



HEALTHCARE PROVISION IN HOSPITAL: THE ROLE OF MYSTICISM IN THE SEVENTH DAY MISSIONARY CHURCH (SDMC) IN KENYA

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Abstract

Believers of the Seventh Day Missionary Church (SDMC) popularly known as the Akûrinû do not go to hospital to seek medical care. At times the church is in conflict with the government of Kenya for failing to respond to the government's call to eradicate some diseases by getting vaccinated. An example is the call to all children below five years of age for polio vaccination. However, the beliefs and practices of this church keep them from receiving the medical attention. The view of the ministry of health in liaison with the World Health Organization is to give medical care to all Kenyan citizens and especially to save the lives of children and their mothers during pregnancy and after birth. This paper theologically analyzed the beliefs of the SDMC in relation to health issues. The researcher interviewed church leaders both men and women. The research was limited to the Polio vaccine which is meant to be administered to all children. It also paid attention to the mother -child health care (MCHC). The findings of this research are helpful to believers of the church for it calls them to go beyond faith to action. It also helps the policy makers to understand the spirituality of the community. Consequently practitioners will employ new strategies to reach the community and provide Health care services.

Key words: Religion and Health, Religious Mysticism

1.0 Introduction

This paper seeks to understand why the members of the SDMC in Kenya do not seek health care provided in hospital. The study is limited to the members' response to polio vaccines and mother and child healthcare. The research was carried out among members of the Seventh Day Missionary

Church. Members from Churches in Kiambu and Nyandarua were interviewed. Kiambu and Nyandarua regions were selected as these are the areas where the churches are mainly located.



As government and other related institutions aim at eradicating polio disease in Kenya, they encounter a hindrance in their mission since SDMC do not subscribe to taking medicine or receiving any vaccines. Likewise, the women do not seek medical care during pre and post natal care as well as childbirth. They give birth in their homes trusting God to give them safe deliveries. Article 43(1) (a) of the Constitution of Kenya 2010 states that: Every person has the right to the highest attainable standard of health, which includes the right to health care services, including reproductive health care. Reproductive health includes family planning, antenatal, delivery, and postnatal health services. Section 53(c) gives all children right to access of health, food and shelter. But the same constitution, under section 32(1), gives all Kenyans the freedom of thought, religion and conscience¹.

The government of Kenya is therefore expected to provide good health care services to both adults and children. At the same time it should give its citizens the freedom of thought, religion and expression. So far there is a conflict between the government laws and a number of churches in Kenya such as; Seventh Day Missionary Church (SDMC), African Mission of Holy Ghost Church, Dini ya Msambwa sect, Church of the Holy Ghost in East Africa and *Kanitha wa Ngai* (Church of God) faith.

This study analyses the beliefs and practices of SDMC from a theological perspective by paying attention to some biblical texts and church traditions. The way the bible is read and how the members embrace the teachings of their founder members is the point at which attention must be paid. The findings of this research are helpful to believers of the church for it calls them to go beyond faith to action. It also helps the policy makers to understand the spirituality of the community. Consequently practitioners will employ new strategies to reach the community and provide Health care services.

1.1 Historical Background of SDMC in Kenya

According to the interviewees, the church was founded by a prophet called Njûgûna wa Koomû in Ndîya Kiambu County, Central Kenya in 1940. He was married but was childless. He was a member of the Seventh Day Church before starting this church. Njûgûna, in a vision was told by God to start a church that will not take any medicine, both western and traditional. He was also told to do missionary work and get people join the group. That's how it got its name as a missionary church. The members see themselves as the separated ones of the Lord. They do not at all seek health care provided by the government.

The current membership of the church is approximately 20,000 in Kenya mostly located in central and eastern part of Kenya. The members who are called Akûrinû² wear white turbans. The SDMC worship on Saturday

¹ *The Kenya National Patients' Rights Charter, 2013* (Ministry of Health, October 2013).

² Akûrinû refers to believers who put on a white turban on the head. It is worn by both men and women. Some of the Akûrinû seek medical help in hospital but they belong to other denominations.



and whenever in place of worship, they remove their shoes. Men also remove their turban. The leadership is in the hands of men. Women can only lead young people and fellow women, teach and counsel them but cannot preach or teach during church services. The researcher noted that some of its members are highly learned. There are pastors who have university education but they are not theologically trained.

Members of this church build the nation of Kenya in various ways, but due to their beliefs, they never engage in politics but pray for God's intervention in political issues. During their services, they sing, pray, read the Bible and expound it as guided by the Holy Spirit³. Any man can be used by God to expound the scriptures and when he gets revelation of certain texts he explains to the church. This means that in SDMC there is no one prepared in advance to deliver the sermon as in some churches. Some of the members are prophets and sometimes they give God's message to the members as revealed to them by God.

If one of them falls sick, the pastor is informed and prays for him/her. The sick may receive instant healing but at times gradual healing takes place. If a person dies, the members take it positively as they believe that God has taken him/her. The dead body is preserved in the house for a few days and later buried. In case the government through the area Chief is informed of such sicknesses, he/she sends health workers to take them to hospital by force. Local newspaper reporters have sometimes reported cases where the church is even taken to court.

“....for parents who still want to keep their faith and not take their children to hospital, the magistrate advised them to go to high court and file a case opposing inclusion of their children in the Children's Bill of Rights.”⁴ An exclusive interview for Capital News takes us to Barasa Makokha, who belongs to the Dini ya Msambwa sect. He believes that medicine and hospitals undermine God's power. “We end up bowing too low to mortals every time we go to hospitals. We bring God down to our level. We cannot therefore seek doctors when we fall sick. Churches are only answerable to God; not to man,” he explains.⁵

Other than relying on the bible, SDMC also holds the teachings of their founder members⁶. The practice of saying no to consulting doctors and health workers is gotten to a greater extent from their forefather's instructions which they received from God.

³ There are also Youth Services, children and Women Services which target a specific group.

⁴ Religious Beliefs Prevent Kenyan Parents from Seeking Conventional Medicine for Children. Posted on September 28, 2012 by Rachel Muthoni. *Kenya The Women's International Perspective*.

⁵ <http://www.capitalfm.co.ke/news/2009/09/religion-battles-medicine-in-kenya/> Religion battles medicine in Kenya., by Sarah Wambui.

⁶ Documents containing the teachings of Church founder members are only accessed by the members of the church. The researcher noted that they contain “secret information” only meant for its members.



They socially interact with the rest of people in their communities but when any activity is not in line with their faith, they withdraw.

1.2 Mysticism in SDMC in Kenya

Mysticism, according to its etymology, implies a relation to mystery. In philosophy, mysticism is either a religious tendency and desire of the human soul towards an intimate union with the Divinity, or a system growing out of such a tendency and desire. According to Swami, mysticism is that point of view which claims as its basis an intimate knowledge of the one source and substratum of all existence, a knowledge, which is obtained through a revelatory experience during a rare moment of clarity in contemplation. It is experienced as a moment of deep inner connection, and it always pulls you, intensely satisfied, into the naked and undefended now, which can involve both profound joy and profound sadness⁷. McGinn argues that "presence" is more accurate than "union", since not all mystics spoke of union with God, and since many visions and miracles were not necessarily related to union. He also argues that we should speak of "consciousness" of God's presence, rather than of "experience", since mystical activity is not simply about the sensation of God as an external object, but more broadly about...new ways of knowing and loving based on states of awareness in which God becomes present in our inner acts⁸

1.2.1 The Mystery: Healing Process

In the case of SDMC Akûrinû, mysticism is a special experience by an individual or group that leads a person / group to have an intimate encounter with a supernatural being. This is possible because of the beliefs and practices that a person holds. This experience is spiritual, that is, it cannot be outwardly seen. It is also a mystery as it is indescribable and beyond human expression. It is fulfilling; the spiritual encounter with the Supreme Being result is joy and fulfilment. The experience differs in various religions e.g. Islamic, Christian, Hindu etc. In Christianity denominations and sects have such spiritual experiences which differ in one way or the other.

When a Mûkûrinû falls sick, the pastor and family members pray to God to help them understand the root cause of the sickness. The SDMC Akûrinû believes that the causes of sickness as illustrated in the bible are mainly two fold. Either the person has sinned against God and or s/he facing temptation from the evil one. 2Chronicles 16:1ff gives an example of King Asa who fell ill and consulted physicians yet he did not consult

⁷ Swami Abhayananda. *The Unchanging Testament*. ATMA BOOKS Newly Revised Twenty-fifth Anniversary Edition 2012, p1

⁸ McGinn, Bernard. *The Essential Writings of Christian Mysticism*, New York: Modern Library.2006, p4



God for healing so he died. Sickness sometimes comes as a temptation brought by the evil one to test ones faith.⁹ After prayers, God reveals to them the cause of sickness. If it is as a result of sins, the person repents to God. S/he is forgiven and God removes away the sickness. The healing may be instant and at times gradual. If the cause is temptation, the patient is encouraged to stand firm, the pastor and members concerned pray with him on daily basis and by faith when the period of temptation is over, God takes away the sickness.

If in the process the person dies, they conclude that 'one's chariot' has come for him / her and taken him to be with the creator in heaven then they bury the body. How the healing takes place is a mystery. God sends his angles; they restore the ailing part of the body. The interviewees explained that it is similar to the way God created Adam and Eve in the Garden of Eden. How He took dust, made human beings and put His breath on them is hard to explain. Likewise, how God restores one's health is a mystery even to the believers. It is a super natural process that is beyond human understanding. A story was told to the researcher of how one day a child of 7 years was accidentally burnt by hot water and his whole face was disfigured. The parents prayed to God for healing and

God promised to send his angles to come and 'wipe' the boys face. After a few days, his face was healed and no scar remained.

1.2.2 The Mystery: Conception and Growth of the Child in the Womb.

When a woman conceives, she informs close friends that she has been blessed with the fruit of the womb. God has planted life in her womb. If one is childless, one prays and waits for God to 'plant' a child in her womb. God who is the planter enables the child to grow until it matures.

During child delivery, the midwife who is also of the same faith stays besides her, prayer is said together with other women as they wait for delivery time. If labour is prolonged, they still pray to God to reduce the pain of the mother and also to give her safe delivery. In addition, as they wait to receive God's blessings, they encourage and assure the expectant woman that God is with her.

From their perspective, seeking an alternative for healing rather than divine healing is lack of faith. They view it as an act of idol worship since it is putting one's faith in a human being (medic) and medicine.¹⁰ If one of them happens to secretly visit the hospital and is known by the church members, s/he is excommunicated for

⁹ Also see (De 28:20) The LORD shall send on you cursing, vexation, and rebuke, in all that you set your hand to do, until you are destroyed, and until you perish quickly, because of the wickedness of your doings by which you have forsaken Me.

¹⁰ Such a view makes one to find out from the biblical point of view the nature of God and if He uses other ways to bring healing to the people.



lack of faith or disciplinary action is taken against him/her. According to them, faith and faith alone is the key to healing process of any kind of diseases.

When asked how often death occurs among their members, the interviewees said that it was not often. They argued that when a woman dies in labour or postnatal complications such as bleeding, the whole country is informed, but when a woman dies on the operation table in hospital with a similar complication, this is treated as a normal case and goes unreported. Members wonder why double standards were applied in the explaining of these issues. Some of the interviewees were over 50 years and had never visited hospitals to seek medical attention. They physically looked strong and healthy. According to them, they fall sick, pray and God heals them and life continues. That response gave incite to researcher to take an extra mile and confirm if the medics have any data to confirm both children and maternal death rates of SDMCs out numbers the rest of the community that seek health care provision.

3.0 Conflict: SDMC and the Government of Kenya

When two parties have opposite opinions over a particular issue, conflict is likely to arise. However, if each party gives an ear to the views of the other one, it is likely for them to reach a point of agreement and then work together as one. SDMC's opinion and perspective on health issues are completely different from those of the government's. We have seen these conflicts in the social media and in the grassroots between the church and the chief's messengers who accompany the health workers. During the study, a story was narrated of an incident that happened in one of the SDMC's church. On one Saturday, during the church service, a group sent by the area chief comprising Administration police and health workers stormed into the church without the consent of the church members. As the group started to administer polio medicine, church members rose up and pushed them out of the church. According to them, they experienced a divine power that helped them succeed in pushing the strangers out of the church. In a similar incident, health workers administered medicine to the children in a local school without the consent of their parents. The health workers had taken an initiative to explain to some parents the importance of taking polio medicine, measles vaccine, as well as pre and post-natal care offered in hospital.

A few of them responded while others completely rejected. The impact of this conflict on the members is that they feel they are denied their freedom of worship as well as their freedom of expression. The information concerning death rates of children and maternal death for no seeking medical treatment was not available



both in nearby hospitals and chief's offices. Though they claimed such death rates are high compared to those who are treated in hospitals, there are no record was kept¹¹.

The questions are; "when will this conflict end? Will the government and the church reach an agreement and work together as one? How will health- related institutions like WHO¹², Ahadi Kenyat¹³ and Beyond Zero Campaign¹⁴ achieve their goals?" World Health Organization (WHO)'s agenda is to eradicate polio, measles among other diseases in the whole world. Here in Kenya, they work with the Ministry of Health to ensure the dream is realised.

The organizations in liaison with health workers have done a great job in reaching people at the grassroots level. Likewise, Beyond Zero Campaign has done a tremendous job of ensuring that no mother and child die before, during and after birth by offering mobile clinics that are well equipped to cater for mother and child. Ahadi Kenya Organization is working together with the Beyond Zero Campaign by providing scan machines to all counties to ensure that the child in the womb is safe and if any problem with the baby and mother is noted, it is rectified. Despite their effort, they encounter some challenges and it is likely that none of them is keen on how to reach the highly conservative groups including the SDMC that strongly oppose the medical care given by these institutions.

4.0 Sources: The Bible and Church Traditions on Health Issues

The Bible and Church traditions are the major sources of SDMC's beliefs and practices. As a way of ending the conflict between the Church and the government with its affiliates, there is a need to analyse the sources of SDMC's beliefs and practices from a theological perspective. During the interview, many Bible verses were quoted which support faith alone as a way of receiving divine healing. In addition, reference was made to the teachings from founder members as they are practiced by the Church.

4.1 The Bible and Health Issues

4.1.1 What are the causes of sicknesses?

¹¹ One sub chief and medical personnel confirmed to the researcher that there are no such records kept in their offices.

¹² World Health Organization liaises with the government of Kenya in eradicating diseases affecting human beings

¹³ Ahadi Kenya is an Organization that works with the ministry of health in Kenya

¹⁴ Beyond Zero Campaign is an Organisation initiated by the first lady of Kenya her Excellency Mrs. Margaret Kenyatta to ensure no maternal deaths in Kenya



According to SDMC when one of the members falls sick, the main step taken is to find the root cause of the illness. one of the reasons that make a person to get sick is disobeying God (De 28:20) *The LORD shall send on you cursing, vexation, and rebuke, in all that you set your hand to do, until you are destroyed, and until you perish quickly, because of the wickedness of your doings by which you have forsaken Me*¹⁵. 2Chron 16:1ff gives an example of King Asa who fell ill and consulted physicians yet he did not consult God for healing so he died. Sickness sometimes comes as a temptation brought by the evil one to test ones faith. (Job 2:7) *And Satan went forth from the presence of the LORD and struck Job with sore boils from the sole of his foot to the top of his head.*

4.1.2 How do you know the causes of your disease?

According to SDMC's beliefs, God reveals to the sick person or uses other people to reveal the cause of sickness. The church or the sick person could also pray to know the cause of sickness. The prayers offered to God could be answered in a voice, dream or any other ways.

4.1.3 Steps taken when one falls sick

The SDMC refers to the bible to explain the steps taken when one is ill. When a person falls sick the members inform the pastor who comes and prays for the sick as the Bible say in James 5:14 *Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.* It is important to note that this church never anoints the sick with oil. Instead they speak encouraging words to the patient as a way of figuratively anointing him/her with oil.

4.1.4 What do you do after learning the cause of the disease?

If the cause is disobedient to God, the sick repents and asks for forgiveness. If he owes someone's debt, he pays back. Upon paying debts the sick, instantly or gradually, receives divine healing. Verses that enhance the level of faith in God as a healer include; Ps103:3 *who forgives all your iniquities; who heals all your*

¹⁵ Similar Biblical references that were given include: 2Chro 16:7, And at that time Hanani the seer came to Asa king of Judah and said to him, Because you have relied on the king of Syria, and have not relied on the LORD your God, therefore the army of the king of Syria has escaped out of your hand. Deut 7:12,15 And it shall be, because you listen to these judgments and keep and do them, the LORD your God shall keep to you the covenant and the mercy which He swore to your fathers. And the LORD will take away from you all sickness, and will put none of the evil diseases of Egypt which you know upon you. But He will lay them upon all who hate you. Lev 26:3 If you walk in My statutes and keep My commandments and do them, De 11:13-15; 28:1-14.



diseases. Job 5:18 *For He makes sore, and binds up; He wounds, and His hands make whole. Ps 147:3 He heals the broken-hearted, and binds up their wounds.*¹⁶ If a child falls sick or dies parents attribute it to God's punishment may be because the father or mother has sinned against God. This is a sign of the biblical theme of transferring sin and punishment from the guilty to the innocent, or it was God's will to take that life.

How the healing takes place according to them is a mystery. The members believe that God will send His angels to heal the sick. They do not explain how God heals, they argue that the way He created Adam and Eve from dust in Gen 2 and the way Jesus used mud to give sight to the blind man in John 9:6 is similar to the way He heals: it is unfathomable. After prayer, the sick either recovers instantly or gradually, he/she regains strength and eventually resumes his/hers normal duties. Ps 41:3-4 *The LORD will hold him up on the bed of sickness* Mark 16:18b, *They will lay hands on the sick, and they will be well* cf Lu 10:19; Ac 5:15-16; 9:17

4.1.5 What if the sick dies?

In case the sick dies, the members conclude that God has taken his/her life. Hence God gives and takes life at His own time and will and He is in control of everything. 2Kings 1:1ff *And therefore so says the LORD, You shall not come from that bed on which you have gone up, but shall surely die.*

1Sam 2:6 *The LORD kills and makes alive. He brings down to Sheol, and brings up.* Deut 31:39, *See now that I, I am He, and there is no god with me. I kill, and I make alive; I wound and I heal; and there is no deliverer of My hand.* 2Kings 5:18 *And it happened when the king of Israel read the letter, he tore his clothes and said, Am I God, to kill and to make alive, that this man sends to me to recover a man from his leprosy?*

4.2 Teaching of Church Founder on Health Issues

God commanded the church founder never to take both western and traditional when sick. Instead

God instructed him to pray for divine healing. So when the members read figuratively James 5:14.

The anointing oil is never applied on the sick; they interpret *Oil* to mean soothing words which give hope to the sick. Perhaps they do so to avoid focusing their attention on oil rather than God. In addition it is likely that

¹⁶ Also compare Ex15:26 *And he said, If you will carefully listen to the voice of the LORD your God, and will do that which is right in His sight...Ex 23:25 And you shall serve the LORD your God, and He shall bless your bread and your water. And I will take sickness away from the midst of you.*



they hold on to the teachings of their founder without discarding those that differ with biblical teachings. In Mark 7:8, Jesus rebuked the Jews for holding on traditions rather than the commandments of God.

There was a limitation while accessing church documents about the teachings of their founders. Such documents were not available at the time of interview for reasons best known by the members. Notably, some churches in Kenya have well documented church traditions and constitutions and they are available in bookstores and online.

5.0 Conclusion

The way the Bible is read is sometimes literal and sometimes figurative. But the church members confuse the two and would at times read the bible figuratively even when it is supposed to be read literally. Pastors do not go for training in Bible school. Members believe that the revelation of the word comes from God. When in church women do not read or teach the Bible as instructed in 1Corinthians. However they are allowed to teach the word of God to the youth and children and also in women gatherings. The researcher noted the members avoided texts that suggested the use of medicine such as Isa. 38:21 cf 2Ki 20:7 And Isaiah said, *Take a lump of figs. And they took and laid it on the boil, and he recovered.* When asked why God will not instruct the sick to use medicine as He instructed King Hezekiah, the answer was that God has never done so to any of their members. Understanding the historical and literary contexts is important; Doriani defines literary context as the words, sentences, paragraphs or chapters that surround or relate to the text. Likewise he says that historical context is the culture, customs, languages, beliefs and history of the author and his original audience¹⁷. At times some texts which do not agree with their faith are avoided. More so, texts that suggest the presence of doctors like Luke, Jesus' utterance in Matt 9:12 cf Mark 2:7 and the story of the Good Samaritan (Luke 10:25ff) were avoided.

Acknowledgement of different types of biblical genres was lacking. The Bible is treated and read as a narrative from Genesis to Revelation. Biblical genres include the narratives, poetry, prophecies, letters and apocalypse among others. Many scholars¹⁸ have helped us to learn how to read and interpret each genre. There is high chance of eisegesis (putting into the text) one's ideas rather than exegesis (digging out of the text) what the author meant if skills are not applied.

It is quite clear that the SDMC'S do not apply scientific approaches to the study of the Bible; which would give them an in-depth understanding of the texts. It would also help them to avoid reading the texts selectively. In

¹⁷ Doriani, D.M. *Getting the Message. A Plan for interpreting and Applying the Bible.* P&R Publishing Company, Phillipsburg, 1996, p31

¹⁸ Gordon D.F & Douglas, S. *How to Read the Bible for All It Worth.* Zondervan, Michigan. 2003. This is a book that helps us to interpret different genres and apply them in our context.



addition, the members do not critic some teachings given to them by their founder. The study noted that the reason why they selectively read the Bible is to support the teachings of the founder.

6.0 Recommendation

Two parties that is the Church (SDMC) and the Government with its affiliates have steps to take promote good relationship.

6.1 The Church (SDMC), Bible and Science

The church needs to embrace other ways of reading the bible. Church leaders need study the scientific methods towards reading and interpreting the biblical texts. That requires some training that is commonly offered in theological institutions¹⁹.

The scientific Methods/Approaches of studying the scriptures are many. Historical critical method is one mode of reading the Bible. Gerald West calls this mode as "*Reading behind the Text*." This mode includes the following (i) *Textual*-The study of the actual wording of scripture and this helps the reader to get if possible the original or close to original manuscript. (ii) *Source*-this method helps the reader to establish the sources used by authors or redactor of the final. (iii) *Form*-This method seeks to discover the type of Literature which is contained in the Bible. It helps Interpreter not to over or under interpret. (iv) *Redaction*-This method concentrates on the way in which the writer of a given document has changed or reduced material to meet his own theological ends - It focuses on the changes or redactions a text underwent in reaching to its final form and (iv) *Social-historical* This method seeks to discover the historical, Geographical and cultural setting of the text. The other two modes according to West are "*Reading within the Text*" and "*Reading in front of the Text*"²⁰

The church in addition needs to interpret different types of genres of the Bible in the right way²¹. For example a narrative is different from an apocalypse. Treating the latter as a narrative misleads the interpreter and the listeners. It is important to note that the exercise of reading, understanding and applying the Bible is a spiritual exercise. It is not the job of the reader just to find what the human author of the text was trying to say, but one should try to find what God would say to him/her through this text today. Therefore Bible reading should be accompanied by prayer.

¹⁹ St Pauls University Limuru Kenya is one of the institutions that offer theological studies to students from various denominations including the Akürinü Churches.

²⁰ West Gerald. *Contextual Bible Study*. Cluster Publications, Pietermaritzburg. 1993, pp 26-50

²¹ Doriani D.M. *Putting the Truth to Work. The Theory and Practice of Biblical Application*. P&R Publishing Company, Phillipsburg. 2001, 161-278



While interpreting the texts, the reader should pray for three things. First he/she should pray for understanding of the text itself and of the situation that the text addresses, so he/she can hear the word in the way the Holy Spirit inspired it. In that prayer one must admit he/she is coming to the text from his/her own situation and that his/her reading could easily distort what the Holy Spirit was trying to say to the original readers. Second, the readers should pray for the motivation to study deeply and to compare the results of a current reading of a particular text with other readings of the same text that he/she has done in the past. Lastly, the reader should pray for the humility to accept the response that the Holy Spirit will give to this prayer. What the Holy Spirit reveals may be contrary to ideas the reader had about the text before he/she started the study.

The purpose of using scientific methods in reading the Bible is to help the reader to understand the texts better and to apply the message appropriately in today's context. It helps the reader to identify different genres of the Bible, and then interpret each genre appropriately; moreover, each genre is interpreted in its own way. Finally, it helps the reader to get the right meaning of the text. So leaders entrusted with God's word are to take step of enrolling in theological institutions to receive theological education. Just as they have received several trainings in various fields to work better; Theological training will equip Pastors/Leaders to serve God and His people better. The study will change their attitudes perspectives towards Hospital care.

6.2 The Kenya Government

The government here refers to the policy makers, Ministry of Health and all Organizations related to health. The government needs to find new ways of reaching the highly conservative groups noting that they have a right to worship, they build the nation in other ways. "Give them an ear", and also let them listen to you and gradually better immediate and long term solutions will be found. Encourage Church leaders to join theological Trainings and whenever possible offer them scholarships to join the intuitions. The church leaders will then be able to read the Bible texts in their own context understand them and apply them in their present context appropriately.

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