

OSCAR MURIU Report #K12

ABSTRACT

Pastor Oscar dedicated his life to Christ in 1983 and has served as the Senior Pastor of the Nairobi Chapel since 1991. In that time, he has seen the church grow from a mere 20 people to over 3,000 people, with 26 church plants. His personal mission is to raise up a legacy of African leaders for the Church of Christ worldwide. He holds a B.Sc. (Zoology) from the University of Delhi in India, and an M. Div. from the Nairobi Evangelical Graduate School of Theology (NEGST). Pastor Oscar and his wife Bea [Children's pastor at NC] have four daughters; Chiru, Chiku, Wanja and Janelle.



From

http://nairobi chapel.org/NC/inc_nc.php?nc=Pastors&ncp=Pastors%20intro&sec=people

[Unless otherwise indicated the information below is from an interview Pastor Oscar Muriu gave to Steve Rasmussen on May 13, 2013. What is not in direct quotes is summarized.]

BACKGROUND

Childhood Home

Oscar: "I was born in the city. My father was a business man, and so I've lived all my life in the city. Not had too much village experience. Intentionally, we did not spend much time in the rural areas because there was a belief that there was a curse placed on my grandfather's family that if we children ever live there, we would be killed. And so my grandmother was very particular about it: we can visit, but we must not live there. So the experience of the rural area was kept for single day visits. We seldom actually slept there. We'd go in the morning and come back in the evening. She would never let us stay any length of time for fear of our lives. So, all of my growing up has been in the city. My father was considerably wealthy by the standards then. He was a business man. He eventually held an office in government, so was salaried with great wealth. And then went into private business and did relatively well. We grew up privileged in that sense. Not rich, overly wealthy, but we never needed... My parents probably had their financial challenges, but us children, we never knew about them. It seemed as though, we basically had our needs met. We never went without food or clothes or anything of that sort."

"My father was one of the first people to graduate from the University of Makerere, so he had a degree from the University. He went to the Alliance Boys High school which was the best missionary school in East Africa. He was privileged to go there. His father was also considerably well off by village standard, and he was an only son, so he was able to give him that sort of education. My mother was, a primary school teacher. So, she had a diploma in teaching which in those days would have been a very high qualification. Not a degree, but it would have been a very high qualification. We were educated. Good command of English. My father travelled around the world considerably."

Growing up, we spoke both Kikuyu and English with my parents. "(They were fluent in English)...Largely English among my peers and with my siblings. Kikuyu with my extended

family and Kiswahili as part of my education and learning... My father was a very avid reader, so there were a lot of books.”

“My eldest brother and older sister are alive. My two younger brothers passed away from alcoholism which for us again was generational [like the many medicine men]. We often felt that it was a generational curse visiting our family and the extended family.” On the other hand, “My grandfather on my mother’s side was the first Christian in his village, and he was a businessman, considerably well to do.” No one was surprised when I and my cousin who were named after him became pastors.

Countries of Residence

I lived three and a half years in India in college, and I have lived for as long as three months in the USA, but not longer. I travel frequently but stayed for just a few weeks.

Current Family

Wife – Pastor Bea Wambui leads one of Nairobi’s most respected children’s ministries in the country with hundreds of children at Nairobi Chapel. God has graced us with four respectful, skilled, relational daughters: three biological - Chiru, Chiku, Wanja and one adopted - Janelle. The oldest daughter is serving as my personal secretary. The next is in college and the next just entering.

Educational Background

“I studied in a primary school at Karen C on your way to Galleria. My secondary school was at Lenana Boys and then a day school called Upper Hill and then my university was at the University of Delhi in India and then NEGST.”

Personal Testimony

“I was a “Christian”. My parents would often drop us at church. We went to St. Francis. They’d often drop us at church and pick us up after.

“I was the first convert salvation wise in my family, in my university days. But they considered themselves to be good Anglicans etcetera. They’d occasionally go when there was some big ceremony or that sort of thing, but they took us to Sunday school. So, in my high school, I had a pre-conversion experience where I was very attracted to the things of the gospel, but I can’t say I fully understood what it was about. It wasn’t until my university years that I would say that I made a full commitment to Christ. In university, I can say that I completely and fully gave my life and my heart to the gospel and salvation.

Call to Ministry

“After I accepted the Lord... I became very passionate about trying now to persuade the people that I had been friends about their need to change the way they were living their lives. ... I had been reading the Bible, and I was very struck by Matthew 9 where the Lord says the harvest is plentiful, but the labourers are few pray ye therefore that the Lord of the harvest would send out more labourers.... I was in total agreement because I saw my friends, I saw where they were heading and I wished there were others who were telling them about salvation, and I wasn’t alone in this. So I was praying that the Lord would send more harvesters into the harvest field, and I felt the spirit of God ask me, will you go? And my response to the Lord was; look I’ve got my plans laid out for my life. ...So the conviction grew upon me to the place where again I needed to make a decision and my witness to this Muslim girl was what triggered that because when she said no, I actually wept for her recognizing what she had said no to without her knowing what she had said no to. It was a

very emotional moment for me, and as I did that, as I wept for her, the question came back. So will you go because there are many others out there like her, and some are open, but they need somebody to tell them? And so I said; yes Lord, I'll do it. That was my call. I was three months old as a Christian...I just knew that I am to be a pastor.

Influences

"... I was attracted to Rev. Mutava Musyimi because of the clarity of his preaching and his willingness to stand up and speak in spaces that were uncomfortable. Speaking about excesses in government, and corruption and those sorts of things and always living on the edge of knowing that there could be much at stake with what he was doing and that there might be a price to pay. Yet his willingness to keep doing it.

"Secondly, I was attracted by a lecturer at the University called Rev. George Kinoti. If you talk with FOCUS you will probably come across his name because he had a big role to play in the FOCUS ministry in its early years. He was a scientist in the area of I think Biochemistry or Biology and a lecturer in the university. Very passionate about the gospel. In his faith was a very disciplined apologist for the Christian faith. (He) was able to engage people at a mental level in terms of explaining the rationality of Christianity. That attracted me because I'd come from a scientific background particularly in Zoology and Botany in the sciences. I had questions that I needed answered even though I was a Christian I wasn't prepared to set aside my questions or even what I had, to that point, learnt. I needed somebody to help me resolve; what do we do with evolution then? How do I embrace creationism when there is such evidence in the discipline of Biology of Evolution? How do I resolve the two? And there weren't many people who could answer those sorts of questions for me but he was one who sought to. I was attracted to him because of his integrity in terms of the discipline of rationality that I saw him exercising.

"My third spiritual mentor, from a distance, I didn't know him very well though I knew him personally, was a gentleman called Rev. Mpayir. He was Maasai. He was a Christian. I think (he) worked with World Vision or one such NGO organization, very passionate about spreading the gospel among the Maasai. In him what I saw was the passion to win the world. What I saw in Rev. Kinoti was his mind. What I saw in Rev. Mutava was his courage and Rev Mpayir that was what attracted me. He was always talking about the Maasai. The Maasai were a hard people to reach, and they were not reached until late. Maybe '80s is when you could say Maasai evangelism was really beginning to take root but not before then. So these were three local ministers here whom I looked at as my models, as my mentors and had conversations with them as best as I could. The idea of mentoring was foreign to any of them at that time.

"But there were others who were non-local who I looked up to and one of them was John Stott. I had the privilege of meeting John Stott personally on several occasions, and it was a great honour for me. But what I liked about John Stott again was his ability to rationalise and to wrestle with the big questions of life. Not to run away from them. And then his clarity in preaching. I learnt to preach by listening to John Stott's messages and trying to ask myself; what is he doing differently because just somehow he touches scripture and it comes alive and I don't understand how he does that. So John Stott was one.

"Billy Graham, because of his evangelism and his passion and consistency and faithfulness, longevity, was another one. And then the third one was Dr. Francis Schaeffer. I read almost all of his books. He had long debates about existentialism and all the other things that he talks

about in his books. Again it was that his mind was engaged in his faith and I found that very attractive. Those six have probably been my most significant mentors. Some like Francis Schaeffer only through his books. Billy Graham, never met him but some like John Stott, I did meet and had conversations with and was very honoured to have met somebody I look up to like that.... Sadly no woman in any significant way.”

CURRENT MINISTRY OR VOCATION

Work/Ministry and Mission/Vision

“I would say there are a couple of unique threads that hold it together and really this is what makes me tick. My life doesn’t revolve too far from these centers in all that I do.

One it has always been important for me as you can probably well intimate from what I’ve said so far, to somehow engage the mind in our faith. And I frequently find that that’s a big omission in many settings where there is much passion but there is no real attempt to speak to the very real questions in critique of the faith and to give a reasonable answer for them.

Hence my attraction to the likes of Francis Schaeffer and John Stott and George Kinoti and etcetera. It leaks out all over the place in my ministry, if you know what I mean. I am an avid reader and am always trying to learn. In fact, I call learning my hobby. I love learning and so will often jump into an area of discipline that I have no knowledge about just for the fun of learning something new. Whether it’s photography or it is computers and how they function or whether it’s writing apps, I’ll do it not because I need to do anything with it. I just love to learn something new. So that is one; engaging the mind particularly around Christian things so to say.

“The second thing is that very early in my ministry, I was convicted by Psalm 71:18; *“even when I am old and grey oh Lord do not forsake me until I declare your might to those who are to come, your power to the next generation.”* I was very struck by that passage. I felt clearly the Lord was telling me to pour my life into the generations that come after me and to live for more than just my generation and made a commitment early on as a very green pastor at Nairobi Chapel only been there three months that I would always surround myself with young people. My greatest joy and delight has been young people around me. Having them next to me so that I can pour into their lives and that’s what internship is all about. If you look at our staff, almost everyone has been through the internship. I don’t spend as much time with the interns today, but it’s out of that, that the internship was born, and I have passed it on to others who are now doing it; BG and Cathleen and etcetera. We’ve just started a new school called the church planting school. ... Its just internship at a different level. Exposing people who are already in ministry, already planting churches to doing things a different way and teaching them a new philosophy of ministry and etcetera. If you look at my own staff, we just last week, we had the first of what we want to be an annual conference that was dubbed “The Edge”. The idea of that is that we spend three days reflecting on leadership and ministry. Anything that has to do with growing people into Christian maturity, into a more passionate pursuit of the Lord, into better leadership skills, into a better understanding of what their faith is rationally. This, my heart resonates with, and so there is a lot of that going on around me. Am always asking the question of how do I grow the people around me, the congregation, but especially those who are close to me; how do I grow that? If you look at my life, I think you will find those are probably two of the things that resonate with everything I do. Am about leadership growth and am about giving a rational defence for our faith. There is no better place to do it than in the pastorate because am surrounded by hundreds of people and I never lack for a captive audience if I may put it that way.

Organization

Oscar is the senior pastor of Nairobi Chapel, and that is his primary commitment [From Chapelites Feb. 2013, page 1:] “Our mission statement: We are a community intent on “Growing DEEP to reach WIDE.” Our desire is that each and every person that God allows to walk through our doors will have a life changing encounter and begin to live lives of purpose. Over the years, we have been awed to see the Lord’s great work of transformation in individual lives. D.E.E.P. for us means: Daily Devotions...E-Groups...Engagement...Pulpit...Individual growth is for greater purpose, that together we reach our God-given vision as a church. W.I.D.E. for us means: Witness: We will creatively engage different avenues to lead 1 million converts to Christ. Impact: We will affect the six sectors of our society through Social Justice, seeking complete social transformation. Disciple: We will disciple 100,000 believers to be the Esthers and Daniels of our generation. Establish: We will plant 300 churches by the year 2020.”

[back to interview:] I tend to other church plants but Nairobi Chapel is my home base. “To be able to widely minister and speak into and be a part of what is happening in the wide Christian community on this continent, I have to be in the church... As long as people see you as a church man, they give you a certain place, recognition, voice, audience because you are a minister. Now because of the way the chapel has grown ...We recognise that there is a need for us to take responsibility for a much wider constituency than just the Nairobi Chapel. ...We don’t have it all together, far from it. But I am constantly amazed at people’s perceptions. I know something like the children’s ministry, many churches would rate the chapel’s children’s ministry as the standard setter, and they want to learn how we do it. ...And that’s true when it comes to missions, when it comes to social justice, when it comes to leadership, when it comes to standards in the Sunday service. I don’t know where that’s come from. I think God is doing something that we can’t see because we are so caught up in the details that we just don’t have the big picture

Finances & Other Resources

“You know I am the worst person to raise money....The bulk of our finances come from the giving of the congregation. What we receive from outside is significantly little compared with what is raised internally and somehow we have tried to learn to manage our resources internally.

“We haven’t really worked hard at trying to work somehow out agreements with the corporate world. There is no tax-free giving in Kenya, so there is no motivation for corporate organizations to finance church efforts. There is some CSR, in Corporate Social Responsibility trends, in corporate organizations here but it’s a young movement. Right now they are all trying to do their own thing to show that they are really in the game, and they haven’t yet learnt how to go to those who are doing it and saying let’s partner with you. So there is not a lot of money there. The big players don’t want to be labeled by any religion... “And so we have just learnt to manage with what we have and to be very innovative about getting ministry done because we significantly lack sufficient resources to do what we need to get done. Our vision is big and to be able to fulfill it, what we receive through the offering is severely limiting. I think we’ve always felt that as an organization we need to be financially viable by what the Lord has put into our hands through our members as best as possible. We can dream big dreams, and we can look to the Lord to help finance us from well-wishers and other centres and other peoples, but we need to live within what he gives us at the chapel regarding staff, regarding facilities, regarding the core ministries. So, there are ministries that we have, that if we are fortunate to receive huge gifts from well-wishers, then

we can expand those to accommodate that, but if those gifts dry up, then we shrink them back down to what we consider the core, and we can only do so much. But the bulk of what we do comes out of what the congregation gives.... I must never allow myself to think money is the key, and it's very tempting to do when you are severely handicapped by resources. So for our lack, I try and interpret our lack into prayer and just spend more time praying about it You need to open this door for us, and it needs to come from you so that I will always keep my eyes on you and not that I asked so and so, and they gave and if I could find other people like this etcetera. I don't know; maybe I don't have it right. I have others around me who are not bashful about asking so maybe they need to do this. But very little comes from outside. The significant bulk comes from inside...

"Let me give you an example. In our church planting, we budget all together for the missions ministry. We probably use about 25% of our income to develop leadership and to plant churches. If you take a church like Liberia, we are giving every month, we send them \$2300, to help finance their operations and etcetera, and we are doing the same with other places that we have planted churches."

Partnerships/Links

One-third of the money for Liberia comes from a partner church, and two-thirds comes from us. This is true of many of our church plants that there is a partner church in the West. Also sometimes with social justice ministries: Another partner church recently offered to match ten scholarships for students. Of course, it takes a lot of work and time to cultivate a partnership. Each staff person is responsible for a certain number of partnerships – say three. I will say, Okay I will take Australia and a couple others. Other places, I am not really connected to because someone else is connected there. But honestly, sometimes you wonder if the effort is worth it. Maybe if we had just focused that effort at home, we would have more giving than that.

Then each staff person has links through those in similar ministry. For example, Bea started this Child Net? which has probably 50 churches very regularly involved in Nairobi and then there are maybe a couple hundred with less involvement throughout Kenya. Likewise, Pastor Nick is head of the youth ministry association, what do they call it—NAYNET, for Nairobi Youth Network....which has a couple of hundred youth ministries and ministers involved in it. So that is how much of the partnership and networking happens locally with those doing the same kinds of ministry.... I am not as well linked as I would like to be with other local pastors or churches.

SWOT: Strengths, Weaknesses, Opportunities and Threats

Strength: Communicating Vision. Weakness: I wish that I was a man of deep prayer, but I have to set my alarm to fit in an hour of prayer a day. Threat: I just do not have time for many things because of the busyness of ministry.

Impact/Success/Assessment

I think the two greatest successes I have had are the interns and Nairobi Chapel itself. With the interns, I feel like who knows what kind of amazing impact they may have as they go through their lives in so many realms. Then Nairobi Chapel itself. We know that hundreds of people have been impacted by their time at the chapel. And hundreds have come to know Christ in a new way.

From Chapelites Feb. 2013, page 1: “I have been asked before ‘what is your passion as a pastor?’ I have three. The first is church planting...At present only about 20% of Nairobi residents attend church on Sunday, so we have a lot of work to do to get them in. As a result of our work over the years, more than 15,000 people gather weekly under the banner of Nairobi Chapel’s outreach ministry today. And the thought of planting churches across Africa, and off the continent in Europe, America, Asia, and Latin America is exciting.

At present we set aside 10% of our monthly giving for church planting. That’s about 1,000,000/=. Each Trinity Church we plant in Kenya costs us about 3,000,000/= for the salaries, launch event, rents and equipment in the first year, while each one plant we plant in another African country costs about 6,000,000/=. That’s a lot more money than we can afford, but we are moving ahead by faith, praying that the Lord will fill the cup for us. Praise the Lord that several partner churches have kindly teamed up with us to help carry the load. Pray that the Lord would give us another six partner churches for this work.

My second passion is Leadership Development – raising up leaders for the work of missions, especially church planting. We have four training tracks at Chapel. 22 Interns; 23 Pastoral Trainees; 3 Theological Students, and 7 Church planters – over 50 people overall in training. We set aside an additional 10% of our general offering for leadership development. The interns join us for eight months of ministry training before they go out to help plant a church. The successful ones come back for additional training and then go out again to serve as pastors in our church plants. Meanwhile, our church planters train for eight months and then head a team of interns to help them plant a church. My third passion is Social Justice...” [back to interview...]

What would you say were significant ingredients to the success you have achieved?
I think the main thing has just been what Eugene Peterson calls “a long obedience in the same direction.” I think it is mostly just a matter of having kept going in the same direction. Perseverance. You know I believe in long pastorates. I think that is where you really build impact. I respect someone like Billy Graham, who just keeps doing the same ministry for 50, 60. He had his errors, but many of them might just that he chose this instead of that and it is a judgment call which would be better, but he had integrity in all that he did.

Training/Leadership Development

Of course, that is the internship program. Although other staff people are more directly supervising, I get the joy of picking people and doing things with them. I can choose three interns and say, “let’s work on this together for the next three months” and we can work on that together. Of course, it takes more time from where I should be resting. There have now been 500 interns. Not long ago it was 300, but now most of the daughter churches are also doing the same or same type of program, so the numbers have rapidly expanded.

What people remember from the internship is the significant things that they did in ministry and the connections they made with mentors and fellow interns and others and the ways they grew significantly spiritually. They will not remember the administrative work or projects that they did.

Reading and Writing

Can you describe your own reading habits?

“I read extensively when I was younger and green in ministry and desperate to learn as much as I could. Now I find it difficult to find books that I can dig into and really enjoy. So I often will ask other pastors, “What have you read that you think I should read?” And sometimes that helps cause they’re struggling with the same thing, and so they’ll share some really good books and then I don’t have to wade through ten books and find that, “Oh, this is rehashed.” But I also struggle to find the time. I really struggle to find the time. Cause with work I almost always feel I’m drinking from a fire hose, and I don’t even have time to come up for air. And so it’s not just that it’s hard to find the books I want to read, it’s also that I don’t have enough time actually to spend reading. But I do try. I do try and read. And I like ideas. I like new ideas; I’m always intrigued by new ways of thinking and processing, etc. and so I’m always hungry to look for that.

So what kind of things do you read? I mean I know you read a variety and you were saying you like new areas. Do you read theological books? Do you read leadership books? Do you read ... what do you read?

“I read a lot of leadership books. I read a lot of ministry books. I like hands on. I don’t read a lot of heavy theological content books unless it’s an area that I’m researching in. Often what drives my preaching is the questions I face in ministry. And so I’ll read a heavy theological book say on something like divorce and remarriage because it’s a question that’s driving me but I won’t pick up a book on, you know, the openness of God and read for the joy of reading because that’s not my world and it’s not a question I’m asking and so, you know, I’ve got other things that are driving me. And so my reading tends to be very practical, practically oriented. I will be on issues that I’m facing that I’m trying to figure out.

And then the question of writing: Describe any writing that you may have done yourself and anything in print.

“Nothing significant in print. I have two problems with print. One is the feeling that if I do write it has to be significant. I don’t feel I have anything significant to say. If it’s going to be significant, then in my mind it needs to be a well-researched, well written, good grammar you know and so that stops me. And I’m trying to get over that, and you know. But just the feeling that it has got to be significant so don’t write unless you have something significant to write on, and you know that you’ve done the work needed to write something significant. It’s almost the feeling that I’m writing a Ph.D. thesis, and I don’t have the time to do that, so I’m not going to write anything at all. And it’s a personal problem I have. That’s one. I think the second is just the thought that I have to get away to do this because it’s a lot of work. I know pastors who give their work to a ghost writer, their servants to a ghost writer and tell them turn that into a book, I’ll look through it, I’ll lend it some you know, and this is what I want. I don’t know how to do that. I don’t know how to do that, but I’m going to try. Now, I think one other thing is that I recognize that a lot of my best thinking happens when I’m preparing sermons and when I’m talking, and so the idea of being alone and sitting down and writing it all out and etcetera is just not the way I work. And I suspect that that’s true of a lot of Africans also, that they tend to be field dependent as opposed to field independent. And so there are conversations that I’m going to capture and put down in writing, but if you ask me to write out an article on the same sort of conversation, I couldn’t do that.”

“That’s why I need a ghost writer and I need a theological work group, where we can sit down and talk through each of the chapters of what I want to write. And I think I would make a lot more headway that way because then I would be talking it out as opposed to trying to write it, and if someone can take it and try and write it out, I think it would be much, much easier for me.”

Electronic Media

“I don’t find I can do any serious work on electronic media regarding social network or in terms of the web. I think they say that the average attention span on a website is twenty seconds, and then people click and move on to whatever is next. I struggle with that. I find it very difficult to read something off the web and engage in it mentally. When I want to engage deeply, when I want to research and think, I go print. A library is important for me at that stage., I do some research on the web, but it tends to be very much like a butterfly, you know it’s touch and go, never really settling on something and reading a weighty paper, so I don’t use social media or the web well.”

Political Arena

Could you clarify the ways you think Christians should or should not be involved in politics?

“I’d say quickly; I think they should. I think the daunting task for us is to bring those who have a sense of call and engagement at that level to a place where they can significantly impact because what we see is Christians going into politics but they don’t have the theological framework to actually capitalize on that. They’re not well disciplined, they don’t know their faith well etcetera. I think there’s a lot more work we need to do as a church. I think in addition when people do go in we need to learn how to enable them in their world because they are swimming, they’re as stressed as anybody else is, and they desperately need answers but there is no framework around them to give them the sort of think tank, process tank that they need to be able to engage significantly Christianly, and so they go in there, and they flounder, and they’re struggling against the tide or: “This is the way politics works, this is the way people behave.” And so I think they just can’t survive in that context. There is a lot of work to be done there. It would probably help the church significantly if we had *strong* Christian leaders who are surrounded by the frameworks that will help them be faithful in that context so that the church doesn’t have to be the one that has to speak into that context and be a prophetic voice. It strikes me how little we know of what’s going on, and I suppose this is true even in your US government for example, how little you know, as a pastor, of what’s *really* going on in Washington and what they’re thinking and such is. Because there is so much, that is not disclosed, and the level of sophistication of much of what is happening in the political realm almost needs a think tank on a full-time basis. And you have these sorts of things in the US where you have organizations whose work is specifically to focus on an issue or a set of issues or to focus on particular debates that are going on and to lend capacity to bring in a Christian perspective and such. And there are people, sharp minds, who are engaged in that 24/7. We don’t have that here and when it’s left to the church to do that, we are so underinformed, that sometimes we just really make fools of ourselves, if you know what I mean, when we try and engage and then discover you know, “You guys didn’t even know what’s going on.”

So you think it’s most helpful to have people trained and working in that and then building and then have them disciple rather than a pastor from here jumping into politics?

“I think three things. I think to have people who have that calling. To say “I feel called to politics. I’m a Christian, can you start now and help me begin to develop the mind and framework to engage politically when I get there because I’m going there?” Number two, “Can we have a think-tank that is set up that specifically seeks to enable me to engage in these debates so that I can come and say, “Guys, we’re just about to debate the issue of child pornography and I need some really sharp thinking on this because when I stand there I need to have evidence etcetera and I don’t have the time or the capacity; so coach me, you do the thinking, coach me and I can represent you, I can represent the church.” And then I think you

need pastors who are in a sense an alternative prophetic voice that speaks into this but do so with wisdom. There are some things that need to be said in the political circles, parliament and whatever else but there are some things that need to be said in the public arena and their pastors can speak if they are fortified with a think-tank and information and in that sense then as I speak I can speak with confidence because somebody has done the research and if I am called to task on what I did say there is evidence and there is process of thinking that has gone into it.

But generally, pastors speaking as pastors rather than pastors jumping into the political arena?

“And it hasn’t served us well when pastors jumped into this. Just in the last parliament if you look at some of the politicians, the pastors who went into Kenya, all of their issues of scandals and embezzlement and lack of proper use of resources. At the end of the day, it hurts us.

Future

“I think I have three more seasons in my ministry. Season number one is over the next five to ten years to completely invest myself in the church locally and globally as best as I can. Just to remain where I am but to invest myself with a lot more risks and a lot more courage. I think season number two is to step aside and invest in the next generation of leaders intentionally in a focused way, mentoring as best as I can so that they don’t have to take as long as I have to get where I am, but they can step on my shoulders and reach higher.

What do you mean by step aside?

“I want to come to the place where I no longer am running the church, no longer am seen as a primary leader. I can be behind the scenes helping those who are that but yet still being significantly engaged. As we plant churches that are across churches that are across Africa and around the world, to be available to those without needing to be the day to day person on the job. To allow that one of my great resources then with be my experience decision-making leadership and that they have access to it, easy access to it. I am easily available to them without feeling that there is a place I need to go to get ready for Sunday or manage my own team or etcetera, . And then the third season I think is when I’ve slowed down completely and I can be a mentor but by then people need to come to me. And so I do see myself, one of the things I like about NEGST being so close is I could very easily lend myself to NEGST without needing to be a lecturer and without needing to be in class. But being available to those students, and sitting, having a cup of tea with them, allowing them to find me, mentoring them now on my terms as opposed to me running after them etcetera. Where I don’t have the energy to do that anymore, but I can mentor them by them coming to me. I can mentor them by them reading my reflections. And so my third season would be a time of being a sage and being available to the younger generation but not necessarily face to face or physically but more in the sense that I can write, I can communicate, I can be available and accessible to them, but I’m not the one running around.

Information about the Preparation of this Report

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