



Economic Factors Influencing Church Hopping from the Roman Catholic Church to Pentecostal Churches: A Case of Karuri Parish, Nairobi Archdiocese, Kenya

Jane Ng'ang'a, Bibiana Ngundo & Maurice Owinyo

The Catholic University of Eastern Africa

Corresponding Author: jnganga1165@gmail.com

Abstract: *The movement from the Roman Catholic Church to the mushrooming Pentecostal churches is a great Phenomenon globally and in Africa. The gist of the study was to explore factors influencing this movement. The study explored economic concerns contributing to Church hopping from Roman Catholic Church to Pentecostal Churches in Karuri Parish, Kiambu Deanery, Nairobi Archdiocese in Kenya. The study was anchored on Faith Development and Exit and Voice Theories. This study employed descriptive survey design using a mixed method approach. Strata, cluster, snowball, and purposive sampling for 40 participants was employed. Data was collected by administering structured questionnaires and interview schedules. Researcher also reviewed secondary source documents. The quantitative data was analysed with the help of SPSS version 23, using descriptive statistics, for quantitative data. Qualitative data was analysed using content analysis and presented in form of narratives. The study revealed that several economic issues contributed to church hopping. The study recommended comprehensive and continuous catechetical instruction, implementation of documents of Roman Catholic faith, embracing technology, Bible reading and study, registration of churches, involving the youth in church activities and vetting church leaders in order to promote integrity and moral uprightness in order to curb church hopping of Roman Catholics to Pentecostal Churches. This study findings may help address the issue of church hopping from the Roman Catholic Church to Pentecostal churches and also advance knowledge in this area.*

Keywords: *Economic, Factors, Church, Hopping, Roman Catholic, Pentecostal, Karuri*

How to cite this work (APA):

Ng'ang'a, J., Ngundo, B. & Owinyo, M. (2021). Economic factors influencing church hopping from the Catholic Church to Pentecostal Churches: A case of Karuri Parish, Nairobi Archdiocese, Kenya. *Journal of Research Innovation and Implications in Education*, 5(3), 199 – 207.

1. Introduction

Although Church-hopping is a recent phenomenon, with the early church not experiencing it at all, today it has become a challenge to Christian mission where the modern church is characterized by the trend of people hopping into and out of the congregation at a moment's notice (Ndimande, 2007). Church-hopping is going from one church to another without committing to any one church for any significant period of time (White, 2012). It is a challenge particularly in Africa where church

members keep moving from one denomination to another without minding its effects on the entire church of Christ (Kroesbergen, 2019; Kagema & Miguna, 2014).

Several studies have been carried out on church hopping (Zondi, 2020; Ndimande, 2007; Roinila, 2005). According to Kangwa (2016), for example who carried out his research in Zambia and concentrated on movement of members from Methodist Churches. Other studies, for example, the one carried out by Resse (2011) focused so much on the Western World. All the studies present various factors that are contributing to Church hopping.

The attributes of a church's leaders have an impact on its members' movement. To attract new members, the media, particularly the local radio station, has been widely exploited. In times of need, the availability of a pastor is critical. Some faithful Christians appear to be disappointed by power disputes, and they may grudgingly leave the church.

Financial incentives are also crucial in drawing new members. The number of people attending faith-based congregations has increased. Women, with their healing abilities, are particularly active in Zion churches (Ndimande, 2007). Financial mismanagement, escapist theology, autocratic or ineffective leadership, and Christian leaders' sexual scandals are all realities in churches, according to Kretzschmar (2006). Inadequate studies have focused particularly to economic aspects and how they play a role in church hopping and there are also inadequate studies on the same in Africa, in Kenya. The problem of church hopping persists, weakening existing strong Churches like the Roman Catholic Church. This makes the study conducted different because the researcher sought to investigate why church hopping is rampant in Roman Catholic Church in comparison to other denominations. What really is the missing piece? The main objective of this study was to investigate the role played by economic aspects in church hopping from the Roman Catholic Church to Pentecostal at Karuri Parish in Kenya.

2. Literature Review

Spiritual healing appears to be a common motivation for people leaving or joining another church. Spiritual fulfillment is sought both inside and outside the pulpit; inside the pulpit, attendees desire a meaningful discourse (Tennant, 2013). Physical as well as spiritual wellbeing of an individual are often regarded as resource. Converts are persuaded to cast doubts aside and join Pentecostal movements by clapping away sorrows, substituting defeat with victory, despair with hope and faith. Many Pentecostal faithful recount personal experiences and give testimonies to reinforce this. These testimonies take form of; "I was diagnosed with a terminal illness (can even name it) and doctors had given up on me. I received my healings through prayers in the Pentecostal church (name it) and pastor so and so". "I was jobless for so many years in spite of my high academic qualifications and the pastor prayed for me and I got a lucrative job (Enang, 2012, Eliana, 2014). Pentecostal churches all over, particularly in Africa, exemplify the role of healing as good news for the poor and the afflicted. Mbe (2002) and Mbe (2007) carried out a study on the proliferation of Pentecostal churches in Cameroon. He attributed this to economic crises. Accelerated pastors' messages were focused on the gospel of prosperity. Mbe noted that Pentecostal churches lay strong emphasis on gospel of prosperity to attract people in large numbers. Life challenges faced by most

families drove them to Pentecostal churches. These included alcoholism, unemployment, domestic strife, ill health among other issues.

An Analysis by a study done by Lauterbach (2008) and Haynes (2012) on wealth and worth: Pastorship and neo-Pentecostalism in Kumasi suggests that wealth in neo-Pentecostal/charismatic churches is more than money; it encompasses richness in relation to both money and people. It is not entirely wealth in relation to control over people as such, but also in relation to social relations, and having access to international relations. She continues to state that wealth can be understood in terms of wealth of association, in the sense that one is more likely to obtain wealth by being associated with a wealthy pastor. Regarding wealth and prosperity, the neo-Pentecostal/charismatic churches merely play a symbolic role; for example, she asserts that the churches' financial assistance to members is of a symbolic nature. She therefore concludes that in the realm of accumulation and distribution, the Pentecostal churches also play an important function, although again symbolic one. Organized religion is only as strong as its leaders' ability to mobilize and organize resources (Ukah, 2007). By offering protection for a person's individual business and by symbolically cutting off the blood ties connecting a person with his or her family, Pentecostal churches promote economic individualism. Pentecostalism provides a chimerical space in which people may address their longing for a modern, individual and prosperous way of life (Lauterbach, 2008).

In approaching wealth and Pentecostalism, one has to focus on how ideas on wealth are attractive and meaningful to both church members and pastors. Members constitute the process, as they provide wealth and make pastors wealthy, not only by contributing financially, but also by their mere presence and time. Leading a church that has many members is a sign of wealth and gives the pastor some form of control over people. Another aspect is the relationships between pastors; they also make each other achieve wealth by inviting one another to participate in programs and by promoting each other (Lauterbach, 2008). This study touches more on the gospel of prosperity in Pentecostal churches without digging deeper to what the Bible teaches concerning prosperity. If it is in line with the Biblical teachings, what can the Roman Catholic Church do to incorporate this teachings in their programs so as to curb this trend of church hopping?

Neo-Pentecostalism is revamping alternative ethics of conduct, marketing and networking. This is because in these churches, converts are taught new skills and life competencies This includes prudent planning, budgeting and accounting for their finances in a bid to inculcate a culture of economic discipline and independence. In so doing, these churches helped in fostering and promoting productive economic and entrepreneurial tendencies that have significant implications for social and economic

development. In addition, there is also the morality and life orientation of the typical congregants. These included a disciplined attitude towards work, an equally disciplined attitude towards other spheres of life, a deferral of instant consumption among others that is typical of many Neo-Pentecostals. Consequently, this contributed to a culture of savings and capital accumulation, a trait akin to Pentecostals in African and Latin American Pentecostals (Lauterbach, 2008). There is a gap in these studies since they have not fully captured the economic factor in Roman Catholic Church and what should be done to improve the situation.

Kagama (2020) and Maina (2008) conducted a research on the causes of the New Charismatic Movements (NCMs) in Kenya. Some of the circumstances that the study observed, for example the economic stress, unemployment, retrenchment and insecurity in the modern society lead to a need for at least some signs of hope for the future. Many people have run to the NCMs where they are assured of a brighter future and better world. Majority, 126 (90.6%) respondents asserted that the NCMs evinced a guaranteed future (Kagama, 2020). It was observed that in these movements the adherents are encouraged by statements which their pastors frequently use. Some of these include: "A new dawn is coming when God is going to uplift his people!", "this is the year of breakthrough". Blessings are going to flow as God had promised!", "the time for amazement is now, great things are going to happen to God's people, the jobless will be employed and other great opportunities are going to be revealed!". Being overwhelmed by hardships and empty promises from the political leaders, many people never hesitate from joining these NCMs with the hope that the prophecies will come true. After joining, they are counseled and encouraged. By being offered hope and faith in betterment and advancement, a new approach of their lives is provided. They continued to say "We came across one of the staunch adherents of NCM who believed that by being next to the pastor he would be a man of vision as his pastor". He stressed this conviction by responding, Walk with wolves and you will leap like them; walk with eagles and you will fly high like them. "My pastor is a man of vision and therefore I have to be next to him always to have visions like him" said the respondent (Kagama & Maina, 2014).

3. Methodology

3.1 Research Design

Research design refers to a detailed outline of how an investigation would take place (Business Dictionary, 2006). It explains what instruments were employed, instruments used, data collected, and the methods used in analyzing data. Therefore, it constitutes the blueprint for collection, measurement, and analysis of data (Creswell, 2014).

This study adopted a descriptive survey design. This design was selected because the researcher picked only some representative sample participants of the cross section population (Creswell, 2014). It is suitable for estimating the prevalence of church hopping from the Roman Catholic Church to Pentecostal Churches. The specific design was preferred because it allowed the researcher to obtain a detailed report on the different aspects that influence church hopping in the Roman Catholic Church in Karuri Parish, Kiambu Deanery, Nairobi archdiocese, Kenya. The study employed both qualitative and quantitative methods. By combining both quantitative and qualitative research and data, the researcher gained in breadth and in-depth understanding and validation while balancing the weaknesses inherent to using each approach independently. Mixed method offers a more complete and wide-ranging understanding of the research problem than either quantitative or qualitative methods used in isolation (Creswell, 2014).

3.2 Site description

Geographically, this study was carried out in Karuri Parish, Kiambu Deanery, Nairobi Archdioceses, Kenya. Kiambu deanery comprises eight parishes and one chaplaincy namely; St Martin's De Porres Karuri, All Saints Riara, St. Peter and Paul Kiambu, Our Lady of Rosary Ting'ang'a, Our Lady of Victory Riuki, St. Joseph Gachie, Holy Rosary Ikinu and St. Joseph Gathanga and Nazareth chaplaincy respectively. There are five outstations in Karuri Parish namely; St Martin De Porres, Karuri, Mary Immaculate, Muchatha, St Patrick Kiambaa, St Peters, Njoro and St Monica, Raini. The study concentrated on the clergy, religious women, catechists, practising catholic faithful and ex-catholics who were the main respondents. Karuri Parish and its cosmopolitan set up affords an intensive and resourceful research locale as the five churches are headquartered in Nairobi Archdiocese. Moreso, they have huge congregations besides diverse programmes and elaborate ritual activities. Such diversity befitting the analysis of the area under investigation in this study. Karuri Parish has a membership of 3750 people.

3.3 Target Population

The study targeted respondents that are members of Karuri Parish, Kiambu Deanery, Nairobi Archdioceses, and Kenya. They included the clergy, religious women, catechists, representative members of Roman Catholic Church and former Roman Catholics who have shifted to the Pentecostal churches aged 18 and above.

3.4 Sampling Techniques

Sampling is the process of selecting a subset of people from a larger universe to which they belong. Determining

an adequate sample size is ultimately a matter of judgment and experience (Mugenda, 2013). The study used both probability and non-probability sampling procedures for the selection of the target population. Under the probability sampling, the researchers employed stratified random sampling, and cluster sampling techniques to the Roman Catholics, and snowball for the ex-catholics. For the stratified random sampling, the researchers divided the study population into 10 strata, and drew five lists, which represented the age groups between 18 and above. In each of the stratum, the participants were selected. The lay faithful were chosen from each stratum using even figures (2nd4th, 6th, 8th, and 10th).

In cluster sampling, the population was divided into clusters (out stations) using naturally occurring geographic and parish structured boundaries as recommended by Mugenda and Mugenda (2013). In this study, the researchers divided the catechists according to the zone boundaries which have been defined by the parish pastoral organ. The catechists were selected using old numbers (1st, and 3rd). The researcher used the out stations as clusters.

The snowball sampling technique was employed under the non-probability sampling technique. It is highly recommended because a researcher interviewed knowledgeable and experienced respondents as proposed by Mugenda and Mugenda (2013) with the help of the parish priests, the religious women, catechists and other Roman Catholics to trace the ex-catholics.

The clergy and the religious women were selected purposively because they were few and easily accessible and from one parish. This technique was appropriate because of the diocesan structures in terms of the parishes,

and outstations which are run by the clergy in collaboration with the catechists and small Christian community leaders.

3.5 Sample Size Determination

According to father in charge of Karuri Parish (Personal Communication, 2nd October, 2017), the total population of registered Roman Catholics in the parish was 3750 derived from the 5 outstations. Hence the researchers adopted the scientific formula which was developed by Krejcie and Morgan (1970) in order to determine the sample size from a known population as indicated below.

$$S = X^2NP(1-P) - d^2(N-1) + X^2P(1-P)$$

Where S= required sample size.

X² = the table value of chi-square for 1 degree of freedom at the desired confidence level (3.8451).

N= the population size (3750).

P= the population proportion (assumed to be .50 since this would provide the maximum sample size)

d= the degree of accuracy expressed as a proportion (.05)
Based on the given formula; X²= 3.841; N= 3750; p= .50 and d= .05

$$S = 3.841 \times 3750 \times 0.5(1-0.5) \div (0.05)^2(3750-1) + 3.841 \times 0.5(1-0.5)$$

$$S = 3.841 \times 3750 \times 0.25 \div 0.0025 \times 3749 + 3.84 \times 0.25$$

$$S = 3600 \div 9.37 + 0.96$$

$$S = 39.48$$

$$S = 39.5$$

$$S = 40$$

Therefore the sample size was 40 participants based on the formula and it was the representative of the target population in Karuri Parish.

Table 1: Sample Matrix

Category	Target population	Sample Size	Sampling Technique	Data Collection
Clergy	3	3	Purposive	Interview
Religious	4	4	Purposive	Interview
Catechists	3	3	Stratified	Questionnaires
Ex-Catholics	10	10	Snowball	Interview
Practicing Roman Catholics	3730	20	Cluster	Questionnaires
Total	3750	40		

3.6 Data Collection

Data collection instruments are measurement tools designed to obtain data from respondents on the topic under study (Business Dictionary, 2016). The study utilized both primary and secondary data because it is an empirical study based on both written and oral sources of information. Therefore it used the following data collection instruments in data collection.

The questionnaires were designed for the catechists and other lay Roman Catholics. This study used structured questionnaires that comprised closed and open ended items addressing the objectives of this study. It contained questions that were preferred because of the number of participants and the nature of the topic. The questionnaire contained multiple choice options from which the respondents selected the answer closer to their own opinions. The questionnaires were related to the four main research questions-a five Likert scale .They were

developed and pretested in the Nairobi parish in order to ensure validity and reliability.

The interview guide contained open-ended (structured) questions .It comprised a written list of relevant questions that allowed the researcher to get a complete and comprehensive understanding of the issues under research. The interview schedules were designed for the clergy, religious and ex-catholic according to the main objective of the study.

The researchers obtained a clearance letter from the Department of Religious Studies of the Catholic University of Eastern Africa upon approval of the proposal. A research permit from the National Council for Science and Technology, (NACOSTI) Kenya was sought. A letter of authorization from NACOSTI and the County Director of Education approved by the County Commissioner were also obtained. These essential documents enabled the researcher to undertake the research within a scheduled time and within the authorized location.

The researchers visited the identified areas of study in person so as to reach the target population; the researcher employed the services of research assistants who administered the questionnaires on her behalf. The preferred research assistant was a participant and partner in the community work in the sub-county thus this study was of much help to her too. In the whole process, explanation of research intentions and assurance of confidentiality was one of the researchers’ priorities.

3.7 Ethical Consideration

The researchers conformed to the principle of voluntary consent and informed the participants the purpose of the study. Interviews were conducted from volunteer respondents at a time that was convenient to them. The researcher assured respondents of confidentiality and privacy of the information given .Pseudonyms names were not used during the recording of collected information. The concealing of the identity of respondents and stating the topic of study with truthfulness and honesty gave the respondents the confidence to respond to the

interviews conducted. The researchers carried out preliminary tests to obtain all background information in an effort to avoid imparting any harm on the subjects.

3.8 Data Analysis

According to Creswell (2007), data analysis refers to editing and reducing accumulated data to a manageable size, developing summaries and using statistical techniques for making inferences. The data was coded and tabulated. Descriptive statistics and narratives were used to analyze the data obtained. The purpose of descriptive statistics was to allow a meaningful description of a distribution of scores or measurements using a few indices or statistics. The primary quantitative data was coded and analyzed through the statistical package for social sciences (SPSS) version 23

Qualitative statements, frequency and percentages were used for the purpose of data presentation and interpretation. Qualitative data was analyzed using thematic approach guided by research objectives and research questions. Using thematic approach, the information contained in the findings of the study was sorted out, classified and categorized under the themes identified. The frequency with which an idea, word or description appeared was interpreted as a measure of importance, attention or emphasis. Qualitative research analysis enabled the researchers to analyze information in a systematic way to arrive at useful conclusions and recommendations (Kothari, 2014).

4. Results and Discussion

4.1 Economic Concerns Influencing Church Hopping

When asked to identify some of the economic factors that contributed to the shift from the Roman Catholic Church to Pentecostal churches, the respondents identified various factors. These factors as identified included: Greed for money and power, Promise of getting wealth(prosperity gospel), Seeking scholarships and other financial aids among other factors, as presented in table 2.

Table 2: Economic factors influencing church hopping

Factors	Frequency	Percent
Greed for money and power	12	30.0
Financial prospects	7	17.5
Prosperity gospel	8	20.0
Seeking scholarships and other financial aids	8	20.0
Other factors	5	12.5
Total	40	100.0

The researchers sampled some of the responses as follows:

Those young people from poor background and have financial constraints are assisted by Pentecostal churches to pursue their education. The churches demand that they remain in the church for continued sponsorship. (Respondent 033: Personal Communication, April 22, 2019)

From this, it came out clearly that those who hopped from the Roman Catholic Church were following economic prospects that were available in the Pentecostal churches. This was indicated by 20.0% of the respondents. These included promise of job opportunities, academic sponsorship and other financial aids because they came from poor backgrounds. They were to remain faithful to the denomination for continued financial aid. The Pentecostal churches used this strategy to lure thousands of jobless poor individuals who were finding it difficult to access education, healthcare and other essential services, contributed by their poor background. 13.5% of the respondents noted that Pentecostal churches empowered members financially, organized medical camps and occasionally provided help in kind in form of aid where all and sundry were welcome. Young people are also paid stipends especially those playing piano or involved in video production and display. This differs from other empirical studies which have not captured such issues in their findings. Some respondents also noted that their churches were actively involved in socio-economic empowerment of its members. For instance inculcating a culture of prudent financial planning, management, and discipline among the members. Members are also in SACCOs, purchasing shares at the stock exchange which enabled members to earn returns.

The respondents indicated that the Pentecostal churches were assisted by foreign donors in the form of international churches and ministries they are affiliated to. They also help them financially in running of their churches and carrying out church projects. These Pentecostal churches thus have various sponsorship programs, advanced musical instruments and organize crusades that lure some Roman Catholics who are not firmly grounded in their faith. Karuri Roman Catholic parish also had been under Holy Ghost Mission since its inception. These missionaries assisted the parish financially and materially but the status quo changed in early 2000's when the parish was handed over to the diocesan priests who rely on local funding and support. This was as indicated by respondent 034 who indicated that:

Some Pentecostal churches are assisted by foreign donors in the form of churches affiliated to them. These

mission affiliates from foreign countries assist these Pentecostal churches financially in the running of their churches. Karuri Roman Catholic Parish also enjoyed donations and financial support during the period it was under Holy Ghost Mission. The missionary priests are credited for the assistance they accorded the parish financially and materially through foreign donations. This came to an abrupt halt when the parish was taken over by the diocesan priests who rely fully on local funding. Consequently leading to far reaching financial implications in the parish with many faithful experiencing financial burden occasioned by the same. (Respondent 034: Personal communication, April 24, 2019).

The respondents identified various challenges of evangelization as part of the contributing factors to church hopping. Among these included the economic challenges. 17.5% of respondents indicated that in church contributions, the poor feel oppressed and disadvantaged especially when a certain amount to be raised is set. They hence opted to leave for Pentecostal churches, where they would be free to give whatever they wished, and not give if they did not have. This facilitated church hopping from the Roman Catholic Church to Pentecostal churches. Lack of funds to facilitate the work of evangelization was also highlighted. For example lack of funds to purchase vehicles to be used in the work of evangelism. Other challenges identified included shortage of evangelization personnel in the Roman Catholic Church including the priests, the religious women and men, catechists; lack of technology which makes young people less interested in faith was also a force to reckon with.

Economic challenges. There are two extremes .A group of low socio-economic status and another one of high social economic status. When they set a certain amount to be raised, those from low socio-economic background feel disadvantaged and thus move from the Roman Catholic Church to churches where they presume there are no contributions. Lack of funds to facilitate evangelism by providing means of transport and also shortage of personnel (priests, religious and catechists) thus the ones available cannot cover the large geographical area Karuri Roman Catholic Parish occupies. Technology has carried away young people. They are no longer

interested in religious life. (Respondent 037: Personal communication, April 28, 2019)

Respondent 026 notes that:

The Pentecostal churches act as a sanctuary for people undergoing financial constraints. They are given an assurance of economic prosperity if only they believe.. Pentecostal churches never preach on impossibilities. Everything is possible if you have faith. Many people going through social-economic crises are assured of 'breakthroughs'. People even give testimonies of the miracles they have received. This is a big pull factor to Pentecostal churches. Those who attend services in distant places are provided with free transport.... (Respondent 026: Personal communication, April 15, 2019).

Respondent 035 shared a similar notion:

People look for easy solutions to their problems .Prosperity Gospel has driven many Roman Catholics to Pentecostal churches because they are promised quick riches. If only you pray you will have your own financial needs met. Pentecostal Churches also promise miracles to their followers. Many people are going through hard socio-economic times so when they are assured that they will receive their portion of miracles, they are easily won. Bible talks about working to be a co-worker with God. God commanded man to change the world .This cannot come about without working. (Respondent 035: Personal communication, April 25, 2019).

From this, the researchers noted that those undergoing economic strain needs special intervention. The pastors of Pentecostal churches utilized this opportunity and preached how God is going to bless everyone who gives with an open hand. This encourages tithing, and if one of the Christians by coincidence got whatever was prayed for, they give testimonies hence encouraging other people to go for their '*miracles*'. This would be described as milking a dying cow and promising to give it grass in a desert. This lures Roman Catholics to join these Pentecostals for they are desperately looking for spiritual interventions in their disillusionment both economically and socially.

The findings are in tandem with those of Mbe (2002) who carried out a study on the proliferation of Pentecostal churches in Cameroon and asserted that pastors' messages were focused on the gospel of prosperity. Mbe noted that, Pentecostal churches lay strong emphasis on gospel of prosperity to attract people in large numbers. This influenced the distressed families and individuals to join the Pentecostal churches where messages of hope were being preached.

The respondent further noted that economic empowerment was one of the strategies used by the Pentecostals to win Roman Catholics. Respondent 039 noted that:

Members of the church come together to empower each other economically by starting a business on mutual trust. Members also have ventured in the stock market and run schools in order to supplement the income of members and the church. These ventures have ensured that members are empowered to be able to deal with their economic needs and also inculcating a culture of good financial management and discipline. (Respondent 039: Personal Communication, April 30, 2019).

The respondent further indicated that their church empowers its members through an organisation which teaches male members entrepreneurship, prudent financial management and career development. Basically men come together to empower each other economically. All these are lacking in Karuri Parish. Thus some congregants hop from the Roman Catholic Church to the Pentecostal church in order to tap these financial benefits.

Respondent 031 identifies the following:

Many faithful question where the priests take the offertory. They therefore begin their own churches (Pentecostals), so that they can take charge of finances. They also aspire to be rich. (Respondent 031: Personal communication, April 22, 2019).

From the study, 24.3% of respondents observe that people leave the Roman Catholic Church to start their own churches. This is evident as the church nowadays is being commercialized. People treat it as a 'business entity' and 'personal property', and therefore you would hear statements like 'this church belongs to 'bishop' so and so,' reverend' so and so and pastor so and so', among other titles. These church leaders are the emblem of their churches. Their main aim is to collect as much offering as possible from as many followers as possible.

This concurs with the findings of Ukaga (2002), who posited that majority of Pentecostal Churches are rooted

on individual founders. There is no central authority governing Pentecostalism. The level of the charisma of the founders determines the growth rate of their churches. Decision making is easy and fast as the leaders may not need to consult anybody else. This is unlike in the Roman Catholic Church where there is a hierarchy of leadership and the priests are subject to retirement. Pentecostal church leaders remain in charge of their churches for the rest of their lives. They have over-centralization of authority that exposes the church to some pitfalls as perceived in most mainline churches.

Respondent 035 also shared the same idea by indicating that:

Greed for money and power: many people believe that there is a lot of money in the Church and they should have a share. They therefore exit the Roman Catholic Church and begin their own churches. These Churches are mainly the Pentecostals which are individually owned and do not have a history. (Respondent 035: Personal communication, April 25, 2019)

These findings concur with the reviewed related literature, and borrowing from Kagema and Maina (2014) on the causes of the New Charismatic Movements (NCMs) in Kenya; some of the situations that the study observed for example the economic stress, unemployment, retrenchment and insecurity in the modern society have led to desire for at least some signs of hope for the future. From the study by Lauterbach (2008) on wealth and worth, Pastorship and neo-Pentecostalism in Kumasi suggests; wealth in neo-Pentecostal/charismatic churches is more than money; it is richness in relation to both money and people. It is not merely wealth in relation to control over people as such, but also in relation to social relations, and having access to international relations.

5. Conclusion and Recommendations

Economic and social factor play a major role in church hopping from the Roman Catholic Church to the Pentecostals in Karuri Parish, Kiambu Deanery, Nairobi Archdiocese, Kenya. The study observed that economic constraints constituted some of the major challenges faced by Roman Catholic congregation that made some to jump ship to Pentecostal churches due to the promise of better economic prospects and prosperity akin to Pentecostal churches. Economic empowerment of members by the Pentecostal churches is a big pull fact.

The study, guided by findings recommended continuous and comprehensive catechesis. Roman Catholic Church

should teach the fundamental doctrines, practices, traditions of the church. Catechesis should also not be compromised and should be an ongoing process. Those giving catechetical instructions should also have suitable texts to be adhered to and adequate training in this field. Catechists should be trained and full time employees of the parish.

The study revealed that many Roman Catholics are not conversant with the Bible. This ignorance makes the Roman Catholics to fall an easy prey to the Pentecostals church members who convince them that some of the church doctrines and practices are unbiblical. Worse still, some Pentecostal church members interpret the scriptures to further their own ends. They focus on the prosperity gospel to lure members. The findings of the study therefore recommends that the Roman Catholic Church should make the Bible central in their teachings. Bible studies and readings should be made an integral part of their lives. This will also enforce the Catechism of the Roman Catholic Church (CCC) which clarifies that the official teachings of the church on faith, morals and discipline should be on competence to interpret the sacred scriptures (CCC, 2001).

The study recommends embracing of modern technology to disseminate the gospel and to reach out to faithful. This includes electronic, print and social media. Pentecostal Churches have a supremacy and perfection in this field.

The study revealed that the church has been commercialized thus recommending registration of churches. There is freedom of worship enshrined in the constitution of Kenya. However, from the findings, the same has been abused by unscrupulous pastors who prey and take financial advantage of unsuspecting followers and abandon them in the hour of need.

Registration would enhance accountability and a good follow up by the government consequently shielding innocent faithful from evil schemes of unscrupulous people posing as pastors. Registration of churches would also curtail 'free society' some Pentecostal churches want to create. The Roman Catholic Church should vet people elected to positions of leadership to ensure that they are a good mirror that reflect the church positively.

A further research needs to be conducted on the lack of strict regulation on mushrooming of Pentecostal churches and the content being preached as an allure on church hopping. This is because Roman Catholic Church has lost a sizeable number of its members to Pentecostal churches due to unregulated church hopping coupled with preaching based on materialism which augers well with most desperate congregants. From the study, it is evident that most Pentecostal churches are not registered. This attests to their proliferation in close proximity.

References

- Business Dictionary (2016) .*Business Dictionary Retrieved December 20th, 2018, from <http://www.businessdictionary.com/definitions/research-design.html>.*
- CCC (2001) *The catechism of the Catholic Church .Revised edition.* Nairobi Kenya: Pauline Publication Africa.
- Creswell, J. W. (2007). *Educational Research: planning, conducting and Evaluating Quantitative and Qualitative Research.* New Jersey: Pearson Prentice Hall.
- Creswell, J. W. (2014).*Research design (4th ed.)* Washington D.C:Sage Publications.
- Ehianu, W. E. (2014). Growth of Pentecostal churches in Nigeria: Lessons for world evangelization. *Evangelical Review of theology* 38(1), 70-80. Retrieved on 2 December, 2018 from <http://pprofiles.uniben.edu/full-profiles.php?id=6280&EHIANU-WILSON>.
- Enang, K. (2012). *The Nigerian Catholics and Independent Churches. A call to authentic faith.* Nairobi: Pauline publications Africa.
- Kagama, Dickson Nkonge & Muguna Susan Kiende (2014).The challenge of church-hopping in Kenya: factors leading to the migration of church members from the Methodist church in Kenya.*Global Journal of Arts Humanities and Social Sciences Vol.2, No.9, pp.13-*
- Kagama, Nkonge &Maina, Millicent wachera (2014). Causes of the new charismatic movements (NCMs) in Kenya.*Global Journal of Arts Humanities and Social Sciences Vol.2, No.2, pp. 35-44.*
- Kagama, D. N. (2020). The Mystery Of Mystical Power, Evil Magic, Witchcraft And Sorcery In Africa And The Christian Response. *People*, 3(03).
- Kangwa, Jonathan (2016).Pentecostalization of Mainline Churches in Africa: The Case of The United Church of Zambia .The Expository Times, Vol. 127(12) 573–584 sage pub.co.uk/journal Permissions.nav
- Krejcie, R.V., & Morgan, D.W. (1970). *Determining Sample Size for Research Activities. Educational and Psychological Measurement*, 30, 607-610*Anthropology Vol. 2(8), pp. 171-177.*
- Kroesbergen, H. (2019). Religion without belief and community in Africa. *Religions*, 10(4), 292.
- Kothari, C.R (2014).*Research Methodology: Methods and techniques.* New age international publishers .New Delhi.
- Lauterbach, K. (2008). *The craft of pastorship in Ghana and beyond* (Doctoral dissertation, Graduate School of International Development Studies, Department of Society and Globalisation, Roskilde University).
- Mbe, A. R. (2002). New Pentecostalism in the wake of the economic crisis in Cameroon. *Nordic Journal of African Studies*, 11(3), 18-18.
- Mugenda, Olive M. (2003).*Research methods: quantitative and qualitative approaches.* Nairobi: Acton Press, 2003.
- Mugenda,D,(2013)*Quantitative Research Methods. Nairobi: Applied Research and Training Services.*
- Ndimande, V. J. (2007). *The Phenomenon of church hopping in the Black community of Rustenburg: an investigation into some underlying factors* (Doctoral dissertation).
- Paul VI (1976 December 8th). Apostolic Exhortation Evangelii Nuntiandi: AAS58PP 30-38. Retrieved on January 8, 2019 from www.vatican.va/rc-con-catheduc-doc-17041998-directory-catechesis-en.ht
- Reese, S. J., & Thomas, J. (2011). The hidden exodus: Catholics becoming Protestants. *National Catholic Report*
- White, J.E (2012).*Church-hopping.* Retrieved on March 20, 2018 from www.crosswalk.com/blogs/dr.../churchhopping.html/.
- Zondi, S. M. (2020). *Church leadership in Langa Churches equipping church members for the upliftment of the local community: a practical theological perspective* (Doctoral dissertation, North-West University (South-Africa).