

CHRIST IS THE ANSWER MINISTRIES, KENYA (CITAM)
Report #K15

QUESTIONNAIRE

CITAM was listed by seven respondents as having an optimum impact, making it roughly number 45 in the most frequently listed organizations named by respondents. Since it is a church, it does not precisely fit the organization focus we had in mind. And yet its identity seems to be a hybrid one, with a strong focus on holistic ministry, so we include it here.



Bishop Rev. David Oginde; Resident Bishop, Christ is the Answer Ministries

PREAMBLE

The Church is often described as a window through which people gaze at the love of God and his concern for all humanity. The Great Commission sets the Church as an outward-looking community, pervading the world with Word of Hope and assuring whosoever believes in the Son of God the gift of eternal life. Nevertheless, many Churches come into existence for the mutual benefit of their members only. They amass and hoard wealth for themselves without using those resources for the sake of the Gospel. Such Churches are inward looking. To continue to receive such benefits, they present watered-down with ‘feel good’ half-truths messages tailored around attracting the masses. Such Churches have shallow roots and spread very fast. They have contributed to the reality of the infamous quote used to describe Christianity in Africa as “a mile wide and an inch deep.” Notwithstanding, God has left for himself a true witness of what his intentions of the Church are. Fifty-five years ago, a Church, the Nairobi Pentecostal Church, was planted in Nairobi to address a specific need within the Nairobi expatriate community. Rev. Mugambi tells the story of this Church and what has made it be recognized as one of the organizations with optimum impact in Kenya.

BACKGROUND

Nairobi Pentecostal Church, now Christ Is the Answer Ministries (CITAM) was established by the Pentecostal Assemblies of Canada (PAOC) in 1959. Though 1959 is the official date of the establishment of the Church, work had already started as early as 1952 when John McBride, a

Pentecostal Assemblies of Canada (PAOC) missionary arrived in Nairobi with the vision of establishing a church, grounded in the word of God and sound doctrine, to take care of the spiritual needs of the English speaking multi-racial community.

The Church started as a Bible Study that met in John McBride's house. In 1954, the Bible Study was transformed into a fellowship and moved to become Nairobi Evangelical Centre that met in the Rahimtulla Hall. The Fellowship embarked on an aggressive membership drive and in 1959, it received a full-time pastor from Canada, thus marking the birth of the Church. In 1960, the Church moved to Valley Road at the present location of the Nairobi Pentecostal Church. As the Church grew, there was the need to put into place a robust ministry framework. In response to this need, Rev. Maphin Thomas, another Canadian came to Kenya in 1970 to develop those structures including the constitution of the ministry. He returned to Canada and was replaced by another missionary, Rev Ampton. Rev. Ampton was a great evangelist and under his prowess, the church grew to more than a 1000 members. To accommodate the level of growth, the Valley Road Church complex was built and completed in 1986. Rev. Ampton returned to Canada and was replaced by Pastor Dennis White whose gift was in nurturing and establishing people in the Word of God. He nurtured the growing Church. Under his leadership, the Church grew in numerical strength, and many more assemblies were established.

In 2003, the Nairobi Pentecostal Church changed its name to Christ is the Answer Ministries (CITAM) and registered as an independent autonomous entity under the Societies Act of Kenya.

MISSION/VISION: FOUNDATIONS OF MINISTRY

Vision

Kenya and the rest of the world impacted with the Gospel of our Lord Jesus Christ through the transforming power of the Holy Spirit

Mission

To know God and make Him known through evangelism and discipleship

Identity

- Pentecostal Church
- English speaking Church with a target audience among the urban populace
- Missions oriented, with an outreach to the wider community within their context
- Community of believers, open to people of all tribes, races and social strata of the community
- Holistic ministry approach, seeking to reach out to the whole person with life-changing gospel

Expanse of Ministry: Where can you find CITAM?

CITAM has a very strong focus on the Kenyan community but also keeps an eye on international mission fields. At the moment, CITAM is overseeing eight fully functional congregations located on Valley Road and Thika Road, and in Karen, Woodley, Parklands, Ngong, Kisumu, and Buruburu. The Church also has an effective presence in Marsabit, Kargi, Olturot, Archers Post, Loyangalani and Eastleigh, all in Kenya. Internationally, CITAM has a presence in Malawi, East

Timor, Burundi, Romania and the United States of America. CITAM also has the desire to expand nationally to areas like Moyale and Tana River; and internationally to areas like Namibia, The Gambia, Senegal, South Sudan and Vietnam. CITAM's overall desire is to plant an indigenous Church amongst strategic least unreached people groups every three years. This desire is in line with the drive to equip and mobilize CITAM congregations to spread the knowledge of Christ to the extent that there is a Church in every county by 2025 and a missionary in every country by 2050.

Apart from the establishment of Church assemblies all across Kenya and beyond, CITAM also maintains several ministry units and institutions that help it achieve its missions. These ministry units include a radio station (Hope FM) broadcasting on three bands covering the entire Nairobi, Western Kenya and Mombasa, five schools (kindergarten, primary and secondary) and a children's center.

Scope of Ministry

Seven areas of ministry focus are identified. They include Evangelism and Outreach, Church Planting, Advocacy; Social Action; Urban Missions, Frontier Missions, and International Missions.

Rev. Mugambi believes that there have been many challenges that would have made them shift their focus, but they have remained steadfast in pursuing what he believes is the Church's mandate. He says "Our calling is to reach all English speaking people, within the wider community, irrespective of their ethnicity... The church's overall goal is to build a vibrant ministry with membership, congregations, and institutions that have significant Christian impact in Kenya, Africa, and the wider global society. Since 1960, there have been forces wanting us to change our focus, but we have not bowed—we have remained focused."

OTHER ORGANIZATIONS WITH SIMILAR FOCUS/MISSION

Rev. Mugambi acknowledges the existence of other Churches in Kenya who have the same focus as CITAM. Specifically, mention was made of Nairobi Baptist and Nairobi Chapel congregations who share the same passion for reaching out to people in their contexts, and are open to people of all tribes, races, and social strata and claims to be doing holistic ministries. He admits that it would be expected for many Churches to have the same focus, but CITAM is different from the others in its expansive nature of ministry and its scope. The influence of CITAM reaches all across Kenya. Notwithstanding, the real difference with other institutions is in the governance structure of CITAM. This is not surprising because of the doctrinal and ecclesiological orientations of the churches.

CURRENT LEADER

Though education is important, CITAM does not use it as the top most criterion in leadership selection. The interviewee recognizes that "Leadership is a specific calling, and we thank God for giving us right leaders all the time." The Church has been administered by several leaders, and each leader brings in unique competencies. The current leader, Rev David Oginde, is the second Kenyan to lead the Church after Bishop Adoyo (Emeritus). Bishop Oginde was a Christian union leader in the university. After his graduation, before he was called to serve at

CITAM in administration, he worked with Fellowship of Christian Unions for more than ten years. He was appointed senior pastor at NPC Karen when Denis White was leaving. He graduated with a Ph.D. in leadership from one of the senior universities in the USA, this year. He is a very gifted leader and mentor of young leaders.

BOARD STRUCTURE AND GOVERNANCE

CITAM has a unique governance structure. There is a separation of financial management from pastoral management. The church governance structure has three levels

First is the **General Meeting**, which is the supreme governing organ of the Church. This body which constitutes the entire membership of the Church meets periodically to examine budgets and to ensure accountability. The second level is the **Deacon Board**, which consists of twelve members elected at the Annual General Meeting. This board provides oversight of the business affairs of the ministry. The third level is the **Council of Elders** whose composition should not be more than seven members is responsible for spiritual, disciplinary and doctrinal oversight of the Ministry.

ORGANIZATIONAL STRUCTURE AND LEADERSHIP

The interviewee revealed that “CITAM is not much inclined towards any gender, race or ethnic group; whoever is elected does the work...” Nevertheless, CITAM looks more at biblical qualifications for leadership rather than worldly qualifications.

The Bishop provides oversight to the Church Assemblies through the Senior Pastors. He further oversees the operations and management of the business units through the Director of Operations. The Bishop is responsible for the general direction of the church and hence is actively involved in the implementation of the strategic plans. According to Rev. Mugambi “CITAM belongs to the church, no one can claim it, and nobody can cling to it...this makes the ministry unique and very easy to manage”. While CITAM is not inclining to any particular gender or ethnic affiliations, it insists on certain professions to be on the board. Professions like engineering and accounting must be included on the board, and when these are not elected at the AGM, the board memberships co-opt them into their midst as desired by the constitution.

In CITAM, Leadership succession is very smooth because there is always someone who deputizes people in senior leadership. Thus “there is always a deputy bishop, an assistant pastor for every senior pastor, a deputy head for every unit head and an assistant manager for every manger. So we never have leadership gaps. No one can ever notices when a leader goes on leave.”

BOARD AND STAFF RECRUITMENT AND SELECTION

The Annual General Meeting elects competent people into the various boards and other offices. Recruitment into vacant positions is competitive. Interested candidates go through an interview panel for all positions and whoever qualifies irrespective of their gender, race or tribe is employed. The staffs are employed on a permanent basis while the pastors are employed on contract except the Bishop and the church secretary. In terms of qualification, all pastors must

have a theology degree as a minimum qualification. Employed staff also go through orientation, to be taught the ministry beliefs and statement of faith.

FINANCES AND OTHER RESOURCES

CITAM funds all its budgetary requirements and infrastructural needs from offerings, tithes, and donations from its members and friends. The church operates on a faith budget. The budget is made in view of past budgetary performances. It is noted that CITAM does not coerce its membership to give, but they do give generously. Tithes are not recorded as to who gives what but the interviewee was a pleased man when he noted that “our giving has always surpassed our budget.” Whenever there is need of money, the deacon’s board meets and agrees on the best method to follow. Unless approved by the deacon’s board, no pastor raises money in his/her church. Every year the ministry books are audited by external auditors appointed by the AGM. The financial booklet is available to members. It was also noted that the Ministry runs several business units like a Radio station, a Catering Unit and a Guest House in addition to the various educational services it provides.

Money is expended mostly on social services and maintaining the worship infrastructures including salaries of personnel.

PARTNERSHIPS/LINKS

CITAM has as a core value the following: “We are committed to partnering with like-minded ministries, churches, Para-Church organizations and other agencies that subscribe to our philosophy of ministry.” In this direction, CITAM invites ministers from all over to speak to its churches, and its pastors are also invited all over. Currently, it is partnering with churches in Malawi, Burundi, Roman and Mombasa to plant churches. Most of the partnerships are not planned—they happen spontaneously. But the partners must have a Pentecostal faith background. CITAM has also partnered with like-minded organizations to challenge the political and economic establishments of the country in matters of good governance and is a major player in things that are of interest to the public in Kenya. CITAM has a fairly strong financial base and has thus helped other organizations in the form of grants and other monetary support.

SWOT

It is difficult to talk about the strengths and weaknesses of the ministry. Anyhow, the church accommodates many professionals, which is a big strength. There is no special treatment for any of them, and so they all feel at home. Another strength of the ministry is the Pentecostal doctrine. It has been kept and preached, and the church has never been accused of compromising the gospel. Though good, centralization is also a weakness to the ministry. It slows the ministry progress. Individual churches cannot grow as quickly as they wish because all decisions must be approved from a central point. CITAM has operated in a fairly friendly atmosphere from the government and hence has expanded greatly. The massive expansion of the Church which is administered from a centralized location is a potential threat to Church unity. But also, the political division of the country accords the Church a greater scope for ministry. Further migration and international movements of Kenyans provides CITAM an opportunity to establish itself in other regions.

IMPACT/SUCCESS/ASSIGNMENT

From the 1970s when the Church changed its name from Nairobi Evangelical Center to Nairobi Pentecostal Church, the church has seen tremendous growth from a congregation of about 20 to 30 members of mainly white expatriates to the current level of 30,000 people of diverse backgrounds and nationalities in worship each Sunday. CITAM has established from the mid-1990s to 2011 eight fully functional congregations, a catering unit, a University, a children's center and several kindergarten, primary and secondary schools. The greatest impact is perhaps in the Children's Center and Rehabilitation Programs. The Church through these programs ministers directly to the less fortunate in society. Each of the CITAM assemblies operates a benevolence fund that provides relief to the needy in society. CITAM is also a voice in the political and economic arena of the nation as it was very visible in the constitutional development process, post-election activities in view of stabilizing the country.

Rev. Mugambi indicates that no one within the CITAM can take any glory for what has happened. Nevertheless, consistency in listening to the word of God and faithfulness in pursuing his mission with integrity may be critical factors. CITAM has astute management and leadership structures with even an attempt at having an ISO certification. Further, stability in leadership focus that is often maintained through proper leadership transitions is a factor. Throughout its history, CITAM has engaged leaders with different competences that have raised the church from one level to another. There have been no attempts at the perpetuation of leadership...leaders come, they do their part and then leave the arena for another leader to carry on.

TRAINING/LEADERSHIP DEVELOPMENT

It has already been stated that every office has a deputy that may step into the office in case of a vacancy. This is a very strong mentoring strategy employed by CITAM. For Pastoral Ministries CITAM has a system of intense mentorship that targets school leavers within or without. Many of CITAM interns are pursuing their education at Africa International University, and others will join next year, in January. It is a group of young people who are very promising. There is also a pastoral mentorship program. Pastors come to work with us for a year—not to be employed by us but to learn our culture and bless us as they are blessed as well as be equipped. The ministry also wants to establish a discipleship program in all its churches to teach all staff, all pastors and all Sunday school teachers so that all can be moving in one direction. This is because among the staff the ministry has members who are not church members and they want to be sure they all have the same beliefs and perspectives.

PRINT/ELECTRONIC MEDIA

The ministry wants to be relevant and has made all church services online. It has produced a lot of Bible study materials for its Bible study groups. With the help of the senior pastor at NPC, Valley Road, the Christian Education Department produces all the materials the ministry needs. The ministry's operations and activities are computerized with the help of its ICT department. When one wants to go on leave, he/she applies for it online. The ministry has a research co-coordinator, and they intend to do a lot of research.

FUTURE

The ministry is rewriting its strategic plan to reflect the country's development plan in the count. Like the 2030 vision of Kenya, the ministry is thinking of having a ten-year strategic plan and then break into a one-year milestone, then another one-year milestone after accomplishing the first one. That way it will be more viable. Several meetings are going on about that. "Our future is great because by God's grace we are fully established as a church." The ministry systems and policies do not allow starting of things without the facilities. "We have the potential to go anywhere in the world."

REPORT PREPARATION AND INFORMATION

This report is prepared by Dinah Nyamai, MPhil; and John Jusu, PhD.

The interview was conducted by Dinah Nymai, interviewee was Rev. Mugambi, Director of Administration at CITAM.

Other resources consulted were <http://www.citam.org>; Management Magazine, June 2012

APPENDIX: Additional Information about CITAM

Core Values

CITAM is committed to nurturing in its assemblies, ministries, and programs these key values:
Ministry: We are committed to living, preaching and teaching the word of God. Our love for God and His calling shall be our driving force. The power and influence of the Holy Spirit is the key agent of transformation. We value, appreciate and recognize the diversity of gifts in the body of Christ.
Leadership: We are committed to godly transformational leadership in Church and society that equips believers to participate in the Great Commission. People are our greatest asset both within and without the church.

Community: We work with and exist in a community. We believe that it is our responsibility to impact them in a holistic manner. We will stand in solidarity with those who are marginalized by society.
Family: - We are committed to building strong and effective families that serve the purpose that God ordained for them. We believe that the family constitutes a union between a man and a woman and their offspring.

Integrity: We are committed to personal integrity and holiness in the ministry. We are committed to teaching and practicing sound Biblical doctrine.
Accountability: We are committed to a culture of transparency and accountability with our members and the general public

Excellence: In keeping with our identity and ministry target, we are committed to a culture of excellence in all our service delivery and ministries.

The Sanctity of Life: We uphold and respect the sanctity of life from conception.

Partnership: We are committed to partnering with like-minded ministries, churches, Para-church organizations and other agencies that subscribe to our philosophy of ministry.

Ministry Pillars

- **Worship and Prayer** These include ministries like Choir, Drama, Worship, Intercessory, Sound etc.
- **Children** These include the Sunday School
- **Christian Education** These include Discipleship classes, Growing Together Groups, Impact Zone, CAMP, Bible Study.
- **Youth Ministry** These include EX- cans, Young Professionals, Visionaries, etc
- **Missions and Outreach** These include Samburu mission, Rendille Mission, Borana mission, The School of Ministry-Samburu, Heaven's Gates Hell's Flames among others
- **Fellowship and Care** These include Visitation, Hospital Ministry, Women Ministry, MEN of Action, Marriage Enrichment Ministry, Singles, Widows, Golden Age