

PROPHETS OF PROFIT

In The Business Of Belief

It's one of the fastest growing and most controversial businesses in Africa. Many pay millions in the cash-for-prayers-answered game that has fostered a \$10-billion investment company.

BY ANCILLAR MANGENA

PHOTOS BY MOTLABANA MONNAKGOTLA

It was a strange and unsettling experience on a Thursday night; easier to shrink from than describe. It was Walter Magaya's first South African crusade at the Pretoria Showgrounds; 54 kilometers from Johannesburg. The crowd sang and danced as the Zimbabwean founder of Prophetic, Healing and Deliverance (PHD) Ministries took the stage.

As we sat, there was a sudden, soul-rattling chill; accompanied by shrieks. A woman ran through the congregation. Speaking in a strange language no one could understand. She sounded like two different people; one male, one female. She lost control.

"Leave me, Leave me!" she screams, as Magaya's ushers shepherded her to the front of the stage; closer to the charismatic preacher.

In a green shirt and jeans, the woman squirmed on the ground; tearing her hair. Her eyebrows knit as she appeared consumed by rage.

"Leave me alone!" she shrieked; trying to bite the ushers' gripping hands.

From the stage above booms the voice of Magaya.

"Come out, come out," he says, attempting to command the demons he believes are in the frantic woman. The woman vomits.

There are 50 more people; screaming, rolling on the ground and vomiting.

This is the theater of the faithful on which the curtain went up with the arrival of Magaya, at OR Tambo, two nights before. Hundreds filled the Johannesburg airport to welcome him. They sang, danced and carried large posters like he was a rock star or politician.

This is more than worship. It's also a thriving business that's turning over millions every year. People risk their lives to get close to Magaya. Last year, 11 people died in a stampede during a crusade in Kwekwe in Zimbabwe.

"We have put measures in place to make sure something like that never happens again," says Magaya.

On this night in Pretoria, people ran to the stage to offer cash for the answer of prayers.

This frantic scene is being played out across Africa. The commercialization of churches is arguably one of the fastest growing businesses in the continent.

Magaya claims to pull 200,000 people every week to his Harare church. Many of the faithful dig deep into torn pockets. Most earn about \$350 a month; yet they pay handsomely for this spectacular display of power from above.

Money is scarce in Zimbabwe right now. According to independent Harare-based economist, John Robertson, the total workforce in the formal sector is about 700,000 people; out of a population of 14 million.

"We employed that number in 1968 when the population was one third of its present size. So employment has gone backwards at an alarming rate," he says.

"Part of our problem is that production workers' wages are making many of our goods uncompetitive. Wages are lower in China and many other countries, but productivity is higher elsewhere because businesses have been able to keep up with changing technology. Zimbabwean factories have not. So, wages plus productivity are working against us as all imports are now cheaper than local products."

No matter how hard times are, still they come. Thousands offer money in hope of riches and health. They call it partnerships; giving to receive.

Magaya claims he is a trillionaire in spirit; but is unable to calculate his



"I DON'T SEE ANYTHING WRONG WITH PEOPLE IN MINISTRY LIVING A GOOD LIFE BECAUSE THEY REPRESENT THE LARGEST CORPORATION ON THE EARTH."

worth, that could be frowned upon by the scriptures.

“Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God,” so says Matthew 19, verse 23, in the Bible. Magaya believes people should also live comfortably on earth.

“We all want to go to heaven but we all want to stay on earth. No one wants to die now. Before you go to heaven, what about now? [Jesus] was rich yet he became poor for our riches and we should not only focus on one part. We are underutilizing Jesus. He wants you to go to heaven, but he also wants you healthy on earth. He wants you to be happy, married,” he says.

“I don’t see anything wrong with people in ministry living a good life because they represent the largest corporation (Kingdom of God) on the earth.”

It is wealth that began with 45 followers and now has hundreds of thousands who give. His ministry has no board or clear means of regulation. Many, outside the church, question how he maintains his alleged lavish lifestyle. Word is, Magaya makes around \$2 million a month.

Critics say churches like Magaya’s exist to boost wallets and egos; without transparency, nor accountability. Magaya counters he is accountable to his financial director.

“I created a team which governs me. My wife has a salary and I have a salary. If I go to [the financial director] and ask for \$20,000 to give to someone, they know how God speaks, I have trained them, they will give me that money,” he says.

Magaya says his ministry does not depend on offerings and tithes. It is bankrolled by a multitude that understands, have been healed, or merely want to support – the churches call these donations seed.

“The finance team has pushed a lot for me to have nice things. The people

that give money actually think my living standards are low and I should upgrade them. Whenever the church and my financial directors decide to get me things; that’s the only time I get them,” he says.

The Financial Director of PHD Ministries, Nelson Marimo, every inch the accountant, says he makes sure every penny given to the church is banked and accounted for.

“Three people in the ministry, including myself, have access to the account. The prophet has no access to it. He doesn’t have anything to do with the money. It’s our decision what he gets. If he needs anything we advise him correctly about the funds available,” says Marimo.



“IF I GO TO [THE FINANCIAL DIRECTOR] AND ASK FOR \$20,000 TO GIVE TO SOMEONE, THEY KNOW HOW GOD SPEAKS, I HAVE TRAINED THEM, THEY WILL GIVE ME THAT MONEY.”

“We cannot put a price on what he is worth or what he should have. He has done so many things for us and the people.”

Brendon Strauss, the Food Distribution Co-ordinator for the Bryanston Methodist Church in South Africa, says prosperity churches give a bad name to other churches. He says the church is not meant to be run as a business.

“The bible says people should give 10% of whatever God blesses them with to say thank you and that’s all God asks for,” Strauss says.

He says his church helps people in the community without demanding money from the congregation.

“We for example get food from shops and give to the needy in shelters and HIV support groups. We don’t subscribe to selling things in the church. Pastors get stipends for their role and it is enough for them to survive.”

Father Xolani Dlwati of St Monnica’s Anglican Church in Midrand, South Africa, says the most important thing is to help people understand that healing comes from God and churches are just vehicles of healing.

“The challenge is our ignorance where we don’t study the bible and see what the bible says. People need knowledge so they can see if they are being taken for a ride. The grace of God is sufficient for all. You cannot be paying back the priest for blessings God has given you. If you want to give, you can do so voluntarily through giving thanks and not because you are being forced to,” says Dlwathi.

Prosperity preachers sometimes find themselves between a rock and a hard place. Many followers give money for results. A problem arises when the promises are not kept. In Magaya’s words, “When people give money, they partner with the vision [of the ministry]”.

It’s not always that simple. Earlier this year, Magaya was hit with a nearly \$2-million lawsuit by a Harare couple



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Worshippers pile cash on the stage

who allegedly gave him money and cars to fulfil a prophecy that they would own an airline. The Zimbabwean entrepreneurs, Upenyu and Blessing Mashangwa, behind the lawsuit, allegedly also “seeded” \$15,000 towards this prophecy.

Blessing says they came into contact with Magaya when they were selling their eight-bedroom house in the Hare suburbs.

“Magaya requested to see us... about an airline vision he claims he had received from God when he visited the property we were selling. We worship in (UFIC Prophet Emmanuel Makand-iwa’s church) and we felt if there was any airline deal then Prophet Makand-iwa would tell us, therefore there was no need to meet him and we denied meeting him,” she says.

They eventually sold the house for \$450,000 to Magaya.

“At the time we had three offers ranging between \$500,000 to \$550,000. We sold the house for a lower offer because we felt we were supporting the work of God,” she says.

According to her, Magaya asked them to “seed” for the airline prophecy to come to fruition. The couple seeded a 2014 Land Rover Discovery 4 Limited Edition. Magaya denies this.

So, does Magaya accept gifts from the poor?

“I accept gifts because whoever gives is blessed. If I don’t accept, I will be blocking someone else’s blessings,” he says.

Magaya says that he educates more than 5,000 children each year and passes on 90% of all he receives.

PHD Ministries is not the only church accepting gifts and it can turn ugly.

Zimbabwean single mother, Amanda Tshuma, says she left the Roman Catholic Church in search of miracles. She went to a Pentecostal church in Bulawayo.

“The situation in Zimbabwe is very hard. I was starting a business because I had lost my job. Every Sunday, the pastor would tell us to give money in tithe and offerings and also seed so that God can bless us,” she says.

Because of her search for economic emancipation, Tshuma did what she was told.

“I seeded almost everything I had. I even took the little money I had to start my business and gave to the church.”

After two years of waiting for a miracle, life became unbearable.

“I had debt and couldn’t afford food or a place to stay and I got kicked out,” says Tshuma.

The church, the one place she expected help from, didn’t help.

“The pastor wouldn’t even let me and my children sleep in the church while I thought of a plan. That’s when I saw that he doesn’t care. I left the church and I no longer attend any church because I don’t know who is after my money and who wants to help me go to heaven.”

Tshuma refuses to name the church for fear of retribution.

Like Magaya, many of these preachers are seen to be as much about profit as prophecies. Nigeria’s TB Joshua, Chris Okotie, Matthew Ashimolowo and Chris Oyakhilome live like rock stars and pull large congregations. In South Africa, some pastors have been known to make people eat grass, hair, snakes and drink petrol, all in the name of Jesus.

In the Christian Bible, Jesus turned the money changers out of the temple.

“It is written,” Jesus said to the traders, “My house will be called a house of prayer, but you are making it a den of robbers”.

In the 21st century, money has a home in many churches which sell copies of the sermons, gospel music videos and anointing oil. During Magaya’s crusade

“P. DIDDY, JZ, THEY ARE NOT THE ONLY ONES THAT SHOULD BE DRIVING FERRARIS AND LIVING IN LARGE HOUSES.”



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Durban Office
Trade and Investment House
1 Arundel Close
Kingsmead Office Park
Durban, 4001, South Africa
PO Box 4245, Durban, 4000
+27 (0) 31 368 9600
+27 (0) 31 368 5888
info@tikzn.co.za
www.tikzn.co.za

Gauteng Office
99 George Storrar Avenue
Groenkloof, Pretoria
+27 (0) 12 346 4386/6763
+27 (0) 86 501 0848/1788
info@tikzn.co.za
www.tikzn.co.za

in Pretoria, worshippers bought both a DVD and anointing oil for R100 (\$7.5).

Like in any business, style and reputation are huge marketing and selling points. This is not just an African thing. In Los Angeles in the United States (US), some pastors flaunt their wealth through a television reality show called *Preachers of L.A.* These pastors live in mansions, drive expensive cars and wear the latest fashion.

“P. Diddy, JZ, they are not the only ones that should be driving Ferraris and living in large houses,” says Bishop Ron Gibson on the show’s 2013 trailer.

Pastor Jay Haizlip says “the Bible says that those who sow among us should reap from us, that’s implying that preachers should be taken care of.”

“The Bible says I wish above all things that you would prosper and be in health, even as your soul prospers. I believe that,” declares Bishop Clarence McClendon, one of the stars of the show.

Most of those who believe in these charismatic pastors don’t mind coughing up.

“It is our will as congregants to make sure they [pastors] are safe and all their needs are met. The only problem comes when they get richer and forget the poor. The media is only focusing on one side of the story. A lot of good things are happening in the church but no one is reporting about it. Most of them are rich but they take care of the poor. No one sees that,” says one of Magaya’s followers, Panashe Mandebvu.

These fundraising schemes make religion more emotive and controversial. Governments and religious groups in Africa are taking notice. The State is wading into the realm of prayer.

The government-backed Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities, in South Africa, recently launched an investigation into the commercialization of religion.

“We are launching an investigative study on the commercialization of religion and the abuse of people’s belief systems in terms of when these institutions are being run, how are they being run, where is their funding going into, who collects how much and what do they do with the money, where does the money eventually go to, what are the governing principles that are there,” says chairperson Thoko Mkhwanazi-Xaluva.

Findings will be released in April. Magaya’s advice? “If you feel like someone is eating your money, the best thing is not to give them.”

According to Statistics South Africa, based on their 2001 study, almost 80% of South Africa’s population follows the Christian faith. This means about



THROUGH BUSINESS FAILURES TO A PROPHET

Walter Magaya came from the streets where he sold guavas and DVDs to swaying the masses and making millions. He tried and failed in business 80 times but now has a \$10-billion investment company.

BY ANCILLAR MANGENA

There is often a frenzy when he appears. When he speaks, thousands listen. When he walks, thousands follow. When he stands, people fall at his feet.

This is the life of Zimbabwe’s self-proclaimed Prophet Walter Magaya – more famous for his charisma than looks. He ministers to 200,000 people each week at his Prophetic, Healing and Deliverance (PHD) Ministries church in Zimbabwe’s capital, Harare.

“People described me as a prophet when I was doing ministry. I went for more than two years calling myself a man of God. When I prophesized and people were healed prophetically, they announced me as a prophet. I was anointed by God,” says Magaya.

Magaya was born in Kadoma, a small town in Mashonaland West in Zimbabwe; he had a humdrum upbringing and says he has been an entrepreneur since he was 18.

“I sold guava fruits and bought my first blackboard for a college I started. I sold these fruits until the college could finance itself,” he says.

With Zimbabwe’s plummeting economy, the business failed. Years later, he sold pirated DVDs and CDs in Botswana. He tried to be a commercial entrepreneur and failed. Eighty business ventures later, he found his calling.

“I tried everything and it was so difficult. I did not realize I was trying things that are not mine. I was good at most of them but I lacked the blessing. I opened butcheries, was in buying and selling, website development, computer repairs and almost everything I could, but lacked the anointing.”

Magaya turned his back on business when charismatic Nigerian preacher TB Joshua told him he was meant to be a prophet.

“I grew up as a Catholic. Father Michael from my then Catholic church released me. He said the Catholic Church will limit me and I should leave,” he says.

Far from his Catholic roots, he found he had a preaching and healing gift. He began his ministry with 45 people.

“The work that God does through me helped us grow from strength to strength.”

He claims he tries to live as God requires and has not told a lie since he began his ministry.

He says he is a Christian, but not religious. “The biggest enemy of receiving God is religion. Religion is a system created by people to satisfy their needs.”

Magaya hosts televised testimonies, which help attract larger crowds. As the crowds expand, so does the ministry’s bank balance.

Magaya now owns a TV channel, Yadah TV – Yadah is a Hebrew word that means to worship with extended hand – and guest houses for congregants. He is also the main financier of a \$10-billion venture fund company called Planet Africa; all allegedly financed by selling hope to worshippers.

“Planet Africa is assisting in projects such as building stadiums, residential houses and stimulating entrepreneurship. We have interests in mining and construction and through this initiative we are attracting foreign direct investment into Africa and Zimbabwe,” he says.

According to Magaya, the company’s vision, mission and values dovetailed with the government economic blueprint, Zimbabwe Agenda for Sustainable Socio-Economic Transformation (Zim Asset).

Zim Asset was crafted by the ruling Zanu-PF government in 2013 as part of its developmental and political campaign initiative.

Magaya says Planet Africa will also have interests in everything from water and sewer management to traffic lights. The company is building 1,500 cluster homes in Harare.

With money flowing in, Magaya attempts to do more for the world than the world does for him. He donated \$50,000 to buy the book of Zimbabwe’s First Lady, Grace Mugabe, \$90,000 to Parirenyatwa Group of Hospitals, \$42,000 to cover the match fees for Zimbabwe’s national football players before an Africa Cup of Nations qualifier against Malawi, \$28,100 for Zimbabwe’s women’s football team and football kits for 10 young players participating at the 13th Annual Youth Games in Mutare.

Asked if people value him more than they do God, he says: “God uses people. If the [congregation] does not recognize the one that is carrying the God, it’s a problem. We all have God in our hearts but the God that is in me is more revealed than that one which is in you because I have a gift.”

Worshippers appear eager to give more for the gift every day.

“I EVEN TOOK THE LITTLE MONEY I HAD TO START MY BUSINESS AND GAVE TO THE CHURCH.”

80% of the population are inclined to give money towards the Christian churches, steering the debate towards church taxation.

In South Africa, churches are classified under Section 15(1) of the Constitution, one of the most liberal in the world. This means they are registered to provide services without intent to make a profit.

According to the South African Revenue Services (SARS), non-profit organizations take a shared responsibility with government for the social and developmental needs of the country. Preferential tax treatment is designed to nurture non-profit organizations.

“The preferential tax treatment for not for profit organizations is however not automatic and organizations that meet the requirements set out in the Income Tax Act, 1962, must apply for this exemption. If the exemption application has been approved by SARS, the organization is registered as a Public Benefit Organisation (PBO) and allocated a unique PBO reference number,” says SARS on their website.

A 2012 report by *The Economist* estimated the annual spending by the Vatican and church-owned entities in the US to be around \$170 billion. According to FORBES, Catholic Charities USA has annual revenue of \$4.39 billion. According to a 2012 University of Tampa study, not taxing churches is costing US government coffers an estimated \$71 billion each year.

Steven Friedman, a University of Johannesburg political scientist, who has specialized in the study of democracy, says governments need to be careful when they come up with ways to curb the rise of churches making money.

“Some churches are exploitative but it’s simply not clever people preying on the poor. We need to be careful with the interventions we put in place. Everybody should pay tax but where do you draw the line? How do you put it into law when there are so many different churches,” he says.

“I am not sure there is a solution beyond encouraging people that are being exploited to stop being exploited.”



THE DAY I WAS ATTACKED BY DEMONS

BY MOTLABANA MONNAKGOTLA, FORBES AFRICA PHOTOJOURNALIST

“If I could hit her with my camera, I would have,” I remember thinking.

In the midst of Walter Magaya’s service, it was drama. One by one, men and women were flocking to the stage claiming they were possessed by demons. I clicked away.

Suddenly, like a rugby tackle, I felt someone grab me around my thighs; it was a woman. She grabbed me, lifted me, and the next thing I was on the ground fighting. My one hand was in the air to protect my camera and the other was pushing her away to protect the sensitive parts of my body. She was mumbling loudly and crying. It took three ushers to make her let go.

I got up, ran away from the demon zone to where I was seated, checked for vomit, I was clean but felt dirty nonetheless. An usher who saw the attack ran to me and asked if I was okay. I was fine, but I looked back and thought “what the f**k did I just go through?”

For a split second during my ordeal, I thought the demons were coming for me. Had I known the day was going to be dramatic, I would have taken a long lens, worn a pair of work boots and a helmet.

Despite the ‘demonized’ woman, the hospitality shown by one of the members, Jerome Galiao, was great.


All I have now is a cut on my finger as a reminder.

Magaya counters that churches are neither businesses nor exploiters.

“It is very wrong to tax churches because churches are not being celebrated enough for the job they are doing. They [authorities] must actually look at areas where they can make sure that they celebrate churches,” he says.

In Kenya, the government has had enough of fly-by-night churches. Last year, it issued a ban on the registration of new churches; following a television exposé of a Salvation Healing Ministries pastor, Victor Kanyari, tricking his followers into donating seed money.

Kenya’s Attorney General, Githu Muigai, said in a press conference early this year, it is not the policy of the government of the Republic of Kenya to interfere with the freedom of religion and worship. The government also called for fresh registration of existing churches. The religious bodies were also required to file details of their financial returns with the registrar of societies.

“Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world,” so says the Bible. Maybe words worth thinking about if you go to church this Sunday. 

‘I AM NO LONGER HEALED’

Walter Magaya performs a miracle in Pretoria before thousands. Johan Fourie cast aside his oxygen mask and claimed he was healed. Three days later, he wasn’t.

BY ANCILLAR MANGENA

Johan Fourie went to the Walter Magaya crusade, more in hope than expectation. He also went in pain. For years he was unable to breathe.

“I have been using an oxygen mask for eight years. When Magaya was in Pretoria, I was healed on the first day of the crusade. I was so happy because I had been suffering for so long,” says Fourie.

For three days, Fourie threw away his oxygen mask. He felt like his old self again; only for the miracle to fade.

“I couldn’t breathe again after two to three days of feeling 100 percent. I am back using the mask again. I am no longer healed,” he says.



Johan Fourie

Fourie still believes in Magaya.

“He is a great preacher and I believe he has great powers. Whenever he comes back to South Africa again, I will definitely go back.”

Sibulele Dyum was shot in 2008. He couldn’t walk or stand. Then he heard about Magaya.

“I wanted to go to Zimbabwe but heard he was coming here. I made arrangements immediately to come meet the man of God and hopefully be healed,” he says.

Dyum journeyed from Cape Town to realize his dream. But it didn’t have a happy ending. He left Pretoria in the same condition he arrived in.

“Although I have not been healed, I feel great and blessed. I know my time will come. I will now be using the anointing oil he gave me and I know I will be healed,” he says.

“Seeing other people being healed made me believe more. They make me strong in my faith. Anything is possible. Even though I am not walking, seeing miracles makes a difference.”

Many testify Magaya’s powers are true as many have been healed and remained healed. The source of these powers, however, is controversial as

“ALTHOUGH I HAVE NOT BEEN HEALED, I FEEL GREAT AND BLESSED. I KNOW MY TIME WILL COME. I WILL NOW BE USING THE ANOINTING OIL HE GAVE ME AND I KNOW I WILL BE HEALED,”

Sibulele Dyum



PRIVATE JETS AND HUNGRY MOUTHS

In Nigeria, churches and their charismatic priests are raking in the money while their followers starve.

BY PEACE HYDE

Ota, in Ogun State, is most well known for being the place where former Nigerian president, Olusegun Obasanjo, has a farm. It might become better known for its churches and the huge amounts of money they bring in.

Overshadowing all the Christian organizations in the area is Canaanland, a 10,500-acre megachurch. It includes the church building, Faith Tabernacle; the headquarters of the Winner’s Chapel, the original church that the Christian conglomerate was built on; the Covenant University; Faith Academy Secondary School; and Kingdom Heritage nursery and primary school. Other businesses within Canaanland, that are run by the church, include the Dominion Publishing House, the Hebron bottled water processing plant, a bakery, various restaurants and stores, four banks and several residential estates that house the more than 2,000 church employees and 9,000 students. Faith Tabernacle can seat 50,000, making it one of the world’s largest churches and bigger than Anfield, the home of Liverpool Football Club.

David Oyedepo is the founder and Presiding Bishop of the Winner’s Chapel and the man behind the empire that is Canaanland. In 2011, FORBES estimated his wealth at \$150 million. He is part of the new and growing Christian movement, Word of Faith, which claims that followers will gain wealth or health through faith. These promises have delivered a mammoth organization for Oyedepo. According to employees at Canaanland, everything, from shops selling sodas and bread, to bookshops and other ancillary services, are owned by the church’s estate. The church says it employs more than 20,000 people in Nigeria.

Religion is a common thread in the lives of Nigerians, marked by prayers of gratitude in times of abundance and prayers of supplication in times of need. Churches are seen as the backbone for over 50% of Nigerians – around 90 million people. Biblical doctrines that are preached to this population, like giving back 10% of your monthly income as a tithe to God, has made churches, and their pastors, wealthy.

“We use the income of the church to build schools, we use the income of the church to serve the needs of the poor,” says Oyedepo.

These religious empires have stirred emotions, particularly when the churches are compared to multinational businesses. As the churches have charity status, they have no obligation to open their books nor fill in tax returns.

Some question the ostentatious lifestyle of certain church leaders, while their congregations, who predominantly fund these lavish lifestyles through their weekly donations, live in penury.

“Some of these churches have two private jets and a fleet of cars, yet I know some members of the church who did not eat this morning so they can sow a seed for God’s blessing,” says Opeyemi Badejoko, a former employee of the church.

With religious organizations mushrooming, churches are tapping into business theory to attract new followers. Some have their own



Chris Oyakhilome

television and radio channels, a few even employ a business development arm to help them target new audiences.

“It is a very competitive industry these days. Every church needs to increase its members in order to raise enough money for the various projects they claim to be undertaking,” says Dolapo Alakije, a journalist who has investigated large-scale corruption in religious organizations for five years.

“The church is now run as a business, with profit and loss accounts, a management board, a CEO who is known as the bishop and employees who are all paid a salary.”

The new movement is born out of biblical principal, which states that God did not create Christians to live in poverty. New breeds of “pastorprenuers” have sprung up across Africa.

Some pastors have started to grasp the new opportunities that smartphones offer. Phoster Solutions, a branding and advertising company in Nigeria – which has the largest Chrisitan population in Africa – recently launched Arppy. The free mobile app lets churches send messages to their members.

“I thought there could be an app that could auto-remind my unit members about services, that can auto-send birthday wishes to anyone celebrating their birthdays in the unit and so on. These are little ways a leader can show he cares for his followers,” says the app’s developer, Tunde Owoye-Phoster.

Other pastors have similarly diversified ways of spreading their gospel. Chris Oyakhilome is the founder and lead pastor of the Christ Embassy, a thriving ministry with branches in Nigeria, South Africa, London, Canada and the United States. His company, LoveWorld Publications, publishes *Rhapsody of Realities*, a monthly devotional he co-authors with his wife. It sells more than two million copies every month at \$1 apiece. He also owns television stations, newspapers, magazines, a hotel, and a fast-food chain.

Supporting the church and its work is something the faithful are encouraged to do; a Christian tradition that the Roman Catholic Church relied on centuries ago.

“We see giving as the only way to be blessed. Blessing other people is a way of keeping the blessings flowing,” says Oyedepo.

Wherever these blessings come from, the church is a business that will continue to grow as more and more people look to faith to transform rags to riches.