

EXAMINING THE ROLE OF STEWARDSHIP IN CHURCH GROWTH: CASE STUDY OF
AFRICA INLAND CHURCH MATHARE, D.C.C. NAIROBI

BY

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THESIS SUBMITTED TO THE DEPARTMENT OF LEADERSHIP IN A PARTIAL
FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF THE DEGREE OF
MASTERS OF ARTS IN LEADERSHIP STUDIES OF THE INTERNATIONAL
LEADERSHIP UNIVERSITY.

JUNE 2015
NAIROBI, KENYA.

Declaration

This thesis is my original work and has not been presented for a degree in any other university.

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Dedication.

This thesis is dedicated to the Africa Inland Church Mathare D.C.C. whom through their support made it possible to carry out the research and fact find not only the reason behind the spontaneous growth of the church but also highlight on areas which the church leadership needs to focus so that the church may thrive holistically in relevance to the Gospel of Christ. May the Lord wings carry you through as you endeavour in stewardship.

Acknowledgment

My gratitude goes to my wife Pastor Ruth and my three daughters: - Joy Mumbua, Happiness Katunge and Love Wendoh for their continuous support through prayer. My family members who told me it is possible and the entire church of Trinity A.I.C who gave financial support when the going got tough. May the Lord immensely bless you and by meeting each of your need. "The liberal soul shall be made fat: and he that watered shall be watered also himself."(Proverbs 11:25(KJV).

My thanks to Dr Mike Wicker for his acceptance to be my first reader after a request by Dr Bill Mumley. Indeed I lack words to thank you to accept the burden of reading, correcting and directing me in this Thesis Exercise, without you it would not be possible once again thank you.

Many thanks to Dr Evans Anyula for his acceptance to be the second reader out of his busy schedule, May the Lord's grace be upon you. Indeed without you this exercise will remain a dream pipe. Many thanks to ILU librarian for their immense help, God bless you.

My thanks to all the members of Africa Inland Church Mathare D.C.C who accepted to bear the burden of facilitating the interview. Thank you for your objectivity in answering the questionnaires, may the Lord continue showering you with his mercy.

Lastly above all, I thank The Lord Almighty for His help and guidance. It is amazing how you responded to my request and facilitated my studies at ILU. Thank You Jesus!!!

Abstract.

The purpose of this research will be to examine the role of stewardship and how it impact's church growth within Africa Inland Church, Mathare D.C.C Nairobi Kenya. Quite a number of scholars agree to, Christians being God's steward. "As God's Josephs, we go through trials so that we can be fully yielded to His purposes" (Hillman, 2005:46). Jesus during his ministry and various teaching through parables clearly drew a picture of His followers being stewards. He commissioned Simon Peter to feed, tend and take care of the sheep and lambs (John 21:15-17). The research will seek to provide cognitive and affective aspects of stewardship and how it fosters church growth. In addition, how leadership with clear demonstration of stewardship traits works well in spiritual church growth. Among the population will have 5(five) churches within Mathare D.C.C, which will be sampled for a case study.

Abbreviation.

A.I.C	:	Africa Inland Church.
M. D.C.C	:	Mathare District Church Council.
L.C.C.	:	Local Church Council.
KJV.	:	King James Version.
C.Y.A	:	Christian Youth in Action.
C.H.F	:	Christian Husband Fellowship.
C.W.F	:	Christian Wife's Fellowship.

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CHAPTER ONE: INTRODUCTION.

Background of the study.

Managing resources on behalf of the owner or acting as trustees is the order of the day in the entire globe. Doctors are expected to take care of patients until they regain their health in both public and private hospitals. Members of parliament have been elected by the citizens so that they may not only presents their interest but also ensure that they develop law systems which will ensure their wellbeing making the country governable. Similarly presidents of any nations have been bestowed powers to govern the people within constrains of the penal code and this applies to all other professions. This is generally playing the role of Stewardship. Managing on behalf of means one is accountable in whatever has been entrusted to him or her.

The question beckons is stewardship a new thing? Going Biblical, when God placed Adam and Eve in the garden of Aden (Gen 2:15), he expected them to be good stewards of the garden. They were to manage it and make it expand to the whole world and even subject their offspring into such responsibility. However this was never achieved because of sin. As Lewis demonstrates, the subject of stewardship raises perhaps one of the greatest challenges for spiritual life, for it begs the question of stewardship (Roost, C. 2006: 8). In deed when somebody considers the subject of stewardship, he or she must ask, “Ultimately, who is the rightful owner of all that is around me and within me?”

According to Kiiru (2010: 39), practical stewardship is an expression of one’s faith in God as well as a belief that, what one is, and has belongs to God. In fact, Witherington (2010: 18) cited that “God created all things, and made them all good. The corollary is that all things belong to God”. This suggests that, man has nothing belonging to him. “Naked I came from my mother’s womb, and naked I will depart...” (Job: 1:21). Further Jesus said, “Come, follow me, “and I will make you fishers of men.” (Mathew 4:19). The disciples where not to produce anything new but only to lead men and women already created by God into knowing Him. In short they were to be stewards of the word of God. Further Witherington (2010: 19) asserts, “A

theology of human ownership creates all sorts of problems: rival claims for a plot or land, tussles over wills and inheritances, efforts to buy as much property as possible, remembering the mantra “location, location.” Allowing sense to prevail out of this literature, Man owns nothing but just a steward and it is required of him to demonstrate stewardship traits always.

This study sought to examine what is it that, the church leaders need to understand and implement in regard to stewardship, which will facilitate stable and efficient growth in church. The church has been masticated since time immemorial by a cancer they call sin. Ken Wilber, (2003:96), who is a Philosopher affirmed that, an individual draws up boundaries for his soul; he establishes at the same time the battles of his soul. The outcome of these battles is self-centeredness with yields to sin, putting stewardship at risk.

According to Gerzer (2006: 14), every one of us leads a life with conflict. It is everywhere from organization that are divided about their strategy and roles, to local communities that are divided by race, economics, religion and politics. It is also a resultant of homes which are torn down by family chronic feuds between parents and children, siblings or in-laws to countries that are torn apart by civil wars and strife. It is as real as war, and far more damnable (Dunkum, 2012: 65). There is no way such situation can be associated with good stewardship.

The reality is that, such kind of stewardship cannot propel the church into any meaningful growth other than subjecting it into anarchy. A chain of boards meetings and executive councils that cannot move the church an inch into the right truck, other than game of numbers and mushrooming titles. One will be left in bewilderment and absolute confusion due to questions beckoning answers. Did Jesus surrender His church to people or is he still in-charge? Many so-called “leaders” in guise of stewards have been clearly heard saying ‘I can’t allow this in my church so long as I exist’. Does this imply that Jesus is not in-charge? It would be wrong to say in some cases that Jesus is now becoming the ‘steward’, a reversed role.

We have scenarios where prayers are murmured when things become complicated and the situation demands Jesus to do away with some people who seem to be stepping on other peoples "live line". Will such "stewards" take the church anywhere? Albert Einstein, words will remain true that, "a conflict cannot truly be transformed effectively with the same mind-set that produced it in the first place". Jesus Himself commissioned Simon Peter to feed, tend and take care of the sheep and lambs (John 21:15-17). Again paying closer look at Mt 16:18, Jesus said, "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it". These verses do not speak about Jesus making Peter a leader in any way but a steward. His key responsibility is to take care. Shepherding Gods people does not mean owning them.

According to Huntingtone (2000:56), the call into Christian stewardship in Mark 16:15-18 has no emphasis on resources, but obedience, faithfulness and self-control. Talk about a church rooted in the right biblical doctrines, and Africa inland Church would miss in the list. Carry out a survey of the predominant church within Kenya, which has many trained pastors and the same church will be on the top list. Want to know the churches, which have grown from the efforts of the white missionaries who flooded Africa, and specifically Kenya towards the end of 19th century and Africa inland church will fail not to feature in the list. If these will be taken as some among the indicators of a growing church, then one will be left wondering whether the above fact runs in proportion to its growth.

Secondly, it still remains uncertain whether we are at the same par when defining what exactly is church growth. Is it a measure by the number of branches within a geographical region? Or is it by the increased maturity of believers in the same church or by the growing number of converts.

Just as Kiiru, (2010: 20) in his book, *Mobilizing and Managing Resources*, puts it that:

As the twenty first century wears on, the church in Africa finds herself in the midst of a huge challenge: Growing rapidly at the rate that is beyond available resources and not just that. It is faced with challenges of cataclysmic proportions that cry out for immediate action.

It will be in order to say that, leadership demonstrated in stewardship makes an edge higher than the other leadership style and proves the better option in dealing with challenges. That is why Kofi Annan the former U.N secretary general asserted that; “Natural resources have been a presence and at times a driver of internal or regional conflicts in Africa.” Stewardship and what entails stewardship should be the goal of every leader. That is why Block, (1993; 49) affirms that; stewardship depends on the willingness to be accountable for results without using control or caretaking as a means to reach them.

In his book *The Spirit of the Disciplines: understanding how God changes lives*, Dallas Willard’s notes, “There is truly no division between sacred and secular except that which we have created” (Hillman, 2005:87). It seems that leadership is best demonstrated in stewardship and in doubt such qualities shows Excellency in the discipline of leadership www.emory.edu. Adair, (2000: 27) admits by saying that, “the emphasis fall on the simple action that a leader must take care to achieve the task, build the team and develop the individual. This is action-catered leader, leading and changing individuals, makes a good stewards of what God intends human beings to be. Jesus affirmed this in when he said “In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven (Matt 5:16). This is the influence expected from stewards.

Mathare D.C.C is located within the second largest slum in Kenya, with an estimated population of between, 600,000 and 800,000; “where people eke out a living in life threatening conditions. The basic needs of the majority are not met and literally fight for every available opportunity to eke out living (Munyasia, 2002:23). This D.C.C was started in 2005 and has spontaneously grown from a single congregation to five churches within the span of those ten years. These churches include Zion which has a congregation average of 800(Eight Hundred),

Upendo is second with average congregation of 400(Five hundred), Trinity takes the third position with a congregation of 300(Three Hundred) Mwangaza with 120(One hundred and twenty) and the last is Polytechnic which has dismally come down, despite it being the oldest branch has the least population despite being credited to have sired all the other branches due to its proximity.

When we talk about the Church having spontaneously grown, what exactly do we mean? Is the growth concluded by opening branches? Is it growing congregation? Is it in terms of giving and introduction of thriving Para- Church Ministries? Will Paul and Jesus definition fit into our reasoning? Apostle Paul asserts that, church has its foundation in Jesus Christ (1 Corinthians 3:11). Jesus Christ is also the head of the church (Ephesians 1:18-23). The Bible does not specifically address church growth, the principle of church growth is the understanding that Jesus said, "I will build my church, and the gates of Hades will not trounce it" (Matthew 16:18), and the church's life (John 10:10). If anything has life then the chances of growing should be within expectation. But the question beckons, what is this growth in relation to the population in question and how do we link or de-link it with stewardship.

Bridget Willard posits that, "Church isn't where you meet. Church isn't a building. Church is who you are. Church is the human out working of the person of Jesus Christ. Let's not go to the Church, let's be the Church." This explains why the church growth within this population should be looked in all spheres to ensure objective analysis on the said growth.

Donald McGavran's definition of a homogeneous unit is "a section of society in which all members have some characteristic in common." In plainer terms, a homogeneous unit is a group of people that have ethnic, linguistic, social, educational, or vocational similarities. In terms of a church congregation, ethnic, social, and educational commonalities are the most important. People feel more comfortable when they feel they are part of a group. Yukul, (2006: 442), asserts that "Relationship oriented behaviour are used to build commitment to work objectives, mutual trust and cooperation and identification within the team or organization".

This calls for the Leader, who exhibits stewardship to be social, friendly, outgoing, courteous, tactful and diplomatic (Northouse, 2010:21) better placed to win influence to the followers.

This research sought to establish the role of biblical stewardship within Mathare District Church Council Nairobi. Collins dictionary defines growth as increase in numbers, size, wealth or importance. But this research will establish whether the growth realised within the stated population has anything to do with biblical stewardship.

Statement of the Problem.

Biblical stewardship is what is seemingly lacking in church leadership. Recently a pastor was caught in the act with a member's wife in a longing in Ruiru, another one Christened Dr pastor Kanyari has been stealing from congregation under the pretext of sowing seed for a miracle. Bishops have been caught practicing black magic to retain positions in the church just to name a few. That is why to some extent churches which have grown in terms of numbers are marred with wrangles which once they are looked at closely, stewardship aspect is missing. James Macgregor Burns affirms that, Leadership is getting others to want to do something that you are convinced should be done (Barna, G.1997:21). This will lead to a question that are all the members of the churches within the stated population convinced to follow the leaders? This research is all focussed to answer this question since leadership is demonstrated specifically by the values an individual holds (Yukul, 2010:418) at the stage of moral development.

Then stewardship will definitely play a better role in church development and growth as the "Stewards" are governed by Christ Jesus, morals. Jonathan Alter, (2006:12) once said "Anyone can lead where people already want to go, true leaders take them where their better selves are willing to tread, that's where the leaders' own values come in. They must want to do something with their power, not just to be powerful."

Leighton Ford, (1991:73) posited that, "...Christian leaders are people who are moved at God's pace and in God's time to God's place not because they fancy themselves there, but because they are drawn there." What draws them is the values they have acquired from their master Jesus. They will only admit and do only that which their master approves and doesn't do otherwise. Stewards know the right job. The right job is not being the leader, good evangelist, pastor, manager, singer just to mention a few but the work of God is doing His will (John 6:29).

The question is can we have good stewards who are not doing the will of the lord? Can we have good leaders who do not do the will of God? However this may be a paradox or debatable since good may be relative and also contextual. Jesus said "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed."(Luke 4:18). Stewards of God's Church should be under the influence and control of the Holy Spirit. It is not about Charisma. Ford, L. (1991:52) asserts that, "Some of the most charismatic leaders of this century- Hitler, Stalin, and Mao have brought about the greatest evil."

Purpose of the Statement

The purpose of this research was to examine the role of biblical stewardship in church growth.

Research Objectives.

The specific objectives of carrying out this research include;

1. To analyse the traits of a good Christian.
2. To highlight the characteristic of a good church leader.
3. To show the effectiveness stewardship on family, finance, discipleship, communication and scripture/nurture within Mathare District Church Council.
4. To advice the leaders of the said churches on the outcome of the research to improve on wanting areas on stewardship.

Research Questions

1. What are the traits of a good stewards?
2. What are the characteristic of a good church leader to be stewards of the lord's ministry in Mathare D.C.C?
3. What factors of stewardship, can we crown to have facilitated church growth within the population and how has each contributed?

Assumption.

1. It is assumed that all the church leaders within Africa Inland Church Mathare D.C.C meet the following qualification.
 - a. Are in fellowship, saved and baptised in accordance with the church by-laws and doctrine.
 - b. That they meet all leaders' qualification as stated in 1 Peter 5:2ff "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind ;..."(KJV). They should also comply to the advice of saint Paul on 1 Timothy 3:2ff "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ;...(KJV).
 - c. The leaders are either appointed or elected before being commissioned to serve.
2. The members of the church are committed and trained to evangelise.
3. In concluding it will also be assumed that the results from the research will cut across general church growth despite that the sample chosen may enjoy a particular culture in which they are planted.

Scope of the Study

This study will cover in Africa Inland Church Mathare D.C.C. Nairobi. This will specifically zero in the five churches which forms a district. They include Upendo, Mwanganza, Zion, Poly and Trinity A.I.C. A closer look will be paid to the church leadership within these churches and how they differ in stewardship in relation to the rest within the said population.

Population details

Local Church	Members	Women	Men	Youth
Upendo	350	120	70	160
Mwanganza	110	30	20	60
Zion	600	180	130	290
Trinity	260	80	40	140
Poly	90	25	10	55
Total	1410	435	270	705

Definition of terms

Logan, (1989:18) asserts that “No other scripture passage so clearly states the foundational purpose of biblical stewardship as Ephesians 4:12-13: “to prepare God’s people for the works of service so that the body of Christ may be build up until we all rich unity in faith and in the knowledge of the son of God and become mature, attaining to the whole measure of the fullness of Christ”. Stewardship is all cantered in making sure this is attained by all means in obedience to the Lord, which is basically, what defines “doing God’s work” (John 6 28-29). In this study the term stewardship implies cumulatively the human position and responsibility after creation, coupled with the later responsibility to propagate the Gospel to the entire world. Therefore stewardship should start within before spreading and being felt within the setting.

Stewardship Development.

This study develops stewardship meaning from; Fisher, (1976:33), “Christian stewardship is the practice of systematic and proportionate giving of time, abilities and material possession, based upon the conviction that these are trust from God to be used in his service for the benefit of all mankind in grateful acknowledgment of Christ redeeming power.” This should be the springboard of leading the church and it will be prudent to emulate for all those desiring to lead. It is also important to realise the source of mandate for stewardship as stipulated in Psalm 8:6 “You have given him dominion over the works of your hands; you have put all things under his feet, all sheep and oxen, and also the beasts of the field”. This suggests that stewardship is the utmost responsibility vested to mankind by His maker from creation.

Kiiru (2010:26) further posits that, “practical stewardship is an expression of one’s faith in God as well as a belief that, what one is, and has belongs to God.” In fact, Witherington (2010:18) cited that “God created all things, and made them all good. The corollary is that all things belong to God”. This suggests and also affirms that, man has nothing belonging to him and neither can he take anything when living this world. Stewardship development is hereby viewed as being exercised in the word of God, Discipleship, finances, family and communication, all being vital arms to facilitate church growth.

Peter Block (1993: 65)—author of *Stewardship and The Empowered Manager*—has defined stewardship as “holding something in trust for another” (p. xx). Robert. Greenleaf’s view of all institutions was one in which CEO’s, staffs, and trustees all played significant roles in holding their institutions in trust for the greater good of society. Therefore church leaders equally hold their position in church leading on trust and should have a clear foresight that, it is and will never be their business, but the lord’s.

Leadership

Leadership according to Northouse (2010: 3) is the “process that involves influence, occurs in groups and involves common goal...transactional event that occurs between the leader and the

followers”. The church cannot in anyway develop or grow unless influence of stewardship through leadership is demonstrated. When Christians shed light as they are the light, in turn they light up and the darkness gives way to light and this is influence (Matt 5:16). The most widely accepted measure of leadership specifically transformational leadership is the MLQ (Multifactor Leadership questionnaire ;(Bass&Avolio 2000: 34), which actually accesses the full range of leadership (Bass, 2006: 19).

Leadership process is indeed multifaceted (Barna, G. (1999: 45). Everything about leadership oscillates on Character. This is what made Jesus disciples remain loyal to Him (Ngara, E. (2004:71), because he was a role model to them. Leadership effectiveness is witnessed when one gives away power and not centralising power within him or herself (Adadevoh, D. 2013:27). Adadevoh, (2013:41) further asserts that, leadership that brings transformation has to start with Knowing Christ. Leadership is learned behaviour only partially affected by personality (Gangel, K. 2004: 56).

According to Fisher, (1976:14), Christian stewardship is the practice of systematic and proportionate giving of time, abilities and material possession, based upon the conviction that these are trust from God to be used in his service for the benefit of all mankind in grateful acknowledgment of Christ redeeming power. This should be the spring board of leading the church and it will be prudent to emulate for all those desiring to lead. Proper stewardship is best demonstrated in servant leadership. Stewardship is nothing short of managing all the resources that have been entrusted to us by God, all things are His, but we are appointed as guardians of His estate (Barna, (1999:145).

In our modern world and echelons of leadership especially the church, servant leadership has become a dirge. Greenleaf, (1977:13) posited that, “servant-leader is a servant first.” It begins with the natural feelings that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. Many church denominations have quite a number of training programmes and seminars on the same topic and this cannot be reflected with what is happening

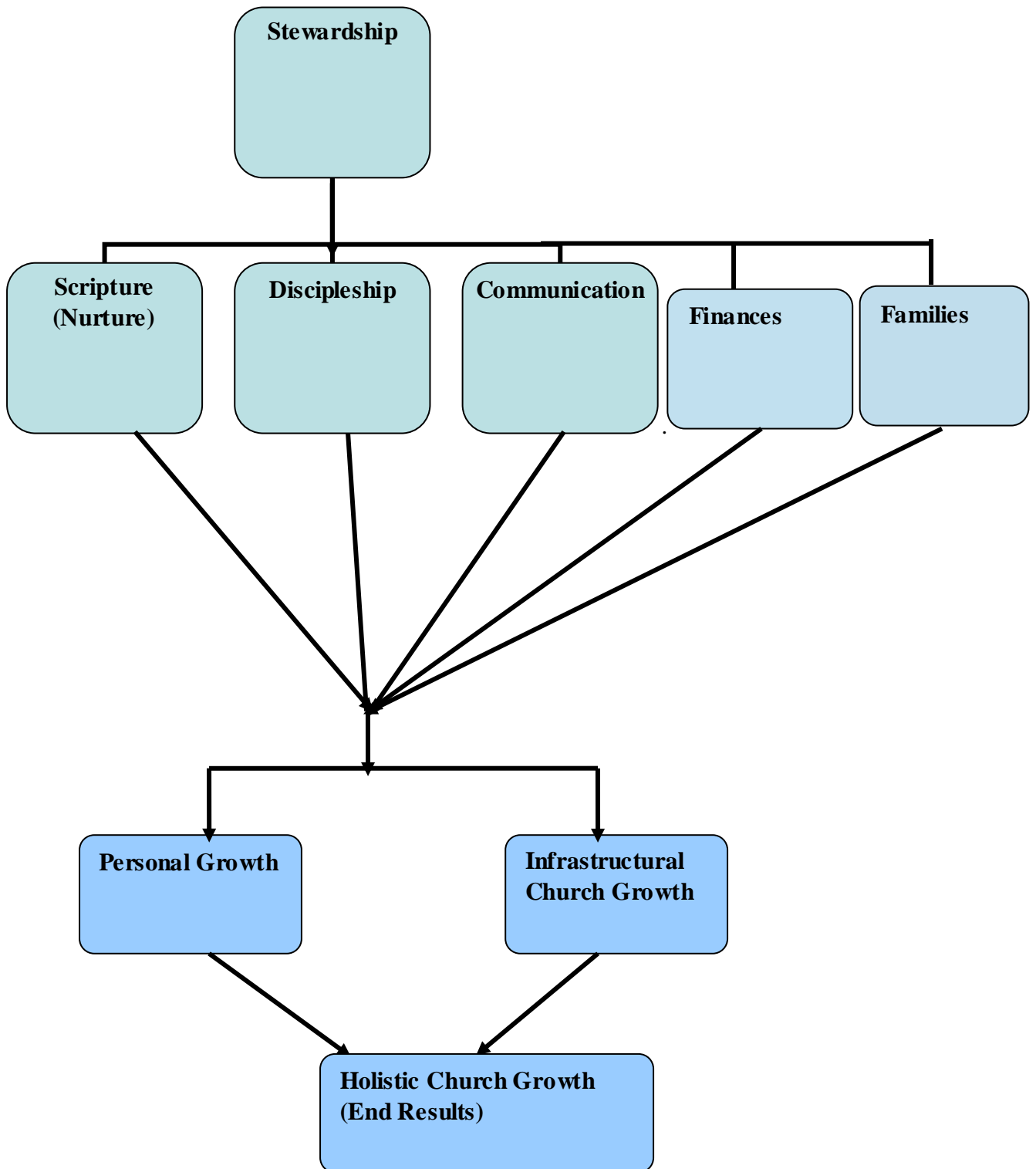
in ground. This leaves the question beckoning, what has gone wrong and where? Never the less we still have view cases where servant leadership has been portrayed by quite a few renowned icons.

History has it that according to (<http://uk.ask.com/question/famous>) servant-leaders that, there has only be few famous servant leaders which include Jesus Christ, Martin Luther King Jr., Mother Teresa, and Abraham Lincoln. P.L.O, Lumumba a Kenyan, seasoned politician and human right activist would put it that, the world in general is in devout of servant leaders (CIA Book, (n.d). <http://www.eastafricanpublishers.com>.)

Conceptual Framework

This research explores the role of stewardship in church growth. It seeks to do so by observing the holistic influence it has caused within A.I.C Mathare D.C.C. It will narrow its finding in stewardship within; - Scripture (Nurture), finances, communication and discipleship. It is assumed these five key variables play key roles not only facilitating growth within church, but also in any other organization. When proper stewardship is practiced within all the elements forming the conceptual frame work, it will not only lead to personal growth but also infrastructural growth. This in turn delivers a holistically grown church (See figure 1 next page).

(Figure 1, Conceptual Frame work.)



CHAPTER TWO: LITERATURE REVIEW

According to Yang and Miller (2008:62), literature review “is a comprehensive survey of previous enquiries related to the research question”. Further, Gataru, (2010:61) theorised that, literature review is an important part of research report, for it is here that the study is linked with other studies that preceded it, and shows where the gaps are and the likely contribution of the research to the general body of knowledge in a specific area.

The purpose of this research will be to show that biblical stewardship is all that is needed in leadership to aid proper church growth. It will aggravate the discussion and further research on the subject. It elicits a closer look into the subject matter whether we are failing to address church minister of the church in question as leaders or stewards. The underlying value is about deepening our commitment to service Block, (1993: xx), enhancing holistic church growth. Block, T., further asserts that, “Stewardship as the choice to preside over the orderly distribution of power. This means giving people at the bottom and the boundaries of the organization choice over how to serve customers, a citizen or community. This suggests that, stewardship should not only be viewed in respect of material things entrusted to people but also ideological, spiritual, sociological, mandate/status given to individuals. They should always remember they have been mandated and given the privilege to serve people in that capacity and should be good stewards of that privilege to stimulate motivation and influence towards living in biblical values.

Jesus directly contradicted the treacherous and tyrannical worldly definition of success. According to Jesus, success is not what you possess, but who you are! (Djeoandy, (2002:34). Similarly the Church needs to redefine leadership not in the worldly view, but in relation to stewardship. It is through this where a new dimension into not only treating God’s creation with dignity but also care and concern coupled with appreciation will be demonstrated. Djeoandy, (2002:27) further asserts that, “To break the bondage of the world’s definition of leadership take s

a lot of soul–searching, painful honesty and gut- wrenching courage. We need to develop strong relationship where mutual trust can facilitate accountability”.

According to John MacArthur, (2001:12), there was no “executive search” when Christ selected His management team –the disciples. He chose ordinary men in terms of their intellect, economic and social back ground (Hid, F. 1989:39). Hid, further assert that, they were humble villagers, simple and sincere, naïve to the outside world ruled by the rich, powerful crafty and wise. These men learned all about stewardship as He coached them. This was through observing how He did things. Later we see that, they were greatly influenced before travelling with them far and wide influencing others. They become good stewards of their master’s deeds and words. Christian will be Christians if they remain obedient stewards to all that Christ said and did. Within the early church, there was the sharing of wealth equitably among believers. The reality however, some become not good stewards like Ananias and his spouse, this resulted to death and in away a drawback to ministries growth (Rolstone, H.1959: 41). Failure to demonstrate stewardship prevents church growth.

Rolstone agrees with Fisher, W. (1976:9), who asserts that the church urgently needs to become more responsible stewards of God’s Word, human and animal life, the earth resources and economic goods. Its effectiveness for God –if not its institutional life –depends substantially on its rediscovery of biblical stewardship.

Word (Nurture).

Sue Detweiler, the author of *9 Traits of a Life-Giving Mom: Replacing My Worst with Gods Best* asserts that, “As you walk with Jesus, resting your head on His heart, you will learn to know His Word, His will, and His ways. You will want to obey Him, not out of forced compliance, but out of heartfelt connection. Your joy will abound as you remain in His love.” This automatically qualifies the importance of treasuring on the word of God. Moses was instructed to lead the Israelites ensuring that they remain good stewards to God’s word (Duet

6:6) “These words, which I am commanding you today, shall be on your heart”. David in his Psalm 119:103 say, “I have stored up your word in my heart that I might not sin against you.” This definitely elaborates the benefits of not only treasuring the word but also letting the same word fulfill its intended purpose within our lives. This is purely stewardship.

Church leaders just like Moses are bestowed with the privilege to ensure that congregation not only treasure God’s word but also adhere to the letter. They have to be good models of Christ. The word should be real in them so that their followers may emulate. Jesus posited that, “In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.”(Matt 5:16). How else can we grow in Christ? It is only through feeding, drinking and walking in the word.

The gospel according to John asserts that, Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.”(John 6:35). Amazingly verse 29 crowns that doing the will of God is the only work we should be doing. It is not about professionalism, knowledge, expertise, age or gender. A soldier on mission and a pastor in the pulpit should ensure that they do the will of the Lord. This is the stewardship we are all been called to demonstrate in the Word.

The ESV Classic Reference Bible, (2001:12) in their introductory part asserts that, “This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611: “God’s sacred Word...is that inestimable treasure that excelleth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version. Stewardship in the word of God should remain the basic and noble human responsibility.

He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know

everything; you know that I love you.” Jesus said to him, “Feed my sheep (John 21:17). Jesus is still commanding us to feed the sheep both in the market place and also in the church.

Stewardship is ensuring that the word of the Lord not only has meaning to us but to others too in all walks of life. This narrows everything to the great commission (Matt 28:19).

Therefore, for a church to grow stewardship of the word through nurture is all what is required. It is the food for the soul and whoever feeds on it has the reason to grow and consequently produce fruit. “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, (Gal 5:22)” These fruit will benefit others causing them to be drawn into the Kingdom and the church of God remains not only growing but also becomes stronger and stronger.

Discipleship

Ronald Walborn and Frank Chan, (2001 :33) asserts “There is a crisis in Christianity today. Many churches and denominations are struggling to reach their financial goals and fund their visions. We in the Christian and Missionary Alliance are no strangers to this struggle. But the crisis we face is not primarily a struggle of stewardship. It is a crisis of discipleship.” A church not grown in the principles of discipleship does not live to be the Church Christ expects. It will be a Church in quotes. St Jude addresses such a church, with the form of Church but denies the power of God (Jude 1:4).

Arnold .J. H, (2007: 52) further posits that, “discipleship is not a question of our own doing; it is a matter of making room for God so that he can live in us.” Discipleship is a long life process growing from one echelon to another through grace, rooted in the truth of the gospel and daily walk with the Holy Spirit who is a person (John 16:14). He guides (Gal 5:16), counsels and convicts us about sin, righteousness and judgement. He gives us the desire or curiosity to emulate the life of Christ through impacting gifts (Rom 12:6-8).

Churches will remain effective if they integrate biblical perspective and principles on stewardship in all training (Barna, G. (1999:146). The underlying motivation is that stewardship is behaviour; it should be driven by values and assumption. It will remain entirely the prerogative of the pastor and all the assigned leaders to ensure that they should not only teach about stewardship in matters pertaining to, giving, family, word nurture, but also being living models.

God the Holy Spirit empowers us in witnessing making clear the word of God (Ephesians' 3:4-6) and shining for Christ (Math 28:19ff; 5:16). Life without the Holy Spirit is a fruitless life. Discipleship should never be imposing beliefs on others (Denver, 2007 :37). It should be all about reciprocating the love that Christ showed us on the cross to others (Stott, 2009:112). Discipleship is all about carrying the cross daily and following Jesus (Luke 9:23). We have to admit others to interfere with our comfort in order to raise their wellbeing. "Being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying (Mark 2:4)." The disciples of Jesus had to cause inconvenience by creating an opening in the roof to have their patient attended. When Christians are doing discipleship, they should be ready to be inconvenienced for the comfort and wellbeing of others.

Discipleship is serving others, emulating the servanthood demonstrated by Jesus when he washed the disciples feet (John 13:13). Wilhoit, C. (2008:43), asserts that, "we must pattern our lives to that of Jesus". This is definitely demonstrating the required stewardship. Wilhoit C. (2008:39) further assert that, "to correctly form a curriculum for Christ likeness, we must have a very clear and simple perception of the primary goals it must achieve as well as what is to be avoided".

Discipleship in the making will always start by being before becoming. Just as one among the great philosophers said, "we have to be before becoming" Christian has the responsibility of guarding their hearts. "Above all else, guard your heart, for it is the

wellspring of life” (Pr. 4:23). This guarding is all about stewardship. Paul asserts in Acts 20:28, “Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.” Church leaders should have in mind whatever they are doing should influence positively to not only the congregation, but also the on lookers in each and every setting in their market place. Influence will come from sacrifice, love, kindness, achievement, dying to self and living for others (Royce White). That is why Wilhoit, J. (2008:13) asserts that, Emotions are the language of the soul. They tell us if we are moving towards God or away from Him” They are like massagers from the front lines of a battle zone.

McGavran, (2009:26) asserts that, “disciples should not be made from the homogeneous group but should be made *Pantata ethne* (from all peoples)”. This will be totally in agreement with the Lord’s great commission, charged to all believers by Christ himself (Matt 28:19). Anderson, R. and Randy D. Reese (1999:16) posited that, “those who go are the ones who follow”. Many people want to become Christians without crossing linguistic or classical barriers (McGavran, 2009:163). This calls for all Christian’s believers to embrace the art of communication. Downs, (1999: 83) posited that, “Every great poem, every story, every half numbered sentence, every communication possess both science and art. Every time we open our mouths we have something to say, and every time we speak we constantly and almost unconsciously select and arrange words for maximum effect. This is indeed being a good steward of words. That is why we should be quick to listen but slow to speak (James 1:19).

Paul further instructs that we should, “shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly” (1Peter 5:2). It is true that once the inner person really changes, everything else will change. But that will come about through God, not through people (Arnold, 2007:11). In discipleship, Leaders act like coaches, and advisors while trying to assist individuals in becoming fully actualized (Northouse, 2003: 56) and in what Paul called,

Christians who are no longer babies (Peter 2:2). Growing first in the knowledge of Christ becomes the biggest asset for transforming others into being Christ like (Adadevoh, 2013:30). For it by his will that we are all transformed into the image of His Son, Jesus Christ (Rom 8:29).

Indeed discipleship means complete dedication. The leader's ability to listen to the individual's needs "individualized consideration" (Northouse, 2003:177). It demands everything – the whole heart, the whole mind, and the whole of life, including one's time, energy, and property– for the cause of love. Half-hearted Christianity is worse than no Christianity (J.I. Packer). Therefore it should be not only the responsibility of Church leaders to disciple, but generally all true Christian believers within all walks of life should take disciple making as their daily duty. Church in such environment has all the reason to grow holistically.

Communication.

Webster Merriam dictionary defines communication as a process by which information is exchanged between individuals through a common system of symbols, signs, or behaviour. Tom Peters, posits that, "the single most significant strategic strength that an organization can have is not a good strategic plan, but a commitment to strategic listening on the part of every member of the organization: strategic listening to frontline employees, strategic listening to vendors, to customers." Tom Peters further posits that, "strategic listening defines how one as a leader will listen and apply. It is therefore evident that any organization focused to grow must develop a good communication system. They should be simple to be understood and applied by all stakeholders.

Communication works well if everybody learns to be strategic listener. Covey the author of seven habits of effective leader, comments that a strategic listener seeks to understand first. Leaders should seek to understand issues first, understand facts, feelings, and situations before responding into anything. Church leaders and congregation in general will co-exist together if they all learn to be good listeners. This listening eliminates coercion and generates cohesion.

Dennis Sparks, a teacher and an author defines strategic listening as the formula for success: A thorough understanding of the views of others + a deep understanding of the situation/problem and possible solutions + an action orientation = strong relationships and the achievement of goals.

Marlow, (1992: 36), an author & screenwriter sheds more light to the meaning of strategic listening by saying “strategically, school leaders—you—gain the ability to understand your constituents’ most serious professional and personal concerns” indeed the degree of listening will determine a leaders performance. This is because listening leads to understanding and the understanding does the good work of removing coercion and replacing it with cohesion. Cohesion is all that is needed for the growth of any organization. The LORD said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them” (Gen 11:6). In unity, brought in by understanding in turn fathered by listening, for sure nothing is impossible if leaders plan and work towards becoming strategic listeners. Can two walk together, except they be agreed? (Amos 3:3).

Northouse, (2010; 122) idea of inspirational motivation is quite fitting here. He asserts “Inspirational motivation as the ability of a leader to motivate his/her followers through emotional appeals, symbols and clear communication”. The word motivation comes from a Latin word “*movere*” or “*motum*” which means to move (Kroth, 2007:31). It is the prerogative of church leaders to motivate followers through constant encouragement. This can happen if stewardship in communication as a resource is observed. An agreement is reached when communication is effective. Both the listener and the audience have to learn the act of communication. This should essentially be made part of the organizational culture. Schein, (1992: 64) defines the culture of a group or organization as shared assumption and beliefs about the world and there place in it, the nature of time and space.

According to experts at the University of Maine, effective communication can help build trust, share philosophies and endorse increased comprehension of issues and concepts. Speaking,

writing and using body language are all key parts of communication, but listening and receiving information is also critical to effective communication. Leaders and congregation in general for effective strides towards achieving organizational goals, must not only talk but also model, the organizational expectation and values through their deeds (Yukul, 2006:292). Christians will remain Christian through modelling Christ. He is the way the truth and life. He is all what we need and the Gospel of John chapters 6,8,10, 11,14and 15 speaks about the famous assertion of “I AMs”. St Mathew in his gospel 5:16 highlights that Christian should shine. This shining is communicating the Gospel and in other word is just being good stewards of communication. In order to creative effective dialogue, all parties must be able to express themselves clearly and listen for understanding.

Pastors in the church have to learn how to make people listen to them and similarly the congregation should equally learn to make their leaders listen to them. Therefore real communication happens when everybody strives towards being a strategic listener. If congregation members are sleeping during the sermon, then the pastor is not communicating effectively. The chairperson in committees and boards within the church echelons of leadership should be sensitive and keen to learn even from critics.

Critics do not just heckle, a good leader who is a communicator should see and seek to understand the reason behind heckling and adjust for harmony through correcting what may not be right. Apostle Paul challenges the Church of Corinthians to be faithful stewards. “Moreover, it is required of stewards that they be found faithful (1Cor 4:2)”. The church was not doing well since communication was at stake. That why they could not agree on some issues and he challenges them to be loyal to their master.

Northouse, (2004; 74) calls this idealized influence. This is the characteristic of “having very high morals and ethical conduct” (Pg., 174). Paul challenges the followers to maintain the values as he still remain emulating the overall master who is Christ. That is why Smith, (2005;22) said, “values lies at the core of any leadership philosophy- they shape the

characteristic of leaders, which in turn affect or impact their activities and decision making behavior”. Following the footsteps of Paul as he follows Christ God and not the worldly patterns. Church leaders should be competent and faithful stewards who seek to develop mental and emotional discipline so that their priorities will align as closely as possible to the priorities and purpose of the owner (Roost, 2006; 38).

Good listeners do not take yes for an answer but always engage reasoning and objectivity before commenting. Leaders have to contextually know how to communicate by influencing the congregation to listen. Mastering the art of listening is all what is needed in effective communication.

Finances

Mwandaghina, and et-al, (2009:18) asserts that “If we accept that God owns everything and we are only stewards or caretakers, then there are implications to this understanding.” Stewardship has external consequences (Roost, 2006:15). Gala 6:7 tells us “a man reaps what he sows. Jesus made reference to the presence of spiritual warfare in relation to stewardship in Matthew 6:19-24: “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal.

We have to be stewards of whatever financial gains we have acquired. But God is emphatic that we should remember to treasure in Him our treasures. It is only in Him where everything is safe and failure to consider this; we are to blame ourselves for the consequences. No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money (Matt 6:24).

“Cast your bread upon the waters, for you will find it after many days.” (Ecclesiastes 11.1). This is a wonderful illustration on how church leaders should encourage the congregation in investing. They should engage them into action through sending their minds spinning with

questions how? Northouse, (2010:116) postulates this as “intellectual stimulation”, which means the ability to spur followers to be creative and innovative. By so doing this the congregation grow towards self-sustainability and building up independence rather than dependency on others. Paul encourages the Church Ephesus to work with their own hands. “... Let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need. (Eph 4:28).”

Innovativeness will not only help in terms of financial parameters but also in daily running of church programs. Kelly, (2012:64) posited that, “improvising, is the creation of something new without the use of script, this has been the preserve of arts”. The congregation and church leaders by so doing will have preparedness in leading and adopting to change. Rick Warren asserts that, “We are products of our past, but we don’t have to be prisoners of it.” This should not be taken without a warning. Bernstein and Beret (2011:42) highlighted the risks in improvising “The church should be careful in its balance exploration and exploitation.”

There is need for church leaders to have vision and purpose. Vision is a picture of the possible future and should accommodate the needs of the organization (Robinson, and et al, 2009: 376), while purpose should be the driving force behind every role of the initiative. The goal should be to obey the voice of the Lord (John6: 28-30), for this is what essentially Jesus called “doing the work of God”

Malachi 3:10) asserts that, “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it (Bible works Version)*. Leaders who have mastered this passage do not serve the Lord in fear. Fear is one among the powerful tools the enemy uses to not only undermine Christians but also destroy. The point is that leaders and Christians in general should be serving God and not money. When their focus remains in God then this verse will be actualized. God promises to open the heavenly floodgates until they have no place to hold.

Many organizations have crushed because of leaders shifting their focus to the job and not the master. This reminds of me of a quotation made by my Philosophy teacher “Some people love the work of God than God himself”. It is about God and not the organization and the benefits we are reaping from it. We should show our love to God in the way we offer, give tithe, Church projects and how we respond in philanthropic issues. We should value our God more than money.

David in 1 Chronicles 22:18 showed how he valued God “But King David said to Ornan, "No, but I will buy them for the full price. I will not take for the Lord what is yours, nor offer burnt offerings that cost me nothing." When we give our money to the needy we give it God. Church leaders should pick this example given by David. Being concerned about the welfare of others and concern glorifying the Lord with what is essentially His. Burn, (1978:78), call this transformational leadership “it occurs when one or more persons engage in such way that leaders and followers raise one another to higher levels of motivation and morality” (pg., 20). Northouse defined leadership as a process that involves influence, occurs in groups and involves a common goal... a transactional event that occurs between the leader and the followers”(pg., 3). Process therefore implies that not only should the leader influence the follower but also, the constituents in any organization should endeavor to influence the leader.

Proponents of this view, Antonacopoulou and Bento (2004:82), argued that “whereas the teaching paradigm prizes and perpetuates the dominant conception of the leader as fully competent, confident, knowledgeable, clear sighted visionary, the transformational paradigm sees the leader being fundamentally a learner”.

Church leaders should determine themselves to learn which way and how do they influence followers. One sure way is looking into their needs. Indeed this is the true worship. Jas 1:27, asserts, “Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.” Using our wealth to raise the standard of others we are lending to God. Psalm 37:25-27 asserts that, “the

righteous will never go hungry and they will always lend”. This is the result achieved when we glorify our God with our wealth. The first church played a good example (Act 4 32ff) “...There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold...” When the church looks into the financial needs of its congregation and also empowers them, the result is church growth.

A steward must manage according to owner’s value system. The owner sets his expectations, he manages for the future, the owner rewards the steward, and a steward who is effective knows contentment while the ineffective steward knows confusion (Roost, 2006:78). All these are highlighted in Luke 19:1ff. Wayne Grudem, (2003:228) asserts that, “glorifying God” sounds like—well, it just sounds like it belongs *in church*, not in the business world. When people hear the phrase “glorifying God,” it probably first implies *worship*—singing praise to God and giving thanks to him.” The reality however is crowned in Col 3:17, “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”

Ronald Walborn and Frank Chan, (2001:23) asserts that, many believers in this nation are unable to obey the clear directives of God because they cannot pay off money owed and its accruing interest. They are in bondage to the tyrannical demands of debt. Stewardship, which is expected of the church, is that which demonstrates faithfulness, wisdom, and accountability and it is mindful of God’s gifts, whether received through creation or through redemption (Roost, 2006:19).

Family

Sonye. D, (2010:4) asserts that, “stewardship of relationship is one of the most critical areas in stewardship because people are the greatest resource on planet earth.” People are more important than money and people cannot be compared to riches found in this world; God himself values and valued humanity for nothing else among His creation bears His image (Gen: 1:27).

This value is further demonstrated in His sacrificial death on the cross for the sake of Man (Rom: 5:8). Human being cannot live in isolation (Sonye. D, 2010: 33). God further asserts that, “It is not good that the man should be alone; I will make him a helper appropriate for him.”(Gen 2:18 KJV). Aristotle the Philosophers postulated that,

“Man is by nature a social animal; an individual who is unsocial naturally and not accidentally is either beneath our notice or more than human. Society is something that precedes the individual. Anyone who either cannot lead the common life or is so self-sufficient as not to need to, and therefore does not partake of society, is either a beast or a god”.

A family is a group of people related either by blood and marriage. Therefore it will be quite in order to describe the church as a family because they are related, all being joined together by the sacrificial blood of Jesus Christ. The word church in the Bible comes from the Greek word ecclesia, which means a called out company or assembly. Wherever it is used in the Bible it refers to people. It can be a mob (Acts 19:30-41), the children of Israel (Acts 7:38), and the body of Christ (Ephesians 1:22; Ephesians 5:25, 32). It is the family of believers having one Lord and Saviour governed by the same principles, values beliefs and practices. Family bond will remain strong if the principles interweaving the unity are safe guarded. This safeguarding is stewardship. Love plays a pivotal role; every other principle should oscillate within it. Nzioka. B, (2011:24) posited that, “...the family is the basic social unit and different social unit... which gives a sense of belongings”.

A church to stay together in unity, stewardship in family related issues should be embraced. A sacrifice is important for the bond. Sacrifices in many cases refer to destruction of animal life in order to present the animal in part or whole to God. The main objective of a sacrifice is to renew or strengthen bond or relationship (Nzioka, 2011:58). One way of demonstrating stewardship in family is to offer a sacrifice of love. 1Samuel 1:1ff gives a narrative of Elkanahs family. Despite him being a good worshiper of God, his family was embroiled in problems caused by one of his wife. Hannah despite the challenge of being barren and the chronic hatred and ridicule from Peninah, Elkanah always comforted her by giving a

sacrifice of Love (1Samuel: 1:11) “Then said Elkanah her husband to her, Hannah, why weepest thou? And why eatest thou not? And why is thy heart grieved? Am not I better to thee than ten sons?” (KJV). A sacrifice of Love will keep our churches stronger healthier and more like a family that our Lord desires.

The church cannot excel unless stewardship of family is taken seriously. It is the responsibility of parents to bring up the children in the way of the Lord (Deut, 5:6) “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”(KJV). Bringing up children in the way of the Lord is the greatest gift we can give to our children, this is because they do not change even when they advance in years (Proverbs 22:6) (2 Samuel 2 13-18). The young man Samuel despite growing in a polluted church by the sons of Eli did not change. Stewardship in family is all what is needed for a strong church, government, nations, organization and society in general. It will cost a sacrifice to put up with spiritual babies and even those who seem to have matured spiritually. Jesus was so emphatic on forgiveness. Matt 18:21 “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?” Jesus did not mean forgiving 490 times, but a sacrificial kind of forgiveness. Paul the Apostle Challenges his spiritual son Timothy on the way he should relate with the church. “Rebuke not an elder, but intreat him as a father; and the younger men as brethren. The elder women as mothers; the younger as sisters, with all purity.”(1 Tim 5:2-3)(KJV). This sums up the need to steward the church as a family, entrusted to us by God. Therefore any church leader who practices this, the church will definitely grow holistically to the glory of the Lord.

Vera Nazarian, the author of “The Perpetual Calendar of Inspiration” asserts, “The master of the garden is the one who waters it, trims the branches, plants the seeds, and pulls the weeds. If you merely stroll through the garden, you are but an acolyte” A church being a family needs care and for it to grow it has to be worked on through constant sacrifices of love.

Davis. J. K., (1998:33) asserts that, “unity in the church is vital if it is to live as a body of Christ.” Our Lord prayed for it in John 17 and the Apostle Paul wrote to encourage it to the church of Ephesus in Ephesians’ 4:11-16 and Philippians 4:2-3. The local church as a really body will discover that the spiritual health of the members of the church will affect the other members profoundly.”

Effective leaders communicate with many voices but single heart (Maxwell, 2002:34).

They have a unity of purpose and that why the policies they have formulated to pilot this organization are not only absorbed with ease but they are also effective. Wendell Berry, the author of *The Art of the Commonplace: The Agrarian Essays* said, “No settled family or community has ever called its home place an “environment.” None has ever called its feeling for its home place “bio centric” or “anthropocentric.” None has ever thought of its connection to its home place as “ecological,” deep or shallow.” When people are at home we rarely have quarrels or disputes of any nature. This does not only apply to human beings but all living things in general. A Church needs to be homely, that is everybody being enjoyed and appreciated as part and parcel of the body of Christ. Acknowledging that we need each other to grow into being Christ like according to His riches in glory.

Touching other people’s lives in inspiring and positive ways is key to success and demonstration of family stewardship in a church. Marilynne Robinson, in one of his quotes about family asserts, “In the loss of skill, we lose stewardship; in losing stewardship we lose fellowship; we become outcasts from the great neighbourhood of Creation. The church will become of evenly family if it is ready to do the will of God. “For whosoever shall do the will of God, the same is my brother, and my sister, and mother” (Mark 3:35).

A family, which takes up fully, its mandate and admit that it is entirely its prerogative to bring children in the way of the Lord, will be playing a major role towards establishing a strong Christian Church. A strong and godly church is equally being presented by strong Christian families who are deeply rooted in Christian values and this will soon permeate to all other avenues raising up a God fearing nation.

CHAPTER THREE: METHODOLOGY.

Methodology is usually the bridge to the research finding. This study is both qualitative and quantitative. Any form of research should fall into a certain form of methodology which aids in facts finding. This research is a case study. Therefore the study will allow in depth analysis of the hypothesis why stewardship is a key character, in holistic church growth within the Africa inland Church Zion D.C.C. Nairobi. The focus population will be the five (5) churches within the District which include, Zion, Polytechnic, Trinity, Upendo and Mwangaza local church councils. All these churches are within a radius of about 2 to 3 kilometres within the densely populated area of Mathare, Huruma and Mathare North areas within the city of Nairobi. These churches forms the population.

Population Details

Local Church	Members	Women	Men	Youth
Upendo	350	120	70	160
Mwanganza	110	30	20	60
Zion	600	180	130	290
Trinity	260	80	40	140
Poly	90	25	10	55
Total	1410	435	270	705

Sampling technique

Stratified random sampling method is going to be applied. , which fall under probability design Kombo. D.K and T. Delno, (2006:73) asserts that, stratified random group involves dividing population in to homogeneous subgroups and then taking a simple random sample in each group. The advantage with this technique is that each group is represented in the population. Purposive sampling could as well been used for it almost serves the same purpose as

stratified random sampling. Mungenda, and G. Abel, (2013:41), defines this as a sampling technique that allows a researcher to select respondents that will provide the required information with respect to the objectives of his or her the study. Shown below is the population subgroup analysis.

Any form of research should fall into a certain form of methodology, which aids in facts finding. This research is a case study. Therefore the study will allow in depth a nalysis of the hypothesis why stewardship is a key character, in holistic church growth within the Africa inland Church Mathare D.C.C. Nairobi. The focus population will be the five (5) churches within the District, which include, Zion, Polytechnic, Trinity, Upendo and Mwangaza local church councils. All these churches are within a radius of about 2 to 3 kilometres within the densely populated area of Mathare, Huruma and Mathare North areas within the city of Nairobi. All the inclusion within the sample population will have to go through the same interviewing procedure to limit or curb subjective ness and retain objectivity.

These interviewers should be serving in low and not administrative position of leadership and the rest randomly picked from church members who have been active members for the last five and above years. This will be limited to the churches within the sampled population. Face-to-face interviews with members of these churches at random basis will be done to establish the facts, before analysing, commenting and concluding the findings. These churches form the population as show in diagram below.

Sample analysis on the homogeneous groups

C.E.D Group	youth	women	Men	wome n leaders	Men leaders
CYA	2	2	2	2	2
S.S	2	2	2	2	2
Choir	2	2	2	2	2
C.Y.A.	2	2	2	2	2
C .H.F.	2	2	2	2	2

Sub-total	10	10	10	10	10
Total Sample					50

The nature of the research will be a case study of five churches of Zion District Church Council Nairobi. The reason why I chose such design is because a case study seeks to explain a unity in detail in context and holistically (Kombo and et-al, 2006: 72). In case study a lot can be learned from a few examples of phenomenon under study.

Kendra Cherry defines case study as an in-depth study of one person. Much of Freud's work and theories were developed through individual case studies. In a case study, nearly every aspect of the subject's life and history is analysed to seek patterns and causes for behaviour. The hope is that learning gained from studying one case can be generalized to many others. Unfortunately, case studies tend to be highly subjective and it is difficult to generalize results to a larger population (<http://psychology.about.com/od/cindex/g/casestudy.htm>). The reason why such a decision has been arrived on this method is the details reached will later be used to make advice the current administration on how they can improve on the areas in question.

Data collection scope and timeline

Questionnaires will be issued and all the participating members will be given a week time, which presumably will be adequate to respond objectively. This allows the respondents to be flexible. It will defeat logic if they handle the questionnaires in duress. Otherwise the time should not be too long to jeopardise the research-scheduled time frame. A total of 50 questionnaires will be dished out ten copies to each sample church within the said population. As mentioned earlier questionnaires will be issued to Ten (10) people who include (2) two youths (2) two women, (2) two Men, (2) men leader and (2) two women leader.

Interviews.

Henry, (2012:62) asserts that, In-depth interviews are not as simple as people might think. They require well-trained and mature people, versed in their relevant disciplines as well as research methodology. Korathi (2004:35), highlighted the advantages of using interviews as follows:

1. Collection of greater in depth information.
2. Interview method can be made to yield an almost perfect sample of the general population.
3. Greater flexibility as one can restructure questions.
4. Observation method can equally be applied to recording verbal answers.
5. Personal information can be acquired.
6. Non response generally remains very low.
7. Interviews can very easily control who answers question and group discussions may also be held.
8. The language of the interviewer can be adapted to the ability or education level of the respondent.

Logistical and ethical Consideration.

The researcher will explain the purpose of the research to every church member participants and personally devote himself into issuing the questionnaire in a manner likely not to draw attention to those considered out of the population to avoid un due injury or subjection in reporting or responding. Those factored in within this population must be actively be involved in local church affairs for a period not less than five years. They must not be holding senior position leadership especially in matters of administration.

Summary.

The researcher will present the research methodology as stated in this chapter to examine the role stewardship has played in the growth of church within the sampled population in Zion District Church council. The participants should be members who may have actively participated in any role within these churches for periods not less than four years. This chapter will explore using this case study research method and other instruments such as scope, time limitation, people and approaches using stewardship as the culture clothing and controlling leadership.

The purpose of this research was to investigate the role of stewardship in Church growth. It is also aimed at establishing specifically what kind of growth within the churches captured within the population. Since the church expects every Christian –housewife, truck driver, carpenter, peasant, mechanic, or a teacher to do personal evangelism. How much should we expect of every missionary of the Gospel, whatever branch of mission he may be in, to whatever special task assigned, will exercise his sacred privilege to bring men and women to the feet of the Lord. (Mc Gavran, 1970:62).

Generally all Christian are called to be leaders (Matt 5:16) “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Therefore other than generalizing the role played by church leaders the reality is that Christians should lead others to Christ by shining even where there is total darkness in whatever capacity they play both within and without church precinct.

Stewardship totally reflects, to man being on duty, that is doing the will of the Lord and generally this is all what is required and called doing God’s work (John 6:29). People with Church growth ayes believe that ministry –healing people’s hearts is everybody’s business not just the preacher (Wegner, 1986: 93). Therefore this research was necessary to highlight how important stewardship as applied in the five areas, will affect church growth in a positive way if all members of the congregation irrespective of positions take up their position as leaders in Christ.

Pilot Study

The pilot study was conducted over a period of two days in the first week of April 2015. The purpose was to identify and address potential challenges related to data collection. In addition the pilot study was also carried to establish who are the right respondents to facilitate this research and who could report objectively based on knowledge and experience. It also brought in the awareness that there those with the information but are illiterate and verbal

interview worked well towards achieving the objective. Since many are literate written questionnaires served much better and with efficiency.

Based on the outcome of the pilot study the researcher was able to find out the validity of the question and improve the questions and clear out the ones, which sounded ambiguous to the respondents. This was easily captured when verbal interviews were conducted to potential respondents who were illiterate. Validity according to Kimberlin & Winterstein, (2008, 2278), is defined as “The extent to which an instrument measures what it reports to measure” while else, Cargan, (2007: 233) posited that, “The reliability of an instrument is confirmed when it is able to deliver consistent results time after time. Therefore reliability and validity is therefore critical in the development of the research instrument as “it reduces errors errors in the measurement of process”.

The research was limited to ten respondents from every Local church within the stated population. All the ten were given the questionnaires.

And given time to answer without consultation for objectivity. These respondents were selected on the basis of being in a particular group or ministry and having been an active member for at least, the last five years in that particular church. Despite some being leaders where still not aware if the reflection may also be portraying their role in leadership, but they were more focused to report objectively on the senior leaders not knowing that the role they play as followers. “... To influence and motivate people, a leader must learn how to relate to people effectively. He must also learn how to work within organizational structures and create new structures.” (Lunenburg and Ornstein, 1991: 86-87).

The questionnaires were comprised of open-ended questions. Kendall and Kendall, (2002:48) asserts that, “open –ended question are important when the interviewer wants to understand interviewees beliefs and values, such information is not attainable within close - ended questions.

Data Analysis

When a researcher goes to the field to collect data, it is in all manner of shapes and forms. Njenga and et-al, (2009:135) affirms that, it may be people's opinions, preferences, test and examination scores or marks, numerical values of objects such as height, weight or quality of environmental condition. This is organising and testing to qualify and harmonize the information or data collected to respond to the hypothesis in question making it also easy to understand. Below is the data tabulation within the five sample Churches within the stated population.

	Growth factor	Question response.
1	Discipleship	3,4,5,8,and 22
2	Word nurture	2,6,and 7
3	Communication	1, 12, 16,23,24,25,27,28,29 and 30.
4	Finances	11, 15, 17, and21.
5	Family	9,10,13,14,18,19,20 and 26.

2. General Summery on Questionnaire in response to five Growth Causes

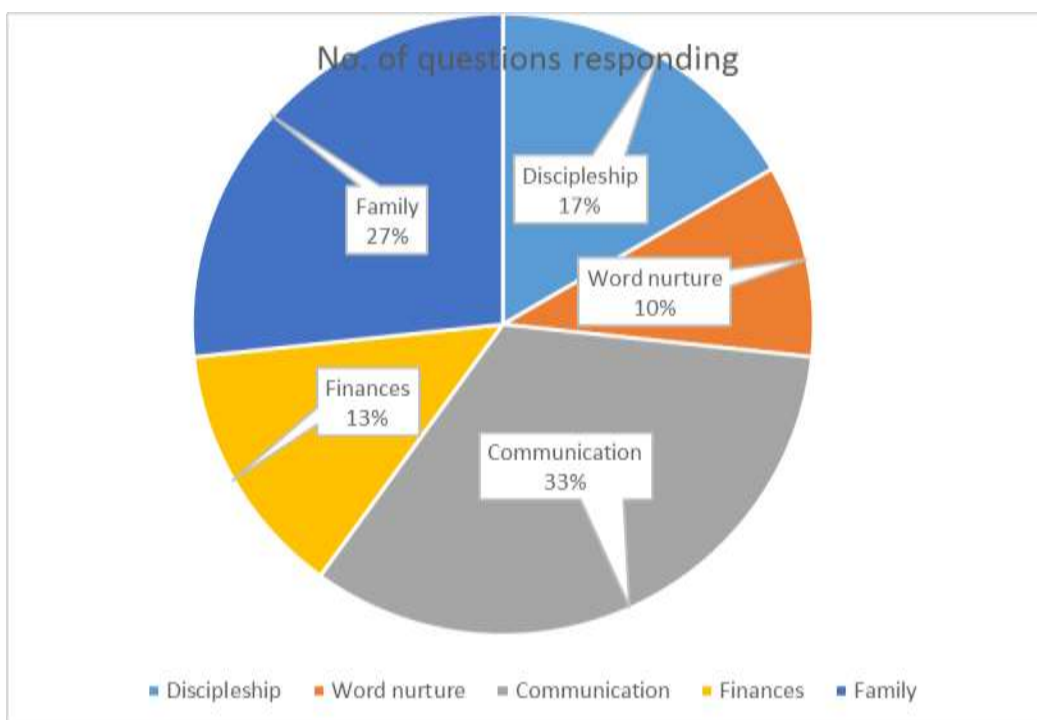
Question Response	Totally disagree	Disagree	Agree	Strongly Agree	Do not Know.	Result
1. Competence	0	0	6	4	0	Agree on pastors' competency.
2. Come to hear message	2	1	1	5	1	Word is priority.
3. Music Role	3	1	4	2	0	Many in singing group
4. Choir Membership	2	2	4	2	0	Choir priority.
5. Brotherly love	0	0	8	2	0	The Church overwhelmingly
6. Cell group	0	0	3	6	1	People love bible study.
7. Leaders Testimony.	0	3	4	3	0	Leaders have Integrity.
8. Cell group role	0	1	3	5	1	People love Prayer meeting
9. Philanthropy	0	3	5	2	0	Member's needs are met.
10. Pastoral Visitation	0	6	3	0	1	Pastor's visitation is questionable.
11. Appreciation to Supporters of ministry	0	2	6	1	1	Appreciation is given by leaders
12. Pastors follow up	0	9	0	0	1	Pastors do not visit.
13. Family concern	0	5	4	0	0	Generally pastors not concerned with families
14. Visitation to work place.	0	5	4	0	1	Pastors do not visit work places
15. Funds utilization	0	2	6	2	0	The church puts money into the right use
16. Integrity of Leaders	2	0	8	0	0	Integrity is not questionable
17. Accountability	0	1	4	4	1	Leaders are accountable.
18. Youth attraction.	0	1	9	0	0	Youths are attracted to this church.
19. Volunteerism	0	1	7	2	0	Many are willing to serve the church free
20. Freedom to do any Job	2	1	5	2	0	The church has freed people to exhibit their talents.
21. Segregation	6	3	1	0	0	All people are valued.
22. Music Value	3	1	5	1	0	People love music.
23. Decision making	1	1	7	1	0	Groups easily make decision.
24. Leading Change	3	1	5	1	0	People are ready to adopt to change.

25. Leaders take on Change.	1	5	2	2	0	Response to change not known.
26. Nepotism	2	1	5	1	1	All valued the same.
27. Yearly plan	2	1	4	3	0	The church is aware of the calendar.
28. Professionalism	2	2	5	0	1	Professionalism is practiced
29. Communication among members	0	1	9	0	0	Communication Has a problem.
30. Duty duplication	2	3	2	2	1	Duties are not duplicated.

2. Summary Detail.

Growth factor	No. of questions responding		
Discipleship	5	5/30	60 °
Word nurture	3	3/30	36 °
Communication	10	10/30	120 °
Finances	4	4/30	48 °
Family	8	8/30	96

3. Questions tally Pie chart analysis and percentage.

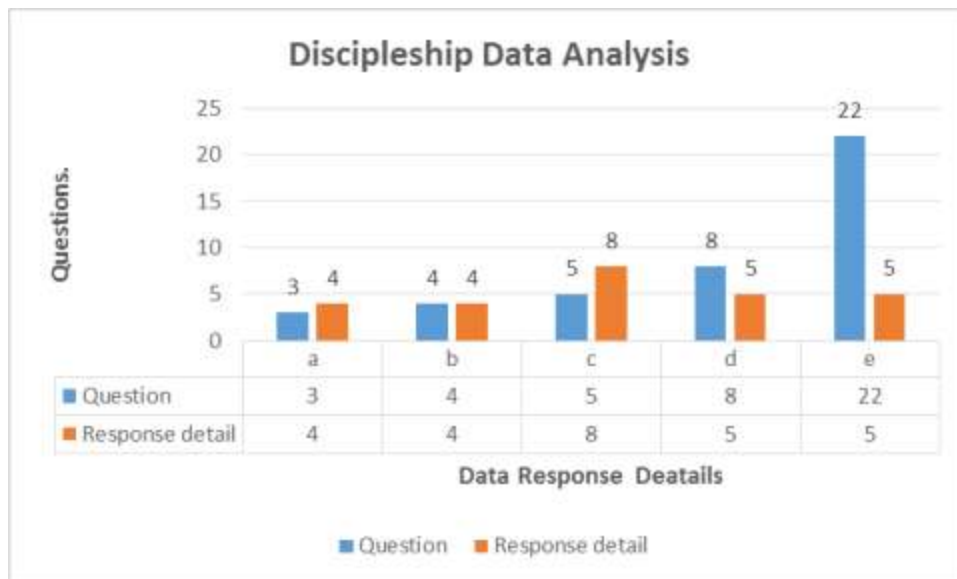


1. Africa Inland Church Upendo Data tabulation and Analysis.

4. A.I.C Upendo, Discipleship Response Summery

	Question	Response detail
a	3	4
b	4	4
c	5	8
d	8	5
e	22	5

5. A.I.C Upendo Discipleship data Bar Chart Analysis.



A simple strike of a matchstick creates an attention that something has happened. But for how long does it burn? Within seconds the fire will be no more and none will ever know there was a loud bang as it was being ignited. Discipleship is purely growing together in the life and knowledge of Christ (Jay Adams). Steve Baker & et-all, (1985, 17) quoting Paul Tournier posited that, "There are two things we cannot do alone: one is marriage and the other is a

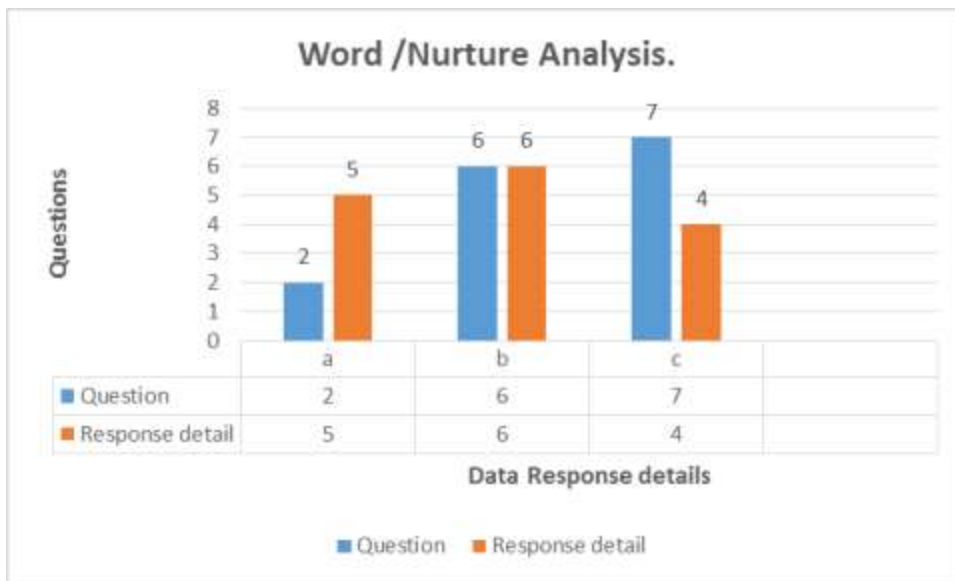
Christian.” Downs, (2002:55) asserts that, “Evangelism is like planting seeds in different types of soils. These soils determine what kind of crop will be and also the quantity at the time of maturity. Seed planted in the right soil will soon yield unlike bad soil which may take time or eventually not see the day due to some limitations.” These words are true in the sense that it is through discipleship where people encourage one another in the life of Christ overcoming the limitations Downs speak about.

A.I.C Upendo from the data analysis, it is clear that 50% of the respondents value prayer meetings and they crown it to be what they enjoy doing in the church. During this Bible study session the program entails Prayer, Community, and nurture. When the three are captured, people grow together spiritually and the warmth of fellowship soon influences others facilitating growth. As part of Community within the Bible cell groups a whopping 80% asserts that the church looks into the needs of fellow believers. This cumulatively reflects the overall growth within Mathare D.C.C.

6. A.I.C Upendo Word Nurture Summery response.

	Question	Response detail
a	2	5
b	6	6
c	7	4

7. A.I.C Upendo Word/Nurture Data Bar Chart Analysis



Smith, (1999: 24) posited that, “When evangelizing to the people you should have ready answers about right standing, justification, forgiveness and assurance of heaven should be included. Evangelizing to people is both a responsibility and also a privilege God has given adults. Humans should be viewed as instruments which God uses to present his truth and accomplish His purpose”. Christian evangelism will be futile if they do not carry and model the word and “Word” in them.

Data reveals that 60% of the respondents enjoy being in the Bible study. The researcher also established all leaders must be leading a Bible study group in their homes. In a personal interview with the pastor in charge the researcher realized that he is always calling upon congregants to open their homes for people to have bible study. This is adversely being reflected in the way many treasure bible study.

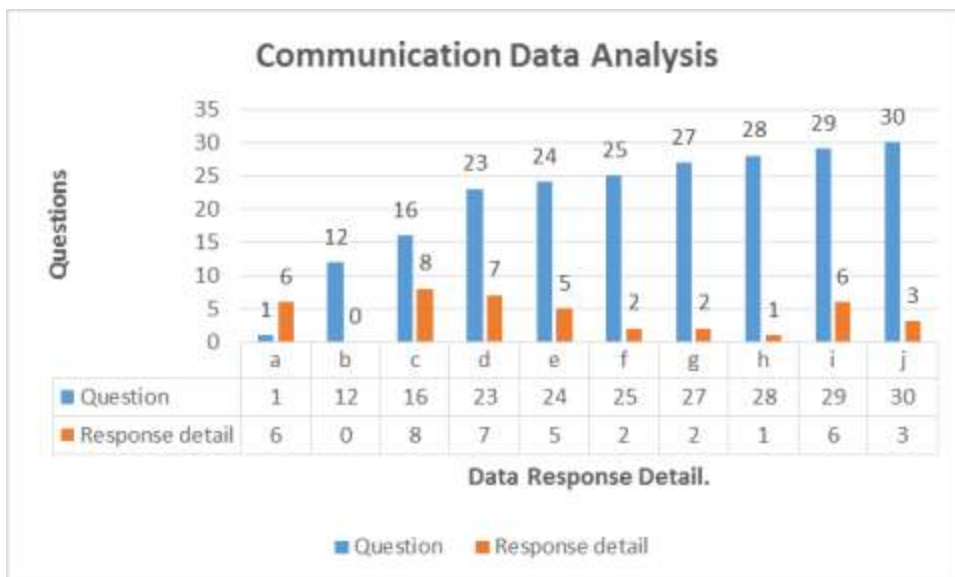
Another 50% of the respondents register their concern that they only come to the church to hear the message. What else can make Christian grow spiritually other than dinning and winning with the word of God? Hearing the word is simply doing the work of God (John 6:29). Daily dose of the word makes the Church to grow spiritually and this is being reflected in the way the church is growing in numbers. Out of the ten respondents 40% agrees that leaders have a good testimony. Despite the low vote in this, depravity will never allow leaders to be credited well

especially when they stand for the truth and therefore 40% is really strong enough to justify that the leader's testimony aligns with the word. This explains why the growth of this church has affected the entire Mathare D.C.C.

8. *A.I.C Upendo Communication Data Summary Response.*

	Question	Response detail
a	1	6
b	12	0
c	16	8
d	23	7
e	24	5
f	25	2
g	27	2
h	28	1
i	29	6
j	30	3

9. *A.I.C Upendo Communication data Bar Chart Analysis.*



According to Sagimo, P. (2002:59), “ineffective communication is the main cause of management problems”. Communication is the key to harmonization and unity, without which development or growth may remain elusive. For its completeness there must be three items, which include the message, sender and a receiver.

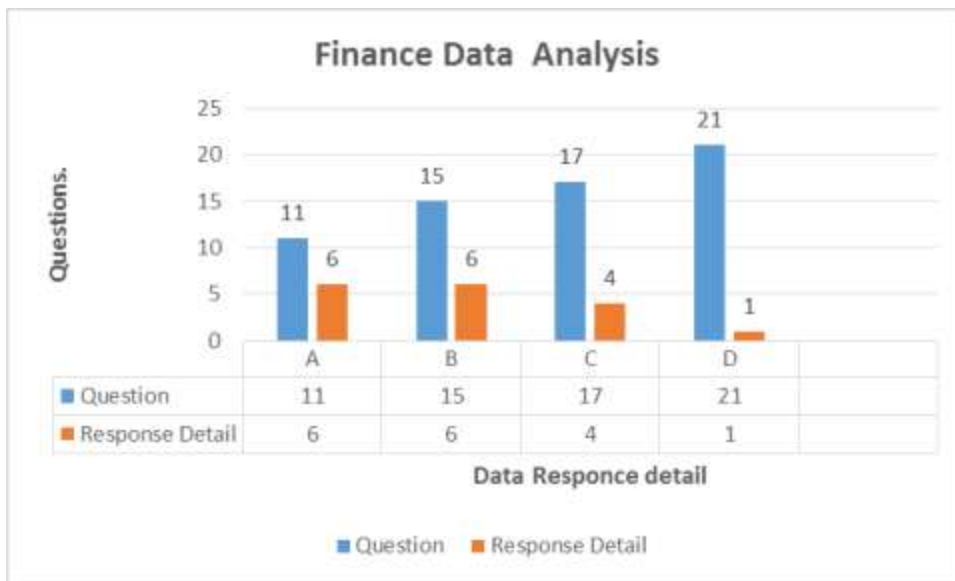
Data analysis portrays that 80% of the respondents are fascinated by the leader’s integrity. This affirms that leaders are real models and calls for congregants to emulate them. This culture grows the church. Schein, (1992:43), defines the culture of a group or organization as shared assumption and beliefs about the world and there place in it, the nature of time and space. Integrity leads to trust and trust is what is needed to win a follower in any given set up.

Another 70% asserts that, teams are able to make quick decisions depicting effectiveness in communication while 60% agrees on the pastoral team competency. A pastor cannot be effective unless he is a versed communicator. Ex: 4:10 asserts “And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.” (KJV). Moses new the value of communication when exercising leadership, but no amount of repertoire could stop God from using him. The overall analysis crowns it that communication is not only effective but also it is also taken very seriously prompting growth not only to A.I.C. Upendo but, also the entire Mathare D.C.C.

10. A.I.C Upendo Finances data Responses summary.

	Question	Response Detail
A	11	6
B	15	6
C	17	4
D	21	1

11. A.I.C Upendo finance Data Bar chart Analysis.



Stewardship is the responsibility of taking care of property. The image of stewardship highlights the responsibility of Christian leaders (D' Souza, 2001:75). The bible explains in various parables that, Stewards are associated with qualities of loyalty, faithfulness, trust, fairness, business acumen and ability to provide for those under their care.

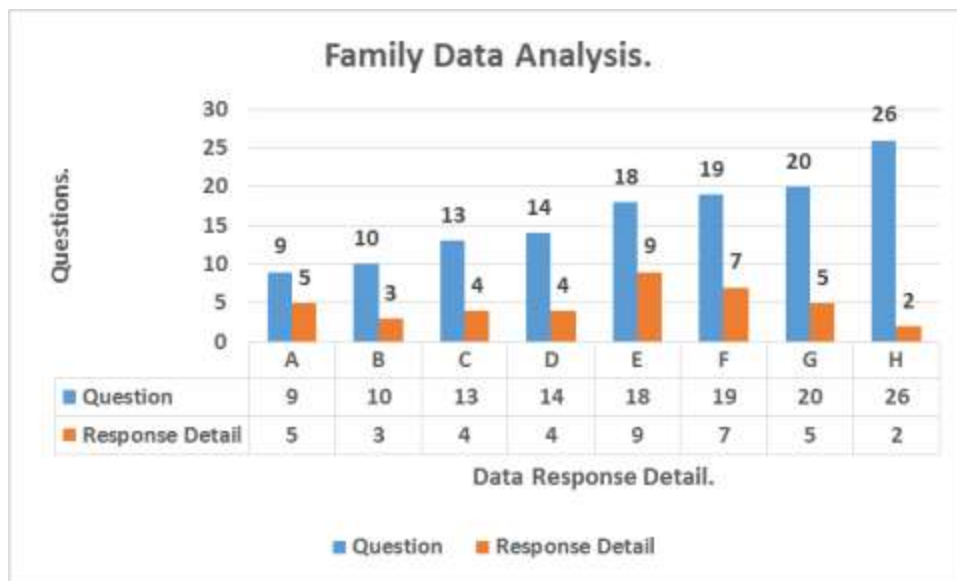
From the data analysis summary, 60% of the respondents agree that leaders are careful enough to appreciate members who give support towards church projects. Paul the Apostle challenges the Thessalonians brethren in 1Thes 5:18 that, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."(KJV). Appreciating people strengthens unity and grows the spirit of ownership (PMBOK® Guide, 2000:22).

Further the data reveals that, another 60% endorse the church leaders utilizing church funds to their designation. Lastly only 10% of the respondents have the feeling that the church values only those educated. This is a clear show that the church treasures in all people irrespective of financial stability, intellectual or social ties. That is why this church is spontaneously growing and contributing majorly to the overall Mathare D.C.C growth.

12. Family response summary.

	Question	Response Detail
A	9	5
B	10	3
C	13	4
D	14	4
E	18	9
F	19	7
G	20	5
H	26	2

13. Bar Chart Analysis.



Touching other people's lives in inspiring and positive ways is key to success. Marilynne Robinson, in one of his quotes about family asserts, "In the loss of skill, we lose stewardship; in losing stewardship we lose fellowship; we become outcasts from the great neighbourhood of Creation. The church will become of evenly family if it is ready to do the will of God. "For whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:35).

Africa Inland Church Upendo 70% asserts that people volunteer to any work within the church. This is a true show of loyalty and the value they hold to the church being together as a family. They yearn for the growth of the church. A whopping 90% usually join the church in youth age because they are not only given what they need as youth within church programs but also they get the necessary fatherly and motherly care from youth sponsors and mentors. Unlike the other churches where pastors do visit members this church is different for 50% of the respondents agree that pastors periodically pay them a visit in their place of work. Such people will always yearn to be in the church for their spiritual father plays his role well. These are some of the effects, which have contributed to the sporadic growth of not only this church but also the entire Mathare D.C.C.

2. AFRICA INLAND CHURCH ZION DATA ANALYSIS.

14.

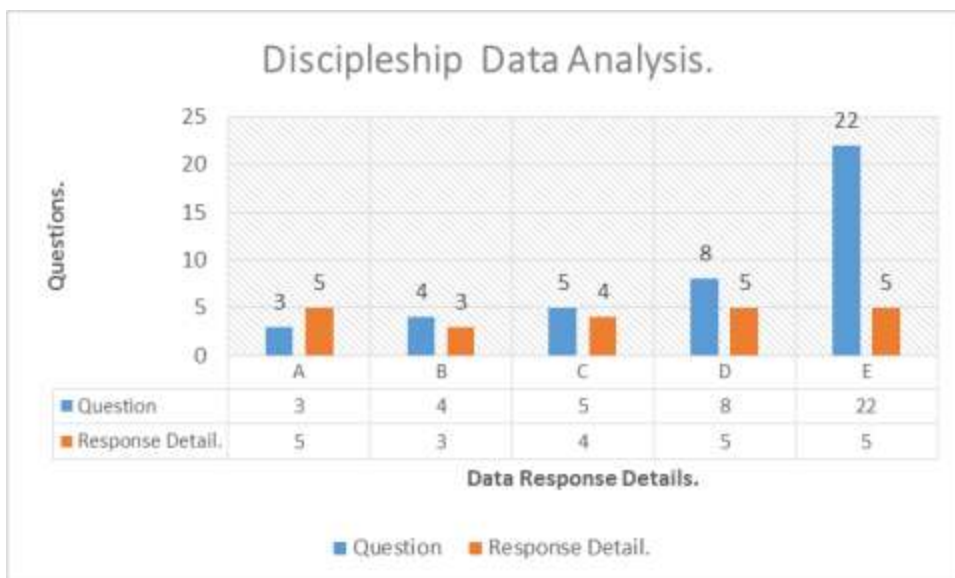
Question Response	Totally disagree	Disagree	Agree	Strongly Agree	Do not Know.	Result
1. Competence	0	1	3	6	0	Agree on pastors' competency.
2. Come to hear message	2	1	2	5	0	Word is priority.
3. Music Role	3	5	2	0	0	Many not in singing group
4. Choir Membership	2	4	0	3		Choir not a priority.
5. Brotherly love	0	1	5	4	0	The Church in brotherly love
6. Cell group	1	0	2	6	1	People love bible study.
7. Leaders Testimony.	0	1	5	3	1	Leaders have Integrity.
8. Cell group role	0	1	3	5	1	People love Prayer meeting
9. Philanthropy	0	2	5	2	1	Member's needs are met.
10. Pastoral Visitation	2	4	2	1	1	Pastors don't visit people.
11. Appreciation to Supporters of ministry	0	1	5	4	0	Leaders appreciate people.
12. Pastors follow up	0	5	2	0	3	Pastors do follow believers.
13. Family concern	1	3	5	1	0	Pastors are

						concerned with families
14. Visitation to work place.	6	4	0	0	0	Pastors do not visit work places
15. Funds utilization	0	0	4	4	2	The church puts money into the right use
16. Integrity of Leaders	1	1	3	3	2	Integrity is not questionable
17. Accountability	0	1	2	5	2	Leaders are accountable.
18. Youth attraction.	0	1	3	6	0	Youths are attracted to this church.
19. Volunteerism	1	2	2	5	0	Many are willing to serve the church free
20. Freedom to do any Job	1	1	2	5	1	The church has freed people to exhibit their talents.
21. Segregation	7	1	1	0	1	All people are valued.
22. Music Value	0	1	2	5	2	People love music.
23. Decision making	0	0	6	3	1	Groups easily make decision.
24. Leading Change	0	2	4	3	1	People are ready to adopt to change.
25. Leaders take on Change.	2	3	3	0	2	Response to change not known.
26. Nepotism	1	1	3	3	2	All valued the same.
27. Yearly plan	0	1	3	4	2	The church is aware of the calendar.
28. Professionalism	0	4	4	1	1	Professionalism is not practiced fully.
29. Communication among members	2	2	5	0	1	Communication is effective.
30. Duty duplication	0	1	7	1	1	Duties are not duplicated.

15. A.I.C ZION Discipleship Data analysis

	Question	Response Detail.
A	3	5
B	4	3
C	5	4
D	8	5
E	22	5

16. A.I.C Zion Discipleship bar chart Data Analysis



Bill Bright, a seasoned author of Christian literature asserts that, “there is need for more witnesses and witnessing of Christ.” Some of the reasons why we should do it are because it cost the life of Jesus on the cross and many Apostles so that we can get this message of love and forgiveness to us. Deciding to keep our testimony is definitely trying to make the devil score. Being a Christian is holding the greatest message or news ever received and keeping it is failure to speak about it. Bill Bright further discusses on some of the barriers, which cause Spiritual Lethargy. This is waxing cold and failing shortage of the first love like the church of Ephesus. This is always realized if discipleship is not taken seriously.

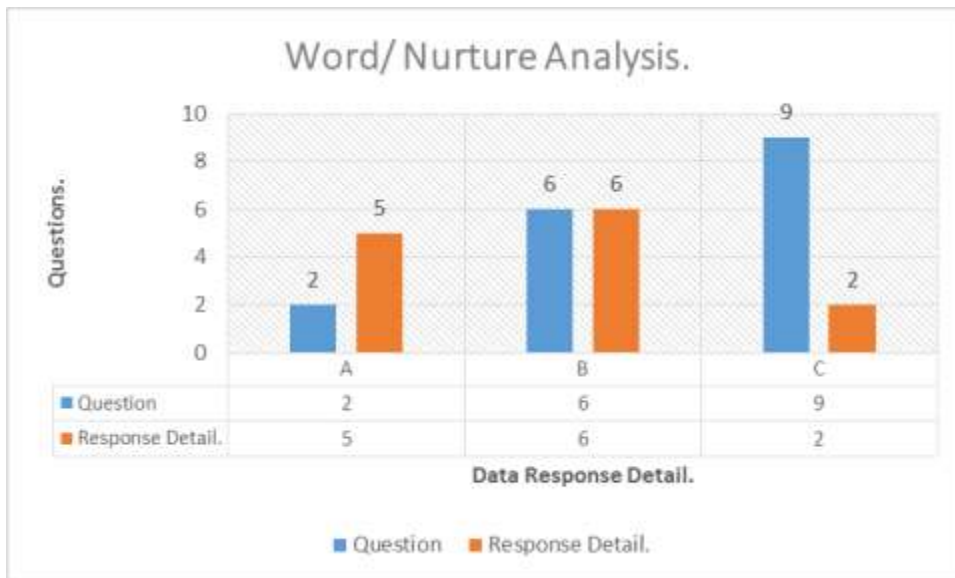
Africa Inland Church Zion 50% of the respondents asserts that, their participation in music group makes them not to fail attending church service. This is because within the choir there is growing together spiritually. Choir practices have special programs Taylor made for specific groups that touch on discipleship. New members have to go through a process of being disciplined before becoming active choir members.

Another 50% asserts that they enjoy being in the Bible study where both matured and new believers grow together in Christ. The same response of 50% is reflected in the way they also appreciate being in music concerts. This is because in such concerts, groups challenge one another in this particular disciple making them become better in Christ. This is purely discipleship, making people better growing in Christ. However this seems to be explained by the 30% response who say being in Choir is not all what means to be in the church. Members Values all that which makes them better Christians encouraging knowledge for Christ. That is why the church is growing steadily positively to the entire D.C.C. growth.

17. A.I.C Zion Word Nurture Data Analysis

	Question	Response Detail.
A	2	5
B	6	6
C	9	2

18. A.I.C Zion Word/Nurture bar Chart Presentation.



Stott .J, (1986:27) asserts that “A universally acceptable Christian emblem would obviously need to speak of Jesus Christ...He is the “Word”, being there before the beginnings (John 1:1). He is the same yesterday today and forever more (Heb. 3:8). Without the Word, Christian believes have no authenticity and qualify in no grounds to called Christians.

Africa Inland church Zion is the biggest and the fastest growing Church within the entire D.C.C especially in terms of numbers. From the data analysis it is clear that 60% of the respondents enjoy being in the bible study. A close look at this showed that the church prepares bulletins and always include the week’s bible study lessons. Observation has also revealed that the church leadership always take time to train Bible study leaders and most of the church leaders have been and also enrolled in a program called B.E.E (Biblical Education by extension). This has enabled many congregants to learn how to have not only joint bible study but also personal quite time bible study.

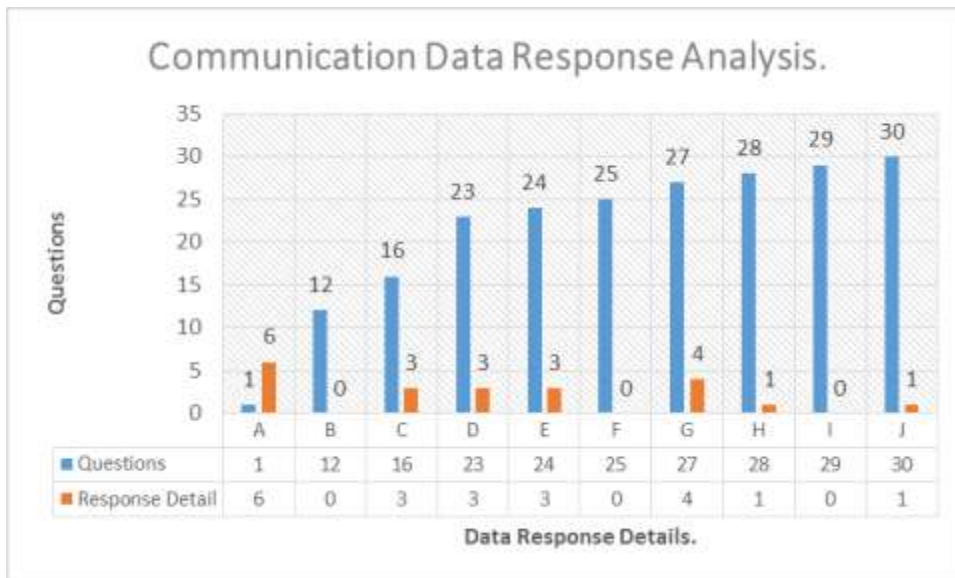
Numerous cells have been opened in various estates to cater for this where several families join for bible study. This has fostered unity among groups and contributed immensely towards church growth holistically. Another 50% of the respondents agree to purposely coming to the church to hear the word. This shows that majority of the congregants treasure on the word.

Unlike the other branches where many have agreed to the fact that church generally responds to the need of people, Zion Church is different since only 20% agrees to the church responding to the needs of people. This may be attributed to those who possibly do not attend bible studies of choirs for such issues have been pushed to cell groups, choirs and church benevolence group, where those interested join and contribute premiums. All in all Zion A.I.C seems to set a good pace in valuing the word and that's why it takes the lead in growth comparatively to other churches within the D.C.C majorly affecting positively the entire Mathare D.C.C. growth.

19. A.I.C. Zion Communication Data Analysis

	Questions	Response Detail
A	1	6
B	12	0
C	16	3
D	23	3
E	24	3
F	25	0
G	27	4
H	28	1
I	29	0
J	30	1

20. A.I.C Zion Communication Bar Chart Presentation.



Tim Downs, (1999:62) posited that, “there is great need to understand the strategy of indirect communication. Indirect communications share three common features. First there is no direct attempt to persuade – the real subject in question is often not even mentioned. Second the attack is against the line of supply and thirdly the style of communication is attractive and enjoyable as possible”. Whatever we do as Christian is simply communication. Matt 5:16 are words of Jesus affirming that we are the light of this world and should shine so that whoever sees us he sees Jesus. What a beautiful way to evangelize. Whatever we do by word and deed should be for the glory of the Lord (Gal 3:17).

According to the data outcome, it is evident that communication in the Zion Africa Inland Church is not effective for one respondent scored 60% while the rest scored below 40%. And the worst of all is that pastors do not even call members who do not show up and even members follow ups scoring 0%. It shows that this area of the pastor’s competency, although not adequately analysed, is a key concern as far as church growth is concerned. Effectiveness can run into any direction and even it may be correcting the shortcomings already highlighted by the respondents.

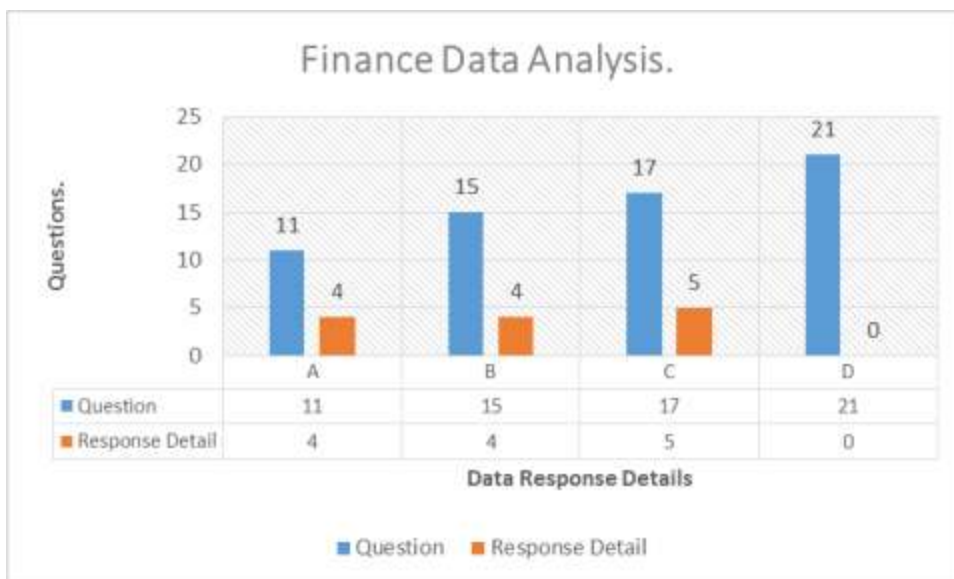
This is a sure way to attract the attention of new comers. One of the strength, which has been discovered unlike the other centres, is the School, which by grace of the Lord has being

doing very well. This communicates well to the entire community especially the parents to the pupils who may opt to join the church to win some favours' like, sponsorship should opportunities arise promoting growth to the local church and adversely affecting the entire D.C.C.

21. A.I.C Zion Finances Data Summery.

	Question	Response Detail
A	11	4
B	15	4
C	17	5
D	21	0

22. A.I.C Zion Finance Bar Chart Presentation.



Roost. H.C, (2006:73) asserts that the “why” of what we do is the foundation for the “what” of Fund development. The best “what” with a poor foundation, always results in frustration. Where what we want is more important than why we want it, focus is blurred. Leaders should have in mind and also fully understand what it that entails stewardship is. It

simply consists of managing God resources, a continuing process, a life style and discipleship (Roost, 2006:77). Finance is one among the resources God as mandated His people to manage.

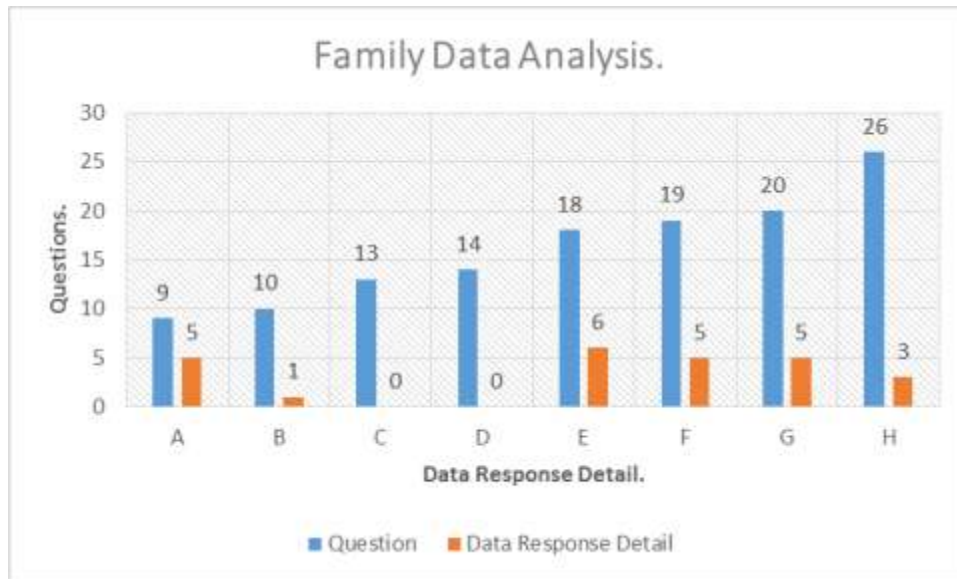
Zion Africa Inland church in reflection to the data analysis, 50% of the respondents assert that pastors acknowledge receipt of tithes and any other contribution in philanthropic gesture towards church funding of ministries. A massive 0% also asserts that the church does not value only those educated meaning all are treated with dignity and not evaluating people in terms of either intellectual or commercial capability.

Davies. C.H, (1998:145) posited that, “a further exercise of financial responsibility concerns the spending the spending of church money.” This because it is the Lord’s money, raised by God’s people, the church has a particular responsibility of ensuring that it is used wisely. However according to the data analysis from respondents, 40% do not agree on the funds being used to the designated use and another 40% also are not quite comfortable whether the church does enough to that those who contribute towards church projects. The church may be doing enough to generalize thanking the church, but not sensitive enough to reach out to individuals on this matter something they need to work on to propel church growth within the local church and adversely affecting the entire D.C.C.

23. A.I.C Zion Family Data Summary.

	Question	Data Response Detail
A	9	5
B	10	1
C	13	0
D	14	0
E	18	6
F	19	5
G	20	5
H	26	3

24. A.I.C. Zion Family bar chart data Analysis.



Davis, (1998:33) asserts that, “unity in the church is vital if it is to live as a body of Christ.” Our Lord prayed for it in John 17 and the Apostle Paul wrote to encourage it to the church of Ephesus in Ephesian’s 4:11-16 and Philippians 4:2-3. The local church as a really body will discover that the spiritual health of the members of the church will affect the other members profoundly.

From the statistic taken from the data summary it is very clear that 60% of the respondents affirm many members join this church in during youth age. This is because the church offers church programs, which suit the youth, and also they find an environment of fatherly and motherly caring environment. Another 50% agree to the fact that the church responds to the needs of its members. Youth need elderly people who can mentor and also guide them into marriage hood. 50% of the respondents assert that members are free to do any activity in the church and this created a viable platform for the members to nurture their skills and talents.

These are some of the needs met and lives no doubt why the church should not grow. However just like the rest of the Churches within the sampled population 10% admit to have never been visited by pastors either in the places of work or their homes. But this plays as

positive role towards church growth in terms of numbers since the privacy of members is not infringed, hence promoting the entire growth of Mathare D.C.C.

3. A.I.C. Mwangaza Data Analysis Summary.

25.

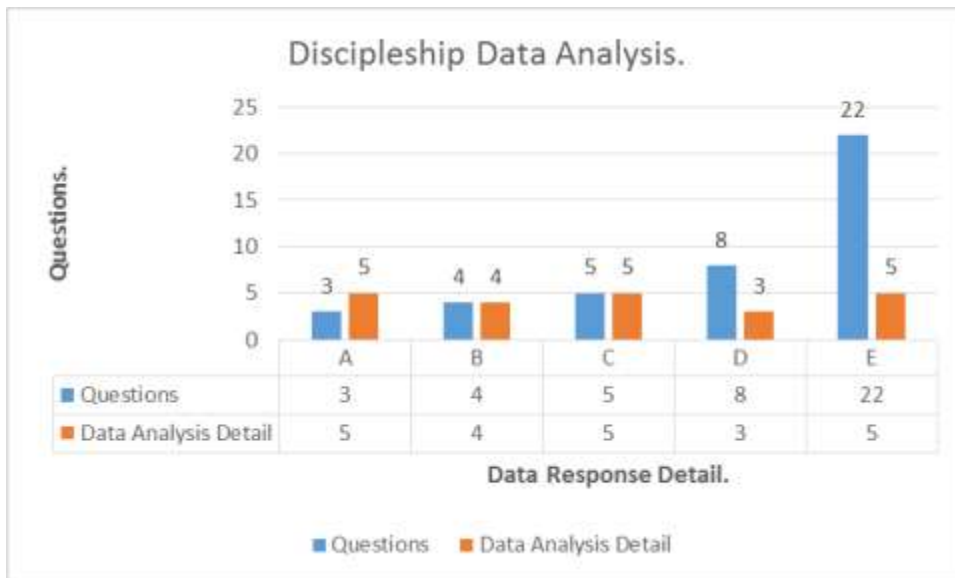
	Totally disagree	Disagree	Agree	Strongly Agree	Do not Know.	Result
1. Competence	0	0	6	2	2	Agree on pastors competency
2. Come to hear message	0	0	5	3	2	Message presented well
3. Music Role	0	1	5	2	2	Many in singing Group.
4. Choir Membership	1	1	4	3	1	Choir Priority.
5. Brotherly love	0	1	5	2	2	People help one another.
6. Integrity of leaders		2	3	2	3	Leader's integrity key.
7. Cell group	0	0	5	5	0	Bible study brings people together.
8. Cell group role	1	1	3	5	0	People like Prayer Group
9. Philanthropy	1	1	4	2	2	Needs of people are met.
10. Pastoral Visitation	1	0	3	2	3	Pastors do not Visit people.
11. Appreciation to Supporters of ministry	1	2	3	3	1	Appreciation is given by leaders.
12. Pastors follow up	1	3	0	3	3	Majority affirms pastor's follow up.
13. Family concern	1	1	3	2	3	Pastors concern on families eminent.
14. Visitation to work place.	3	4	2	0	1	Pastors do not bother about congregation privacy
15. Funds utilization	1	1	6	1	1	The church puts money into the right use.
16. Integrity of Leaders	1	4	0	2	3	Integrity is questionable.
17. Accountability	0	0	1	4	5	Leaders are accountable.
18. Youth attraction.	1	1	4	2	2	Many members

19. Volunteerism	1	0	7	1	1	are youths. Many are willing to serve the church free.
20. Freedom to do any Job	1	1	5	3	0	The church has freed people to exhibit their talents.
21. Segregation	6	1	1	0	2	The church values all
22. Music Value	1	1	5	1	2	People love music.
23. Decision making	0	1	3	2	4	Not yet known how first people make decision.
24. Leading Change	5	1	2	0	2	People are not ready to adopt to change.
25. Leaders take on Change.	2	0	2	0	6	Response to change not known.
26. Nepotism	2	1	2	1	4	Response not clear to people
27. Yearly plan	1	1	3	2	3	The church is aware of the calendar.
28. Professionalism	1	3	1	1	4	Question ambiguous.
29. Communication among members	1	1	6	1	1	No effective communication.
30. Duty duplication	1	0	3	1	5	Question ambiguous.

26. *Discipleship.*

	Questions	Data Analysis Detail
A	3	5
B	4	4
C	5	5
D	8	3
E	22	5

27. *Discipleship Bar Chart analysis (Mwangaza A.I.C.).*



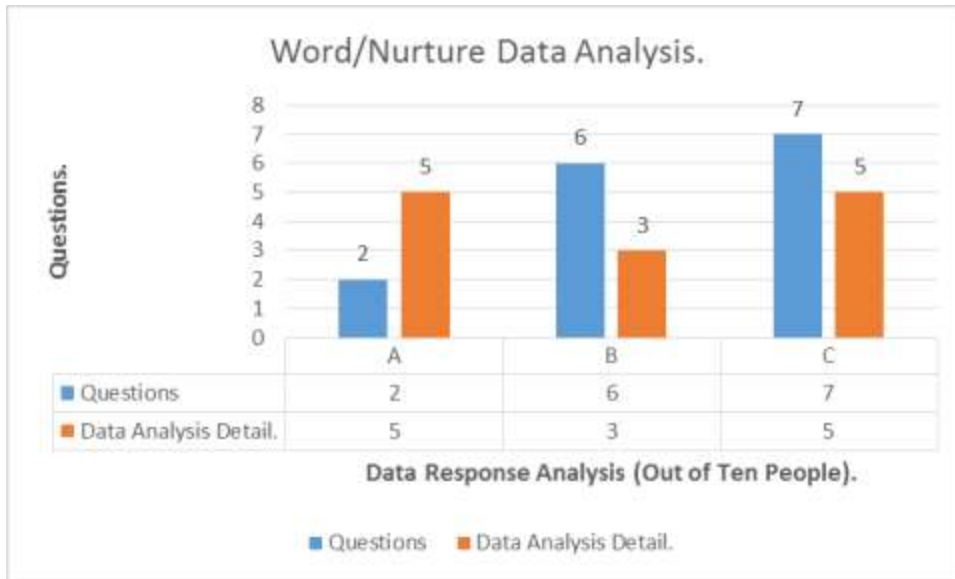
“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you” (Deut: 4:1)(KJV). This is how God expects us to treat His word. Discipleship is helping followers to actualize Gods word within their lives.

Africa Inland Church Mwangaza according to the respondents, 50% acknowledge participation in music makes them not to miss church service. During their practice, groups usually have time not only to pray but also listen to the word. They also encourage one another and also look into the needs of their members. That is why 50% of the respondents to agree the members’ needs are looked into. A church with Brotherly love and genuine concern for the welfare of other is geared on towards the path of growth. A.I.C Mwangaza is not an exemption to this and that is why the church is growing steadily affecting the overall growth of Mathare D.C.C.

28. *A.I.C Mwangaza Word/Nurture Data Summary*

	<i>Questions</i>	<i>Data Analysis Detail.</i>
A	2	5
B	6	3
C	7	5

29. A.I.C Mwangaza Word/Nurture bar Chart Analysis



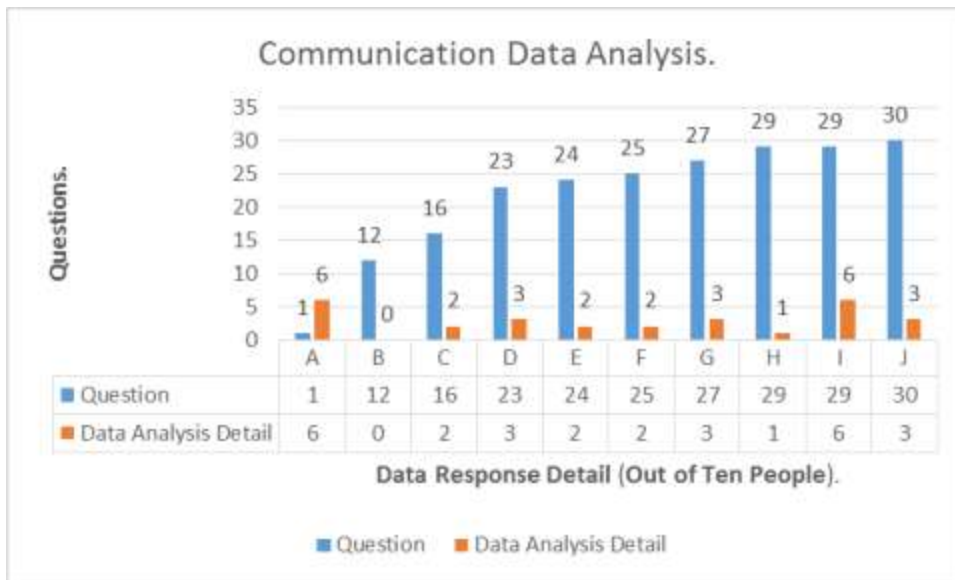
Africa Inland church Mwangaza is the youngest church among the five churches within the captured population. From the data collection it is evident that most people come to hear the word among the ten people interviewed, half responded to hearing message being a priority. They seem to affirm to the words of Our Lord during temptation (Luke 4:4) Jesus mentioned we live by not by bread, but every word, which comes from the mouth of the lord.

This evidence is also backed up by that the church leaders have a good testimony. Five out of the ten (50%) interviewees responded to affirm that the leaders walk the talk in relation to the scriptures and this has built confidence to the followers on their leaders. At least three out of the ten (30%) people interviewed love being in the bible study. Jesus said, “My food is to do the will of Him who sent me to finish His work” (John 4:34). Mwangaza growth according to the data analysis is as a result of imitating Jesus, valuing the word of God and this is what has caused the rapid growth of this young Church and adversely affecting the Mathare D.C.C growth.

30. A.I.C Mwangaza Communication Data Summary.

	Question	Data Analysis Detail
A	1	6
B	12	0
C	16	2
D	23	3
E	24	2
F	25	2
G	27	3
H	29	1
I	29	6
J	30	3

31. A.I.C Mwangaza Communication Bar Chart Presentation



Jenkins F., (1998:27) asserts that “ The effectiveness of internal PR call for combination of three factor which include; - Candid management, recognition by management of the value and importance of Employees/followers communication and a communication manager who is not skilled and experienced but who is backed by modern technical resources”.

Indeed families have been deserted marriages broken, governments overturned, friendship brought into unceremonial alt not to mention the disintegration of Church in thousands of splinter groups just to mention a few due to communication failure. This shows the role and importance of communication as a tool contributing growth to not only church, but also any organization. David Augsburger, the author of “*caring enough to hear and be heard*”,

classified communication into two categories: silent communication (listening) and talking communication (overt).

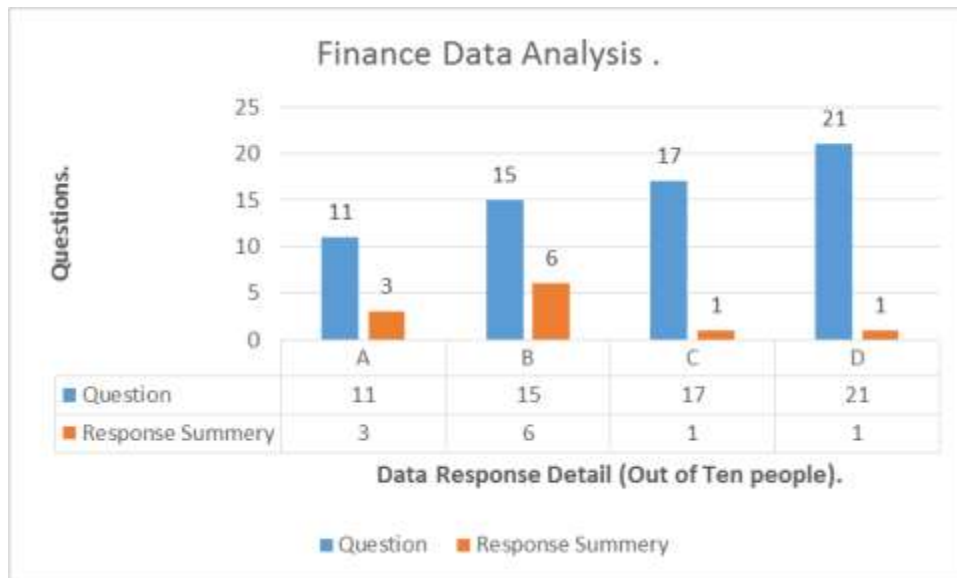
In reflection to the data collected and response question one 60% agreed to the competency of pastors. One of the key things, which make pastors competent, is communication both by deed and word. They have not been doing it the Pharisee way “Preaching water and taking wine. They have in other word walked their talk and that’s why they win the approval of followers making the church grow. However this is not well reflected when it comes to pastor visiting members in their work places. I admit that the modalities or logistics may not quite allow pastors to visit member’s work places and even their homes.

This presumably works well in the rural setting but not in the city where people do not have their own homes but live with others who may not be believers and fears infringing their privacy. The failure to visit members in their work places has adversely worked to the advantage of the church simply because their privacy is respected. I agree some members may be living in double standards, but so long as nobody knows they are still free to fit in the body of believers. We are therefore able to deduce from the data analysis that communication stewardship has played a vital role in church growth within Africa Inland Church Mathare D.C.C.

32. A.I.C Mwangaza Finance Data Summary.

	Question	Response Summary
A	11	3
B	15	6
C	17	1
D	21	1

33. A.I.C Mwangaza Finance Bar Chart Presentation.



John Wesley, (1999:51) posited that, “Do you not know that God entrusted you with that money (all above what buys necessities for your families) to feed the hungry, to clothe the naked, to help the stranger, the widow, the fatherless; and, indeed, as far as it will go, to relieve the wants of all mankind? How can you, how dare you, defraud the Lord, by applying it to any other purpose?” This should be the true perspective of all those who receive and handle money.

The data analysis in regard to finances, it is evident that six out of ten (60%) interviewees responded to the affirmative, that church designated funds are utilized accordingly. Money matters have contributed immensely to growth and crumbling of institution asserts. When funds are used in the designated area, a confidence is built among the followers and this positively contributes to growth of organizations not only the church. Those interviewed orally testified that the church executive council has always honoured any contributions by a specific group by ensuring that the funds are utilized as per the presented budget.

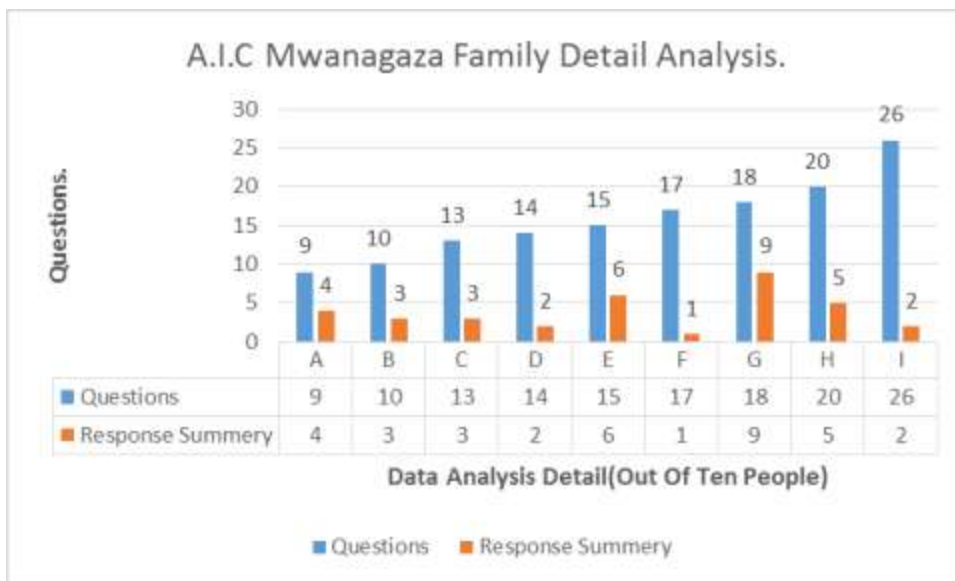
Question twenty one (21) in the questionnaire, which oscillates on value to people shows that the church values all people irrespective of academic echelon. This is reflected by the 1% response. Many people always wish to render their services where they are being appreciated or valued. Segregation is a killer disease and stagnates any organization. Good leaders and a true shepherd will show concern to all. The Gospel reflects a shepherd living the ninety-nine for the

sake of one, which was lost. Leaders with such a hearts of the followers enhancing growth. That concludes why there is steady growth not only in the church but also the entire District of Mathare.

34. A.I.C Mwangaza Family Details Summary.

	Questions	Response Summary
A	9	4
B	10	3
C	13	3
D	14	2
E	15	6
F	17	1
G	18	9
H	20	5
I	26	2

35. A.I.C Mwangaza Family Data Bar chart Analysis.



Wendell Berry, (2001:17) posited that “No settled family or community has ever called its home place an “environment.” None has ever called its feeling for its home place “bio centric” or “anthropocentric.” None has ever thought of its connection to its home place as “ecological,” deep or shallow.” When people are at hope we rarely have quarrels or disputes of any nature. This does not only apply to human beings but all living things in general.

From the data analysis of A.I.C Mwanganza it is clear that 50% of the interviewees agreed to the fact that members are free to do any task in the church. This shows that there is no

segregation and members are ready to mentor each other in sharpening skills and developing nurturing talents. This environment makes it more homely and convenient for members hence promoting church growth. The data analysis also reflects that 90% respondents agreed to have joined the church when still youths. This means that being a city church the youths are encouraged to find caring elderly people who give them the mother and fatherly care making it a true family. That's why many youths are even still being drawn into joining this church. This has greatly encouraged the growth in the church affecting positively church growth within the sampled population. The church also seems to be offering programs that empower youths holistically.

4. A.I.C TRINITY DATA ANALYSIS.

36. A.I.C TRINITY DATA ANALYSIS SUMMARY.

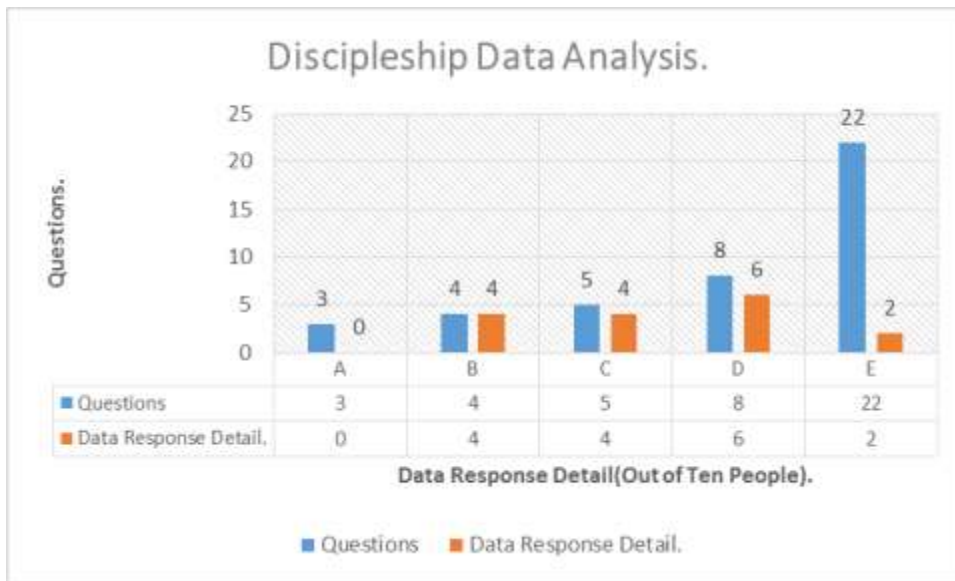
Question Response	Totally disagree	Disagree	Agree	Strongly Agree	Do not Know.	Result
1. Competence	0	0	5	3	2	Agree on pastors' competency.
2. Come to hear message	1	1	6	2	0	Word is priority.
3. Music Role	3	4	3	0	0	Many not in singing group
4. Choir Membership	2	5	0	4	0	Many do not come for the sake of choir.
5. Brotherly love	0	0	5	4	1	The Church in brotherly love
6. Cell group	0	0	5	5	0	People love bible study.
7. Leaders Testimony.	0	0	5	5	0	Leaders have Integrity.
8. Cell group role	1	0	3	6	0	People love Prayer meeting
9. Philanthropy	2	0	3	4	1	Member's needs are met.
10. Pastoral Visitation	0	1	3	4	3	Pastors don't visit people.
11. Appreciation to Supporters of ministry	0	0	7	2	1	Leaders appreciate people.
12. Pastors follow up	1	4	2	2	1	Pastors do not follow believers.
13. Family concern	1	3	2	3	1	Shared opinion,

						pastors concern with families
14. Visitation to work place.	0	5	3	1	1	Pastors do not visit work places
15. Funds utilization	0	0	7	2	1	The church puts money into the right use
16. Integrity of Leaders	0	2	6	1	0	Integrity is not questionable
17. Accountability	0	1	6	2	1	Leaders are accountable.
18. Youth attraction.	1	2	4	1	2	Youths are attracted to this church.
19. Volunteerism	0	0	7	2	1	Many are willing to serve the church free
20. Freedom to do any Job	0	0	5	4	1	The church has freed people to exhibit their talents.
21. Segregation	5	3	1	0	1	All people are valued.
22. Music Value	0	1	5	2	2	People love music.
23. Decision making	0	2	6	0	2	Groups easily make decision.
24. Leading Change	0	2	6	0	2	People are ready to adopt to change.
25. Leaders take on Change.	3	6	0	0	1	Slow to adopt to change.
26. Nepotism	1	0	7	1	1	All valued the same.
27. Yearly plan	0	3	4	2	1	The church is aware of the calendar.
28. Professionalism	0	3	3	1	3	Professionalism is not practiced fully.
29. Communication among members	2	6	2	0	0	Communication is effective.
30. Duty duplication	1	4	2	1	2	Duties are not duplicated.

37. Trinity A.I.C Discipleship Analysis Summery

	Questions	Data Response Detail.
A	3	0
B	4	4
C	5	4
D	8	6
E	22	2

38. Discipleship Bar chart analysis.



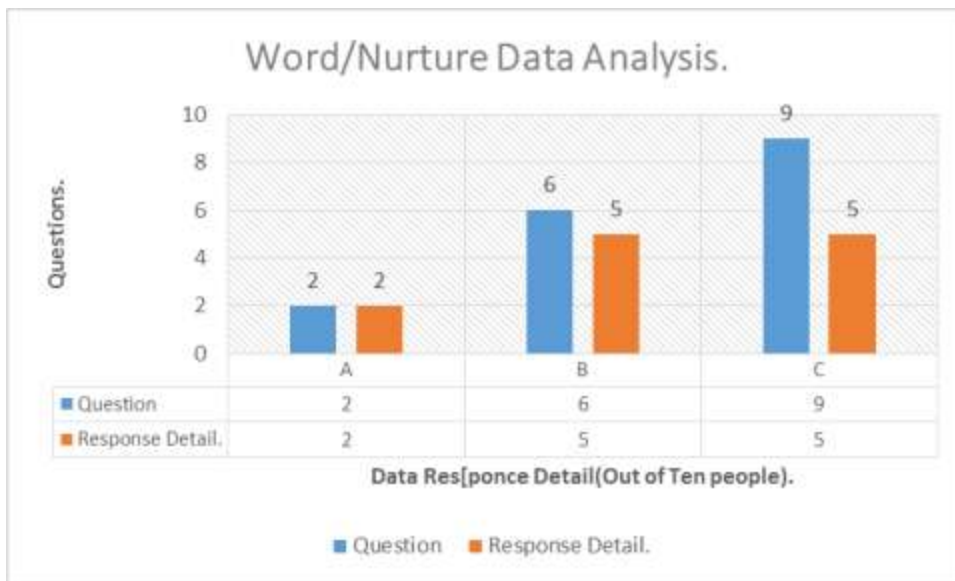
Bill. H, (2006:47) asserts “Christianity is not a school for teaching moral virtue, the polishing of our manners, or forming us to live a life of this world with decency and gentility.” Discipleship is deeper and more divine in its design, and much nobler ends. It implies a complete change of life, a dedication of us, our souls, and our bodies unto our God in the strictest and highest sense of words (Stott, 1989:112).

From the data analysis it is clear that out of the ten (10) Interviewees from Africa Inland Church Trinity, 6 of the expressed their desire for prayer meetings and the way they treasure bible study. It is also evident that about 50% Of those interviewed agrees that the church responds to the need of believers and this is community. The early church thrived and excelled in community. “And sold their possessions and goods, and parted them to all men, as every man had need.” (Acts 2:45). When the believers live together enjoying fellowship together the church has to grow this explains the reason why the church is growing steadily affecting the general growth of the said Mathare D.C.C.

39. Trinity A.I.C Word/Nurture.

	Question	Response Detail.
A	2	2
B	6	5
C	9	5

40. Trinity A.I.C Word/nurture bar chart analysis.



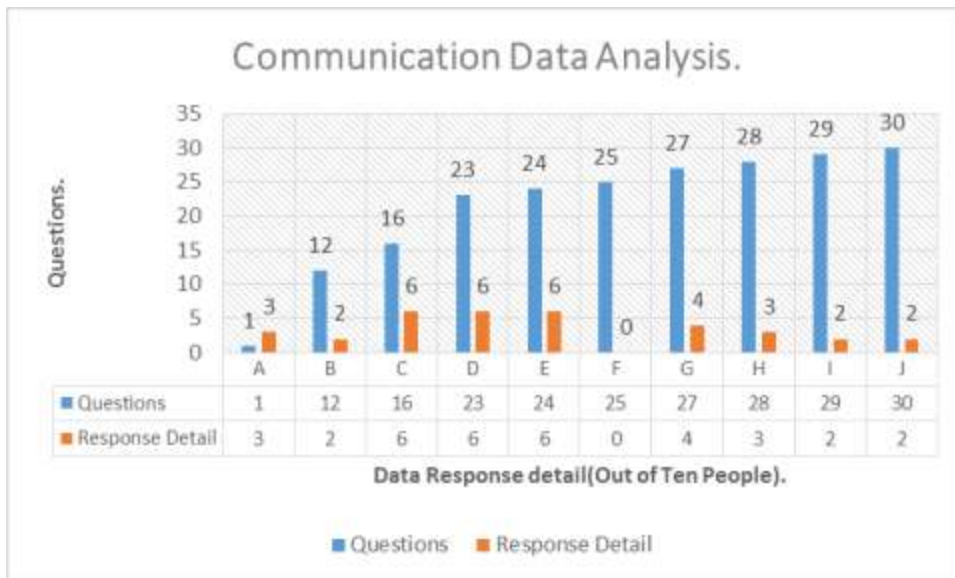
Apostle Paul asserts in Galatians 6:14 that, “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Our biggest concern Christians should be the Word. The word is nothing else other than Christ Himself with whom we identify with to be Christians. Loving Him and doing His will precisely is doing his work, (John 6:29)

From the data summery the church of Trinity, 50% of the respondents affirmed that they the church basically responds to the need of others. This is a sure way that they take the word of God seriously that is counting others better and of value within the body of Christ (Ephesians 4:4). Another 50% also responded that they love to be in the Bible study. Christians cannot grow spiritually unless they wine and dine in the word of God. It is the spirits sword with which we overcome the enemy (Ephesians 6:17). A church rooted in the word has all the reason to grow holistically. This factor has contributed immensely to the Church growth within the stated population.

41. Trinity A.I.C Communication Data Summary

	Questions	Response Detail
A	1	3
B	12	2
C	16	6
D	23	6
E	24	6
F	25	0
G	27	4
H	28	3
I	29	2
J	30	2

42. Trinity A.I.C Communication Data Bar Chart Analysis.



Bill Moyer posited that, “The word is one of the most precious moral choice we individuals make, and if you really want to know what a man hat a man or woman believes, thinks, and how that person has made moral choices, you want to look at the words they choose”(Ford & et-al, 1991:223).

From the data summery collected from A.I.C Trinity it is evident that communication is effective. 60%of the responded agreed that the leaders have integrity. Integrity is built on character whose foundation is morals. Without integrity it will be difficult for leaders to win

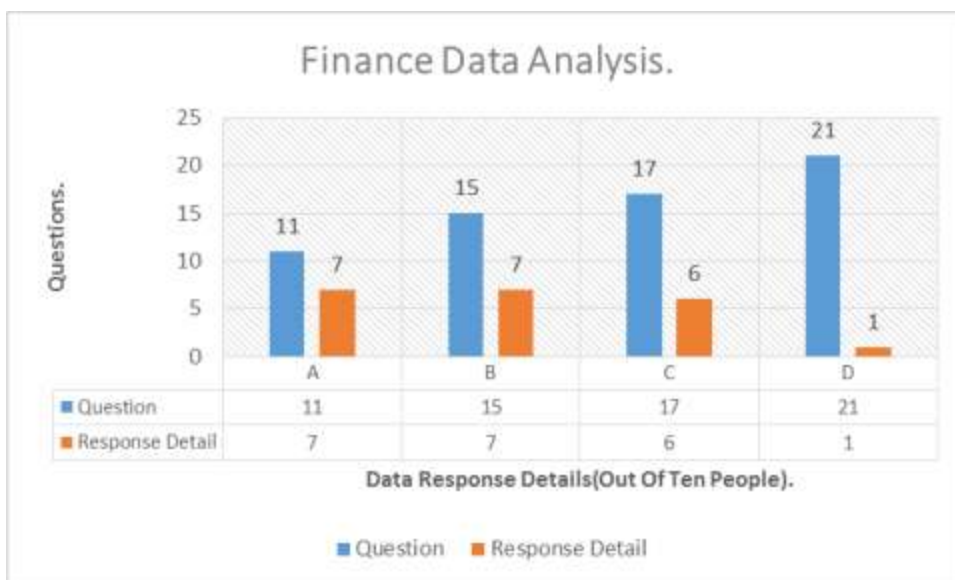
loyal followers because followership is established on trust. (Stephen Covey). Another 60% of the respondents affirm that members are able to make decisions fast and make a move.

Dillydallying doesn't make things move and leaders should be able to think and make right choices at the shortest time possible. This explains why solutions are arrived at conveniently facilitating growth of the church. There is a Zero% response to the question that leaders are slow to change and another 60% response to the leaders are quick in making decisions should need arise. This suggests that all the leaders have been enlightened on issues pertaining leading a change. This is a clear show that communication is not at stake resulting to steady growth of the church.

42. Trinity A.I.C Finance data Summary.

	Question	Response Detail
A	11	7
B	15	7
C	17	6
D	21	1

43. Trinity A.I.C finances data bar chart analysis.



Bishop David Ongige of *Christ Is the Answer Ministries* when commenting on the book titled *“He Owns I Manage a Manual on Christian Stewardship”* posited that, “transparency and accountability have become catch words in our society today though few of them take them seriously or put them into practice. Yet these are at the core of God’s expectation of every leader charged with any responsibility...”

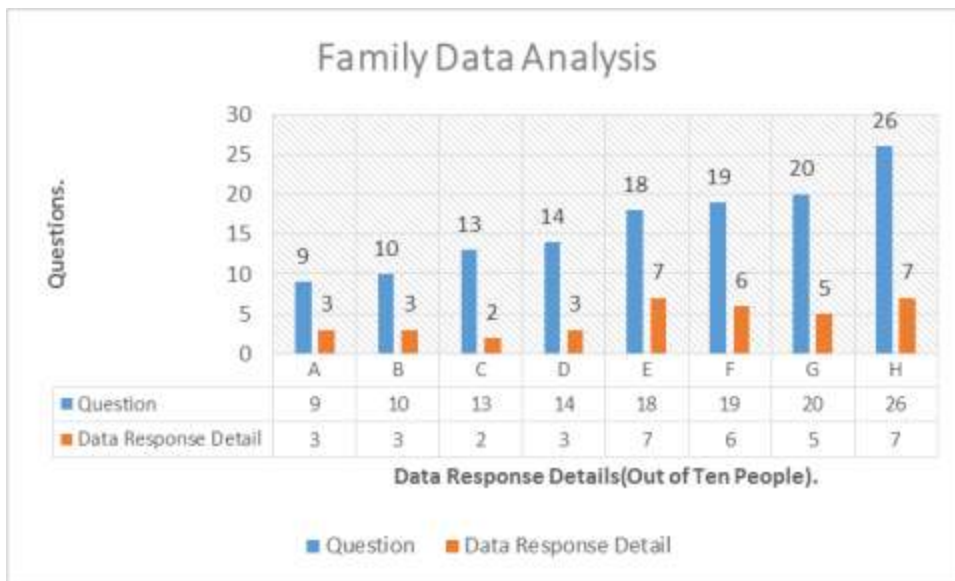
Trinity A.I.C is an amazing Church as far as issues to do with finance are concerned. 70% of the responses’ agreed that the church leadership is careful to appreciate member’s contribution to facilitate various budget in running ministries. Another 70% responded to the affirmative that church funds are utilized well while another 60% acknowledged that pastors are fast enough to call members and even acknowledge their giving/support to ministries.

Lastly the most amazing part is that only 10% responded by saying the church values only those educated. The reality is that everybody is valued and this is a clear show that the church has all the reasons to grow. This adversely has contributed immensely to the overall growth of the Mathare D.C.C.

44. Trinity A.I.C Family Data Summary Detail.

	Question	Data Response Detail
A	9	3
B	10	3
C	13	2
D	14	3
E	18	7
F	19	6
G	20	5
H	26	7

45. Trinity A.I.C Family data Bar chart analysis.



Vera Nazarian, the author of “The Perpetual Calendar of Inspiration” asserts, “The master of the garden is the one who waters it, trims the branches, plants the seeds, and pulls the weeds. If you merely stroll through the garden, you are but an acolyte” A church being a family needs care and for it to grow it has to be worked on through constant sacrifices of love. Jesus himself the author of church gave a sacrifice of Love. “While we were still sinners Christ died for us” (Rom 5:6).

Trinity A.I.C as per the data analysis show that 70% of the respondents affirm that many members join the church in youth age. Youths will always be attracted to churches, which recognize and also give them opportunities to serve the lord. They also treasure joining churches with qualified and matured men and women spiritually who can mentor them. Another 60% also agrees that many people are able to volunteer to do duties in the church. This gives a family platform were all are recognized featuring no segregation.

This is not however without a challenge as only 20% agreed to pastors visiting them either in the places of work of homes. However this may be translated to positive contribution other than negative because their privacy is not infringed and therefore no reason to fear coming to the church. Churches in the urban areas do not operate on the same parameters as the rural

ones within which this could be disastrous. This precisely explains the steady growth of this church because stewardship in family issues is safeguarded.

5. A.I.C POLYTECHNIC.

46. A.I.C Polytechnic Data Analysis Summary.

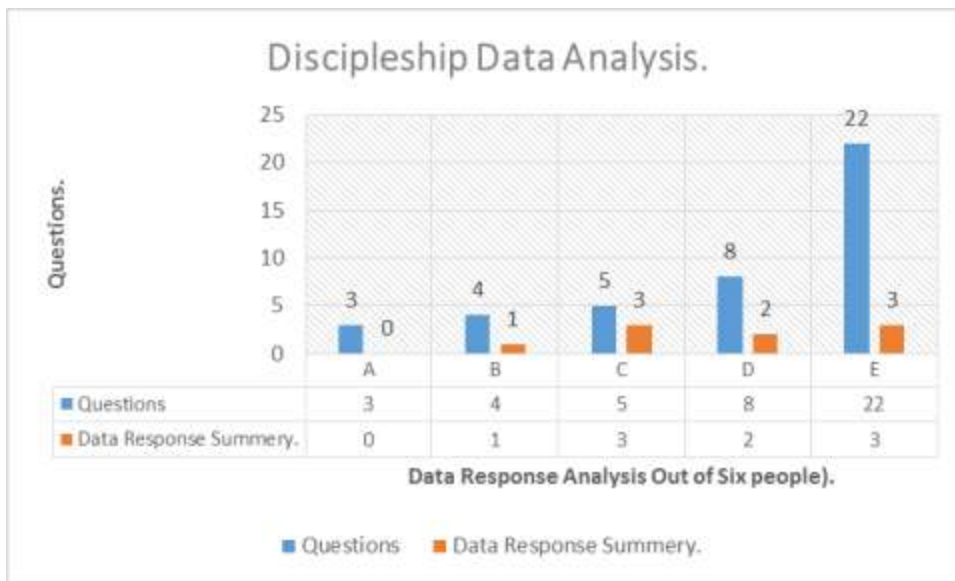
	Totally disagree	Disagree	Agree	Strongly Agree	Do not Know.	Result
1. Competence	0	0	2	4	0	Agree on pastors competency
2. Come to hear message	1	0	2	4	0	Message presented well
3. Music Role	1	2	0	1	2	Music not priority.
4. Choir Membership	0	3	1	1	1	Choir not Priority.
5. Brotherly love	0	0	3	3	0	People help one another.
6. Integrity of leaders	0	0	3	3	0	Leader's integrity key.
7. Cell group	0	0	4	2	0	Bible study brings people together.
8. Cell group role	0	0	2	4	0	People like Prayer Group
9. Philanthropy	0	0	4	2	0	Needs of people are met.
10. Pastoral Visitation	1	4	1	0	0	Pastors do not Visit people.
11. Appreciation to Supporters of ministry	0	0	3	3	0	Appreciation is given by leaders.
12. Pastors follow up	0	3	1	2	0	Pastors do not follow up.
13. Family concern	1	1	2	2	0	Treats work place as infringing privacy
14. Visitation to work place.	1	4	1	0	0	Pastors do not bother about congregation privacy
15. Funds utilization	0	0	4	2	0	The church puts money into the right use.
16. Integrity of Leaders	1	0	3	2	0	Leaders of Integrity.
17. Accountability	1	0	1	4	0	Leaders are accountable.

18. Youth attraction.	0	1	1	3	1	Many members are youths.
19. Volunteerism	0	0	4	1	1	Many are willing to serve the church free.
20. Freedom to do any Job	0	0	3	3	0	The church has freed people to exhibit their talents.
21. Segregation	6	0	0	0	0	The church values all
22. Music Value	0	0	3	2	1	People love music.
23. Decision making	0	0	3	3	0	Decision is made easily.
24. Leading Change	0	0	5	1	0	People are ready to adopt change.
25. Leaders take on Change.	3	1	2	0	0	Absorb change easily.
26. Nepotism	0	0	3	3	0	No nepotism.
27. Yearly plan	0	0	3	2	1	The church is aware of the calendar.
28. Professionalism	0	2	2	1	1	Question ambiguous.
29. Communication among members	1	1	2	2	0	Communication is effective.
30. Duty duplication	2	2	1	0	1	No duty duplication.

48. A.I.C Polytechnic Discipleship Details Summery.

	Questions	Data Response Summery.
A	3	0
B	4	1
C	5	3
D	8	2
E	22	3

49. A.I.C Poly Discipleship Bar Chart Analysis.



Growing in Christ is not without fruit and these fruit draws the attention of others whom the moment we preach about the Christ in us they respond positively because they have seen the change and consistency in our lives through living the faith. A piece of timber burns longer than a simple matchstick, which may do it spontaneous but would last long. Life out of fellowship develops spiritual lethargy, which is waxing cold of the original love (Bright, 1993). Discipline is a lifelong duty as we continue growing in Christ.

A.I.C Polytechnic data reveals that 0% of the entire congregation do not necessarily come for the sake of music or joining the singing group. 30% have shown that the church responds to the needs of other believers. 33.3% of the entire congregation are interested in prayer meetings and 50% enjoy participation in musical concerts. Mentorship and discipleship goes together and it has to work either one on one or in specified groups. Church members when they mill together in groups it are possible for them to shape one another spiritually.

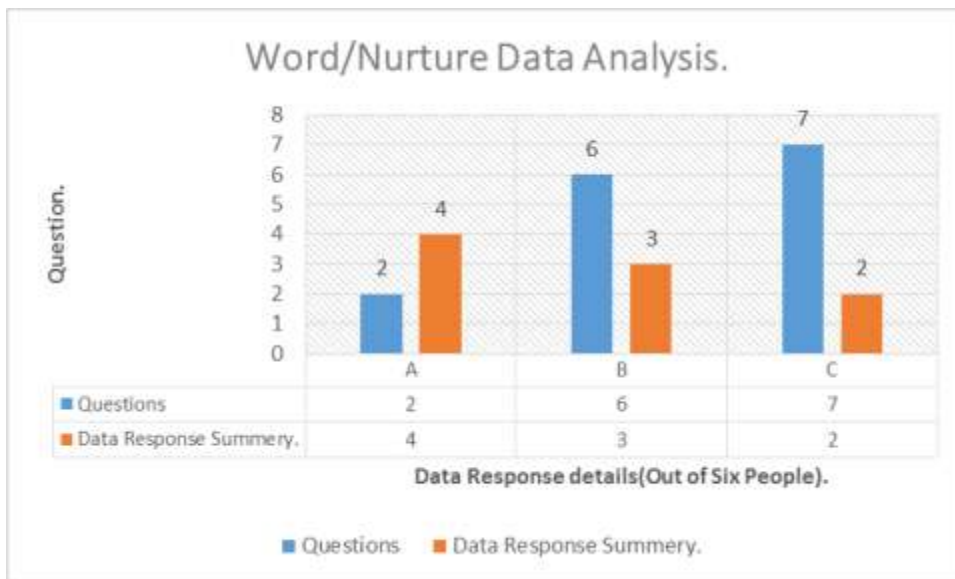
This church is quite different and also has the lowest population. It is the oldest Mathare D.C.C Branch and most of the churches have sprung from this branch, however it is like efforts have been inserted to others. Its proximity is not quite conducive for it is a rental facility and the administration constantly frustrates the church. Privy sources reveals that, last year the church administration had opted to close this branch and even recalled the pastor living it in the hands of

elders. This precisely explains its low response in terms of growth since members have followed others in the other D.C.C. Churches.

50. A.I.C Poly Word /Nurture Details Summary.

	Questions	Data Response Summary.
A	2	4
B	6	3
C	7	2

51. A.I.C Poly Word/Nurture Data Bar Chart Analysis.



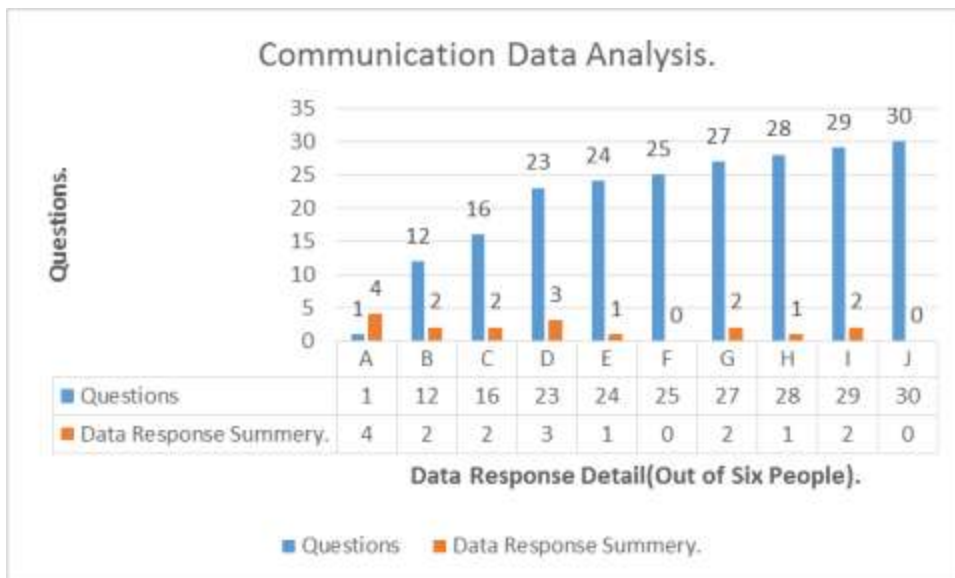
Barker and Et-all, (1985:79) posited that, “Our spiritual bodies are nutritious food to bear the fruit that shows we are Christ disciples”. The Psalmist 119:11 asserts that, “Thy word have I hid in mine heart, that I might not sin against thee” (KJV). How precious is it to treasure in the word of God. It helps disciples of Jesus not to Sin against Him.

Africa Inland Church Poly treasures in the word. According to the data analysis 66.7% participate in bible study while 50% come to church to for the sake of hearing the message. 33.3% of the respondents asserted that leaders have a good testimony meaning that some leaders treasure to fulfil the word of God. This explain why the church stewardship on the word/nurture is highly regarded hence contributing positively to the entire D.C.C growth.

52. A.I.C Poly Communication Details Summery.

	Questions	Data Response Summary.
A	1	4
B	12	2
C	16	2
D	23	3
E	24	1
F	25	0
G	27	2
H	28	1
I	29	2
J	30	0

53. A.I.CPoly Communication bar Chart analysis.



Hackman and Johnson, (2008:26) asserts that, “Organizations are formed through the process of communication. Communication validates, enhances, grows, formulates, implements, evaluates and controls the growth of organization. It is double faced that is both verbal and nonverbal (Gichiga, 2005:50). Effective communication is achieved if the mode of delivery is analyzed to ensure understanding to the recipients and observation of both phonetics and proxemics (Fanning, 1995:65).

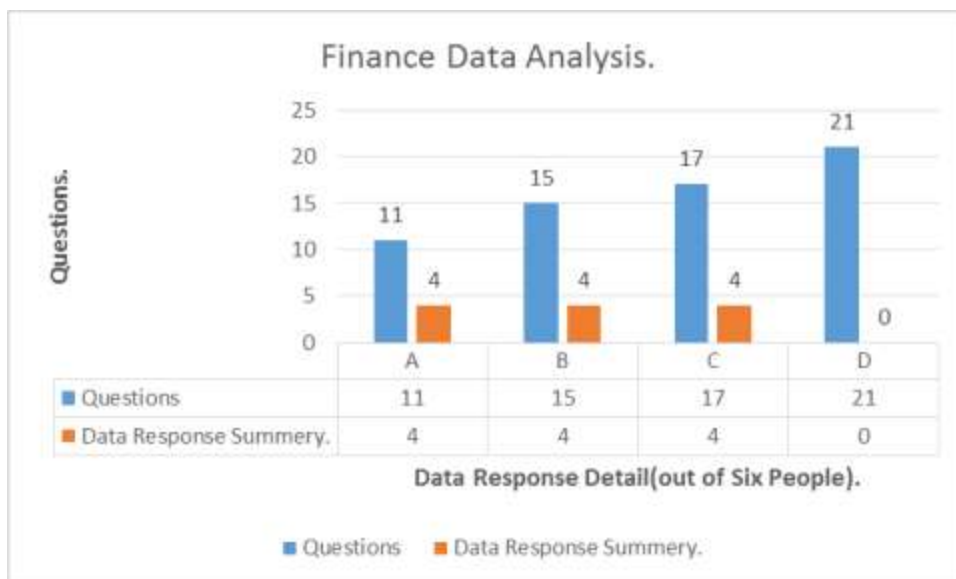
From the data collected and its findings. It is clear that, 66.7% of the respondents agree that pastors are competent in their work. A pastor cannot be competent if he doesn't communicate well. Communication brings harmony and unity. People become one (Gen 11:9).

“And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do” (RSV). Jenson and Et-al, (1984:22) asserts that, “Those who study church growth factors will usually cite strong, effective leaders as the key to continued successful results.” And being effective communication plays a major role. Another 50% of the respondents assert that teams usually arrive at decisions quickly and a whopping 0% concludes no job duplication in the church. All these not mentioning other factor insinuate communication is clearly stewarded, hence contributing to rapid church growth within Mathare D.C.C.

54. A.I.C Poly Finance Details Summery.

	Questions	Data Response Summary.
A	11	4
B	15	4
C	17	4
D	21	0

55. A.I.C Poly Finance Bar chart Analysis.



Rev. Elias Otieno Ogolla a Moderator PCEA (Presbyterian Church of East Africa) posited that, “Stewards own on behalf of the real owner. God has given us everything in our own

disposal to administer manage and demonstrate leadership on his behalf.” Church finances are one area and finance is one among the key resources to grow and run an organization.

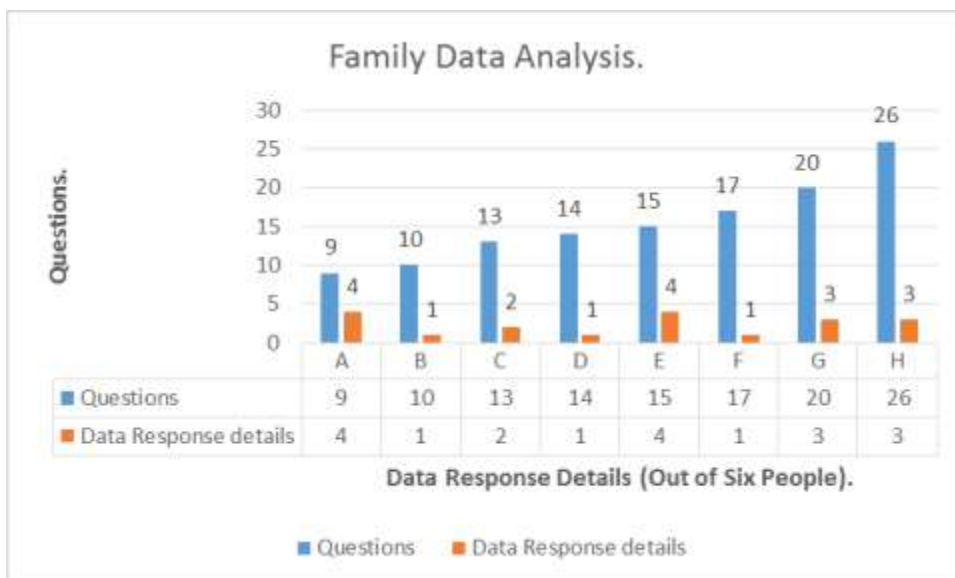
From the sampled data analysis in the bar chart representation above it is clear that 66.7% of the respondents totally agree to the fact that church leaders appreciate member’s contribution towards church development plans and another 66.7% also agree totally that church designated funds are utilized accordingly. The leaders are also not drunk with finances for a whopping 0% does not agree to the statement that only those educated are valued.

Valuing each member’s input in policies encourages them to perform better. Owning up vision and mission should be the greatest goal of organizational leaders (Cumming, 1989), and the best of all 66.7 totally agree that the leaders acknowledge receipt of their tithe and any other monetary contribution to facilitate running of church departments. These reflect why there is a steady growth of this church adversely affecting the entire D.C.C growth of Mathare.

56. A.I.C Poly Family Data Summary.

	Questions	Data Response details
A	9	4
B	10	1
C	13	2
D	14	1
E	15	4
F	17	1
G	20	3
H	26	3

57. A.I.C Poly Family bar Chart Analysis.



Effective leaders communicate with many voices but single heart (Maxwell, 2002:17). They have a unity of purpose and that why the policies they have formulated to pilot this organization are not only absorbed with ease but they are also effective. Miller, (2012:52) affirms that; leaders should try their best to understand the distinction between a “transmission model” of communication and a “constitutive model” of communication.

Data analysis summery reveals from A.I.C Poly reveals that, 66.7 agrees that the church leaders responds well to the needs of its members, 50% of the respondents agrees members are open to do any task in the church. This suggests harmony and team work everybody being ready to help the other become better. In short this shows brotherly love is rampant. However only 16.7% acknowledge pastors to have visited them in the place of work followed by 16.7% respondents agreeing to pastors visiting their homes. A Pastor needs to visit the members in their homes and pray for them. This shows care and concern. But the church in the city is marred with challenges because people in the city many do not live on their own due to economic challenges and end up jointly owning apartments. However this may be taken as a positive aspect as the members’ privacy is not infringed and have no reason not to attend church service. Such growth may not simply reflect on spiritual matters but only increase of numbers, but nevertheless all are classified as growth contributing to the overall Mathare D.C.C growth.

Summary

In this Chapter the Data collected majorly factored on the role and impact of; - a) Discipleship, b) Word/Nurture, c) Communication, d) Finance, e) Family within the church and how each has affected church growth within Africa Inland Church Mathare D.C.C. The next chapter, the results of the study that was conducted will be summarised. The chapter will interpret the findings in light with the role played by the various growth factors listed. In addition suggestion for further research will be highlighted in order to examine research gaps that existed.

CHAPTER FIVE: CONCLUSIONS AND RECOMENTATIONS.

The objective of carrying out this research was to establish the role of stewardship in Church Growth within Africa Inland Church Mathare D.C.C as the population. Basically all growing churches have a sense of destiny, they clearly understand certain biblical mandates, which serve as blueprints for action (Jenson and Et-al, 1984:19).

Many scholars agree that, there is no all- inclusive answer to the question of how church growth can best be achieved but never the less there are specific principles which are indispensable, conscious- raising concepts that are vital to the health of the church. Growth causes analysed here within this research present, part of the whole since they capture the most important arms of the church. The reality however is that when proper stewardship is portrayed a church has all the reason to grow. However, Jenson and Et-al, (1984:44) further posits, “Research reveals that most of the church leaders are not aware of many of the factors which contribute to the growth pattern of the organization.” Ask them why their church is growing and they will respond with a typical statement such as “we work, pray and love, or God promised it would happen or we just preach the word and everything else falls in line. This demonstrates how it may not be easy to define how church growth happens.

The purpose of this chapter is to summarise the results of the study that was conducted. This chapter will examine and interpret the findings in the previous chapter in light of the various deductions established. In addition, suggestions for further research will be highlighted in order to examine research gaps that exist. Shown here under, is the summery of the findings of the research. In brief, the highlights of each church growth cause is discussed and how when proper stewardship is dispensed will result to spontaneous holistic church growth not only in the sampled population but all organization in general because a church fall under this. These categories include: -a). Discipleship b). Word/Nurture c). Communication, d). Finances and e) Family. All these are thoroughly investigated within all the five churches of the said population.

Summary Analysis of Finding

Discipleship

Generally all the five churches treasure on discipleship. Data analysis has shown that, all churches except A.I.C poly value music as shown in (Figure 49: 84). When in their music training session, they usually take time to grow together spiritually by sharing challenges and successes which the members have gone through. Choir groups usually take time to motivate one another by deed and word, encouraging one another in Christ. The bible challenges Christians in Hebrew 10:25 “Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting one another: and so much the more, as ye see the day approaching” (KJV).

Verbal interview conducted reveals that all the 4 churches except A.I.C poly have more than three established choirs, which have been ministering effectively. However A.IC poly takes the lead demonstrating brotherly love as a church through meeting the needs of others. Dvm360.com staff, posits that, “Meeting the needs of members strengthens not only productivity but also unity towards achieving goals and objectives.”

Word/Nurture

Word /Nurture has contributed immensely towards growth not only within each church but also the entire sampled population. Data shows that, Zion 60% (Fig 18:50), Poly 66.7% (fig 51: 76), Upendo 60 % (fig7:41), treasure in bible study. Mwangaza A.I.C registered the lowest, 30% (fig 29: 59)) but its brethren love is an equal. Therefore generally the love of knowledge from the word has immensely contributed to the overall growth of Mathare D.C.C.

Communication

Despite difficulties, Christians should live the gospel in order to attract non-believers and for sure this is the real disseminating of the gospel. ‘Nineveh did not repent until Jonah

repented' (Downey, 1999:56). All that Christians should do by deed or word is communication. They should constantly answer the question who are they to the world.

Communication has played a key role in growing these churches within the sampled population and adversely affecting the sample growth. These churches have feared differently on the aspects of communication. A church may have one as the weakness only to be the strength of the other, creating equilibrium. A.I.C poly there is 0 % (Fig 53:77) duplication of duties meaning things are made clear, while Mwangaza A.I.C admits 60 % (Fig 31:60) have difficulties in communicating. However Mwangaza strength seem to be pegged on competency of pastors who score 60%. (Fig31:60). Trinity A.I.C 60 % (Fig 42:69) agrees on leaders arriving at decision fast and another 60% agrees on pastors' competency. Zion Church although being the fastest growing, findings are that 60% (Fig 20:52) agrees to pastor's competency while 30% admits decisions are not arrived fast. This research may not deduce the role failure to arrive at decisions fast play either negatively or positively. Upendo A.I.C absolutely scores the highest with a whopping 70% (Fig 9:43) asserting leaders make quick decisions, while another 60% agrees on pastor's competency. However the overall analysis portrays communication stewardship prompting growth in the entire D.C.C.

Finance

Barkley, (2000:75) asserts that, "Everything belongs to God. That is a perfect place to start with whenever we think about money and how we use it in churches". From the data analysis, A.I.C takes the lead in finance matters with 66.7% (Fig5:39) is achieved on three areas that is: - leaders appreciate member's contribution towards church projects. Money is used on designated budgets and lastly leaders acknowledge receipts of funds from members.

Many the churches within the stated population value all congregants equally, except A.I.C and Poly where 10 % (Fig11:53) & (55:79) have a feeling that members are not valued equally.

However the overall score is that Finance stewardship is utilized contributing immensely to church growth within Mathare D.C.C.

Family.

Richard Bach an American novelist asserts that, “The bond that links your true family is not one of blood, but have respect and joy in each other's life.” While Charles Kurat further posits that, “The love of family and the admiration of friends is much more important than wealth and privilege.

From the data summery analysis it is clear that there is generally youth attraction in all churches within Mathare D.C.C. Poly registers 66.7% (Fig57:80), Trinity 70 % (Fig 46:72), Mwanganza 90 % (Fig 35:63), Zion 60 % (Fig24:55) and Upendo 90% (Fig 13:45). Many of the members claim to have joined and also confirms many joins the church still in youth age. Apostle John wrote, I have written unto you, fathers, because ye know him who is from the beginning. I have written unto you, young men because ye are strong... (1John 2:14). Generally churches, which attract youths, are vibrant because youths are strong. Youth groups, too, are essential for attracting and retaining church members. This is because parents are rightly concerned that their teenage children have the right company and friends (Brandon J. O'Brien, 2011:28). The churches openness to allow youths to participate in church activities has contributed immensely to the increase in numbers within them. However visitation of pastors to members' work places registers the lowest turn up. Poly A.I.C registered 16.7% (fig57: 80) who agreed to pastors ever visiting them. Therefore it will be in order to say the youth private life is not interfered with and therefore contributing positively to growth in numbers.

Lastly the general idea of members having their needs met within these churches has played a major role in creating a homely church. This has adversely affected the sporadic growth of Mathare D.C.C.

Conclusion

The overall few according to this research is that stewardship exercised in Discipleship, Word/Nurture, Communication, Finance and Family has played a major role causing the eminent fast growth of Africa Inland Church Mathare D.C.C. Leaders will also be guided by the findings which will reflect on the areas of weakness and also the areas of strength and see how they can work on them after this report is tabled to the entire executive council which is the administrative arm. Therefore it will be in order to assert that stewardship is what is needed to facilitate not only the increase of numbers in any church but also speeds dissemination of the gospel, fulfilling the great commission.

Limitation.

This research has some limitation. It will be wrong to generalise that a rural set up church will respond on the same note. Therefore leaders as they pay attention to these growth factors, should also take note of the role that congregational culture plays in growth and decline

This research however does not qualify the kind of growth whether it is spiritual growth or increase in numbers for all these are growth and they don't fit in the kind of growth, which is required by the chief shepherd.

Suggestion for Further Study.

As mentioned earlier the tools used to carry out this research could not qualify the kind of growth in the said population. The method used is inadequate to qualify which growth although it is more edged in the demographic response. However the fulfilment of the church growth causes is also a clear show that there is pursuit in spiritual growth.

Summary of Conclusion

Stewardship is basically the human responsibility bestowed to him by God who owns everything. He owns and we manage. If leaders take up this responsibility it is not only churches but also all organization will thrive to the glory of the Lord.

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Appendices.

I). Questionnaire Sample.

What is your gender?

Male	Female	Not sure	Impossible to tell		
------	--------	----------	--------------------	--	--

What is your age?

(0-18)	(18-25)	(25-30)	(30-40)	(40and Above)
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Which branch do you attend?

Upendo	Zion	Mwanganza	Trinity	Poly
--------	------	-----------	---------	------

The questions below should be answered by ticking, depending on the level you disagree to the statement. The entire questions subject is what happens within Mathare D.C.C.

1) **Totally disagree** 2) **Disagree** 3) **Agree** 4) **strongly Agree** 5) **Do not know.**

1. The pastoral team are competent in their work

1	2	3	4	5
---	---	---	---	---

2. I have to come for the sake of hearing message.

1	2	3	4	5
---	---	---	---	---

3. My participation in singing group makes me to avoid absenteeism.

1	2	3	4	5
---	---	---	---	---

4. I enjoy being in Choir more than anything else.

1	2	3	4	5
---	---	---	---	---

5. The church responds to the needs of members as need arise.

1	2	3	4	5
---	---	---	---	---

6. I enjoy being in the bible study.

1	2	3	4	5
---	---	---	---	---

7. The church leaders have a good testimony

1	2	3	4	5
---	---	---	---	---

8. A prayer meeting is what I enjoy and don't want to miss.

1	2	3	4	5
---	---	---	---	---

9. The Church generally responds to the needs of those challenged.

1	2	3	4	5
---	---	---	---	---

10. My pastor frequently pays a visit.

1	2	3	4	5
---	---	---	---	---

11. I am appreciated by the leadership whenever I give towards a project.

1	2	3	4	5
---	---	---	---	---

12. My pastor always calls me if I don't come to service.

1	2	3	4	5
---	---	---	---	---
13. My pastor bothers to know about my family.

1	2	3	4	5
---	---	---	---	---
14. Recently my pastor visited me in my place of work.

1	2	3	4	5
---	---	---	---	---
15. Church funds are utilized well especially when designated

1	2	3	4	5
---	---	---	---	---
16. Integrity of my leaders fascinates me.

1	2	3	4	5
---	---	---	---	---
17. Pastors acknowledge receipt of my tithe and any other contribution in church.

1	2	3	4	5
---	---	---	---	---
18. Many members join this church in youth stage.

1	2	3	4	5
---	---	---	---	---
19. Many people volunteer to work for this organization

1	2	3	4	5
---	---	---	---	---
20. Members are open to do any task given in the church

1	2	3	4	5
---	---	---	---	---
21. The church values only those highly educated

1	2	3	4	5
---	---	---	---	---
22. Many people enjoy attending live musical concerts

1	2	3	4	5
---	---	---	---	---
23. My team usually make quick decisions should need arise

1	2	3	4	5
---	---	---	---	---
24. New changes are absorbed quickly

1	2	3	4	5
---	---	---	---	---
25. Leaders are slow to change until they are convinced

1	2	3	4	5
---	---	---	---	---
26. Employees are treated equally irrespective of gender

1	2	3	4	5
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27. Members have clear understanding of all what will be done throughout the year

1	2	3	4	5
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28. My colleagues are qualified professionals

1	2	3	4	5
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29. Sometimes members have difficulty in communicating

1	2	3	4	5
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30. Some duplication of roles and function occur among program unit and staff

1	2	3	4	5
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