among those left resulting in spread of Christianity. Respondents in an FGD conducted on 17.08.2014 gave similar observations. They noted that the conflict in CCI Kiria-ini scattered the believers into different directions. However, they asserted that wherever they went, these Christians became active in evangelism and church leadership. Similarly, an FGD held on 25.08.2011 asserted that, most of those involved in the CCI Kiria-ini conflict have become leaders and pastors in the other churches which they joined after the split. The positive effects of the conflict in CCI Kiria-ini are discussed below. Others like David Kahoreria and Jeremiah Wachira established churches at Chaka in Nyeri and Kenol in Murang’a counties respectively.

Filley (1975), Folberg and Tylor (1994) and Sande (2004) point out that, conflict is one of the primary vehicles of building the Christian faith. They observe that the conflict is common throughout the Bible where every major breakthrough takes place after a conflict. An example of this cycle is seen in the relationship between God and the Israelites during the time of the Judges. The Israelites would forsake God, got into conflict and then sought repentance
from Him. God would then show compassion to them by raising judges who led them to victory. After sometime, they became complacent again and drifted away from their faith. This cycle was repeated for a period of 200 years after which God raised kings to rule Israel.

7.1.2 Spread of the Christian Faith

In an FGD held on 16.08.2011, the respondents observed that after the conflict and subsequent split of the church, members moved to different directions. For example, some joined other churches within Kiria-ini town such as the Anglican Church of Kenya (ACK), Pentecostal Evangelistic Fellowship of Africa (PEFA) and FGCK. Others moved to churches outside Kiria-ini town where they became active church leaders. The above findings indicate that the CCI Kiria-ini conflict had some positive aspects especially in relation to the spread of the Christian faith.

Evidence that support this observation was the establishment of GCC in Kiria-ini town. According to the Samuel Kahuho the Senior Pastor, (O.I. 09.08.2011), the conflict gave him an opportunity to register his own ministry (church) with the Government of Kenya. He further pointed out that, since its establishment, the GCC has been able to spread its tentacles far and wide. For example, it has opened other branches in Nyeri, Murang’a, Nairobi, Mombasa and Malindi counties. By the time when the data was collected in 2011, GCC had over ten churches in Kenya and two in Tanzania. The membership of these churches was estimated to be over 450 people. This means that if church
conflict is taken positively, those involved can take the opportunity to develop new ventures which can still be helpful to humanity.

7.1.3 Conflict contributes to development of Christian virtues.

Conflict according to Duestich (1991), Katz (1994) and Sande (2004), provides Christians with an opportunity to develop virtues such as discipline, patience, forgiveness, forbearance and gentleness. Sande (2004) compares church conflict to athletes lifting weights in the gymnasium, in order to become stronger and healthier. Similarly, when Christians face conflicts they develop spiritual characteristics which drive away vices such as timidity, pride and stubbornness, among others. When a church is involved in conflict, members get an opportunity to reflect on their relationship with God and with their fellow human beings.

Kolb (1994) and Warren (2002) point out that, church conflict bring maturity and self-realization to the church leaders. Church leaders who have had conflict become more experienced in handling disputes than those who have had no such experiences at all. They become better managers of conflicts in their churches. Warren (2002) further observes that normal and healthy conflicts can help a congregation clarify its goals and act as a catalyst for change.

After experiencing the conflict in CCI Kiria-ini, Nancy Wangari (O.I. 12.08.2001), one of the CCI Kiria-ini founder members, indicated that she
learnt a lifetime lesson concerning church conflict. She noted that from then on she cautiously makes every effort to handle such situations from their onset. What this indicates is that though conflict creates tension among Christians, it strengthens and cautions them in the face of similar situations. Such experiences help Christian leaders to acquire discipline which could give room for sound reasoning during church conflict.

From the foregoing discussion, church conflicts do not always bring negative consequences. It has been demonstrated from the CCI Kiria-ini that conflicts led to the establishment and growth of new churches. It has been further observed that, church conflicts can contribute to the development of Christian virtues such as discipline and patience among others. However, despite these positive factors, the conflict in CCI Kiria-ini had enormous negative consequences as discussed in the following section.

7.2 Negative effects of the conflict in CCI Kiria-ini

The negative effects of the conflict in CCI Kiria-ini are many. The conflict resulted in the split of CCI Kiria-ini, rivalry between the CCI and other churches, strained relationship among former CCI members and negative publicity. These effects are discussed below.

7.2.1 The conflict led to the split of CCI Kiria-ini

The most devastating consequence of the conflict in CCI Kiria-ini was the split of this church. One group followed the senior pastor who left CCI to start
the GCC. However, a few members together with the church council leaders were left in CCI with the deputy pastor.

Joseph Kiiru (O.I. 09.08.2011) noted that the split hampered the growth and development of CCI Kiria-ini. Initially, CCI Kiria-ini was a vibrant church with lively worship that, attracted members from Kiria-ini town and beyond. However, this was destroyed by the conflict and the eventual split because the energy of church members is diverted from evangelism to conflict resolution. Wilkes (2008) observes that church conflict affects evangelism and thus brings the church growth to a halt. He quotes Acts 6:1 where the early church registered a high growth rate during peaceful times but froze when conflict arose. James Thumbi (O.I 25.08.2011), asserted that the conflict and subsequent split of CCI Kiria-ini, halted its growth and development. Only 30 to 50 people out of 250 members were left in the CCI Kiria-ini.

Kenneth Ndegwa (O.I. 09.08.2011), observed that, from the year 2001, when this church experienced the conflict, its numerical growth was affected drastically. From that time on, its membership has never gone beyond 70 people. Instead, it has stagnated over the years despite all the efforts made through crusades and conventions among others to revamp it.

A FGD held on 25.08. 2011 further noted that, the CCI lost its influence after the split. No other CCI branch has been opened in or around Kiria-ini town since that time. This is because, the split also affected other CCI churches in
the sub-region. Instead of developing and planting other churches, the CCI churches in this sub-region have had similar conflicts. For instance, CCI Kamacharia had a similar conflict between the Senior Pastor and his deputy. This conflict led to the split of the church and the establishment of the Christian International Ministry (CIM). This action accelerated the negative publicity of CCI in this sub-region and Pentecostal churches in general. Wampler and Hess (1992) assert that, conflict breaks the unity of the church and consequently divides the members into two factions of “us” and “them”. Such situations prevent church members from inviting other people to a church event or service thus limiting its growth. This could explain the reason why CCI Kiria-ini growth has stagnated.

7.2.2 Rivalry and strained relations

The conflict created rivalry between CCI Kiria-ini and the splinter church GCC. The rivalry between GCC and CCI manifested itself through competition for church membership. According to Joseph Kiiru (O.I. 09.08.2011), immediately after the spilt, a large number of members were undecided on which splinter group to join. These people became the target of the two splinter groups, each seeking to win them to their side. The rivalry between these two churches was still evident by the time of data collection in 2011. This rivalry was characterized by ill-talk, defamation and counter accusation between the members of the two rival churches.
Besides rivalry, another notable negative consequence of the split was strained relationship among CCI members. Anderson and Walter (1999), argue that there is hypocrisy when the church operates in rivalry without making deliberate effort to deal with internal differences. He adds that, it is a deception for the worshippers to operate in unforgiveness and bitterness. In such a situation, it is believed that the interpretation of the teachings of Jesus on forgiveness is not properly done. He observes that, when such a situation is allowed to continue, it affects the congregation and the clergy and eventually spills over to the society in general. Such a scenario makes the church lose its relevance and reason for existence.

The Structural Functionalism Theory of Emile Durkheim states that when differences between rivals predominate, they mask the similarities and connections. Rivalries put the fundamental interconnection and interdependence of people under stress. Such closely related groups view each other as rivals for attention and distinction. This observation has a bearing on the conflict in CCI Kiria-ini conflict. The split brought strained relations among members of the CCI Kiria-ini and those at GCC. In a FGD conducted on 27.08.2011, the respondents pointed out that, members from the two churches kept blaming each other for the conflict. The GCC, which had taken away majority of the members, was very hostile to those who remained in CCI.

The CCI pastor (O.I. 09.08.2011), observed that once they settled down after the split, GCC made a lot of effort to lure CCI members to join them.
Members of CCI blamed those in the GCC for the split. They accused them of lack of commitment to the reconciliation efforts made before the split. Members of CCI, further, claimed that the GCC group had all along frustrated the efforts made by both the sub-region and the diocese team to reconcile them. Such accusations and counter accusations strained the relations between the two churches. Thus the rivalry became entrenched in the mind of those who were involved in the conflict.

James Karogo (O.I. 17.08.2011), asserted that, strained relationships were evident among the members of CCI Kiria-ini and those who had joined other churches that were involved in the conflict. Different family members also developed strenuous relations. He pointed out a case, where children left at CCI had strenuous relations with their mother who was a loyal member of the GCC.

Kolb (1994), Sande (2003) and Susek (2007) observe that church conflicts have negative impact on the pastors involved and their families. This was exemplified by the CCI pastor (O.I. 09.08.2011) who admitted that the conflict strained relations in his family to a large extent. He further observed that, although their children were young at the time of the conflict, they seemed bothered by it since they kept asking questions about its status.

Susek (2007), notes that a conflict that runs full cycle can result in spiritual death that lasts for generations. Factions take a mind-set that “we are right,
and they are the enemy”. Emotions rule over reason and secular rules take supremacy over biblical instructions. Rigidity reigns and faults of others are spoken about with intolerance because people who were in fellowship in peaceful times now treat each other like enemies. People take up a “holy cause” with each side believing itself to be absolutely right. This was evident in the CCI Kiria-ini conflict. Bernard Murila (O.I. 25.08.2011), pointed out that the two factions maintained a hardliner position and none of them was ready to bulge for meaningful dialogue. They blamed each other for the conflict.

The conflict dented the image of CCI Kiria-ini since negative publicity was noticed in mainstream non-Pentecostal churches. According to Mary Kamau (O.I. 26.08.2011), the Mainstream churches used this conflict as a reason to warn their members against defecting to Pentecostal churches. The Social Conflict Theory (1856) of Karl Marx asserts that, conflict brings divisions in society, resulting in hostility and opposition.

7.3 Conclusion

In this chapter, the researcher has dealt with the positive and negative effects of the conflict in CCI Kiria-ini. Positive effects included the spread of the Christian faith and the development of Christian virtues such as discipline among others. The negative effects of the conflict in CCI include; the split of the CCI Kiria-ini into two factions, strained relations among the CCI members and the scattering of the former CCI members.
The study has shown that, although members of the two splinter groups confess the Christian faith, they have overlooked the Christian principles of brotherhood/sisterhood which contributes to unity in the church. Each of these churches is seen to be pulling apart, indicating that a conflict can be costly in terms of damaging relationships.

Finally, the chapter has shown that the conflict affected the relationship between CCI Kiria-ini and some of the mainstream churches such as the ACK. At the same time, it led to conflict which had negative consequences on both the pastors and their family members. It was noted that, besides rivalry between CCI and GCC in Kiria-ini town, the pastors involved in the conflict experienced mental torture. Furthermore, their family members especially their spouses and children also suffered psychologically. The conflict also brought negative publicity to the CCI members and other Pentecostal churches in general.
CHAPTER EIGHT
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

8.1 Introduction
The study sought to investigate the conflicts in Pentecostal churches using the case of CCI in Kiria-ini town, Murang’a County, Kenya. A number of Pentecostal churches had been established in this town before CCI but were closed due to persistent conflicts. Examples include; DC, GOC and RHMC among others. Similarly, when the CCI, Kiria-ini branch was established in 1995 by Pastor Samuel Kahuho Mwangi, it also experienced similar problems.

This research sought to accomplish four objectives: first to establish the factors that led to the establishment and development of CCI, second to identify and discuss the theological teachings of CCI on church unity, third was to establish the factors that led to the conflicts and finally to assess their effects. This chapter provides a summary of the findings and the recommendations of the study.

8.1.1 Summary of the study
The study established that CCI was founded on the basis of nationalism which is a strong belief that, the interests of a particular nation/race are of primary importance. It is also the belief that, a people who share a common language, history and culture should constitute an independent nation, free of foreign domination. The founder of the church, Pastor Ayub Kiriethe was opposed to the dominance of the then colonial masters. He advocated for respect of
African Christians, their culture, values and norms devoid of white dominance. The spread of this church to other parts of Africa and in the Diaspora led to the change of its original name ACCEA to CCI as was indicated in Chapter Two. The CCI became an international ministry from the year 2000.

The main doctrines taught by the CCI that focus on church unity are: salvation, baptism, Holy Communion, pneumatology and eschatology. In the CCI the doctrine of salvation is the entry point to full membership. Salvation is obtained when a person accepts that Jesus Christ is the only Saviour and Lord of the Church and the universe. They believe and teach that through repentance of sin and believing in Jesus Christ, human beings are reconciled with God. Salvation leads to baptism. Unity is depicted when after baptism and repentance of sin, all believers in CCI are to live in oneness as children of God or brethren. This church teaches that its mission is to individually or collectively deepen the relationship of the believers with Jesus Christ and take His love to everyone in their community and the world with the view of winning the lost to Christ. Their desire for unity is further supported by their statement of faith in the by-laws article B p 2:- “Till we all come to the unity of the faith and knowledge of the son of God, to a perfect man, to the measure of the stature of fullness of Christ”. (Ephesians 1:22, 5:18-20).
The practice of sharing the Holy Communion in CCI is meant to unite the believers as they commemorate the death and resurrection of Jesus. Death rites help believers in CCI to focus on the final destiny of the soul while pneumatology enhances unity and oneness of all those who receive the gifts of the Holy Spirit.

The doctrine of eschatology unite the CCI believers by giving them hope of eternal life as emphasized in the expected second coming of Jesus (parousia). Finally, the teaching on the Great Commission is the lifeline of unity in the CCI. This Great Commission is actualized through crusades, conventions and seminars among others.

Conflict at CCI Kiria-ini was caused by four factors. These include: the weak administrative structures; when conflict arose at CCI Kiria-ini, the structures of administration in the church were weak, disorganized and unable to withstand the pressure of the conflicting parties. Due to these weak administrative structures, the players in the conflict eventually divided the church. The leadership struggle that ensued was a major contributor to the split. Divisions between the Senior Pastor and his deputy intensified the differences in the congregation.

The leaders lacked leadership skills and theological training. They also lacked good interpersonal and communication skills. Indeed, essential leadership skills like planning, organizing, decision-making, delegation of responsibility,
problem-solving skills and facilitation were lacking in these leaders. With such deficiency in leadership skills, conflict was imminent.

The conflict was also caused by mismanagement of finances by the leaders. First of all, management of finances was monopolized by the senior pastor. This senior pastor dictated how the funds were to be utilized regardless of the requirements of the church. This practice is against the CCI policy which outlines that all the money offered in the local church should be managed by the council under the leadership of the pastor. As a result this issue became one of the grievances which led to the conflict.

The manner in which leaders were appointed in this church was also contentious. A case was cited of how the senior pastor singlehandedly appointed the Church leaders without consulting his deputy or the church council. According to Mbogo (O.I 26.08.2011), this method was against the CCI constitution which stipulates that “all prospective church leaders should be subjected to vetting by the church council” (section 5 article 4). However, this was not the case in CCI Kiria-ini. The senior pastor appointed almost every office bearer. These appointments seemed to be at odds with the deputy pastor and the council who desired a participatory approach. The inability of the Senior Pastor to involve all stakeholders in the appointments destabilized the church.
Finally, the conflict had both positive and negative results. On the positive aspect, the conflict provided space for the spread of Christianity. Most of the former members of the CCI move to various geographical regions such as Kenol, Nanyuki, Nairobi and Malindi among others. Some of these Christians joined other churches where they became leaders. Others were able to establish their own churches. For example, David Kahoreria became the founder and pastor of the GCC Chaka branch in Nyeri County, while Jeremiah Wachira is the deputy pastor of GCC Kenol branch. These are just a few examples of the CCI leaders who are serving in churches in different capacities. Apart from leadership, some of the former leaders acknowledged the acquisition of Christian virtues such as patience, discipline and forbearance. These virtues have made them become more cautious while handling conflicts in their respective churches.

The major negative effect of this conflict was the splitting of the church leading to the formation of the GCC. The split affected the vibrancy of the CCI Kiria-ini and brought about rivalry between CCI Kiria-ini and GCC. This rivalry trickled down to the members who struggled to outwit each other by luring members from the rival group. This situation resulted in strained relations between members of CCI Kiria-ini and those of GCC. It also affected the relationship between the members of the mainstream churches and those of CCI Kiria-ini. This brought strained relations to both pastors and their family members. Finally it created conflict between parents and their children especially if they joined the two separate factions.
8.2 Conclusion

This study draws its conclusion based on the Social Conflict Theory of Karl Marx. Karl Marx argues that, individuals and groups (social classes) within society have differing amounts of material and non-material resources such as wealth and poverty. The more powerful groups use their power in order to exploit the less privileged groups. The exploitation is done through the use of force by the leader over the followers. This finally creates tension which leads to conflict in society. This theory helped to explain some of the factors that caused the conflict in CCI Kiria-ini. The scarcity of resources such as finances and authority in the different levels of leadership formed the basis of the conflict.

Second, the Structural Functionalism Theory developed by Emile Durkheim interprets each part of society in terms of how it contributes to the stability of the whole. All these parts depend on each other for the society to remain stable. When one part of the system is not working or is dysfunctional, it affects all other parts and creates social problems which lead to social change. In the same way, the conflict that engulfed CCI Kiria-ini destabilized the 250 members. Some remained loyal to CCI while others decamped to GCC. The division created deep rooted rivalry and hatred between the two factions, thus affecting the society in general.

In summary, the study noted that the conflict in CCI Kiria-ini was due to differences between the leaders. These differences were based on
mismanagement of finances, unilateral appointment of leaders’ and lack of leadership skills among others. Using Karl Marx’s Theory of Social Conflict, the study established that the differences between the Senior Pastor and his deputy created tension and confusion among the members. From January 2001, this church was engulfed in internal strife resulting into both positive and negative consequences as outlined above. Therefore, when the conflict became public, the membership was divided into two, some following the senior pastor and others the deputy.

8.3 Recommendations

The study examined the causes of conflict in CCI Kiria-ini in Murang’a county. It was the researcher’s view that the study would provide useful data on the causes of conflict in Pentecostal churches. In view of the findings and conclusions, this study makes the following recommendations.

- The CCI headquarters should ensure that their pastors and church leaders are thoroughly prepared for priesthood. This can be done through theological training or education followed by frequent in-service courses through seminars and conventions. Those in leadership should be able to demonstrate expertise and skills in their duties as church leaders. They should display good interpersonal skills such as wisdom, humility and commitment. They are expected to emulate Prophet Nehemiah (Nehemiah 2:3-4) who was prayerful, focused and a mobilizer, who led the Jews and their leaders to construct the gates and
repair the wall of Jerusalem, (Nehemiah 2-7). This was achieved because Nehemiah displayed leadership qualities such as; selfless sacrifice, extraordinary love and concern for God’s people. Even when opposition arose, Nehemiah remained strong until he finished rebuilding the walls of Jerusalem. In the same way, CCI church leaders should target to have their churches live beyond their lifetime through preparing and raising successors.

- Administrative structures at CCI Kiria-ini should be strengthened such that authority vested in the various committees is allowed to operate. The church should follow the stipulated methods of appointing leaders to various positions as outlined in the CCI constitution. Those appointed should show strong leadership traits and where possible, church members and other stakeholders should participate in appointing their leaders.

- Conflicts should be handled proactively and not reactively. An issue that can result into a conflict situation should be managed well before it becomes a full blown crisis. This is only possible if those in leadership listen to the congregation and other voices in the church and encourage dialogue before emotions sets in. Common issues that can divide the church should be subjected to scrutiny and negotiated to reach a compromise. Solutions negotiated should be implemented as agreed. This could ensure stability, unity and progress in the church.
• Weaknesses in the CCI constitution that provide room for flouting rules should be reviewed. Though the leadership is God given, a good constitution will protect the church and the congregation from leaders who develop ulterior motives. In addition, churches should give professionals the opportunities to participate in church leadership. By so doing, these professionals can possibly share their experiences and knowledge on different issues with church leaders.

8.4 Suggestions for further research

Taking into consideration the limitation of the study, the following suggestions were made for further research.

The study was carried out to establish the causes of conflict in CCI Kiria-ini. It is, therefore, suggested that similar studies can be carried out in another Pentecostal church that has had conflicts. Comparison of such findings would add knowledge to the causes of conflict in Pentecostal churches. This is because the findings of this study might not be expressly applicable to other Pentecostal churches other than CCI Kiria-ini. Further, the extent to which a given factor contributes to conflict in different churches varies. Such a study would establish the key factors that cause conflict in Pentecostal churches in general.

Another study can also be conducted to establish factors that lead to the multiplication of different Pentecostal denominations in Kenya. Such a study
would help to shed light on the legal framework for proper regulation of church registration.

A study can also be conducted to find out the structures of handling conflicts in Pentecostal churches. Such a study could help Pentecostal churches to put in place mechanisms through which conflicts can be resolved amicably.
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Theses


APPENDICES

Appendix I: A Map of Kenya Showing the Location of Murang’a County

Source: Murang’a District Development Plan (2000 - 2009)
Appendix II: A Map of Murang’a County Showing the Location of Mathioya Sub-County

Source: Murang’a District Development Plan (2000 – 2009)
Appendix III: A Map of Mathioya Sub-County Showing the Location of the Study Area

Source: Murang’a District Development Plan (2000 - 2009)
### APPENDIX IV

**LIST OF RESPONDENTS**

**CCI LEADERS (NATIONAL, DIOCESE AND ZONAL LEVELS)**

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# FORMER LEADERS OF CCI KIRIA-INI

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<td>23/08/2011</td>
<td>18-25 yrs</td>
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<td>41</td>
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<td>Department Leader</td>
<td>23/08/2011</td>
<td>26-35 yrs</td>
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### FORMER MEMBERS OF CCI KIRIA-INI

<table>
<thead>
<tr>
<th>#</th>
<th>Name</th>
<th>Membership</th>
<th>Date</th>
<th>Age Range</th>
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<tr>
<td>42</td>
<td>Mrs Julia Gataka</td>
<td>CCI Member</td>
<td>05/08/2011</td>
<td>26-35 yrs</td>
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<tr>
<td>43</td>
<td>Jane Mwangi</td>
<td>CCI Member</td>
<td>05/08/2011</td>
<td>36-45 yrs</td>
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<tr>
<td>44</td>
<td>Mrs Jane Chege Gituma</td>
<td>CCI Member</td>
<td>05/08/2011</td>
<td>26 – 45 yrs</td>
</tr>
<tr>
<td>45</td>
<td>Mrs Mary Gachanja Gituma</td>
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<td>05/08/2011</td>
<td>36-45 yrs</td>
</tr>
<tr>
<td>46</td>
<td>Mary Muthoni</td>
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<td>05/08/2011</td>
<td>46-55 yrs</td>
</tr>
<tr>
<td>47</td>
<td>Mrs Joyce Wakinyenje</td>
<td>CCI Member</td>
<td>17/08/2011</td>
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</tr>
<tr>
<td>48</td>
<td>Mrs Nelius Kiai</td>
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<td>26 – 35 yrs</td>
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<tr>
<td>49</td>
<td>Mrs Mercy Wanjohi</td>
<td>CCI Member</td>
<td>17/08/2011</td>
<td>56 &amp; above</td>
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<tr>
<td>50</td>
<td>Mr. Jame Karogo</td>
<td>CCI Member</td>
<td>17/08/2011</td>
<td>56- &amp; above</td>
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<tr>
<td>51</td>
<td>Mrs Nancy Karogo</td>
<td>CCI Member</td>
<td>17/08/2011</td>
<td>36-45 yrs</td>
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<tr>
<td>52</td>
<td>Lydiah Kariuki</td>
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<td>27/08/2011</td>
<td>Above 56 yrs</td>
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<td>Mrs Mwangi</td>
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<td>26 – 35 yrs</td>
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<tr>
<td>55</td>
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<td>46-55 yrs</td>
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<td>59</td>
<td>Mrs Jeremiah</td>
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<td>36-45 yrs</td>
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<tr>
<td>60</td>
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<td>61</td>
<td>Peter Muchiri</td>
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<td>36-45 yrs</td>
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<td>62</td>
<td>Nahashon Mbugi</td>
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<td>63</td>
<td>John Wanyinge</td>
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<td>46-55 yrs</td>
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<td>64</td>
<td>Jackson Wahome</td>
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<tr>
<td>65</td>
<td>Margaret Githinji</td>
<td>CCI Member</td>
<td>17/08/2011</td>
<td>46-45 yrs</td>
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<tr>
<td>No.</td>
<td>Name</td>
<td>Role</td>
<td>Date</td>
<td>Age Range</td>
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<tr>
<td>66</td>
<td>Catherine Wahome</td>
<td>CCI Member</td>
<td>17/8/2011</td>
<td>46 – 45 yrs</td>
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<tr>
<td>67</td>
<td>Miriam Wangari</td>
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<td>36- 45 yrs</td>
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<td>68</td>
<td>Susan Wangui</td>
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<td>36- 45 yrs</td>
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<td>69</td>
<td>Nyambura Kibata</td>
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<td>25/08/2011</td>
<td>36- 45 yrs</td>
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<td>25/08/2011</td>
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<td>25/08/2011</td>
<td>36- 45 yrs</td>
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<tr>
<td>72</td>
<td>Agnes Nduta</td>
<td>CCI Member</td>
<td>27/08/2011</td>
<td>26- 35 yrs</td>
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<td>73</td>
<td>Mary Wambui</td>
<td>CCI Member</td>
<td>12/08/2011</td>
<td>46- 55 yrs</td>
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<td>74</td>
<td>Mary Waithera</td>
<td>CCI Member</td>
<td>27/08/2011</td>
<td>36- 45 yrs</td>
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<td>75</td>
<td>James Maina</td>
<td>CCI Member</td>
<td>12/08/2011</td>
<td>36- 45 yrs</td>
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<td>76</td>
<td>Milicent Njoki</td>
<td>CCI Member</td>
<td>12/08/2011</td>
<td>56 &amp; above</td>
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<td>Lydiah Wandia</td>
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<td>27/08/2011</td>
<td>56 &amp; above</td>
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<td>Naomi Muthoni</td>
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<td>26- 35 yrs</td>
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<td>36- 45 yrs</td>
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<td>81</td>
<td>Nameless</td>
<td>CCI Member</td>
<td>27/08/2011</td>
<td>36-45 yrs</td>
</tr>
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</table>

TOTAL NO. OF TARGETED RESPONDENTS - 85
TOTAL NO. OF RESPONDENTS INTERVIEWED - 81
APPENDIX V: QUESTIONNAIRES

SECTION A; QUESTIONNAIRE FOR BIO – DATA FOR ALL CATEGORIES OF RESPONDENTS

My name is Daniel Maina Gathuki, an M.A. student in the Department of Philosophy and Religious Studies at Kenyatta University. I am carrying out a research on “Conflicts in Pentecostal Churches: The case of Christian Church International Kiria-ini town, Murang’a County, Kenya.” The outcome of this research will be an M.A Thesis. I am requesting you to kindly fill in all parts of the questionnaire and give additional information in the blank spaces provided. The information will be held with utmost confidentiality and will be used only for the said purpose.

SECTION A

Background Information (for all categories of respondents)

1. Personal Details
   - Names (Optional) ________________________________
   - Gender: Male [  ] Female [  ]
   - Age 18 – 25 [  ] 26 – 35 [  ] 36 – 45 [  ] 46 – 55 [  ] 56 and above [  ]

2. Highest Level of Education
   - Primary [  ] Secondary [  ] None [  ]
   - Post Secondary [  ] University [  ] Adult Education [  ]

3. Occupation
   - Unemployed [  ] Casual [  ] Domestic Servant [  ] Civil Servant [  ]
   - Self employed [  ] Lay [  ] Priest/Pastor [  ] Other (Specify) __________

4. Position in Church.
   - Bishop [  ] Overseer [  ] Pastor [  ] Church Leader [  ] Member [  ]
   - Others (Specify) __________

5. Highest Theological Training
   - Degree [  ] Diploma [  ] Certificate [  ] Other (Specify) __________
SECTION B: QUESTIONNAIRE FOR CCI LEADERS (ZONAL, DIOCESE AND NATIONAL)

1. a) Which position do you hold in CCI?
   Presiding Bishop [ ] Bishop [ ] Zonal Leader [ ] Other (specify)
   b) When was the CCI Kiria-ini established? __________
   c) What was the rate of growth of this church?
      Slow growth [ ] Normal growth [ ] Fast growth [ ]
      d) Explain your answer in ‘c’ above.
         ______________________________________________________
         e) What does the church teach on church unity?
         ______________________________________________________
         f) What were the major causes of conflicts in CCI Kiria-ini?
         ______________________________________________________

2. a) When conflicts arose on CCI Kiria-ini, did the National Leadership get involved in any way? Yes [ ] No [ ]
   b) If Yes, what efforts were put in place in order to address the conflicts?
      ______________________________________________________
   c) In your opinion, why were these efforts not successful?
      ______________________________________________________

3. a) From your experience as a leader do you encounter similar challenges in your church or in other CCI Churches? Yes [ ] No [ ]
   b) If Yes, do they end up in similar manner? Explain.
      ______________________________________________________

4. What measures could be put in place to help solve similar problems in future?
   ______________________________________________________

5. What were the consequences of the conflicts in the CCI Kiria-ini?
   ______________________________________________________

6. Suggest possible strategies on how Pentecostal churches can overcome
SECTION C: AN INTERVIEW GUIDE FOR FORMER LEADERS OF CCI KIRIA-INI (FGDs)

Interview guided by the researcher
1. a) When was CCI Kiria-ini established?
   b.) Who established it?

2. a) What leadership position do you hold in CCI Kiria-ini?
   Church council  Yes [ ] No [ ]
   Department leader Yes [ ] No [ ]
   Pastor Yes [ ] No [ ]
   b. How long have you served in the above stated capacity?
   c) How did you become a leader in CCI Kiria-ini?

3. a) What are the teachings of this church on unity?
   b) How are these teachings put into practice?

4. a) What were the causes of conflict in CCI Kiria-ini?
   b) What did the leaders do to deal with conflict?
   c) Why did they fail to establish unity?

5. a) Were the following CCI leadership levels involved when the conflict erupted?
   Zonal offices Yes [ ] No [ ]
   Dioceses offices Yes [ ] No [ ]
   National offices Yes [ ] No [ ]
   b. If Yes, what role did each of these offices play as an attempt to end the conflicts or even fuel it?
   Zonal office
   Dioceses office
   National office
   c) What was the result of the efforts at dealing with conflicts?

6. What were the effects of the conflicts in the CCI Kiria-ini?

7. Suggest possible strategies on how the Pentecostal churches can handle their disputes peacefully without splitting.
SECTION D

AN INTERVIEW GUIDE FOR FORMER MEMBERS OF CCI KIRIA-INI

(FGDs)

Interview guided by the researcher

1. When did you join the CCI Kiria-ini?

2. Do you know when this church was established at Kiria-ini?

3. What is your opinion on the rate of growth of this church?
   Faster growth  Yes [  ]  No [  ]
   Moderate growth  Yes [  ]  No [  ]
   Slow growth  Yes [  ]  No [  ]

4. According to your understanding, what are the teachings of Pentecostal churches on the unity of believers?

5. (a) Did you witness the conflict in the CCI Kiria-ini?
   Yes [  ]  No [  ]
   (b) If Yes, give reasons on what in your opinion caused these conflicts.

6. (a) Do you think the causes of the conflicts would have been managed?
   (b) If Yes, state what you think should have been done.

7. What were the consequences of the conflicts in the CCI Kiria-ini?

8. Suggest possible ways on how Pentecostal Christians can live in peace and harmony?