

INTERNATIONAL LEADERSHIP UNIVERSITY

THE ROLE OF LEADERSHIP IN CHURCH GROWTH OR STAGNATION: A  
STUDY OF HOPE CHURCH IN KAWANGWARE, NAIROBI

A THESIS PRESENTED TO THE FACULTY IN PARTIAL FULFILMENT FOR  
THE DEGREE OF MASTER OF ARTS IN LEADERSHIP

AT NIST CAMPUS

BY

BRIAN MBUGUA

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AUTHORIZATION AND SIGNATURES

A handwritten signature in black ink on a light green rectangular background. The signature reads "Marta Bennett" in a cursive script.

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Prof. Marta Bennett  
(First Reader)

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Prof Julius Muthengi  
(Second Reader)

To my wife and best friend Jeanrose

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## LIST OF ABBREVIATIONS

LPC	LEAST PREFERRED CO-WORKER
MLQ	MULTIFACTOR LEADERSHIP QUESTIONNAIRE

## CHAPTER 1

### INTRODUCTION

Christianity has spread far and wide over the millennia. Much has been achieved, but there is still a lot more to be done. What should the worldwide church as well as the local church do to ensure that it never plateaus in its spiritual growth and impact to society? Are the congregants in churches getting involved in the mission and vision of the church?

Churches grow for various reasons but after some time, some if not most, hit a plateau. Why do some churches grow then plateau? Has the church relaxed or is it satisfied? Have our congregations not been taught to take responsibility of the Great Commission? Is there more that we can do?

When pastors and church leaders sense this plateau, they adopt a growth plan or strategy that aims at reaching the lost and winning people for Christ and to be a part of the church. Have the leaders deviated from a biblical concept of church growth and has the focus shifted to numbers and offerings while overlooking spiritual growth and impact to society?

#### *Background to the Problem*

World Hope is located in the border of Kawangware and Lavington, which is between an informal settlement and a wealthy section of Nairobi, Kenya. It began in 2002 with missionaries who came to do a crusade in Kawangware with the aim of launching their NGO (non- governmental organization), which was focused on starting a church and alleviation of poverty in Kawangware, Nairobi. After the crusade they gave out foodstuffs to the Kawangware slum dwellers while also engaging in medical camps. As a result the church membership grew to 700 members under the

leadership of an American missionary. After a few months there was a misunderstanding that led to the resignation of the missionary pastor who was then replaced by another expatriate interim pastor. After a few months the food donation project ran out and some members began to withdraw from the church. After two years the church took on an indigenous pastor who led the church for about two years.

He was then replaced due to misunderstandings and was sent to plant a smaller church in Ngong. The church at the time had planted two new small churches one in Ngong and another in Ndurarua. Those churches continued only to be shut down after two years due to lack of funds to support them. The author came in to replace the pastor who was overwhelmed with handling both the NGO and the church. The basketball and football ministries started by the church were all discontinued due to lack of funds because the church was still dependent on the overseas mission for most of its financial support.

The NGO had also begun a school in the slum and had employed most of its staff from the slum. At one time the staff protested during a Sunday service because of poor pay and as a result many lost their jobs. The community became suspicious of the church and the leadership since it was now being managed by locals. A pastor was brought in to support the outgoing pastor who would now focus on handling management matters of the NGO while the new pastor handled the church. The church and NGO began with a vision to use sports like basketball and football to evangelize to the youth. It also began with a desire to plant other churches and expand the reach of the gospel outside Nairobi. Currently the football and basketball ministries are no longer being used for outreach. The two churches planted were closed down leaving

the church being researched as the only ongoing ministry. The church reduced to about 300 and has been this way for about five years.

### *Problem Statement*

Church growth is about the spiritual maturity of the members of the church that results in impacting its society. It also involves numerical growth when people get saved and become disciples. A church begins to plateau when the members do not mature in their faith and when it ceases to have any impact on its society. A church can plateau because of several factors. This section discusses some of the reasons as to why a church could plateau. Having the reasons will help in tracing the path to reviving churches that have plateaued.

A church will plateau when it focuses only on a small group of people. This happens when it limits itself to a few of the people within a large area that they want to reach. The church can become uptight about undesirables to the point that hundreds of families go unreached, untouched and forever lost from the gospel of Christ.<sup>1</sup>

Other churches plateau because they will not cross cultural and language barriers and so they become a closed system where no one else can come in. They die a slow death because there is no new life being induced hence they lose their relevance and impact to their society. Unworthy Christian character and conflicts surely kill and plateau the church. As a result people on the outside lack the desire to be part of the church.

A church begins to plateau when it finds itself compromising a lot of its life giving elements to accommodate a changing culture. A church can potentially lose its

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<sup>1</sup> Elmer Towns, *The Complete Book of Church Growth* (Wheaton: Tyndale House Publishers inc. 1990), 330.

biblical identity once it becomes desperate to do all that pleases the world in order to win it. In some instances congregants are forgiving of poor theology and preaching as long as the sermons were short simply for the sake of being punctual in a fast moving generation. The issue is not about how short or long the message is but whether the people are applying the message into their lives to produce mature and grounded disciples for Christ.

Can the message challenge people to turn their lives back to God and to be ambassadors for Him in this dark world? It is dangerous when congregants would tolerate poor theology in favour of miracles, signs and wonders. In some cases, it means that there is an attitude that has penetrated the church that is causing it to dilute its message and divert its vision and mission. However, there is hope because there are still some that have focused on what builds the spiritual believer and what empowers them to be salt and light in the world.

Some pastors have allowed the congregation to dictate how the message should be preached as well as how the ministry should be done. Secularism has its roots in pragmatism<sup>2</sup> and it has had a sweeping effect on evangelicalism. This translates to churches developing newer means of reaching people such as drama, dance and other entertainment forms. These methods are not wrong in themselves because they attract people to listen to the gospel. What happens after the people have been attracted is what matters. Some have claimed the church is not sensitive to their

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<sup>2</sup>[http://www.shepherdsconference.org/pulpit/4479/what\\_is\\_pragmatism\\_why\\_is\\_it\\_bad/](http://www.shepherdsconference.org/pulpit/4479/what_is_pragmatism_why_is_it_bad/)(Accessed on 6<sup>th</sup> June 2011 at 10:46am)

physical and material needs. The word of God benefits believers holistically and if one is well nurtured then they are able to respond well to life's challenges.

Churches plateau when they begin to meet increasing demands of itchy ears as described in scripture and have forgotten to build the missional church that Christ desired<sup>3</sup>. When congregations are driven by messages on prosperity alone, then the congregants tend to compromise the Great Commission. Christ desired for the church to prosper and also to obey the Great Commission. A church might have no empty seats but potentially have empty souls that have no meaningful connection with God's missional purpose for them. The church should purpose to preach the uncompromising word of God without diluting it.

A church is not only said to grow when there is numerical growth and a sense of prosperity in its congregation. Pragmatism is the notion that worth or meaning is determined by practical consequences. Therefore if a technique or course of action works then it is good. If it does not seem to work it must be wrong. So when this perspective from congregants trickles into becoming a criterion for church leaders on what works in ministry then it may clash with scripture. If then what we preach as a church does not produce success and prosperity then it is seen as wrong because it is seen not to work. Eventually either the people move or the leadership compromises causing a plateau.

A church plateaus when its leadership is not visionary and dynamic. There must be a God-given vision driven by servant leadership. When the pastor of the church is more of a manager than a leader then the focus is to maintain the member-

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<sup>3</sup>[http://www.shepherdsconference.org/pulpit/4479/what\\_is\\_pragmatism\\_why\\_is\\_it\\_bad/](http://www.shepherdsconference.org/pulpit/4479/what_is_pragmatism_why_is_it_bad/)(Accessed on 6<sup>th</sup> June 2011 at 10:46am)

ship of the church instead of leading the church to grow numerically, spiritually and financially. Pastors should strive to be leader/ managers who have the ability to take the church to the next level of spiritual growth and world changing impact.

Cases exist where people are selected in church leadership positions because they want positions and not because they are saved and are men and women of character. One pastor confessed that one of the problems he had in working with his board was that half of them were Christians while the other half were not. This brings about a clash of values. Decisions are made by pragmatism, not by the guidance of God's spirit, who only dwells in believers. We know that God has always mediated his rule in the world through godly people<sup>4</sup>. To be unequally yoked with unbelievers in the decision making body of a church severely hinders what God might do. Churches may grow for many reasons and there is nothing wrong with that. What matters is what we do with those that come in. Do we encourage them to be spectators or participants? Pastors should do all they can to get people saved.

Christianity has grown in Kenya as indicated in the census conducted in 1989. The results of the 2009 survey, released on 30 August 2010, showed that Christians make up 31.8 million of Kenya's 38.6 million people, or 82.6 percent of the population, compared to 78 percent at the time of the last census in 1989<sup>5</sup>. What criterion is used to come to such a conclusion? How can one really tell who is a true Christian or not from these results? Further research should be conducted to investigate the percentage of true Christians. Anglican Bishop Charles Gaita of Nyahururu attributes

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<sup>4</sup> John MacArthur F. *The Master's Plan for the Church* (Chicago; Moody Bible Institute 1991), 104.

<sup>5</sup> <http://www.eni.ch/featured/article.php?id=4394> (Accessed on 8<sup>th</sup> February 2011 at 4:14pm)

that the increase may have resulted from the sustained evangelistic work, but was concerned that many Kenyans are nominal Christians. Kenyan church leaders say that many of those describing themselves as Christians are not attending Sunday services and their lifestyles have not been in keeping with the Christian faith. The Rev. Wellington Mutiso, the General Secretary of the Evangelical Alliance of Kenya warned that a "nominal" Christian faith is "a great killer of churches."<sup>6</sup>

A pastor also should never forget the Church has a responsibility to teach all the new believers to obey all that Jesus commanded (Matt 28:18-20) and new believers to join the army of God and work to see the Kingdom of God established. One needs to help them see faith in a new way and the way Jesus saw it. By 1992, the percentage of the adults in America who accepted Jesus as their saviour stagnated at 34 percent.<sup>7</sup>

A research conducted in the late 80's showed that four of five of all churches planted in America following World War II have either plateaued or are declining. At that time 80 to 85 percent of the churches in America were dying. The Schaeffer Institute conducted a research on a statistical overview of the last fifteen years of research asking why churches fail. Their findings were astonishing and sad.

The rate of growth by conversion of new Christians was only up to an average of 5 to 10 percent of the increase. Most of the new people come from other churches. An analysis showed that there was a movement of already born again peo-

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<sup>6</sup> <http://www.eni.ch/featured/article.php?id=4394> (Accessed on 8<sup>th</sup> February 2011 at 4:14pm)

<sup>7</sup> Aubrey Malpharus, *Planting Growing Churches* (Grand Rapids: Baker Book House 1992), 29.

ple joining churches.<sup>8</sup> The church has a small group of people that engage in outreach and this has not been very effective because they soon feel discouraged and after a while quit evangelizing.

Some churches “start out with a fever and end up with a chill.”<sup>9</sup> “Their growth shoots up like a rocket and comes down like a rock.” This can happen when people are drawn to the church for other reasons than deliberate evangelism. Social justice is at the centre of God’s heart but it should not be used as a way to lure in people. One effect of having social justice without maturity is that creates a dependency syndrome where some poor people will only respond to the gospel when it has some benefit to them. In the long run it produces a consumer congregation that only focuses on its needs and rarely serves God with pure servant hearts.

Some churches plateau because of avoiding the hard work and cost involved in growth; for example, outreach and sending missionaries out of the church. The leaders are afraid of involving their congregants while the congregants are also afraid of becoming involved. Such churches fear new projects and programs. They ask how much it will cost instead of asking if God wants them to do it. Churches should not fear providing opportunities for people to serve and to give their lives, time money and any other resource. It gives people an opportunity to own the vision and be a part of it. Church leaders should be good salesmen of the vision to multiply and plant new

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<sup>8</sup> Richard J. Krejcir, Statistics and Reasons For Church decline, [http://www.intotheword.org/articles\\_view.asp?articleid=36557&columnid](http://www.intotheword.org/articles_view.asp?articleid=36557&columnid) ( Accessed on May 17<sup>th</sup> 2011)

<sup>9</sup> Paul Powell, *The Nuts and Bolts of Church Growth* (Nashville Tennessee: Broadman Press 1982), 7.

churches if need be. They should also not shy away from sharing the needs of the poor and challenging the people to give and sacrifice.

With time, some churches become more conservative and less adventurous with passing years. They become a clique and a closed system that fails to attract or reach out to new converts. Churches fail to grow when they value security more than opportunity. Most members that began with the church become conservative and resistant to change. Some even leave when change comes.

Paul Powell notes that other churches plateau because they equate smallness with spirituality.<sup>10</sup> They believe big churches lose touch and effectiveness in discipling their congregants. They end up valuing a personal touch more than the opportunity to be able to be in touch with more converts. The idea is that a small church is more spiritual than a big church. The Bible presents Jesus as one who creatively accommodates growth rather than runs away from it. He is known to push the boat further off shore, go to some other location. Simon Peter did not turn the crowds away when they had thousands coming to the faith. While numbers show in a big way the number of people positioned to receive the gospel, churches should be careful to not plateau by having large congregants who are not disciples of Jesus Christ. On the other hand a small church should challenge its congregants to obey the Great Commission and empower them to do so.

Some churches fail to grow because they have lost their vision and mission. Where there is no vision people perish. Churches that lose vision fail to evangelize and later begin to fossilize. Some of the reasons to this could be that some churches

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<sup>10</sup> Powell, 22.

have a high turnover of pastors. They develop a vision but lack the time needed to see that vision mature and so it dies in between the transition of having the next pastor.

Some churches plateau because they lack a simple and deliberate process of discipling people. They lack a simple process that moves Christians intentionally through the process. In short they lack a well defined strategy of discipling people.<sup>11</sup> The same people begin to feel a need for growth, an opportunity to serve. If a church lacks this process then the congregants will not see opportunities for them to plug in. This church has had an espoused vision and mission statement and is in the process of casting a new vision and mission for the church.

#### *Purpose Statement*

The purpose of this research was to analyze the history and current state of an informal settlement evangelical church in Kawangware, Nairobi which at first grew rapidly and eventually plateaued. The research diagnosed leadership processes and factors that contributed to stagnation and also those that promoted renewed health and growth.

#### *Research questions*

1. What is the profile and ministry focus of Hope church today as opposed to when it began?
2. To what degree is Hope Church continuing with its original vision including its impact on community?

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<sup>11</sup> Rainer S, Geiger Eric, *Simple Church* (Nashville Tennessee: Broadman and Holfman Publishers, 2006), 1.

3. In what ways, if any, did the leaders play a significant role in inspiring, motivating and mobilizing the congregation for growth in early years?
4. To what degree has the leadership of Hope church been transformational or not?
5. What are areas in which the leaders of Hope church can improve in order to motivate and mobilize the believers to grow in depth and to impact the community?
6. Does the style of leadership fit the situation at the church?

#### *Significance of the Study*

This research will benefit church leaders who are in churches that are or have already plateaued. It will define the strategic role of the leader in reinforcing or challenging the church to be vibrant in leading the congregants to be participants in their local church and also have an impact in their surroundings.

#### Hypotheses

Can a church plateau if it loses its impact in society? Can a church plateau if its members do not participate in the vision and the mission of the church? Are there certain things that a leader can do to contribute to this? The expected outcomes are that a church can plateau if its members do not participate and if it loses its impact on the society. If the church leadership strategically employs a transformational leadership approach then the members will be motivated to participate in the mission of the church. They will also own the mission and participate in having an impact based on the needs of their society. If this happens then a church will not plateau but grow in terms of its maturity and transform its society.

## *Methodology*

This is a case study of Hope church, in an informal settlement in Kawangware Nairobi. The research used three methods. The first was fifty questionnaires to congregants of the church who had been there since its inception. This group provided detailed information based on the fact that they have been around long enough. The questionnaire was given on a Sunday morning at nine just before the service.

The second was one on one in-depth interviews with three pastors; one church leader, who had been in the church since it began, and two other pastors from the church. This was followed with a Least Preferred Worker questionnaire which analyzed if the leadership style of the pastors fits the situation.

The third and final method was informal interviews with church neighbours who have been there since the church began. They were not necessarily members but were crucial because they helped the research analyse the impact of the church on the society.

After all that was done the researcher coded data and organized it into clustered themes. The data was analyzed and summarized and the findings extensively discussed to make informed recommendations.

## *Definition of Terms*

### **Church Growth**

For the purpose of this research, church growth is that careful discipline that investigates the nature and function, planting and multiplication and health of a Christian church as it specifically seeks to effectively implement the Lord's Great Com-

mission to make disciples of all nations.<sup>12</sup> Herbert Culbertson defines it in this balanced way. Defining church growth is not simple because there are so many ways to define it. Church growth itself is merely observable in the lives of the believers.

Analyzing church growth is a spiritual and yet practical reality combining the eternal principles of God's Word with the practical insights of social and behavioral sciences. *The Babylonian Dictionary* defines it as a movement within Evangelical Christianity which emphasizes missionary work combined with sociological awareness of the target population to produce disciples that are growing in the likeness of Jesus Christ.<sup>13</sup>

Ron Jenson and Jim Stevens define church growth as the balanced increase in the quantity, quality and organizational complexity of a local church. Their definition focuses on a good balance between the variables. They emphasize that numerical growth has to go hand in hand with spiritual growth otherwise it may lead to an imbalance. C. Peter Wagner in his book *Your Church Can Grow* also emphasizes the need for a balance between qualitative and quantitative growth. These two aspects must develop simultaneously.<sup>14</sup> Quantitative growth involves the numerical increase in congregants while qualitative growth deals with the spiritual depth and maturity of the believers.

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<sup>12</sup> Herbert Culbertson, *Church growth*. [home.snu.edu/~hculbert/powerpt/definecg.ppt](http://home.snu.edu/~hculbert/powerpt/definecg.ppt) - United States (Accessed on Wednesday 4 April 2011)

<sup>13</sup> <http://dictionary.babylon.com/church%20growth/> (Accessed Thursday 16 December 2010)

<sup>14</sup> C. Peter Wagner, *Your Church Can Grow* (Glendale, CA: Regal books 1976), 12.

Church growth is Kingdom growth. C. Peter Wagner in his book *Church Growth and the Whole Gospel* says some church growth is Kingdom growth (growth that comes as a result of the church participating in the Great Commission) while to some it is not<sup>15</sup>. He identifies that church growth in terms of number of people attending by increasing biologically, by transfer and by conversion. When a church grows because families have been born and multiplied without receiving Christ, growth has not taken place. When people move from one congregation to another without receiving Christ, that is growth but not Kingdom growth. What we need is for new converts to come to the faith and that is Kingdom growth.

This research focuses on growth that comes from a church that is actively obeying the Great Commission.<sup>16</sup> This implies that even mega churches should continue to grow as much as smaller churches. A church should not plateau; it should seek to grow based on the level of growth opportunities that God has provided for it. Church growth is not only about numbers, it should involve the spiritual growth and maturity of believers, as they are taught and disciplined to be like Christ to have an impact in the society.

### Missional Growth

Missional, missions and missionary are words that relate to missional growth. This is a very common term in church today but has been misconstrued and misun-

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<sup>15</sup> C. Peter Wagner, *Church Growth and the Whole Gospel* (San Francisco, Happer and Row Publishers, 1981), 10.

<sup>16</sup> Ibid.

derstood by many as one Leadership Journal states<sup>17</sup>. A proper understanding of missional begins with recovering a missionary understanding of God. By his very nature God is a "sent one" who takes the initiative to redeem his creation. Therefore to limit this term to mean a seeker- sensitive approach (an approach that aims to be indirect in sharing the gospel to avoid condemning the congregants) would be to dilute its meaning. It is also not only meant to refer to the emerging church or a church that is involved in social justice initiatives.

The doctrine of *Missio Dei* - the mission of God - is causing many to re-evaluate their understanding of the church. Because believers are the "sent" people of God, the Church is the instrument of God's mission in the world. The implication of this would mean a church that disciples its people to become initiators of personal relationships with the aim of winning others for Christ. So, to be missional means, people do not come to the church but that the church goes to the people. This perspective differentiates a missional church from a church that aims to attract others to itself. In essence it should not be that a church has a mission but the mission has a church.

The term missional emphasizes two things. One is God's called people and two is sent people. In this research, it refers to the church as those that are not only called of God to be children and followers of God but also the same being sent out to be witnesses for God.

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<sup>17</sup> Definition of the word Missional,  
<http://www.christianitytoday.com/le/communitylife/evangelism>(Accessed Thursday 16 December 2010)

## Transformational Leadership

Terrie Anderson defines transformational leadership for enterprise and public sectors as a style of leading people in an inspirational way rather than driven by transactional numbers alone. It creates positive change in an organization by enhancing teamwork where the boss acts as a mentor who develops the strengths of the workers and positions them in places where they are effective<sup>18</sup>. James McGregor Burns describes transformational leadership as leadership that recognizes and exploits an existing need or demand of a potential follower... (and) looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower."<sup>19</sup>

This type of leadership stimulates the interests of colleagues and followers to view their work from new perspectives. It can change some repetitive task into something enjoyable and fulfilling. It generates an awareness of the vision and seeks to focus the new- found passion towards the shared vision of the team. In the process it seeks to develop the team members into higher levels of ability and performance<sup>20</sup>. It also seeks to teach the leaders to go beyond their selfish interests and to apply what will benefit the entire group as a whole. This way everyone benefits with fulfilment and satisfaction without feeling used and abused.

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<sup>18</sup> [http://www.trulygreatleadership.com/transformational\\_leadership.php](http://www.trulygreatleadership.com/transformational_leadership.php) (Accessed Wednesday 4 April 2011)

<sup>19</sup> [http://business.nmsu.edu/~dboje/teaching/338/transformational\\_leadership.htm](http://business.nmsu.edu/~dboje/teaching/338/transformational_leadership.htm) ((Accessed on Wednesday 4 April 2011)

<sup>20</sup> Benard M Bass, Bruce J Avolio. *Improving Organizational Effectiveness through Transformational Leadership*. ( Thousand Oaks CA: Sage Publications Inc, 1994), 2.

### *Presuppositions*

The Bible makes clear its intention for the Church in Matthew 28:19-20. The followers of Jesus Christ who make up the church should be agents that are sent out into the world to “make disciples of all nations and baptizing them in the name of the Father, Son and the Holy Spirit.” This paper proposes that the duty of the church is to teach the holistic gospel that will help the world obey everything Jesus commanded his disciples to do. In the book of Acts we see Christianity grow as a result of believers meeting in their homes while also going to the temple to worship. The church should not plateau but should continue to grow in its function as described in the Great Commission. It also proposes that a transformational approach to leadership is crucial in driving genuine biblical growth that focuses on the discipline that investigates the nature and function, planting and multiplication and health of a Christian church as it specifically seeks to effectively to implement the Lords Great Commission to make disciples of all nations.

### *Limitations*

This study has focused on one local non denominational church in Kawangware. The church has been in existence since 2002 and has maintained its membership of 300 ever since. There are no past records of a written down vision and mission statement. Some of the earlier leaders of the church were missionaries that have since retired and can no longer be contacted. This means the research relied on oral history to investigate the leadership approach used since the church began.

Most of the church members are also new and therefore not able to give detailed information on the maturity of the church and its impact on society.

### *Delimitations*

This research looked at church growth but used some of its content to describe church plateau. The focus of research was used to analyse the factors that hindered missional growth in the church being studied and to make conclusions that can apply to other similar churches. The scope of the research will focused on Hope Church in Kawangware Nairobi.

### *Chapter Summary*

In this chapter the researcher has attempted to establish the need to investigate the role of leaders and the factors that have contributed to the plateauing of Hope Church in Kawangware. It focused on the spiritual growth of the members and the church's impact to society. If it needs growth can the Pastors employ a transformational leadership approach to begin to focus the church on how it can grow? It has compared what other authors have written about growth with what is happening to the church from observation. The church is reaching a small portion compared to the larger Kawangware population. Should it reach a larger population and is this a realistic expectation based on the number of churches there? Have the members of the church matured in their faith and are they participating in the vision and mission of the church? Is the church having an impact in its surrounding and what is the result?

## CHAPTER 2

### LITERATURE REVIEW

#### *Introduction*

This section critically analyses the writings of several major authors on church growth who have addressed the plateauing of churches. Other literature is used in other parts of the report and included in the bibliography. The assessment of relevant literature factors that hinder church growth included library literature from NIST/ILU. Several authors were consulted and a summary of their thoughts were included. The researcher provides a critical analysis of their input.

#### *Church Growth*

The study of church growth is a careful discipline that investigates the nature and function of planting, multiplying and health of a Christian church as it specifically seeks to effectively implement the Lord's Great Commission to make disciples of all nations. There are different views on church growth that this research will highlight. This paper defines church growth as it has been defined in the first paragraph. There are those who believe in rapid growth and employ strategies that seek growth quickly, and these are those who seek slow growth. Slow growth has its own strengths and weaknesses. McGavran says that glorifying slow growth is one of those things that have caused some churches not to grow.<sup>21</sup> Rapid growth is shunned by those experiencing slow or no growth mainly because it is unmanageable. It would be wrong to measure the growth of a church with only this criterion because it is not the

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<sup>21</sup> Donald A. McGavran, *Understanding Church Growth* (Grand Rapids, William B. Eerdmans Publishing Co. 1991), 119.

only way to measure growth. This view sees growth as typically numerical. There are also some churches that have not glorified slow growth but have not grown either. It is God who grows churches and so church leaders should concern themselves with the purpose of the Church. This view on the purpose of the Church will contribute to growth or to plateau.

McGavran proposes that the church should avoid concepts that promote and justify slow growth like

1. We do sound work and are not interested in short cuts
2. It takes decades to grow an oak
3. God takes his own time to make a sound church

His objections seem to suggest that church growth totally depends on man's efforts and on numerical outcomes. God also has a role to play and has the power to decide on the growth of a church. McGavran also notes that constant failure for a church or mission could cause them to give up and see church growth from a defeated point of view.<sup>22</sup> However, he suggests that God emphasized the role of the remnant who brought about a revival and began to push for God's agenda. Churches that have done everything to grow and have not should not give up but constantly wait on God and renew their strength. God in the Bible used small numbers to bring about a revival. His view still encourages the church towards numerical outcomes and the danger is the church can deviate from its core purpose.

McGavran addresses the third antigrowth philosophy of perfecting the saints. He believes some churches spend long periods of time trying to perfect the saints so

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<sup>22</sup> McGavran, 119.

that they can go out and bring in numbers. The notion of perfections has caused many to think that they should grow inward before they grow outward. This research believes growth should be balanced and that believers should be prepared to disciple others. The research can be based on the belief that church growth comes from the health of the congregation. It believes that congregants that grow and mature in their faith will eventually share their faith with others and that might lead to multiplication of churches. Like McGavran it believes that growth can happen numerically and spiritually at the same time. Churches should do all they can to transform their congregants into mature believers who can impact their community. There are times when church leaders are tempted to grow numerically at the expense of growing deep, sharing their faith while having an impact on the society.

Belew notes that churches die because it is easier than living. Wanting to grow may appear competitive and hard work. A church must take the risk to grow. Desiring growth and working towards it is a hard affair and so it needs passion and sacrifice. He suggests they also die because they have focused on themselves and not the unreached for quite a long time. A church that has plateaued must therefore remove its focus from itself and seek to develop a passion to see the lost come to Christ. Lastly other churches die because their community has changed. It is important therefore to continue to be relevant to the people around us and address their needs.<sup>23</sup> Belew's focus is numerical but he has the right focus as he points out to the purpose of the church.

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<sup>23</sup> Wendell Belew, *Churches and How they Grow* (Nashville Tennessee, Broadman Press 1971), 15.

Werning encourages stagnant churches by reminding them that growth will result whenever a church believes growth is God's will and they pray for it, plan for it, work toward it and evaluate the results of carefully followed strategies.<sup>24</sup> After a church has believed it should grow then they should prepare a plan and a strategy birthed in prayer to engage the remnant of their church into winning souls for Jesus. This strategy should be one that mobilizes and involves church members within the framework of the local congregation, to be involved in both the local and global mission.

Werning continues to emphasize the need for missions when he mentions that churches die because they simply open their doors and wait for people to come in. This church should not sit and wait but be active in going to the world. Members should not attend church and stay in. They should be empowered to go out and penetrate a dying world. This should not be a substitute of the Spirit but should seek to be empowered by the Spirit who makes us bold. All the activities and strategies should be inspired and governed by the Spirit of God.

### Leadership

Leadership is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent.<sup>25</sup> It is the process of influencing the followers to achieve a common goal.

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<sup>24</sup> Waldo Werning J, *Vision and Strategy for Church Growth* (Chicago, Moody Press 1979), 15.

<sup>25</sup> <http://www.nwlink.com/~donclark/leader/leadcon.html> (Accessed on 15th of June 2011)

## The Need for Transformational Leadership

Transformational leadership, as Burns defines it, is leadership that ‘recognizes and exploits an existing need or demand of a potential follower... (and) looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower’. Kouzes and Posner believe leadership is ultimately about creating a way for people to contribute to making something extraordinary happen<sup>26</sup>. A church that has plateaued need to ultimately create a way for the congregation to contribute because a leader cannot produce growth all by himself/herself. It is even more important for him because the congregants are basically volunteers.

Church leadership is the process of overseeing and shepherding the church. Some of the biblical explanations show that church leaders are to: teach the flock as depicted in Ephesians 4:11; 1 Thessalonians 5:12; 1 Timothy 3:2. It also showed that church leaders are to shepherd the flock as depicted in Acts 20:28; 1 Pet 5:2. It also involved correcting false doctrine and guard against false teachers as depicted in Acts 20:28-31 and Titus 1:9. Church leadership also involves exercise of oversight without lording over the congregation as depicted in 1 Pet 5:2, and to pray over the sick as in James 5:14-15). Some are also mentioned as preaching the gospel or evangelism as seen in 1<sup>st</sup> Timothy 5:17.

The Bible takes the approach of servant leadership, which is an extension of transformational leadership in that it brings out the best in both the one serving and the one being served. It is motivational, relational, and inspirational. It asserts that

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<sup>26</sup> James Posner and Barry Kouzes, *Leadership: The Challenge* (Delhi: Kay Kay , 2010), 3.

servant leadership incorporates the idea of empowerment, total quality, team building and participatory management and the service ethic into a philosophy of leadership.

Fielder's Contingency Theory is a leader match theory which means it tries to match leaders with their situation. It suggests that a leader's effectiveness depends on how well the leader's style fits the context.<sup>27</sup> It is a balance between style and situation and how they mix together. A leader can either have task orientation or be motivated by relationships. This theory analyzes three factors that Northouse discusses. These factors are leader member relations, task structure and position power. The leader member relation is about the group atmosphere and the degree of confidence, loyalty and attraction that the members feel towards the leader. Task structure refers to the degree of which the tasks are clear and spelled out. Position power refers to the amount of authority a leader has to reward or to punish his followers. It is a legitimate power that one acquires as a result of their position. Based on its findings, leaders that are task oriented will be effective in both very favourable and in very unfavourable conditions. On the other hand leaders who are relationship motivated will be effective in moderately favourable situations whereby things are neither completely under their control or not. A church leader can therefore use this theory to make sure that his leadership style is good for his situation.

A transformational leader is one who should have a strong leader member exchange, a clear structure and position power in terms of his influence over the followers. The following leadership traits are necessary for one to be a transformational leader as presented by Kouzes and Posner.

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<sup>27</sup> Peter G Northouse, *Leadership Theory and Practice* (London: Sage Publications, 2004), 109.

## 1. Models the way

It is very important for a leader to be able to do the things that he or she is asking of the people. Exemplary leaders, who are transformational in nature, know they must be models if they want to gain commitment and achieve high standards<sup>28</sup>.

Leaders cannot talk about love and sacrifice without showing that love and sacrificing things they love. They set the example and in the process earn the respect to lead others. For one to be a model leader then one should develop honest, competent, forward looking and inspiring behaviour. The leader must be very clear about guiding principles, values and goals. A leader must have a voice for whatever it is they believe in. If church leaders are going to lead churches out of a plateau then they must be able to know what needs to be done and be ready to lead the way in what needs to be done. The deeds of the leader will produce more than their words.

People will not follow a leader who is not honest because they do not trust one who is dishonest. People value the truth and at times showing weakness can at times attract people to identify with the leader. People want a leader who is real and human but yet who stands out with a zealous spirit for change. They want someone who can identify with their pain and yet offer hope.

Leaders have to be competent. This means the leader should have a good track record for getting things done. It is the kind of competence that inspires confidence that a leader will be able to guide the entire organization in the direction it needs to go. It

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<sup>28</sup> James Posner and Barry Kouzes, *Leadership: The Challenge* (Delhi: Kay Kay Printers, 2010), 56.

is the leader's ability to work well with others or to have a good relationship whereby the leader can work through others.

## 2. Inspires a Shared Vision

Followers want someone who is forward looking, or someone who is able to select a desirable destination<sup>29</sup>. Vision is crucial for a leader to have a long term view. Followers would rather be a part of a vision rather than a task. A task can become repetitive and boring and lose meaning but a vision is seen as progressive or something that is being achieved step by step. Leaders should be passionate, enthusiastic, energetic and positive about the future. Leaders also expect them to be inspiring or more like those that give morale to the followers. They speak to the need to have meaning and purpose in our lives. It is the leader's ability to be upbeat, positive and optimistic about the future that offers hope to people. Bringing change is not easy and so the followers are expected to encounter challenges and difficulties that will need patience. It is in such times that the leader has to be positive, upbeat, and optimistic about the future.

## 3. Challenges the Process

The leaders should be able to search for opportunities by seeking innovative ways to replace the way things have been done in the past<sup>30</sup>. It is risky business that has to be done. It is his job to put up a brave face in rebelling from those practices that lead to plateaus. It is all about asking how can leaders achieve the same result in

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<sup>29</sup> James Posner and Barry Kouzes, 56.

<sup>30</sup> Ibid.

an easier and yet more relevant way. How can one achieve better results than last year?

4. Enables others to act

Transformational leadership is all about enabling others to act. It is not about a one man show but about the team. The team has to be empowered either by giving them opportunities to exercise good judgement, make decisions or add creativity. It is about showing others that they are part of the goal. Sharing power and good delegation as opposed to abdication of tasks can enhance the process.

5. Encourages the heart

It is important for a transformational leader to allow others to share the limelight, reward them with appreciation and also by encouraging individual excellence. Celebrating values has a way of enforcing them as part of organizational culture.

All that has been mentioned above is what comprises of a transformational leader. To be specific, it is the attitude that seeks to tap into the dreams and aspirations of congregants and uniting them to form and own the process of revival to bring about extraordinary growth.

### Servant leadership

The phrase “Servant Leadership” was coined by Robert K. Greenleaf in *The Servant as Leader*, an essay that he first published in 1970<sup>31</sup>. His first thesis was that it begins with a desire to first of all become a leader. This is then followed with becom-

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<sup>31</sup> Greenleaf Institute of Leadership, <http://www.greenleaf.org/whatisssl/> (visited on 4 May 2011)

ing a servant first before becoming a leader. The difference shows itself in the care taken by the servant to first make sure that other people's highest priority needs are being served. Greenleaf writes:

The best test, and difficult to administer, is: Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *and*, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?' (Greenleaf)

Don Page and Paul T.P. Wong from Trinity Western University assert that servant leadership incorporates the idea of empowerment, total quality, team building and participatory management and the service ethic into a philosophy of leadership.<sup>32</sup> Servant-leadership incorporates the ideals of empowerment, total quality, team building, and participatory management, and the service ethic into a leadership philosophy. A servant leader is a leader whose primary purpose is to serve others by investing in their development and well being for the benefit of accomplishing tasks and goals for mutual good. It is about serving others with a commitment to integrity and humility.

The challenge of leadership is not only confined to the political, family and corporate arenas. The church is also in need of good leadership, unlike the NT church that turned the world around (Acts 17:6) in less than a century. Today's church falls short in fulfilling the mandate given to it by the Lord. Some of the church leaders jostle for position, power and control yet it is the institution that needs to be a beacon

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<sup>32</sup> Don Page, T.P. Wong. *A Conceptual Framework For Measuring Servant Leadership*. (Langley: Trinity Western University) <http://www.google.co.ke/search?q=Conceptual+framework++leadership> (accessed on the 4 May 2011)

of tranquillity<sup>33</sup>. The integrity of church leadership comes in question when the funds meant for the development of the church are misdirected to buy status symbols as a sign of the blessedness of the ministry.

In Acts 2:42-47 the early church leader would receive gifts from everyone and would equally distribute it to those in need. The members trusted their leaders enough to a point they would sell their personal belongings. This shows that the members were not just spectators or manipulated fanatics but mature disciples of Christ. Today, some church leaders cannot stand the test of integrity. Barine draws his understanding of leadership from Genesis. God gives human beings the responsibility and asks them to take charge. God's plan was that people would lead, He handed leadership to them. This means that leadership was initiated by God meaning that all leaders should then take their cue from God. Our values, motifs and allegiance should be towards God.

Jesus demonstrated servant leadership in that the leaders put the interests of others other than themselves. Such a motivation would mean that a church leader would not desire numbers for the sake of ego and pride but for glorifying God. There are times when numerical growth is driven by a human urge to be seen as successful rather than a genuine drive to fulfil the purpose of the church.

The right kind of leadership must be based on Jesus' model. By far the greatest need for the church today is not money, new buildings, new workable methods, more workers or anything. The greatest need is leadership.<sup>34</sup> Successful leadership is a call and one that depends on God for guidance and direction. Church leaders should

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<sup>33</sup> Barine Karimi, *Rediscovering Leadership* (Nairobi: Lifespring International, 2007), 18.

<sup>34</sup> Ibid.

make no excuses but should recognize the caller and answer the call. Fisher and Sharp collaborated to write on lateral leadership. They argue that in most cases no one can do anything alone, therefore one needs to know how to involve people in what one doing in order to achieve goals.

Business executives, union members, support staff, consultants and government officials all need subordinates to get work done. Everyone needs someone to get things done whether it be subordinates, co-workers, superiors, suppliers or customers. The truth of the matter is humans are not programmed like machines and so coordination can become a problem.

The same applies to the church because everyone has a different way of seeing the same thing. There is therefore need to employ purpose, thinking, learning, engagement and feedback.<sup>35</sup> If a church leader is going to successfully inspire his or her church towards deep spiritual growth and impact to the society then he or she will need to know what it takes to move people.

Purpose is important because it is hard to do anything without purpose. It is hard to do anything unless one is clear on what he/she are trying to achieve. Purpose can energize and inspire and help measure progress. Thinking is about strategy to avoid aimless and haphazard thinking. When people work together, techniques of thinking can convert what is seen as a burden into an asset.

Learning is important because it helps us test our ideas. Engagement increases the level of involvement by allocating tasks that stimulate commitment. Feedback is important in strategic leadership because it allows leaders to test what they are doing

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<sup>35</sup> Rodger Fisher and Alan Sharp, *Lateral Leadership: Getting It Done When You Are Not The Boss*. (London: Profile Books, 2004), 11.

by observing the results. Feedback should be used in a supportive rather than competitive spirit. Since most of the leaders in a church setting are volunteers then it would be important to understand the importance of negotiation rather than transactional leadership that is focused on what one is gaining from the other.

Joyce Wereko defines leadership in *Church Leadership Challenge* from Kouzes and Posner's definition, who refers to leadership as the art of combining ideas, people, things, time and faith to accomplish predetermined objectives.<sup>36</sup> This means that ideas can only be understood by people who will employ time and faith to accomplish goals. If people, time, faith and things will work well together then they must function with the following concepts.

Leadership is not position, meaning it is about function. It involves serving the interests of God and others. Leadership is not about personality or charisma because this can breed self centred leaders. In Samuel 16:7 the Lord asked Samuel not to consider his height for he had rejected him. More focus should be placed on humility, good character, purposefulness and a willingness to function under the authority of God. Leadership is not lordship and so to have position is to be able to serve others. Leadership should not seek dominion over everything but it is seeking opportunities that one is empowered to serve in.

Leadership involves the process of knowing where you are now, where to go at a given time, getting people to start in the right direction, maintaining the movement in the right direction and also encouraging and motivating others to reach their goals. It also involves keeping the objectives very clear, adjusting methods depending

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<sup>36</sup> Joyce Weroko Brobby, *Church Leaders Challenge: The Functions of a leader* (Accra: Challenge Enterprise of Ghana, 2003), 22.

on changing demands while also knowing when objectives have been maintained.

Leadership involves decision making and also problem solving skills.

Africa has its own unique leadership challenges. A church is an organism, not an organization; yet she is organized. If one desires to be a Christian leader in the church, one needs to understand the nature of the church.<sup>37</sup> Leadership in the church is not like any other organism because it is a living organism, 'the Body of Christ'. He believes understanding that the church is the body of Christ, the temple of the Holy Spirit, both visible and invisible. The leader of the invisible church is Christ who then gave leaders to lead the visible church. Scripture clearly outlines requirements of a leader in terms of their character, reputation that is beyond reproach and spiritual maturity. It is therefore important for church leaders who are accountable to God to keep careful note of the main purpose for his church.

Leadership studies have theories like Fielders Contingency Theory, Hersey and Blanchard's Situational Leadership Theory, and Blake's Managerial Grid. Christian leadership must be dependent on God while having all these in mind. The leader should lead as if God wants him or her to apply the knowledge he or she has while depending on God as though it fully depends on Him.

The role of a leader in leadership involves planning, initiating, controlling, supporting, informing and evaluating.<sup>38</sup> Planning is all about seeking relevant information that will help in clearly defining the group goals and tasks. It also involves making a workable plan. Initiating involves briefing the group on aims and goals and

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<sup>37</sup> Richard J Gehman, *Learning to Lead: The Making of a Christian Leader in Africa* (India: Oasis International Ltd, 2008), 37.

<sup>38</sup> John Adair, *The Inspirational Leader: How to Motivate, Encourage and Achieve Success* (London: London and Sterling, VA, 2003), 36.

especially explaining why as well as the what, how, where and who. Controlling is about ensuring that all actions contribute to the objectives and maintaining group standards. Supporting is about affirming team members, developing their potential, encouraging teamwork and relieving tension with humour. Informing is about clarifying the task and plan and keeping every team member in the picture. Evaluation is about checking the feasibility of an idea; team performance and helping the group evaluate their own performance standards.

The paradigm of leadership keeps changing and has caused leaders to look at issues differently. When it comes to training adults it has been discovered that adults learn better when it is immediately related to their lives<sup>39</sup>. It is practical and therefore useful both to the leaders and those being developed to become leaders. When motivating others to rise up to leadership, theories and class sessions are good but even more is the practical challenge of having to lead in a situation that one has been exposed to.

There is still support and guidance provided but it provided the learner the opportunity to contribute, problem solves, initiate, act and mature. Those Action learning projects are carefully picked and the objectives and outcomes clearly defined. The leaders must be involved to empower, encourage and affirm while giving room for the individual to exercise leadership. There should also be expert facilitation and coaching.

#### The Great Commission

All authority in heaven and on earth has been given to me.

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<sup>39</sup> Jay Coner and Beth Benjamin, *Building Leaders*. (San Francisco: Jossey-Bass Publishers Co. 1999), 211.

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. Matt 28:18-20.

“Go and make disciples of all nations” is the main assignment in the Great Commission. Making disciples means as part of it that believers teach and share their faith with those who don’t believe in Jesus. Otherwise disciples aren’t made, only converts. The church together with its leaders all have a personal responsibility to make sure they are participating in this call. The church should not wait for the nations to come; the church should instead have initiatives that are aimed at reaching out to those that are not obeying everything that has been commanded by Jesus.

It is here that real growth finds its basis, that the congregation be maturely participates in the call to go to all nations. When Jesus told His disciples to go and make disciples, He was literally telling them to make disciple-making disciples. Just as He invested in them, now they were to invest in others.<sup>40</sup> For the congregants to get to the point where they baptize the nations then they will have themselves matured in the faith enough to be teachers. The Great Commission is not only for the men of the cloth or the gifted but for every believer. It is the responsibility of the teachers and pastors to teach and for the congregants to discover their role in Christ. It is about going out. It has never been about opening the doors of our church but going with power and passion to reach the lost.

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<sup>40</sup> <http://churchethos.com/making-disciples/making-disciple-making-disciples/>(Accessed on the 18<sup>th</sup> of May 2011)

### *Conceptual Framework*

The conceptual framework describes how a church leader can lead a church to come out of a plateau by encouraging the members to participate and also to challenge the church to be sensitive to minister to the needs of the church. The pastors should employ transformational leadership as its core in order to see transformation of its members and also a positive impact on the community. When the pastor is able to model the way, inspire a shared vision, challenge the process, enable others to act and encourage the heart then the congregation grows mature in the faith.

The reason is because the pastor is close enough to mentor and far enough to inspire. He or she invites them to share ideas and so they become part of the team. With a vision in hand they are motivated to be more relevant and to participate in the ideas they shared. If the pastor empowers them they become committed to the work of growing the church as they get encouraged every time it gets difficult or hard.

In such a concept every member is seen as a potential world changer or as an ambassador for Christ. This kind of leadership employs strategy that will create valuable and positive change in the followers. The diagram below shows that society will be impacted with the vision of a congregation that has been transformed to be transformers. They then become the models or ambassadors for Christ who will impact their society.

If the pastor fails to be transformational in his/her leadership then it will lead to a congregation that has no growth or ownership for the vision of the church and a society that is dying because there is no church offering hope to it.

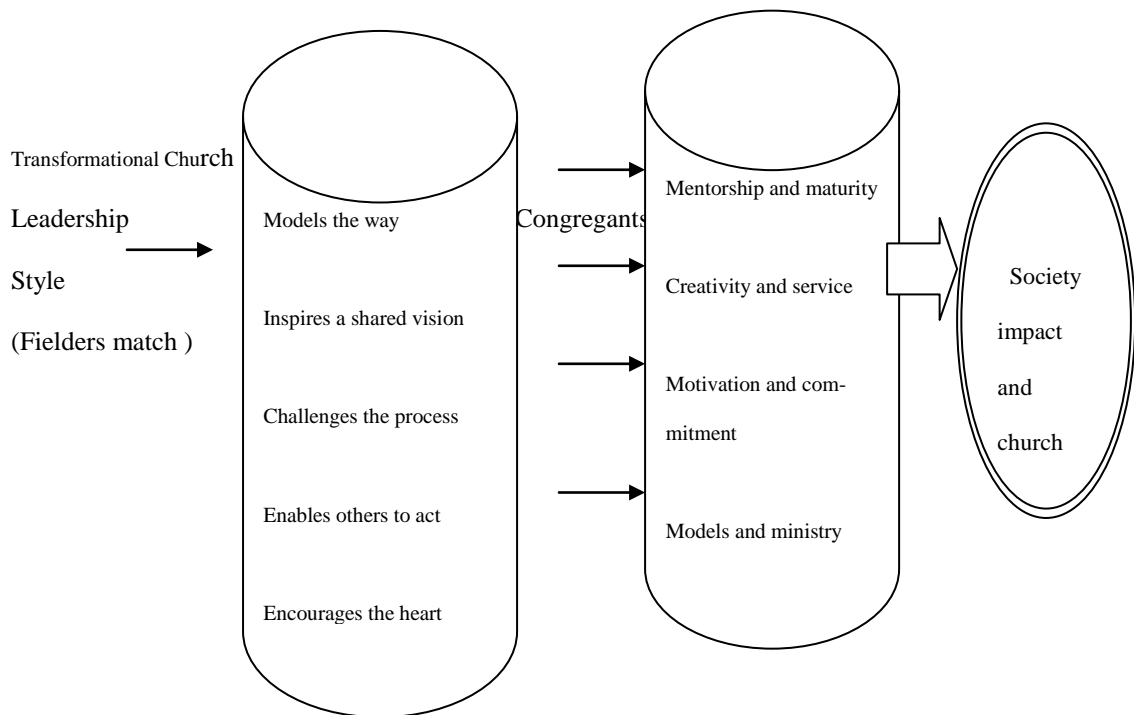


Figure 1 Conceptual Framework

A transformational leadership approach can be used by the leadership of the church to bring about growth and impact to the society. It involves four steps that a leader can use to develop his or her congregation. Individualized consideration is a point of contact between the leader and the follower where the leader seeks to connect with the follower's interests and desires. The leader genuinely seeks to develop interest in the same area and gives support while being a coach and a listener. It is a different approach from the one that leaders begin by selling a vision that was not developed corporately in the first place. In a church the leader can bring those who represent the congregation together with the aim of finding out what the congregation is all about and what they are wired to do. They can together draw up a wish list or a dream that they would want to see fulfilled.

Intellectual stimulation involves the leader who now begins to act as a mentor who challenges the status quo or basically challenges the process. The leader can de-

velop his/her creativity by challenging how things have been done. This way they become owners of the vision and the process because they are able to use experiences as opportunities for learning and problem solving.

Inspirational motivation is when the leader helps to articulate the vision and make clear the path for the team. He raises the standards for them and also motivates them to see that it is indeed possible for them to attain those goals. They develop a strong sense of purpose as they are also motivated to act and also to invest into the vision. The end result will be that the congregation will be empowered to be models and influencers to the community.

## CHAPTER 3

### METHODOLOGY

#### *Introduction*

This chapter focuses on a systematic description of the tools and procedures that were involved in carrying out the study. It covers the location of the study, the research design, target population, sample size and sampling procedure, research instrument, data collection procedure, presentation of data and data analysis techniques.

#### *Research Design*

This research was done as a descriptive study to analyze and find out the factors that hinder missional growth in Hope Church. It analyzed the data from the research so as to come up with suggestions that will help the church come out of its plateau and into vibrant growth. It involved a mixed design of qualitative and quantitative research and interviews.

#### *Research Context*

The research was carried out in Hope Church in Kawangware. The church began in 2002 with a membership of about 700 people but has shrunk to about 300 people in a period of two to three years. It has had 6 pastors since its inception and has had two major internal conflicts. It no longer has a discipleship model for basketball and football ministry that used to be its core ministries.

### *Sample*

The population sample included three former pastors who now serve as co-pastors of the church and fifty members of the church. They have been in the church since its inception and therefore have credible historical information about the church. It also had informal interviews with five neighbours who have witnessed the church since its inception. This research conducted individual interviews with the three Pastors and two lay leaders. It also handed out questionnaires to be filled out within the small group leaders and the 50, which is roughly 17% of the total church members. The instruments were filled out and then handed in immediately afterwards.

### *Data Collection*

Data was collected through the use of three methods. The first was a questionnaire in Appendix A1 that was given to fifty congregants of the church. It was used to gauge the leadership approach, spiritual health and member participation to the vision.

The second one was an in-depth interview using an interview guide (see Appendix 2) with the three pastors on the background of the church and on the leadership approach. The three were also issued an additional LPC (Least Preferred Co-worker) questionnaire to measure leadership style.

The third was informal interviews in Appendix 3 which was given to five neighbours and shopkeepers around the church to gauge the impact of the church on the community. It was conducted in the church office, compound and shops along Amboseli Road.

### *Data Entry*

The data was collected from the three tools and was categorized and coded using coding tools. The researcher used two tools namely the SPSS and MS Excel to input data. The data was classified into themes for analysis.

### *Data Analysis and Interpretation*

Data is both qualitative and quantitative in nature. It was coded to categorize information as per the questionnaires, interviews, and informal interviews.

### *Data Analysis Reporting*

The data collected was reported through narratives and illustrations with the help of tables, charts and graphical techniques in statistical and narrative forms. The main purpose was to draw out key findings relevant to the research questions.

### *Summary*

The chapter described the methodology used in the study. This chapter presented the sample population and the instruments that were used to collect the data as well as the data analysis process. The following chapter will deal with the data analysis and findings.

## CHAPTER 4

### FINDINGS

1. This research was set out to establish the following
2. What is the profile and ministry focus of the church today as opposed to when it began?
3. To what degree is the church continuing with its original vision including its impact on community?
4. In what ways, if any, did the leaders play a significant role in inspiring, motivating and mobilizing the congregation for growth in early years?
5. To what degree has the leadership of the church been transformational or not?
6. What are areas in which the leaders of the church can improve in order to motivate and mobilize the believers to grow in depth and to impact the community?
7. Does the style of leadership fit the situation at the church?

#### *Interviews*

##### Focus of Hope Church

The first part of the formal interview with the three Pastors was aimed at finding out what the profile and focus of the ministry was in order to know if it has maintained its profile and grown in its original vision. From the three pastors interviewed, the profile of the church was that of a church that mainly uses sports as a means to evangelize the youth of the area. Two out of the three pastors' interviewed also indicated that there was no clear vision or sense of mission from the top leadership of the

church at the time of its inception. Two out of three indicated that the church now has a clear vision separate from that of the NGO when asked what had changed in comparison to when it began. Based on background information indicated in the introduction, there was there was no clear transmission of the top leadership to the local pastors. The church simply wanted to bring hope to the Kawangware slum, and the way to do it was through sports and children ministry.

The problem was that they had a vision for the NGO but not for the church. There was no clear vision given to the church in relation to the sports and children ministry in the way they would work together to grow the church and define its impact on the church. Three out of three pastors identified sports and children's ministry as the main ministries that the church focused on in order to impact its community. Initially the church intended to use football, basketball and volleyball with the aim of evangelizing and impacting the community. Currently, the church lacks a good strategy of reaching the basketball and football players who frequent the facility. Reasons given for this were lack of funds and change of leadership causing the vision to lose its sense of continuation as funds were channelled to building and school projects.

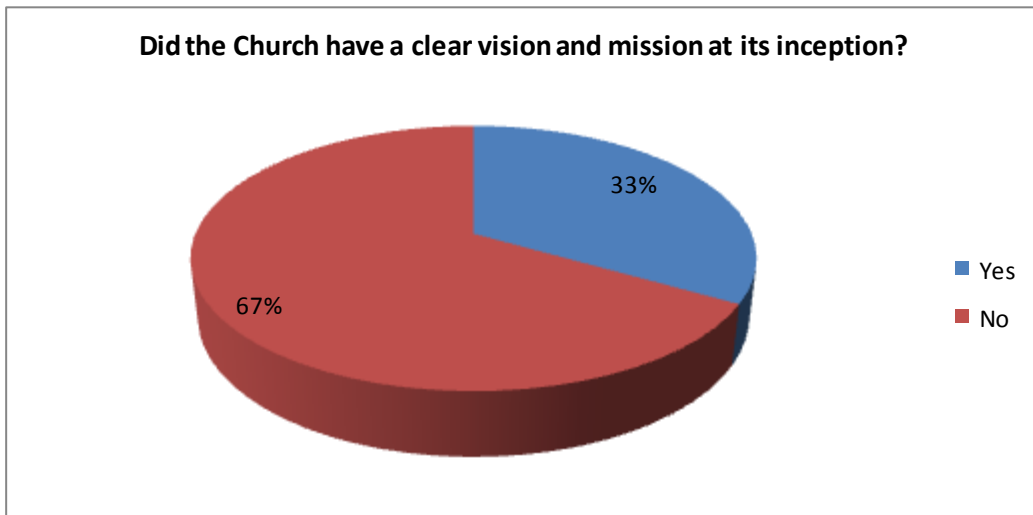


Figure 1. Vision and mission at inception

The above figure 1 shows that 67% of the leadership felt there was no clear vision and mission at its inception. The church is currently in the process of defining its vision and mission based on the needs of the community so that it can have relevant impact to the people of Kawangware. As a result, the sports ministry still takes place but without a clear process that is designed to reach out, evangelize and disciple people as was intended. The children's ministry is still vibrant but lacks a transition point for the kids to move from children's ministry to youth.

2. To what degree is the church continuing with its original vision including its impact on community?

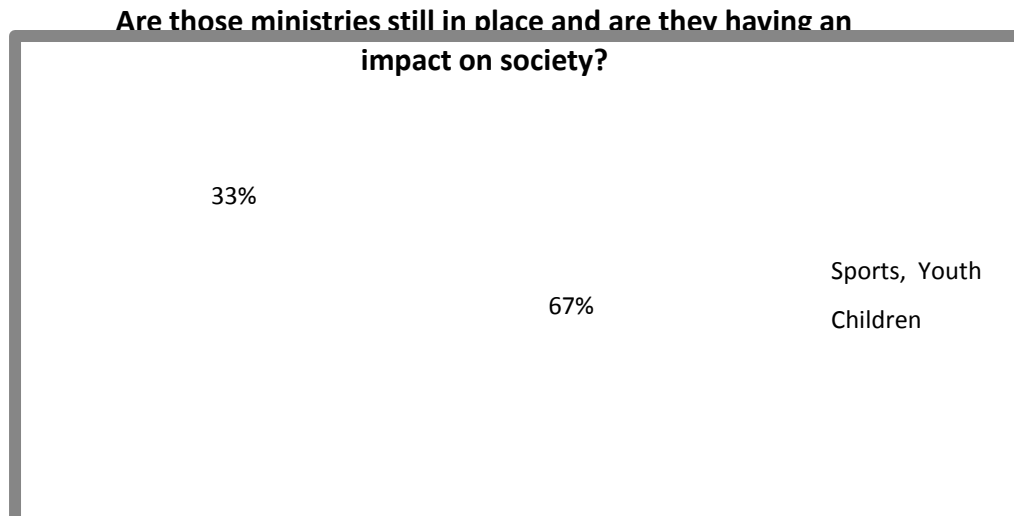


Figure 2 are the ministries having an impact

The following figure two shows the percentage at which the ministries formed initially are still in place and having an impact on society while these ministries are still going on.

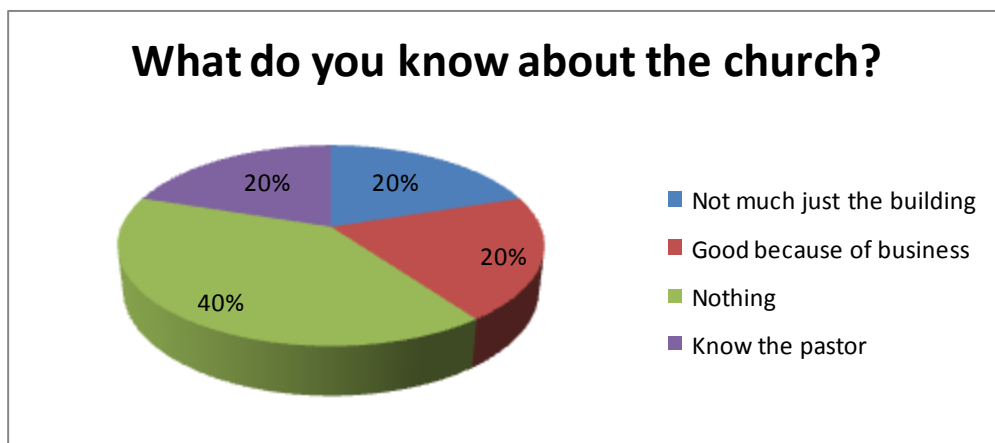


Figure 3. What do neighbours know about the church

The chart above (figure 3) shows that what the immediate community thought of the church. Most of what they expressed shows that the church is having no impact on them. The reason could be that though sports and children is a need, alcohol and

insecurity present a greater need. There will be more impact if the church is able to provide solutions to some of those problems. From the informal interviews conducted forty percent of the neighbours testified to not knowing much about the church. Twenty percent of those around the church said they know it because it provides good business opportunity for them. Another twenty percent said that they knew the church because it had a big building and another twenty percent having no interest because it is not of their denomination or religion.

3. In what ways, if any, did the leaders play a significant role in inspiring, motivating and mobilizing the congregation for growth and impact in early years? Did sports and children ministry have an impact on the real issue the people of Kawangware were facing?

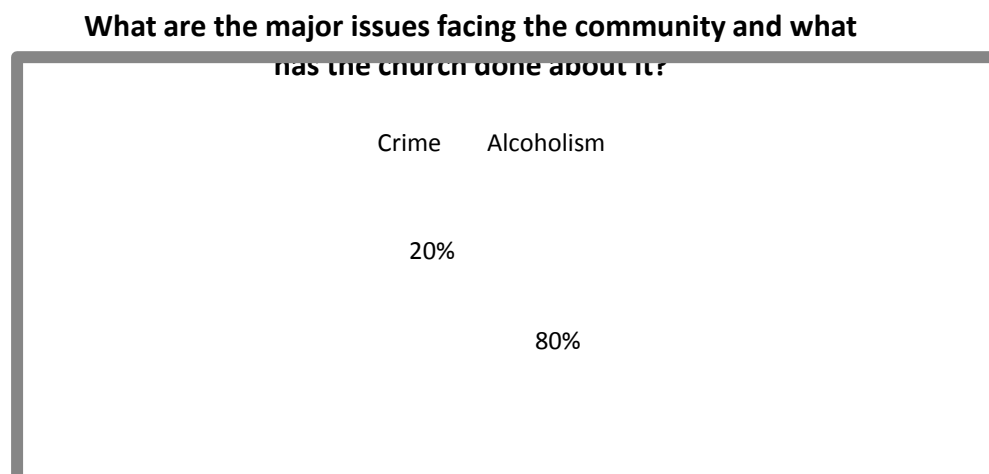


Figure 4. Major issues facing community

The chart in figure 4 shows the main problems facing the community as being crime and alcoholism. Sports and children’s ministry could evangelize the unemployed youth and help the idleness that would later reduce crime if only there were a focused strategy to use sports not for leisure but to transform their lives.

## Congregational growth, depth and impact

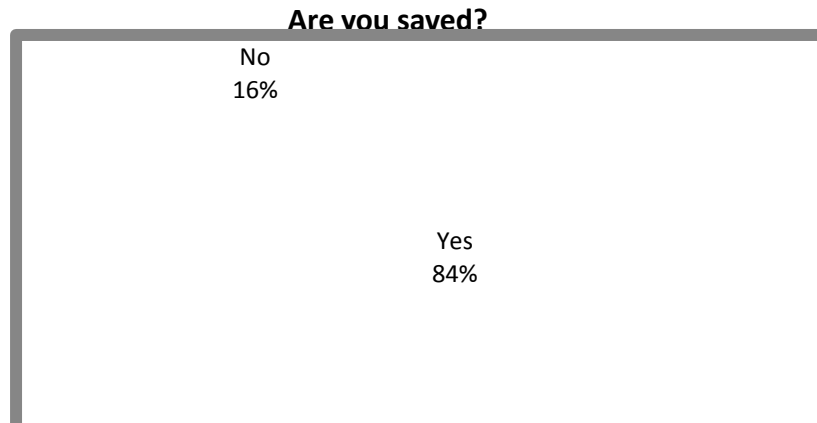


Figure 5. Those that are saved

From the chart above eighty-four percent of the congregants are born again. Only sixteen percent of the congregants are not born again according to the questionnaires. They represent people who come to church every Sunday and who are also part of small groups. They are also involved in different church ministries. This shows that the church still did have a functioning church despite missing out on the real issues facing the community.

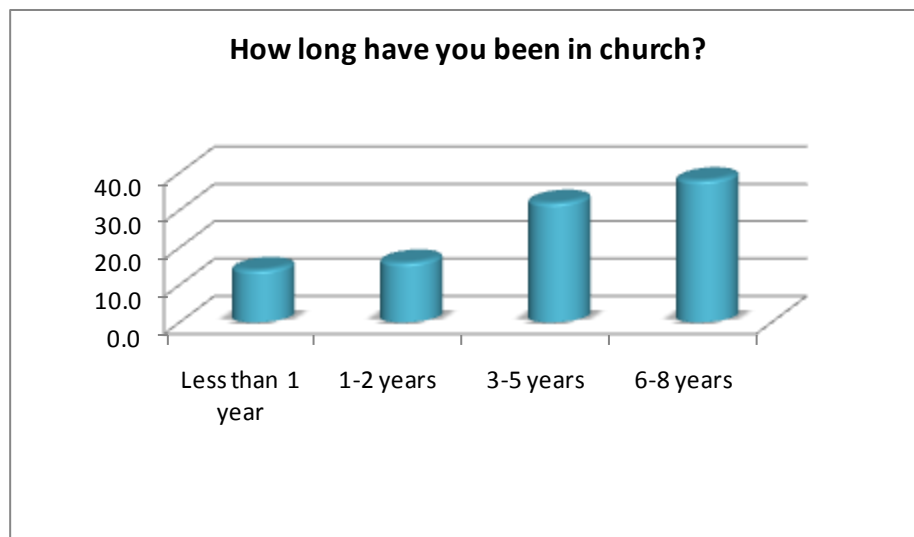


Figure 6. How long have you been in the church

This information is credible because it was sourced from people who have been in the church for a period of 6-8 years. They have seen the church transitions through the time. This research defined church growth as that careful discipline that investigates the nature and function, planting and multiplication and health of a Christian church as is specifically seeks to effectively implement the Lords Great commission to make disciples of all nations. Various factors were investigated to measure its growth; regular church attendance, serving in ministry, daily prayer and reading of scripture and finally outreach to their unsaved friends in light of the Great Commission.

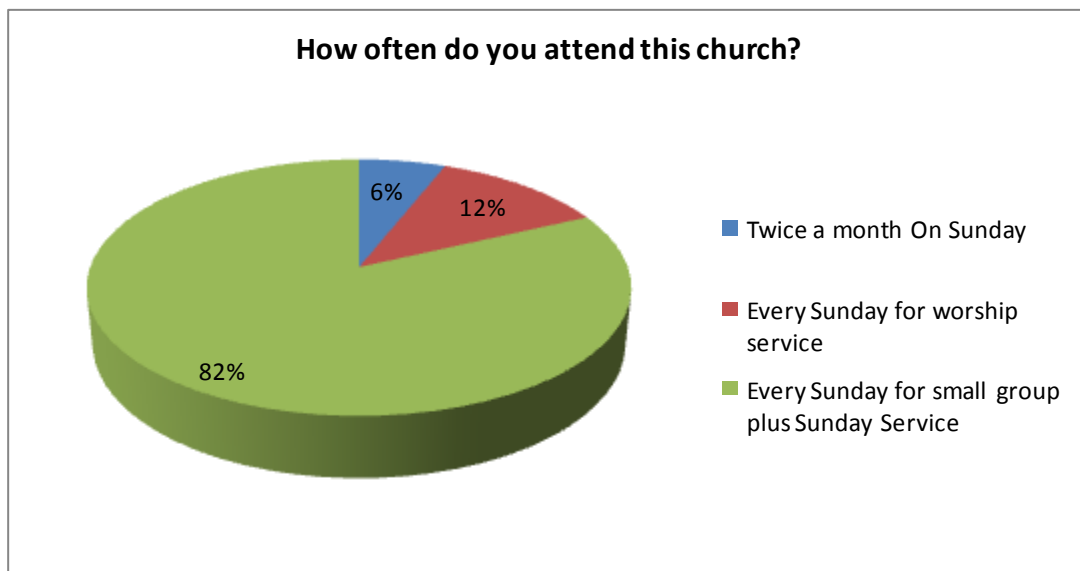


Figure 7 How often members attend church

The chart on figure seven shows that eighty-two percent of the members attend church every Sunday including the weekly small groups.

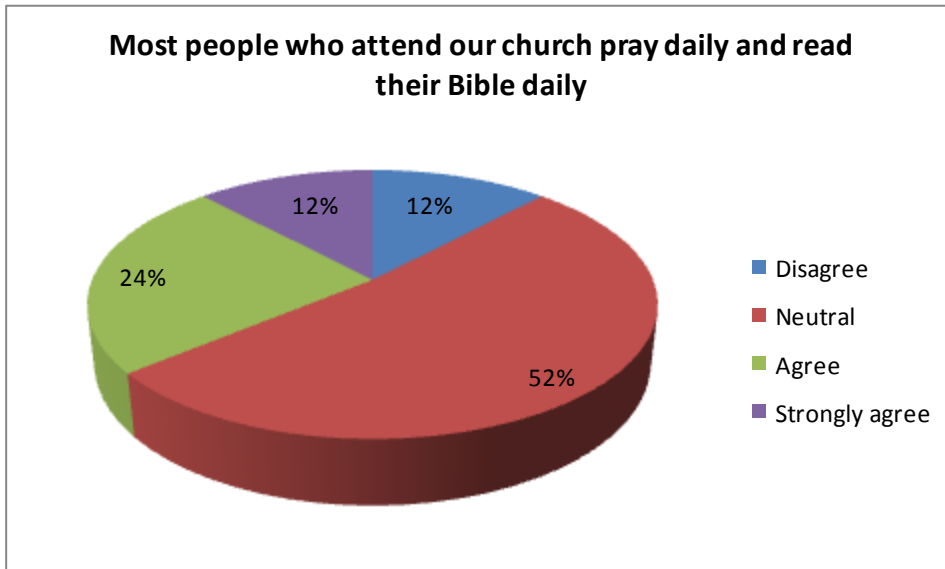


Figure 8 those who attend pray and read the Bible

The chart above indicates that though eighty-two percent of the congregants attend church every Sunday, twenty-four percent of them pray daily and read their Bibles. This shows that there is commitment but little spiritual growth among the congregants.

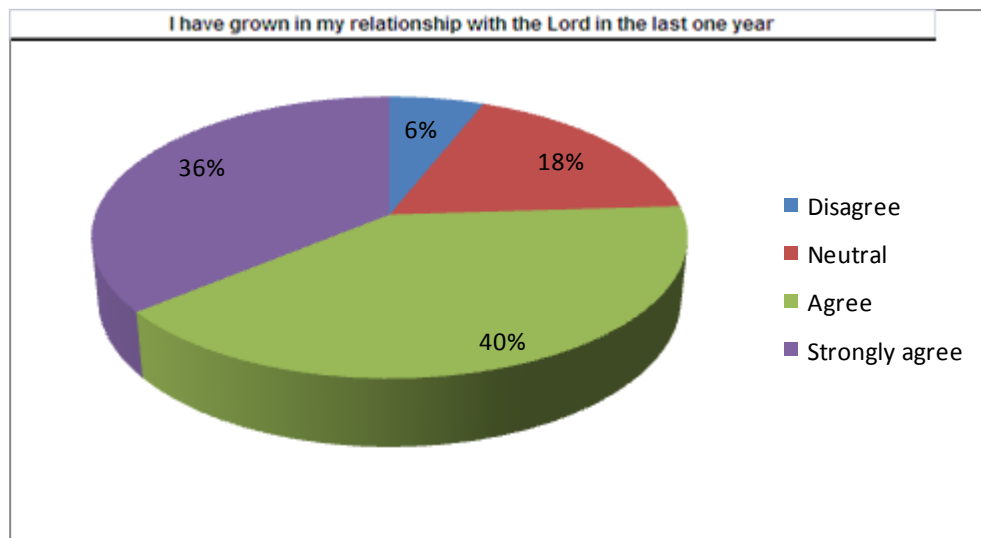


Figure 9. Those who have grown in their relationship with the Lord

The chart in Figure 9 shows the congregants have grown spiritually during the last one year. Forty percent of them agree that they have grown while thirty-six of them strongly agree to the same.

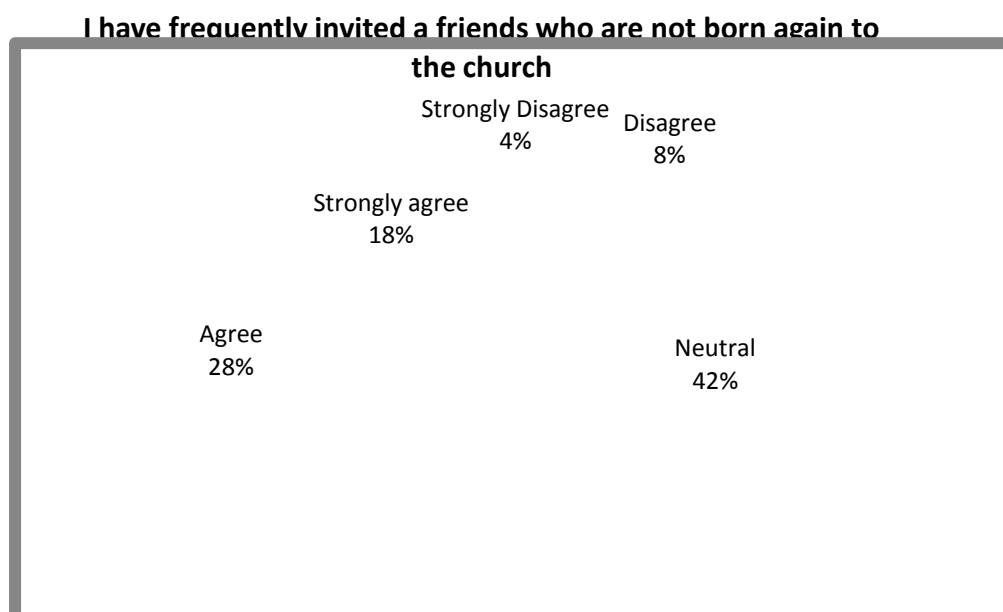


Figure 10 Those who invite their friends to church

The chart above indicates that 42% of them are neutral about inviting their friends to church. The chart above shows the percentage of those who frequently invite their friends who are not born again to church. Only twenty-eight percent agree and another Eighteen percent strongly agreeing that they frequently invite their friends who are not born again to church. This is after being born again and daily reading of the Bible.

Forty-two percent of the group were neutral. This is positive because it means a large percentage can be taught the importance of sharing their faith to their friends who are not born again. This could be the reason as to why the small groups have not multiplied as they should. Another forty-two percent are neutral when asked if they pray for their unsaved friends to become committed believers of Jesus Christ.

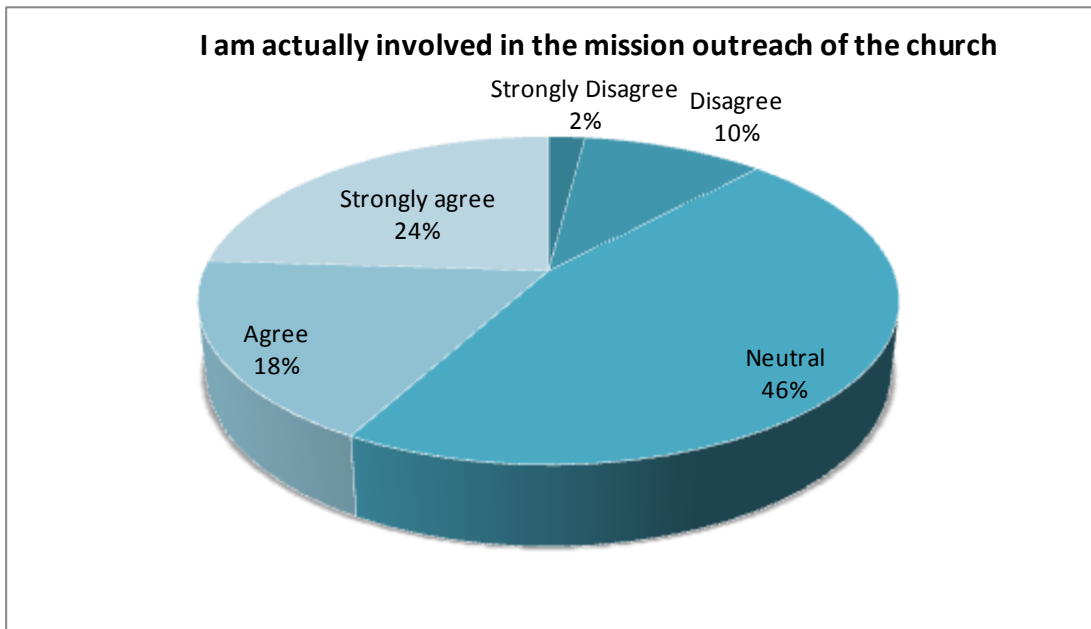


Figure 11. Those involved in the mission outreach of the church

When asked about those that are involved in missions and activities of the church twenty-four percent strongly agree that they participate in the mission of the church while eighteen percent agree. Forty-six percent are neutral while ten percent disagree. Only two percent strongly disagree that they participate in the mission and outreach of the church. This sample was collected from the most committed group who have been in the church for the longest time and also those who are in small groups.

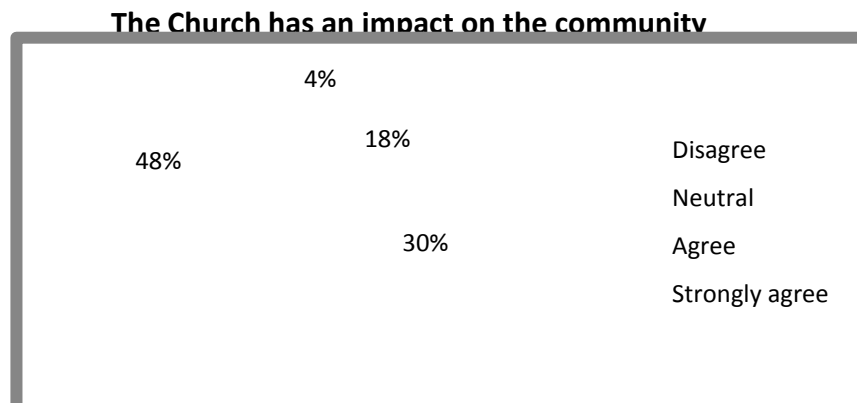


Figure 12 Impact of the church on the community

The congregants were also asked if they felt their church had an impact on the community. There was a strong feeling among them that the church has had a significant impact. This is different from what the community felt and this could show that maybe the church needs to minister to more relevant needs if able to, to have significant impact to its community

4. To what degree has the leadership of the church been transformational or not?

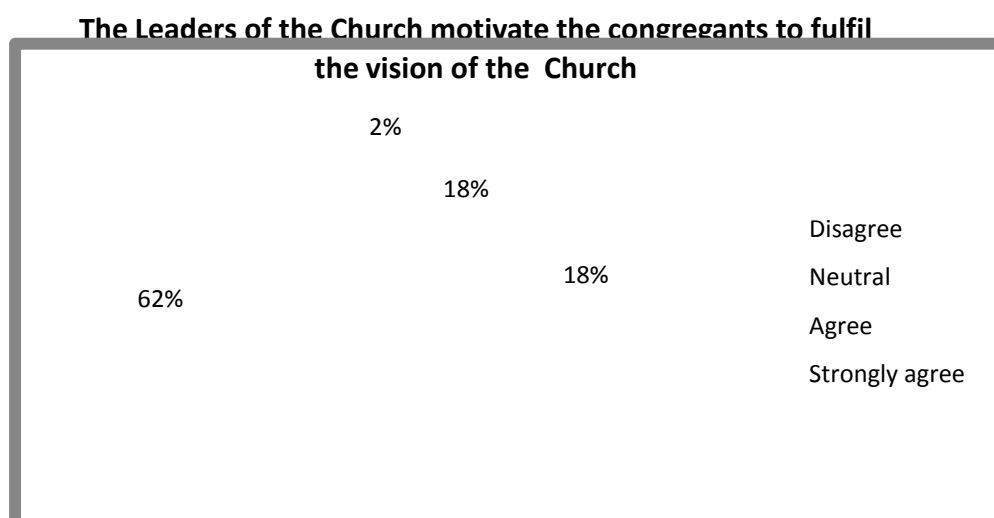


Figure 13 The leaders motivate the congregants towards vision

Sixty-two percent of the interviewed congregants accept that leaders at the church motivate them to fulfil the vision and mission of the church or the Great Commission. The chart below shows that the church leadership has done a good job in encouraging the members to invite their unsaved friends, pray for them and even share

their faith with them.

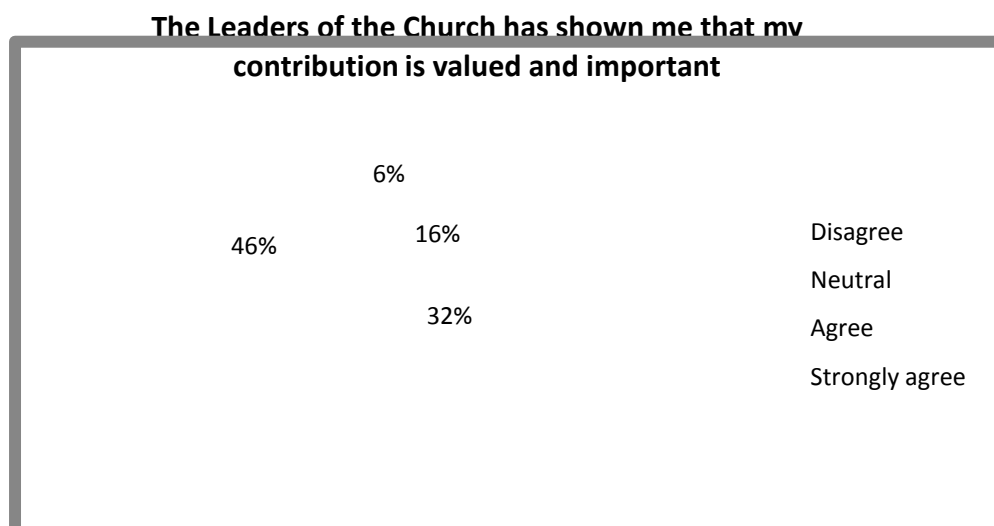


Figure 14 Value contributions

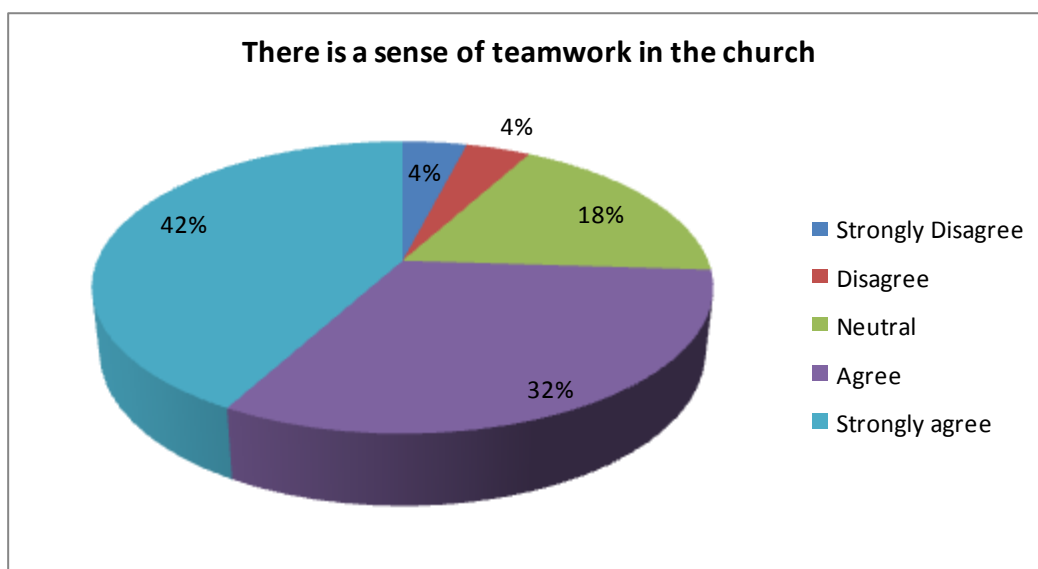


Figure 15 teamwork

The researcher also interviewed the congregants to see if the leadership style of the church fitted well with the situation. The graphs above shows that forty-six and thirty-two percent of the members felt the church showed them that their contribution was important and valued and that forty-two and thirty-two expressed that they felt they were part of a team.

5. Does the style of leadership fit the situation at the church?

This means that the leadership has tried to move people towards spiritual growth and the Great Commission. Despite low results they are aware of what needs to be done and have been motivated to do it. The MLQ done on the leaders also revealed that they were transformational with the church members. It also showed that their leadership style fit well with the situation.

### Summary of Key Findings

This research reveals that there was no clear vision and mission for Hope Church. The background of the church in the introduction could indicate that frequent change of pastors and poor communication or follow up, would have resulted to a shift in focus coupled with a redirecting of funds to other projects. As a result the sports ministry still continues but without any ministry focus aimed at using it as a tool for evangelism. This could show stagnation in the sense of an espoused vision for the church. The children's ministry has continued to take place but fails to have impact on the society because it is not the main need the community has.

The leadership style of the church leaders has features of transformational leadership like motivating and inspiring a sense of teamwork though it fails to have an impact on the felt needs of society like crime and alcoholism. It has failed to produce transformation in a slum that is affected by HIV, crime, prostitution and alcoholism. The congregants have been experiencing personal spiritual growth but there is a lack of drive for the spiritual discipline of prayer and reading the word. Research showed that 52% were neutral when asked if they attended church regularly. The same 52% was also neutral when asked if they prayed and read their Bibles daily. Salvation and spiritual growth is seen as a private and personal matter. This can be seen in the 46%

who are neutral about inviting others to church even after 62% admitted to being motivated to fulfil the Great Commission.

This is why they would feel that Hope Church has an impact while the community would disagree that it does. The church has stagnated in the sense that the believers have low impetus to reach the lost and to evangelize to their unsaved friends. There is a contradiction in the way that most say they have grown in their faith while others say that they doubt that most of the church members pray.

## CHAPTER FIVE

### Conclusions

This research sought to establish if there was stagnation at Hope Church by looking at the spiritual growth of the congregation and also by its impact in society. There was stagnation seen by the lack of prayer for the unsaved and efforts to reach them by most of the committed members of the church. There was also stagnation clearly seen by the fifty-two percent of the committed who indicated they were neutral when asked if they pray daily and read their Bible. The elements of a growing church include the health of a Christian church. It also involves the active engagement of the Hope Church members in multiplying their faith. If the members of Hope Church are not inspired and empowered to pray for their lost friends or even invite them often, then it is stagnating. It is also stagnating by the lack of impact in key problems in the community other than children. It is not doing anything to address unemployment, prostitution, alcoholism and crime.

Inspiring a shared vision would have been crucial to Hope Church because it would have involved the input of the founders, local pastors and the people of Kawangware. The vision was not inspired or shared and that is why it did not pass from one leader to the next. The church began with the aim to use sports but has lacked the ability to use it for ministry purposes. The high turnover of lead pastors without proper vision transfer contributed to the dying of the initial vision of the church and an emphasis on how the leaders would carry it out. The church also needs to employ a transformational leadership approach in order to effectively transform Kawangware

Nairobi. Transformational leadership is that leadership that recognizes and exploits an existing need or demand of a potential follower... (and) looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower" Transformational leadership will help the church recognize and exploit the needs and demands of the people of its neighbourhood. It is an opportunity to challenge the congregants at Hope to volunteer in ministries that can help deal with crime, alcoholism, unemployment and prostitution and ways that the sports and children ministry can achieve community impact.

### Recommendations

This research would recommend that the vision and mission of Hope Church be made clear. The vision should come collectively from across the board so as to have ownership of the vision of the church. This vision should accommodate that of the NGO so that there is a shared win and gain. If possible the Pastors or vision bearers should be given ample time to develop a vision and see it grow into a reality. In case one has to leave then the process of handing over the vision of the church has to be done carefully to avoid the church from starting a different mission.

Hope church should realize that it is the salt and light of Kawangware, the question to ask when wanting to know what to do that would have an impact is, 'what is God doing that we can be a part of'? Hope Church needs to provide an answer in one of the main challenges facing the slum. There should be ministries aimed at reaching out to prostitutes and alcoholics. Small businesses can be established to help support the unemployed and also training on businesses that one can do without needing plenty of capital. That way the church will have impact as it is with the children's ministry.

The sports programs that lost focus should be revived. If the challenge was resource based then it can invite for volunteer leaders. It can also outsource for sports ministry models that work that can result to getting those unsaved people drawn in by the sport, saved and growing in their faith while serving in the church and community. Resources can be raised through strategic partnerships.

Leadership involves the process of knowing where you are now, where to go at a given time and also getting people to start in the right direction. It also involves maintaining movement in the right direction, encouraging and motivating others to reach their goals. The leadership of Hope Church need to come up with a discipleship path that turns members into disciples who can multiply their faith. The role of the senior Pastor and his team should involve planning, initiating, controlling, supporting, informing and evaluating. It needs to know how to measure its growth and impact to the community it is in.

According to Fiedler's Contingency Theory, the leaders of Hope match the situation at Hope. They have elements of transformational leadership like team work. However, they need to develop its other elements. The leadership of the church has the potential to be transformational but it needs to fully adopt transformational aspects to its leadership. The leadership should,

- Inspire a shared vision
- Enable others to work
- Challenge the process
- Model the way

Transformational leaders inspire a shared vision. If the leaders of the church inspire a shared vision then it would result to the members owning it. Once they own it

they will come up with creative ways of reaching out and impacting Kawangware. It would also attract many to offer to serve the vision, which will break the attitude that salvation is a personal affair.

Transformational leadership challenges the process. The leadership needs to come up with a strategy of how the community will be best impacted by the church. The strategy needs to be in line with the spiritual gifts, resources, manpower and vision of the church. Once the strategy is clear it should be shared and explained so that everyone is clear about it. Impact is intentional and not haphazard. It is detailed and not random. It should clearly define what outreach methods should be used and how to transition people from the community into the church, through discipleship and how they later on become a part of the impact team. Once the leaders do that then there is a sense of commitment and motivation with the congregants.

Transformational leadership models the way. The leaders need to be at the forefront. The leadership of Hope cannot lead from behind; they should show them what teamwork is all about, what service is all about. When leaders model the way then the congregation will feel they have a mentor. Modelling the way provides a sense of maturity that will move the congregation to begin to pray and evangelize the lost. A Great Commission church needs a Great Commission leadership.

Transformational leadership enables. By enabling the congregation to act, the church leaders will maximize the goodwill they already have with a congregation that believes the church is having an impact. The committed congregants at the Hope Church small group should be enabled to act either by training them, prayers or by providing opportunities that will stir and develop the passion to reach out and impact their community. Resources, time and expertise should be directed to enable the

church and also the community. If this is done then Hope Church will experience growth and impact in Kawangware.

#### Recommendations for Further Study

Further research should be done to investigate the number of churches in the area to see if there is room for more growth. There could be many smaller churches in the area that are also reaching out. It would also be important to investigate the culture of the people in and around the church to find out why it is difficult for them to share the gospel and teach those that are not born again.

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## APPENDIX A1

### SPIRITUAL GROWTH EVALUATION

I am a student at Nairobi International School of Theology. The purpose of this questionnaire is to learn about the role of church leaders to be transformational leaders who: motivate, inspire and mobilize churches towards spiritual depth and societal impact. Please do not put your name on the questionnaire. The information you provide will be confidential. Thank you for accepting to answer these questions. (Take Approximately 20 minutes to fill the questionnaire)

### INTERVIEW GUIDE FOR CHURCH LEADERS

#### *Section A*

1.  Male  Female
2. Were you involved in the inception of the church in its early stages?  Yes  
 No
3. For how long have you been with the church?
4. Did the church have a clear vision and mission at its inception?  Yes  No
5. If yes, what was the vision? \_\_\_\_\_
6. What main ministries were began to facilitate that vision? \_\_\_\_\_
7. Are those ministries still in place and are they having an impact on society?  
\_\_\_\_\_
8. How has the church changed now compared to the time it began? \_\_\_\_\_

*Section B*

Judge to what degree each statement fits your general leadership style. Circle the number most closely reflects your view

Key 0= Not at all, 1= Once in a while, 2= Sometimes, 3= fairly often, 4= frequently if not always.

1. I express in a few words what I and my staff could or should do

1 2 3 4

2. I am content to let others work in the same way as always

1 2 3 4

3. I get others to rethink ideas that they had never questioned before

1 2 3 4

4. I ask no more of others than what is absolutely essential

1 2 3 4

5. Others are proud to be associated with me

1 2 3 4

6. I help others find meaning in their work

1 2 3 4

7. I provide recognition / rewards when others reach their goals

1 2 3 4

8. I help others develop themselves

1 2 3 4

9. I tell others the standards they have to know to carry out their work

1 2 3 4

10. Whatever others want to do is okay with me

1 2 3 4

## APPENDIX A2

### QUESTIONNAIRE ON LEADERSHIP STYLE AND SITUATION

I am a student at Nairobi International School of Theology. The purpose of this research is to find out if leadership style of the leader blends well with the situation. It is essential in helping leaders understand the situations in which they lead. You are not required to identify yourself. Thank you for accepting to answer these questions.

Think of someone you led in the year 2002 to 2004 and describe them as they appear to you.

1. Pleasant    8  7  6  5  4  3  2  1     Unpleasant
2. Friendly    8  7  6  5  4  3  2  1     Unfriendly
3. Rejecting    8  7  6  5  4  3  2  1     Accepting
4. Tense    8  7  6  5  4  3  2  1     Relaxed
5. Distant    8  7  6  5  4  3  2  1     Close
6. Cold    8  7  6  5  4  3  2  1     Warm
7. Supportive    8  7  6  5  4  3  2  1     Hostile
8. Boring    8  7  6  5  4  3  2  1     Interesting
9. Quarrelsome    8  7  6  5  4  3  2  1     Harmonious
10. Gloomy    8  7  6  5  4  3  2  1     Cheerful
11. Open    8  7  6  5  4  3  2  1     Closed
12. Backbiting    8  7  6  5  4  3  2  1     Loyal
13. Untrustworthy    8  7  6  5  4  3  2  1     Trustworthy
14. Considerate    8  7  6  5  4  3  2  1     Inconsiderate
15. Nasty    8  7  6  5  4  3  2  1     Nice
16. Agreeable    8  7  6  5  4  3  2  1     Disagreeable

17. Insincere      8  7  6  5  4  3  2  1       Sincere

18. Kind      8  7  6  5  4  3  2  1       Unkind

## APPENDIX B

### SURVEY QUESTIONNAIRE ON SPIRITUAL DEPTH OF THE CONGREGATION

I am a student at Nairobi International School of Theology. The purpose of this research is to find out in what ways the church has made any attempts to challenge and encourage spiritual growth of the congregation. This questionnaire will help the leaders of the church to evaluate their progress and inform their strategy on church growth. You do not need to fill in the questionnaire. Thank you for accepting to answer these questions.

(Kindly tick one where boxes are provided and yes or no where provided)

#### Section A

1. How old are you?

a)  15-20

b)  21-25

c)  26-30

d)  31-35

e)  35-40

f)  40-45

2. Are you born again? Yes/ No

3. If yes, at what age did you get born again?

4. How long have you been in the church?

Less than 1 year

1-2years

3-5years

6-8years

5. How often do you attend this church? Tick one.

a)  Once a month on Sunday

b)  Twice a month On Sunday

c)  Every Sunday for worship service

d)  Every Sunday for small group plus Sunday Service

e)  Other

6. Do you serve in any ministry in the church  Yes  No. If yes kindly specify

7. What is your marital status? A)  Married. B)  Single C)  Widowed. D)

Divorced

Section B

Answer the following questions by showing whether you SA (strongly agree) A (Agree) N (Neutral) D (Disagree) or SD (Strongly Disagree)

		SA	A	N	DA	SD	NA
1	Most people who attend our church pray daily and read their Bible daily						
2	I have grown in my relationship with the Lord in the last one year						
3	My life reflects that of the Lord Jesus Christ when i am away from the Church						
4	I have frequently invited a friends who are not born again to the church						
5	I regularly pray for and evangelize my unsaved friends to get saved and to a committed life in Christ						
6	I am actually involved in the mission outreach of the church Comment:						
7	My church has a ministry plan for helping congregants identify and use their gifts						
8	I am trained adequately to serve in a ministry department in my church Comment:						
9	The church has had impact on the community						
10	The leaders of the church motivate the congregants to fulfil the vision of the church						
11	The leadership of the church inspires the congregation to become better in life and in faith Comment:						
12	The leadership of the church has shown me that my contribution is valued and important Comment:						
13	There is a sense of teamwork in the church						

## APPENDIX C

### AN INFORMAL INTERVIEW TO EVALUATE THE IMPACT OF THE CHURCH ON THE COMMUNITY

#### Community

1. How old are you

a) 15-20

b) 21-25

c) 26-30

d) 31-35

e) 35-40

f) 40-45

2. Male Female

3. Do you go to church? Yes No

4. If so where?

5. How long have you had your business here?

6. What do you know about the church?

7. Is there anything you know of that the church does to help the community?

8. Would there be any difference if the church would close down?

9. What are the major issues facing the community and what has the church done about it?