NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

ENHANCING MINISTRY TO SENIOR CITIZENS OF NAIROBI PENTECOSTAL CHURCH

BY
JUDITH OMENYA

A Thesis Submitted to the Graduate School in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Christian Education

JULY, 2007

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

ENHANCING MINISTRY TO SENIOR CITIZENS OF NAIROBI PENTECOSTAL CHURCH

BY

JUDITH OMENYA

A Thesis submitted to the Graduate School in partial fulfillment of the requirements for the degree of Master of Arts in Christian Education

Approved:

Supervisor: _____
Wairimu Muita, PhD

Second Reader: _____
Rosemary Mbogo, M Phil

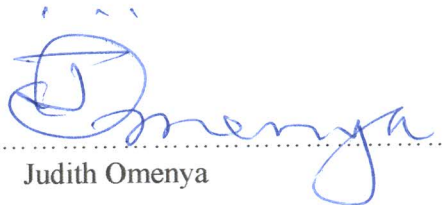**External Reader:** _____
Ruthie C. Rono, PhD

July, 2007

STUDENT'S DECLARATION

ENHANCING MINISTRY TO SENIOR CITIZENS OF NAIROBI PENTECOSTAL CHURCH

I declare that this is my original work and has not been submitted to any other College or University for academic credit

The views presented herein are not necessarily those of Nairobi Evangelical Graduate School of Theology or the Examiners

(Signed)...

Judith Omenya

July, 2007

ABSTRACT

The purpose of this study was to find out the extent to which Nairobi Pentecostal Church has put in place programmes for senior citizens and how ministry to them could be enhanced. Senior citizens constitute a fairly large and divergent age group with serious challenges and yet it seems that the church has not put much emphasis on ministry to them. Their experiences of life are a resource the church devise ways of tapping and use it to mould the youth.

The data was gathered through structured questionnaires, in-depth interviews and Focus Group Discussions (FGDs). The study population was drawn from Christ is The Answer Ministries (CITAM) from those who are 50 years or older.

The study hypothesised that if appropriate Christian education to senior citizens is given, they would gain knowledge to help them cope with the challenges they face so as to be able to play their roles in the church and society. Literature review served as a platform for evaluation by offering a framework for the study.

The study adopted a cross-sectional design that combined qualitative and quantitative methods. The sampling frame was based on the church attendance register. The study population was randomly selected. The main tool of data collection was the structured questionnaire which was self-administered to the study population. In order to give a more comprehensive and objective findings, the study combined the administration of structured questionnaire with in-depth interviews and data drawn from focus group discussions.

The findings revealed that the church had to a certain degree put in place Christian education programmes with one specifically targeting senior citizens although its effectiveness was found to be inadequate. Based on the findings from the study, recommendations were made to the church to put in place other programmes that are relevant to senior citizens in order to enhance ministry to them. The need for a pastor specifically in charge of this age-group whose role will be to educate them how to cope with aging, Singlehood, health, decreased incomes, dealing with grand children and sons and daughters in law came out clearly from the study.

Finally, there was the issue of church leadership interacting more with senior citizens to inspire them into ministry activities and help them to develop a sense of belonging.

TO

My loving husband Winston Omenya with whom we laboured in the course of study and to my wonderful children Linda, Daniel and Rhoda who gave me unswerving support. I thank them for their encouragement, prayers and invaluable support during the writing of the whole of this work.

ACKNOWLEDGEMENTS

same class with me. God richly bless and reward you for your exceptional love, concern and support for me, your wife.

It is not possible to mention all the people who have contributed to make this study possible. To you all, our heavenly Father knows your contribution and may He bless you.

TABLE OF CONTENTS

TABLES

LIST OF FIGURES

ILLUSTRATIONS

CHAPTER ONE

INTRODUCTION

Introduction

Scripture reveals that the goal of Christian education is for one to be
reconciled to God, to his fellow man and the environment. In this way a Christian will
develop maturity which should manifest itself in relationships, morality and theology
as demonstrated in the example of Jesus Christ (Luke 2:52 NIV).

This study targeted adults who are 50 years or older, commonly referred to as
senior citizens. The researcher undertook to examine the existing Christian education
programmes of *Christ Is The Answer Ministries* (CITAM) regarding its senior
citizens. This is in light of the churches' vision: "to know Christ and make Him
known" and its mission of "transforming God's people so that they in turn will
transform the world". Senior citizens as defined by the church are those that are 50
years or older. They could have retired from active employment or just about. The
research study sought to find out if and how senior citizens are ministered to through
Christian education programmes of the church so that they too could be involved in
church ministries. In the researcher's view, there seems to be an apparent neglect of
ministry to them notwithstanding the fact that in NPC senior citizens form a sizeable
proportion. The researcher felt that if ministry to them were enhanced, it would enable
them to use their gifts appropriately in the church and society in general.

The church in Kenya, in the researcher's view, has been more concerned with
ministry to children and youth than with ministry to adults. Every Christian should be

in a continuing education programme. Growing in Christ is a lifelong process until life's end, regardless of age. Adults constitute a fairly large and divergent age group with its challenges. Any successful programme of Christian education should address the particular needs of adults, be they related to physical, psycho-social, economic or spiritual spheres of life.

The Problem Statement

The Christian education ministry of CITAM lays a major emphasis on the children and youth ministries. This is clearly portrayed in the hiring of church ministers who are specifically employed to be in charge of children and youth. Little emphasis has however, been given to ministry to older adults in particular those of age 50 and above. This is common in most churches in Kenya. Like the children or youth, adults too go through various developmental stages and face diverse challenges that the church needs to address.

The church in Kenya has in the view of the researcher assumed that older adults face no major issues that call for attention. The older adults commonly referred to as senior citizens are perceived to know everything, have everything and lack nothing both physically and spiritually. In most churches there are few programmes if any put in place for them, yet there are several for both the children and youth. Young people, for instance, are taught how to cope with hormonal changes and other related developmental changes of their bodies as they approach adolescence and when they are about to get married, they are given pre-marital counseling. The children too have their usual Sunday school and many other annual programmes such as Vacation Bible Schools. These days some churches have also put in place Christian 'rites of passage' (Ropes) programmes for children of different ages. Older adults too

encounter challenges relating to their developmental changes such as menopause for women or mid-life crisis for some men plus many other issues. They certainly need knowledge pertaining to various concerns that affect them. The stage of life for senior citizens is a developmental stage just like that of children and youth. They too need guidance like any other age group on how to cope with life challenges to enable them effectively play their diverse roles both in the church and society. The researcher thus appreciates the dire need for the church to enhance its ministry to its senior citizens.

The study sought to find out whether effective Christian education to senior citizens could result in perceived benefits both for the ministries of the church as well as effecting an enhanced service to the community. In view of the various challenges senior citizens face such as retirement, adjusting to a reduced income, loneliness, menopause, loss of sexual libido, parental responsibilities and many others; the researcher was of the opinion that senior citizens need spiritual nurture as do all other members of the congregation.

The Purpose Statement

The purpose of the research study was to explore ways in which CITAM could contribute towards enhancing ministry to its senior citizens. They comprise an important group in society because some of them are parents, grandparents and professionals who hold key leadership roles. Many of them have diverse experiences and hence there is an immense wealth of wisdom that the church could tap into. The importance of their role has always been emphasised in the Bible both in the Old Testament (Joshua 24:1-15, 1 Samuel 15:30) and in the New Testament (Ephesians 5: 25- 6:4 NIV). Buconyori points out that:

> A ministry to adults is very important since adults of any society are the ones who shape attitudes, determine the policies, furnish leadership, provide the

finances, influence the young and determine both the society and the church's future (1993, 101).

Since the church has put in place Christian education programmes aimed at enhancing its ministry to other age groups, it must likewise formulate programmes for the nurture of its senior citizens.

Significance of the Study

This study will have much significance for senior citizens of CITAM. Senior citizens are important because many of them hold leadership roles in the society, besides; they are undoubtedly sources of wisdom. Although studies had in the past been carried out concerning NPC ministry to children and youth, none so far had been on adults and particularly on senior citizens so this particular one will prove useful.

In the opinion of the researcher, the church appears to be taking this group for granted in terms of service compared to other age groups. The findings from this study will be significant since it aims at knowing from senior citizens themselves how ministry to them can be enhanced. This can then guide CITAM and the church in Kenya to provide the kind of ministry that will meet their needs. The information could be used as a general guideline in developing content for Christian education for older adults. This hopefully should result in improved ministry to them given that their felt needs will then be addressed.

Ultimate Objectives

The study's ultimate objective was to determine ways in which CITAM could enhance ministry to senior citizens so that they in turn can play their roles effectively in the church and society.

Immediate Objectives

By the end of the research project, the researcher will have:

- Established the ministry philosophy of CITAM towards its senior citizens.

- Evaluated the existing and appropriateness of Christian education programmes the church has put in place for senior citizens.

- Identified ways of enhancing ministry to senior citizens.

Research Questions

- Does CITAM have defined and definite objectives for its senior citizens?

- What are some of the programmes the church has put in place targeting this group and how effective are they?

- What are some of the possible activities that the church could put in place to enhance its ministry to senior citizens?

Hypotheses

Null

There is no relationship in enhancing Christian education programmes to senior citizens' knowledge, satisfaction, contentment and increased productivity.

Alternate

Enhancing Christian education ministry to senior citizens will lead to their satisfaction, contentment, increased productivity and knowledge.

Null

Addressing personal issues of senior citizens will less likely equip them with skills needed for effective role-playing in the church and society.

Alternate

Addressing personal issues of senior citizens will most likely equip them with skills needed for effective role-playing in the church and society.

EFFECTIVE CHRISTIAN MINISTRY TO SENIOR CITIZENS OF NPC

BACKGROUND VARIABLES	INDEPENDENT VARIABLES	DEPENDENT VARIABLES
• Gender • Marital Status • Occupation • Education • Parity • Profession • Residence	**Ministry Related Issues** • Christian Education Programme • Social Action & Support • Enhanced Pastoral Care and Home visitation • Engaging Professionals in relevant church activities	**Perceived benefits** • Knowledge • Satisfaction and Contentment • Increased productivity

CONDITIONAL VARIABLES	INDEPENDENT VARIABLES	DEPENDENT VARIABLES
• Age (Must be 50 and above) • Regular attendants of NPC Karen	**Personal Issues** • Challenges of retirement • Ageing challenges • Family responsibilities • Singlehood/ Widowhood. • Health challenges	**Effective Role Playing** • Life modification • Mentoring • Counselling • Discipleship • Leadership • Enhanced health care • Parenting

Fig 1. Conceptual Framework

Conceptual Framework Structure

The conceptual framework is a theoretical way that the researcher designed to specify and establish working definitions in a visual manner relating to the study. The framework clarified the relationship between key study variables in order to provide guidance in the description and analysis of these variables. In this study, the structure consisted of four groups of variables. The **background variables** helped the researcher describe the attributes and draw a profile of the study population. The **conditional variables** stipulated the eligibility of the study population. The variables stated the criteria that determined the participation of an individual as a respondent hence were indicators of limitations and delimitations of the study. The **independent variables** predicted and explained the significant effects on the **dependent variables.**

Two independent variables were used to determine the influence on the dependent variables. The first independent variable concerned ministry-related issues that were seen as having significant influence on the perceived benefits of the senior citizens. The other independent variables were to do with personal issues and how, if addressed by Christian education ministry of the church, could have a significant effect on senior citizens being able to play effective roles in both society and the church. The **arrows** and their **pointers** indicate the direction of the relationships between the variables.

Definition of Terms

Christian Education: Christian education is the deliberate, systematic and sustained divine and human effort to share or appropriate knowledge, values, attitudes, skills, sensitivities and behaviours that comprise and are consistent with the Christian faith. (Pazmino 1998, 80).

Adults: Adults are human beings who continue to grow, mature and develop throughout their lifetime (Gangel 1999, 88). This definition includes Older Adults.

Senior citizens: This term refers to the church's classification of those who are 50 years and above.

Spiritual nurture: This term is used to indicate provision of the means for spiritual growth. This is seen in terms of an intentional process undertaken to lead the individual to be transformed to be Christ like (Stubblefield 1986, 132).

Delimitations

Although CITAM has eight churches, the proposed study was limited to NPC Karen but in the process of data collection, it was found prudent to also include the Woodley branch. These two assemblies together had a large population in comparison to others. They were therefore, in the opinion of the researcher, best suited for the proposed study as they have some of the founding members of NPC whose views were invaluable.

Limitations

The study was limited to those members of the Church who were 50 years of age and older and those who attended the church regularly, even though not

registered. The researcher was of the opinion that these were the ones best suited to give fair and objective assessment of the kind of Christian education they have been receiving from the church and what they wished to have in order to continue in spiritual growth and service. Due to time and financial constraints this data was collected within a two-week period.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The main purpose of a literature review is to determine what has been done already that is related to the research problem being studied (Mugenda and Mugenda 1999, 29). This involves an analysis of documents containing information related to the problem being investigated. This portion therefore, deals with the substantive literature accessed by the researcher. It proved helpful in trying to examine and explore ways in which CITAM could enhance ministry to its senior citizens. Although there exists no specific literature on which to base the study with regard to NPC as no research has been conducted that targets the senior citizens of the church, McBride, Alfred and Praem state that: "simply because researchers have not done for adults what Piaget and Kohlberg have done for children and youth, doesn't mean that findings can't apply to adults" (1978, 139).

The researcher reviewed various materials on adult issues and what the Kenya church in general could do to enhance ministry to senior citizens through Christian education programmes.

The researcher observed that while NPC lays a lot of emphasis on the children and youth ministries, little emphasis is given to the needs of older adults. This fact is obvious in the hiring of church ministers. In CITAM, there are ministers specifically employed for the children and youth ministries but none specifically hired to be in charge of the adults. In addition there are several church programmes which target the

11

young people and that is probably why in church, the researcher observed that the youth were involved in various church activities such as worship, choir, drama, ushering and many other ministries whereas older people are missing from some of these key ministries in the church. One such ministry is in the teaching of Sunday school where there are very few senior citizens involved. Yet arguably, they are the sources of wisdom through experience. They would help in laying a sound foundation for the children if they taught them. In the researcher's opinion, a large number of older adults should be the ones teaching Sunday school since some of them are the parents who can be role models to both the children and youth. According to Zuck, 'adults may be described as the "promised land" toward which children and youth are advancing' (1984, 12). It is the adults who can shape these young ones and their value ought not to be ignored or underestimated.

There is an apparent lack of specific church programmes targeting older people. This, in the opinion of the researcher could be tied to the perception that they are too old to perform. Bianchi attributes this "ageism" view as being bound in a culture that values "new" things and discards the "old". Ageism is defined as "that cluster of attitudes and practices that leads us to discriminate against old people" (1982, 135). This is coupled with the belief that old people should be relieved of most duties as a sign of respect accorded to them by the society. However, Zuck is of the opinion that this kind of attitude of others toward older people can cause senior citizens to feel rejected, anxious and even delusional.

> Attitudes of rejection, indifference and minimising of capacities of the aging are common in churches as elsewhere in society. This undermines the self-esteem of the older person and places him in double jeopardy, since by aging he is threatened from within by a loss of previous source of strength, and because he is apart of the community and is affected by its attitudes (1984, 61).

The fact that the importance of ministry to senior citizens has been taken for granted in the church today is evidenced in the programme scheduling. It is common in many places to find programmes such as worship experiences which are disproportionate to the particular needs of senior citizens in the congregation. This can only mean that little emphasis is given to issues targeting senior citizens. The researcher has observed that it is that perceived senior citizens know and have everything in terms of their physical and spiritual lives. Life is a passage through a series of stages. Older adults may have completed their physical development, however, in all other areas, they continue to develop and that is why the church should continue ministering to them. Christian education is a lifelong endeavour.

The researcher believes that the problem regarding older adults may be due to the fact that education is not yet perceived as a lifelong process so that after one is taught what they need to know at a particular age and time, how to keep on learning and sharing one's new knowledge is given little emphasis. Senior citizens may be people advanced in age but they are still in need of greater knowledge and the need to learn new skills. Paul reiterated this truth when he said that 'Not that I have already obtained all this or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me' (Philippians 3:12 NIV). This is a clear indication that no matter the age, learning continues.

The Purpose of Christian Education

Christian education according to God's plan must be passed on from one generation to another (Psalm 78:4, 6, 102:18, Joel 1:3, Luke 1:50 NIV). Christian education is for all people, of all time and in all places. This view is presented by Semenye (Adeyemo 2006, 1480) who recognises that 'Christian education is far

more than just ministry to children' and the researcher would add, more than ministry to the youth but to all people, young or old. The ultimate purpose of Christian education is to bring men and women of all ages into the knowledge of Jesus Christ. Once one attains the age of 50, it should not be assumed that one has come to the end of the road and that nothing more should be done. It is well known that many churches have focused their education on their children and youth. This approach in the view of the researcher should be challenged. Christian education to the young is important, educating adults is equally significant.

Many people believe that the Bible says the average age span of a person is between 70 and 80 years. They base their opinion on (Psalm 90:10 NIV) that says "The length of our days is seventy – or eighty, if we have the strength..." God in His wisdom actually puts the maximum life span to 120 years (Genesis 6:3 NIV). This is a fact that the researcher holds as in society today many have lived to this age. In view of the fact that man may live many more years after 50, there is need for the church to put in place clear programmes to give senior citizens the spiritual sustenance they so much need.

Older adults are people in the process of ongoing development in Christ likeness. This is the goal of Christian education and senior citizens must thus be able to receive the benefits of wholistic ministry like all people. Stubblefield proposes that the purpose of Christian education should be for people to:

> Establish the essential saving relationship with Jesus Christ and discover their place in his divine plan. It is to build on early nurture which contributed to helping individuals assume the natural social relationships according to Christian principles (1986, 25).

Christian education's goal is to enable the individual to use the gifts he brings to his world and further to help him actualise those gifts so that they become an

identifiable useful contribution to the church and society. This is the relationship that there is in enhancing ministry to older people and the perceived benefits that would result that the study sought to find out.

The Characteristics and the Needs of Senior Citizens

Different people define adults and group them according to age group differently. According to Levinson, adult development is commonly divided into three periods: early adulthood 35-40 years, middle age adult 40-45 years and older adulthood 50 years and above. Levinson points out that each of these stages has its own biological, psychological and socio-cultural character. Adults outgrow their "shells" and have periods of vulnerability and change from one phase of adulthood to another (1990, 45).

The discovery that one faces various challenges as one journeys through the 50 years and beyond is a view also held by Schlehofer (1998, 92). McBride, Alfred and Praem too equate the result of the fifties to a 'sense of self- acceptance based on realistic evaluation of half-century of living' and add that that is why those that have attained this age make such good counselors (1978, 137). In the view of the researcher however, this is debatable as being advanced in age is not necessarily commensurate with having good counseling skills.

Gangel and Warren S. Benson (1997, 24) state that once one has identified congregational needs and spelled out objectives, it leads to identification of content and the learning process. This is of significance for the proposed study as it gives insight as to whether meeting the personal needs of senior citizens has any direct bearing on the perceived benefits they receive and their role performance in the church or society. In this respect church leaders will be helped by gaining a better

understanding of the needs of senior citizens and thereby can minister to them more effectively.

Older people have much to offer. Regardless of age, they can share their strengths to build others. The notion that "most old people are sick, poor, grouchy, forgetful, lonely, senile, sexless, rigid, incapable of learning and useless to society" is strongly challenged by Stubblefield (1986, 93). He views these stereotypes as products of mythology on aging. In fact senior citizens can discover new avenues of creativity giving rise to a new sense of self and awareness of God.

Senior citizens as presented by Adhiambo (The Standard, August, 2006), are those who require specialised treatment and care. When given proper education as Schlehofer (1998, 93) puts it, senior citizens should be able to take care of themselves and cope with developmental and environmental changes they encounter. What is of interest to the researcher thus is to see that CITAM organise programmes and training so that senior citizens receive the benefits of a Christian education ministry.

Gangel points out that 'adults are not fully mature-just more mature than children and adolescents. They can and do continue to develop and mature in other ways even if physical growth may have ceased' (1999, 77). The model for all adults is to follow Jesus' pattern of growth and development (Luke 2:52 NIV). This is the contention of the researcher in this study. Senior citizens have not arrived. They face ongoing challenges which include coping with ageing, retirement, family responsibilities and many others. They therefore, need guidance that will enable them to face difficulties and continue to lead a meaningful life, for self, ones' church and ones' community so as to be useful to the society.

Many older people experience loneliness. This can be aggravated by absence inactivity, feeling that they have nothing worthwhile to do. In NPC there are just few

senior citizens who are involved in church ministries such as ushering or singing in the choir. These activities and others like them are popularly the 'preserve' of the youth. The study sought to find the relationship between addressing ministry and personal needs of senior citizens and their present involvement in church activities.

Of major interest to the researcher is this group of senior citizens comprised of retirees, professionals, business people, homemakers, parents and grandparents. At this phase in their lives they have various concerns such as: 'finding ways to be useful, learning to live alone, relating to grandchildren, keeping up personal appearance, adjusting to retirement and a reduced income and even preparing for death' (Gangel 1999, 158). If they played their roles effectively in the church and the society, the spillover effect would have a positive impact overall.

Haurewas et. al. (2003, 72), reflect on what it means to grow old particularly in our culture as a Christian. He says older adults need opportunities to build support. This to the researcher is a valid point and of particular interest to the proposed study as it gives insight into how the church could benefit if it learned how to address senior citizens' issues. The Christian education programmes of the church should address developmental challenges such as retirement, health care including the importance of friendships. A widower or widow for instance, needs help to find activities and friends to help fill the void left by spouses' death and how to face the gripping loneliness their loss has brought. The researcher has found written resource material to be invaluable and it should prove useful when making recommendations to the church on how to incorporate programmes targeting senior citizens.

In the things of God there is no retirement. The Apostle Paul emphasises this fact and points out that everyone in the body of Christ is important as all work together for the benefit of the whole (1 Corinthians 12: 21-22 NIV). The older people

so often are seen as weak and thus easily dispensed with. In actual fact, the church should be the place where the gifting are blended. The young bring their strength or enthusiasm and join forces with the old who offer their wisdom. All people regardless of age live out Christ's love by learning to both give and receive. No matter how mature one may be in the Christian life, there is none who has arrived. Senior citizens are still capable of growing in knowledge and learning new skills. For this reason, they are to deepen their commitment to Christ and to do the work in the church and in the community. Christians are called to a life of service until death. Gangel recognises that 'later life is never meant to be a season of stagnation when one simply waits for death. If older adults are even to continue growing spiritually, they must reassess their past and be able to determine to live out the remaining years of their life fruitfully' (1999, 262).

The Bible calls for sound doctrine for all people. This is the reason Paul wrote to Titus, that he, Titus would teach only sound doctrine (Titus 2:2 NIV). The Bible recognises that Christians should be consistently transformed and renewed so that they mature which is in line with the theme of CITAM's Christian education programmes. In this way Christians become more wisely selective in the choices they make (Hebrews 5:15, 6:2, 2 Peter 2:5, 8 NIV). This reveals that as a Christian one experiences stages of growth and certainly this does not end simply because one is 50 years old or more.

Challenges of Senior Citizens

There are various felt concerns that confront older adults. Senior citizens face diverse challenges in their 'sunset' years. These may relate to physical, economic, social, psychological or spiritual issues. There may be a need for security, affection or

recognition. Physical challenges that senior citizens generally encounter include first and foremost understanding the aging process with its health challenges. In women, for example, they have to learn how to cope with menopause or midlife crisis in the case of men. Others have chronic maladies such as arthritis, rheumatism, high blood pressure or depression. Other physical challenges of older adults include weakened eyesight, diminished sexual activity or reduced activity of the senses.

The elderly have need for social recognition. All human beings feel that they have worth, that they are admired and respected by somebody for something. In old age, for example, one does not cease being a parent if one has had offspring. The tasks of an older parent are quite different from parenting school-age children. Enhancing ministry to them would most likely enable them perform these new roles that may include the parent-in law status. As the church addresses these perceived needs of the senior citizens, these should result in perceived benefits seen in their life modification, contentment, satisfaction and increased productivity. The psychological challenges senior citizens face are diverse. Loss of loved ones is emotionally draining. A surviving mate faces loneliness, which if not relieved by care and support can lead to depression. Many widowed persons and other single adults appreciate social contact with others to help ward off loneliness. The church should be able to provide this kind of emotional support through its visitation ministry, counseling or social action while engaging those affected in church work.

For some, a financial crisis can arise when one is unemployed, for others retirement will mean adjusting to a reduced income. With either of these changes, the problem of loss of self-esteem may be linked to a loss of economic status. In addition, in retirement, some older adults may also need to seek out ways to occupying themselves because of all the free time which they now have. This is why the

researcher is of the opinion that the church should come in and provide some social action or offer ministry activities that get senior citizens involved. A person who is separated or divorced may experience social stress wondering whether he or she should be dating, should remarry or spend time with certain friends. Christian education programme would provide the direction. The body of Christ must bring a sense of security and peace by dealing with practical issues affecting older members of their congregations. Awareness of the needs of older adults is the first step in planning to help them.

Ways of Ministering to Senior Citizens

According to Zuck, 'numerous studies have revealed a clear relationship between Christian faith and a good personal adjustment during the later years of life' (1984, 64). The researcher finds this quite helpful as it shows the relationship between the Dependent variables and the Independent variables. This indicates that if in CITAM, a Christian education programme to senior citizens is enhanced; it would lead to knowledge, personal life modification, contentment and increased productivity in the ability to play societal and church roles effectively.

The goal of Christian education is to lead all to maturity in the Christian faith. It is in this light that Knowles argues that all adult education encompasses all experiences of mature men and women by which they acquire new knowledge, understanding, skills, attitudes, interests or values" (Knowles 1980, 25). He further equates maturity and linkages with life as follows:

> A mature person is not one who has come to a certain level of achievement and stopped there. It is rather a maturing person- one whose linkages with life are consistently becoming stronger and richer because his attitudes are such as to encourage their growth... A mature person, for example, is not one who knows a large number of facts. Rather, he is one whose mental habits are such that he grows in knowledge and the wise use of it (1980, 29).

Gangel and Warren S. Benson (1997, 232) suggest that learning and growth towards spiritual wholeness does not take place exclusively in classrooms. Field trips, seminars, ministry recreational activities, in the church building and in the community and other social occasions all provide opportunities to be involved in life. This enables one to make progress all toward the high calling that all - young and old have in Jesus Christ. The researcher is of the opinion that the church should explore these possibilities.

The Role of Senior Citizens

According to the view held by Knowles: "senior citizens want to be good parents, social and hospitable, up to date, creative, proud of their possessions, influential over others, gregarious, efficient, first in things, recognised as authorities" (1980, 89).

Senior citizens must be given opportunities to provide input into the church's educational design. In the New Testament, for example, Paul writes to Timothy and tells him to instruct the older men and women on diverse issues (1 Timothy 5:1-10 NIV). The older women for example, were to teach the younger women on how to manage their homes.

The researcher holds similar views as Graendorf that senior citizens have 'a great reservoir of wisdom and experience upon which the younger generations may draw with profit' (Graendorf 1981, 59). This is useful to the study as it portrays the relationship between meeting personal needs of senior citizens and how this possibly could have direct bearing on their role performance. Stubblefield alludes to this fact when he states:

Retired men and women can bring a rare combination of gifts to the
ministry of the church. They have wisdom hammered out on the anvil
of experience, technical knowledge and skills derived from a variety of
occupations ... They represent an enormous pool of human potential
waiting to be utilized in the service of God (1986, 97).

The Role of the Church

The church has great potential for ministry to its senior citizens. The church in

Kenya must become more sensitive to the changes brought about by the aging process

of members of their congregations. Church programmes should be comprehensive

encompassing every aspect of life in the congregation. Paul the Apostle wrote

personally to the church's Pastor in Crete. Paul knew that no effective adult education

programme could develop in any congregation unless it had the support and the

blessing of the pastor in Titus 2:1, 15 (NIV) according to Gangel and Warren S.

Benson (1997, 34). Christian education within the church is nurture that involves

meeting the needs of individuals. Ministry to individuals in the church should be

designed to help people of all ages mature and be all that Jesus Christ intended for His

church.

Although NPC has attempted to some extent to put in place certain

programmes targeting senior citizens, these have not adequately met their needs as in

most cases there is no consistency. The researcher attests to this fact that NPC Karen

and indeed CITAM as a whole has put in place consistently specific annual

programmes for children and youth such as Daily Vacation Bible School (DVBS) or

Teens Retreat, not withstanding the weekly Sunday school and youth church

programmes for the two age groups respectively. For older adults there are very few

programmes in place. One such is "Golden Edge" which takes place once every three

months. This cannot adequately meet the diverse needs of senior citizens. Moreover,

even when this is put in place, the church has not established why the attendance is usually low and not as would be expected.

The researcher believes that there should be pastoral concern and social action outreach to senior citizens. Fischer recognises that with a 'pastoral warmth and concern, many older people would be helped to deal with the issues that concern them better' (Fischer 1985, 23- 24). The researcher suggests, like Adhiambo, that NPC Karen and the entire CITAM should come up not only with programmes for senior citizens but also relevant training for those who minister to them (The Standard August 17, 2006). These training programmes would enable those relating especially to the very elderly, to do so more effectively. Adhiambo gives an example of such training opportunities in United Kingdom that is known as "Mester Healthcare". In Kenya, we have similar places caring for the very elderly mainly by the Catholic Church like "Nyumba ya Wazee" in Kariobangi but not for specialised training. Many evangelicals and in particular Pentecostals do not have similar homes known to the researcher. The Church could come up with programmes like some 'Christian rites of passage' for older people that prepare its members with a view to entering this stage. Retirement to some people becomes a time to be dreaded and causes anxiety that can result in depression. In his thesis Gichinga (2004, 124) alludes to the fact that it is not uncommon for depression and early deaths to follow. The researcher is of the opinion that if the church did a needs-assessment of different backgrounds of its senior citizenry, ministry to them would be enhanced. This is a view held by Pazmino too, though he does not explore specific ways which the researcher could examine as possible variables for the study (1998, 143).

Conclusion

While few educators argue that Christian education should take place in a distinctively social environment, most of them readily acknowledge that this is not enough. Such an environment is no guarantee that the seeds of essentially anti-faith versions of reality may be sown in the choice of subjects and the way they are taught. This view of looking at definition of education in social terms is held by Zuck (1984, 76). The researcher however, sees this view as limiting and rather advocates for a balance in addressing ministry to senior citizens.

In order for a church to be complete and healthy in its approach to ministry, it must meet not only the spiritual but also physical, psycho-social and economic needs of its membership. Germo has given a very comprehensive illustration of this in which he sees the balance being in form of the church reaching out to the entire membership in all aspects (2005, 26). Christian educators in the church who minister to these elderly people therefore, should endeavour to give what is wholistic, considering physical well-being as integral to spiritual health. It is also from this perspective that the researcher similarly believes that there is need for the older adults to be guided on how to cope with circumstances they find themselves in. Senior citizens form a sizeable proportion of the membership in CITAM and indeed of the church in Kenya. It is of major interest to the researcher that they receive spiritual nurture.

The researcher appreciates the fact that though literature on NPC in particular was not available on the research topic; other resource materials have proved helpful in determining ways of exploring ministry needs among senior citizens. The resource materials collectively accessed provided invaluable information that enabled the researcher to conceptualise the study and hopefully guide in formulating and in the

analysis of the data. These sources helped the researcher to build an understanding of the proposed research study.

CHAPTER THREE

RESEARCH METHODOLOGY

Design and Research Strategy

The proposed study adopted a cross-sectional design that combined both descriptive and explanatory strategies. It was the view of the researcher that this was the most appropriate design for this study as it allowed for the collection of data at once to avoid its susceptibility to threats to validity such as history.

The Study Population and Location

The proposed study was carried out at NPC Karen which is one of the eight branches of CITAM. The researcher believed that since this was the second largest branch church; it was the most suitable branch in which to carry out the survey. Besides, it has a large congregation totaling to over 5,000 members. However, in the process of data collection, it was also found prudent to include Woodley being the second oldest branch.

The study population comprised adult males and females aged 50 years or more. They had to be regular attendants or registered members of NPC. There was a likelihood that the sample included some that had retired or just about to do so, those that were still working, those who had never held any gainful employment, people in business, parents and grandparents. Some of these people were expected to be in leadership positions in the church and society.

Sampling Procedures

The systematic sampling method chosen was one that would reduce the costs, both in monetary terms and time. According to Selltiz and Jahoda, it is "generally more economical in time and effort ... to get the desired information for only some of the elements with the intention finding out something about the population from which they are taken" (1959, 510).

The researcher randomly selected 250 male adults and females who represented the whole study population. Selltiz and Jahoda argue that what the researcher finds out about the sample is true of the population as a whole (ibid). The researcher used the church membership register as a sampling frame. Although this sample frame was the most appropriate, there could have been a likelihood that the record may not have been updated at the time of the interview though the list of members gets updated every three months when there is a new intake. Those not registered but were regular attendants were also included in the sample.

The researcher used systematic random sampling. This was the most appropriate as it minimised time taken. The ratio of adult females to males was actually higher as had been anticipated since more women than men attend church in many areas. The formula used was:

$$N = nf \text{ meaning } N \text{ is a function of } n$$

$$nf = n \text{ divided by } 1 + (n \text{ divided by } N)$$

if the sample size is less than 10, 000

where n = 250

and N = 5,000.

$$\frac{n}{1 + (n/N)} = \frac{250}{1 + (250/5000)} = 238$$

The actual sample size of 238 was rounded up in the research proposal to 250 respondents out of which the actual study sample came to 248 indicating that the target was down by only two respondents. The exact sample size after data collection was 248.

Data Collection Procedures

The study used a combination of a structured questionnaire and a focus group discussion as tools of data collection. The combination was designed to enable the researcher collect both quantitative and qualitative data. The questionnaire was self-administered and also included probing open-ended questions for the collection of qualitative data. The researcher used the services of three assistants who were trained in advance on how to administer the interview. The questionnaire interview took about one hour and was carried out on two Sundays. Some members were not available on the particular Sunday of the data collection exercise; so the number was not realised hence the researcher topped the list from the Woodley branch. This is referred to as an accidental sampling method.

The questionnaire was divided into three sections. The first part dealt with demographic variables that elicited attributes such as gender, level of education, occupation, parity and marital status. The second section dealt with questions that measured knowledge and the third section contained questions that measured the respondents' attitude and perception. The researcher had two focus discussion groups: one with eight and the other with 12 participants. One group was made up of males and the other of female adults. The participants were chosen according to convenience sampling and their capacity to contribute to an understanding of issues that affect

senior citizens. In each group there was one moderator, one recorder and the researcher. This group formed part of the total sample.

The researcher, a wife of one of the church elders at NPC Valley Road carried out in-depth interviews with a few selected CITAM leaders whose views proved significant to the study. Those interviewed included: the Bishop's wife, the head of Christian education at CITAM as well as the pastors in charge of Christian education at branch level and the heads of both men and women ministries who are also senior citizens. This is a view held by Seidman. Seidman advises that the researcher's task should be to:

> present the experiences of the people he is interviewing in compelling enough details and in sufficient depth so that those who read the study can connect to that experience, learn how it is constituted, and deepen their understanding of the issues it reflects (1998, 48).

The purpose of the interviews was to supplement the structured questionnaire by filling in gaps left by quantitative data. The in-depth interview questions as recognised by Isaac and Michael among others (1979, 98) have the advantage of giving the "respondent a frame of reference with which to react, without placing any constraint on the reaction. The researcher gets to probe into areas of concern more deeply and hence proves very helpful".

Pilot Testing

The questionnaire was pilot-tested at NPC Valley Road, one of the CITAM branch churches. This was due to the reason already explained elsewhere precipitated by accidental sampling method which instead had to be done at NPC Woodley. The purpose of the pilot testing was to check comprehension and clarity as well as aspects of grammar such as spelling or punctuation. The pilot testing also gave an indication of the time required to administer the interview, and this was found to be adequate.

Based on the feedback of the pre-test, there were no major amendments made. Thereafter, the questionnaire was administered to the target study population. The research assistants were involved in the pilot testing as part of their training.

Validation and Verification Strategies

Mugenda and Mugenda (1999, 103) argue "the internal validity of a study depends on the degree to which extraneous variables have been controlled for in the study". The researcher avoided a spill over effect that the study could have been susceptible to by carrying out the pilot test at NPC Valley Road. The spill over could have been possible because of the fact that some members of Valley Road occasionally choose to worship at any one of the branches. The researcher controlled this threat by ensuring that the test was conducted in only two weeks to avoid information leakage.

Ethical Considerations

Research ethics were strictly adhered to. The researcher had obligation to respect the rights, needs, values and desires of the participants and explained to them that the whole exercise would be confidential and indeed it was. Nobody was coerced into being interviewed and the respondents were free to decline to answer any questions that they were uncomfortable with. Subsequently, some respondents declined to respond to certain questions particularly open-ended ones such as questions 33 and 35.

Data Analysis

The research instruments were a structured questionnaire, a guide for focus group discussions and an in-depth interview. The quantitative data were coded first and entered into the computer. The researcher used the Statistical Package for Social Sciences (SPSS) programme for data analysis because of its efficiency in analysis of data and in particular, its competence in cross-tabulating two or three variables regardless of the size of the sample.

The researcher used the measures of central tendency to work out the average characteristics or tendency of the data. The research data was measured using three different types of scales namely: nominal, ordinal and interval variables.

The researcher first undertook a univariate analysis which is considered the most appropriate as it allows for the examination of the variability of responses within each of the categories of the question. This type of analysis was important to the study in determining patterns, variance and distribution of sample cases. Gender, for example, is a nominal variable; consequently, the respondents were asked in Section A question number 1 of the structured questionnaire to indicate their gender. The same was required for age. Education was measured according to levels commencing from lowest level to the highest which measured interval variables. The questions measuring perceptions and attitudes were in the final section. They were also derived from focus group discussion and in-depth interviews. The structured questionnaire items were indicated as in table 3.1:

Table 3. 1: Question Numbers

Nominal Variable	6,9,10, 13
Ordinal Variable	1, 3, 4, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30,31, 32, 33, 34, 35
Interval Variable	2, 5, 7, 8, 11,12,14, 15, 16, 17, 32

The questions that measure knowledge were: 2, 7, 8 18, 19, 22, 23, 24, 28, 34, 35. Attitude was measured by questions: 16, 17, 21, 22, 23, 24, 25, 26, 27, 30, 32, and 33. Perception was measured by questions: 18, 19, 2-0, 21, 22, 23, 24, 25, 26, 27, 31, 32, 33, and 34. Age is an example of an interval variable, gender on a nominal variable and grouped education levels (high, moderate and low) of an ordinal variable.

The researcher also used Likert Scales to measure knowledge, attitudes and perceptions. The key constructs of knowledge, attitudes and perception were clearly brought out by the responses under the relevant questions as described elsewhere in the study. Likert scale helped to minimise the subjectivity and made it possible to use quantitative analysis. The Likert type scale is described as "the best statistical instrument to collect data" in an opinion survey (Borg and Gall 1989, 432). The items that are used in it usually comprise three to five categories and numbers are ordered in such a way that they indicate the presence or absence of the characteristic being measured (Mugenda and Mugenda 1999, 76).

In this study, for example, the Likert scales measured attitude by five alternative responses of "Strongly agree", "Agree", "Disagree", "Strongly Disagree" and "Unsure". Hence this continuum scale measured the respondents' degree of agreement. Then after analysis, the researcher recorded and computed the attitude

data to determine the proportions of study population that had positive attitudes towards ministry involvement.

The respondents indicated their knowledge of facts by giving responses of "Yes or No". This kind of response was spread throughout all sections of the structured questionnaire. The questionnaire consisted of 35 questions.

Background variables were measured by questions 1, 4, 6, 7, 8, 9, 10-15. The Independent variables were measured by 26, 28, 29 and 30-33 while dependent variables were measured by questions 22-25 and 27. The researcher used Chi-squares to measure the level of statistical significance between the variables at a 0.05% level.

CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSIONS

Introduction

This chapter presents the results from analysis of both quantitative and qualitative data and their interpretations and discussions of the findings. The data was analysed on the basis of the study objectives and research questions. Various observations, inferences from the analytical descriptive statistics were made leading to the conclusions and recommendations in the next chapter. The purpose of the study was to establish whether CITAM has put in place programmes for its senior citizens (members of the congregation who are aged 50 or more years) and how ministry to them could be enhanced. The findings presented in this chapter are drawn from quantitative data obtained from the administration of structured questionnaire interviews and from the qualitative data generated by in-depth interviews given to the clergy, as well as focus group discussions (FGDs). This chapter is structured into two parts: the first one presents the results of the findings and the second part, the discussions and interpretations of these results.

PART ONE: THE STUDY RESULTS

Characteristics of the Study Population

The study population comprised male and female adults who were at least 50 years or older. These are referred as 'senior citizens' in CITAM. The respondents

34

from whom the quantitative data was obtained, ranged in age from 50 to 73 years ±

5.6 with a mean age of 56.8. Table 4.1 presents these respondents by 5-year age

groups. The largest group (42%) falls between 50 and 54 years while the oldest

group - 65 years through the highest - is the smallest (13%). It is likely that many

people over the age of 55 years who might have worshipped at Nairobi Pentecostal

Church previously might have moved to rural areas after retirement.

Table 4. 1: Respondents by age groups (n=243)

Age Groups	%
50-54 years	42.3
55-59 years	30.5
60-64 years	14.4
65 through highest	12.8
Total	**100.0**

Gender and Marital Status of the Respondents

Slightly over one third (35%) of the respondents who participated in

questionnaire interviews were males and 65% females. This gender disparity is not

peculiar to CITAM but is usual in any urban Kenyan churches. As Table 4.2

demonstrates, among the respondents who gave their marital status, a large majority

(72%) is married and a relatively small proportion (7%) either divorced or separated.

The gender difference between the married is relatively small (8 percentage points).

Table 4. 2: Marital Status (n=236)

Marital Status	Males %	Females %	All (n=236) %
Married (n=170)	45.9	54.1	71.5
Widowed (n=26)	3.8	96.2	10.9
Single (n=23)	4.3	95.7	10.4
Separated/Divorced (n=17)	11.1	88.0	7.2
Total	34.3	65.7	100.0

A great majority of the respondents (97%) reported that they have children while nearly two-fifths are grandparents. In summary, the preceding results have drawn a brief profile of the respondents.

Respondents' Regularity of Church Attendance

Over three-quarters of the respondents are registered members (79%) of the church. One of the requirements for this registration is that the applicants must have given their lives to Jesus Christ. An overwhelming majority are regular attendants (89%) of the church. As can be viewed from Table 4.3, the largest proportion of male respondents has attended church for between 6-10 years while that of the females (26%) falls in the category of between 16-20 years.

Table 4. 3: Respondents duration of attendance (n=248)

Duration of Attendance	Gender %	
	Male	Female
1-5 years	13.4	14.5
6-10 years	34.1	21.7
11-15 years	22.0	18.4
16-20 years	9.8	25.7
21 through highest	20.7	19.7
Total	100.0	100.0

Respondents' Educational Background and Occupation

Generally, the sample has a relatively high level of formal education. The mean number of years of schooling, for example, is 15.657 ±4.8551. This mean implies that an individual has completed three years of post-secondary school education. The minimum number of years is 12 and the maximum 22. Over two-fifths (44%) – the largest single category – of the respondents have university education that indicates a high level of formal education by any standards.

Table 4. 4: Grouped highest level of schooling (n=248)

Level of Schooling	%
Primary	1.6
Secondary	21.3
College	32.8
University	44.3
Total	**100.0**

Data gathered from responses to an open-ended question in the questionnaire shows that there is among the respondents a cross section of high-calibre professionals that include chief executives. Table 4.5 outlines the main occupations of the respondents. The total numbers are in multiple responses and do not add to 100%.

Table 4. 5: Respondents' occupational background

Occupation	Numbers	Occupation	Numbers
Businessmen/women	24	Nurses	6
Lecturer/Teachers	22	Consultants	5
Administrators	14	Bankers	5
Accountants	12	Marketing executives	4
Managers	8	Engineers	4
Doctors	6	Lawyers	2

It is interesting to note in view of the high levels of formal education and high calibre of professionals among the respondents, how these translate into ministry involvement by them. Among the respondents there are those who are highly qualified professionals whom the church can benefit from the knowledge they have.

Church Ministries and Respondents' Involvement

The respondents were given a list of nine key church ministries plus an 'other' option and were asked to tick the various ministries to which they were involved. The results showed that the respondents were involved in more than one. This indicated numbers of those involved in each ministry, which were minimal as shown in table 4.6 and chart 4.1. This painted a grim picture: given the number of those who are registered members, only a small proportion is serving. The data presented in Chart 4.1 shows the multiple responses of respondent involvement in various church ministries.

Chart 4. 1: Respondents' involvement in Church Ministries (Multiple responses)
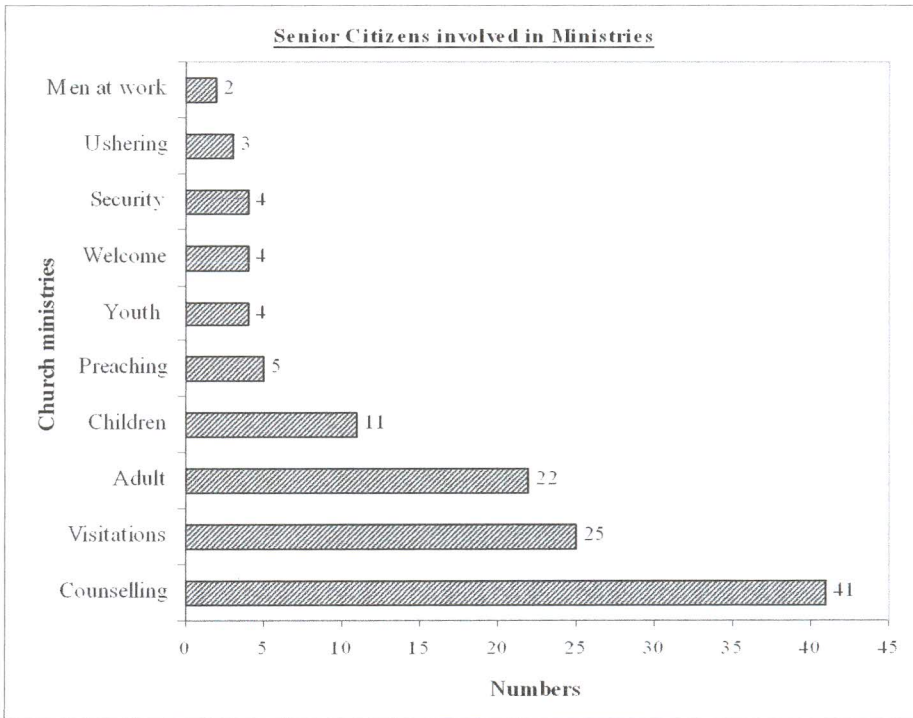
It is worth noting that in the children and youth ministries, the respondents were volunteers and not registered church members hence the negligible numbers as shown in the chart (4.1).

As has already been shown elsewhere, most of the respondents were not involved in any church activities. From the quantitative data the respondents gave various reasons for non-involvement. The reasons cited are listed in Chart 4.2. In addition, the qualitative data confirmed that most respondents did not hold any leadership positions in the church. The FGD participants noted that a majority of the Heads of Departments, Elders or Deacons are males and that females are mostly assistant leaders.

Chart 4. 2: Reasons for non-involvement in church ministries

Reasons for non-involvement in Church ministries (multiple responses)

Reason	No. of Senior Citizens
Ministry area not in church	4
Disinterest	5
Knowledge of Bible	7
Non membership	8
Don't know any ministries	11
Not been requested	12
Uncertain of gifting	13
Lack of time	42

No. of Senior Citizens
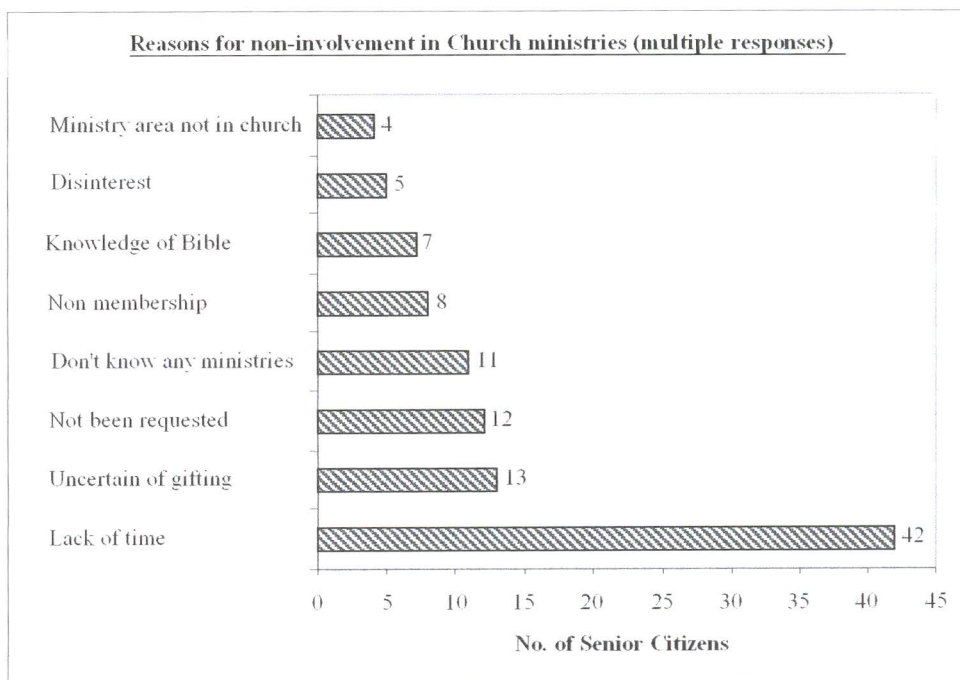
As shown in the chart (4.2), the most commonly cited reason is 'lack of time'. Table 4.6 examines the data further, by focusing on the gender of the respondents as they cite each reason. It is therefore worth noting that reasons for either being involved in ministry or non-participation varied according to gender, which means that there are distinct differentials between male and female respondents' involvement.

Table 4. 6: Reasons for Respondents' non-involvement in ministry.

Reasons for not being involved in church ministry	Gender		Total
	Male	Female	%
Lack of time	47.6	52.4	100.0
Knowledge of Bible	34.6	65.4	100.0
Non-membership	37.5	62.5	100.0
Has not been requested	41.7	58.3	100.0
Doesn't know the ministries	54.5	45.5	100.0
Area of ministry not in church	39.5	60.5	100.0
No interest	20.0	80.0	100.0
Unsure of gifting	46.2	53.8	100.0

It is important to note that an overwhelming majority (80%) of the females who are not involved in any church activity cited lack of interest, while a relatively smaller majority (55%) of their male cohorts blamed their own ignorance of church ministries.

Church Service and Spiritual Growth of the Respondents

The study findings show that the church has put in place Christian education programmes for the members and this is confirmed by a large majority (84%) of respondents from whom quantitative and qualitative data was gathered. The respondents were asked to indicate from a list of nine programmes with an option of an 'other' which had had an impact on them most and how. A large majority of the respondents and FGD participants respectively reported that they had grown spiritually. From the quantitative data, for example, the programme that had had an impact on the majority of the males (52%) was the Pulpit Ministry. For three quarters (74%) of the females it was the Prayer Ministry (74%).

It is interesting to note that only one-fifth of the respondents cited the one specific ministry - Golden Edge Fellowship - put in place by the church for its senior citizens as having spiritually impacted them.

Chart 4. 3 Church ministries cited as most useful
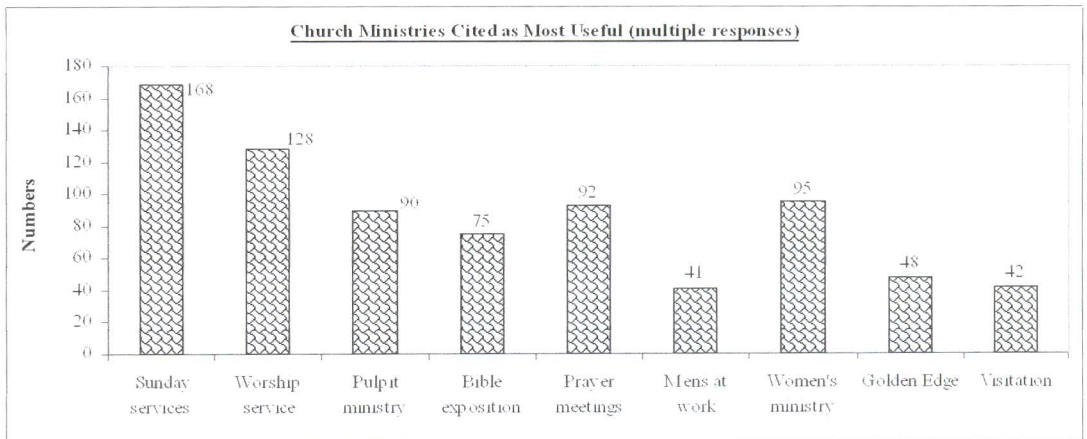
Chart 4.3 shows that the church has to a certain degree put in place programmes for members of its congregation among whom are senior citizens. An overwhelming majority of the respondents reported that what goes on at the pulpit during the Sunday services had impacted them significantly.

Respondents' Life Challenges

The respondents reported that they faced various life challenges that have to do with their physical, emotional, social, economic and spiritual well being hence desired that the church address these. This is in agreement with what was pointed out in the chapter (Two) on literature review. According to Gangel and Warren S. Benson (1997, 158), older people face numerous challenges. Table 4.7 shows some of the life challenges the respondents reported and the magnitude of how these affect them. (The responses are multiple and do not add to 100 %).

Table 4. 7: Respondents life challenges

Life Challenges	%	Male	Female
Retirement	54.4	38.8	61.2
Health	50.0	29.2	70.8
Ageing	49.2	33.1	66.9
Family responsibility	48.8	28.8	71.2
Widowhood	37.5	28.3	71.7
Companionship	31.5	36.8	63.2
Parenting	30.2	30.1	66.9
Singlehood	25.8	19.0	81.0
Death	22.6	25.9	74.1

Respondents' Desired Skills

The quantitative and qualitative data indicates that the respondents' desired knowledge and skills that could enable them cope with life challenges they face. A majority of the study population stated that they needed church leadership to address their issues. Over two thirds (62%) indicated that they were in need of pastoral care.

This in the researcher's view is one of the perceived benefits senior citizens can derive from the church. Over half (66 %) reported that to further enhance ministry to them, there should be a pastor specifically for the ministry of older adults. The church did not at the moment have a pastor in charge of older adults.

Chart 4. 4: Skills Respondents would like to develop
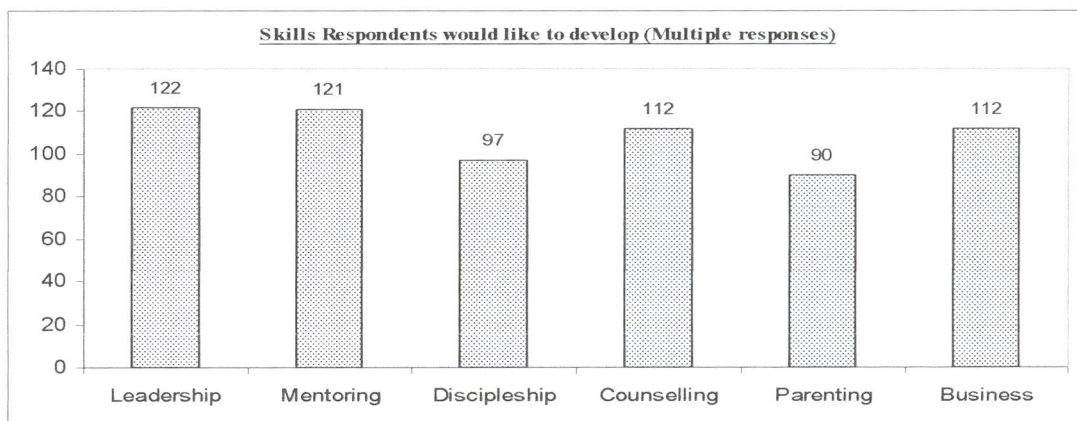

Skills Respondents would like to develop (Multiple responses)

Chart 4.4 shows that leadership, mentoring, counseling and business are the most desired skills that senior citizens would like to develop.

Chart 4. 5: Reported ways of enhancing Respondents involvement in ministries

Reported ways of enhancing respondents involvement in Ministries (Multiple responses)
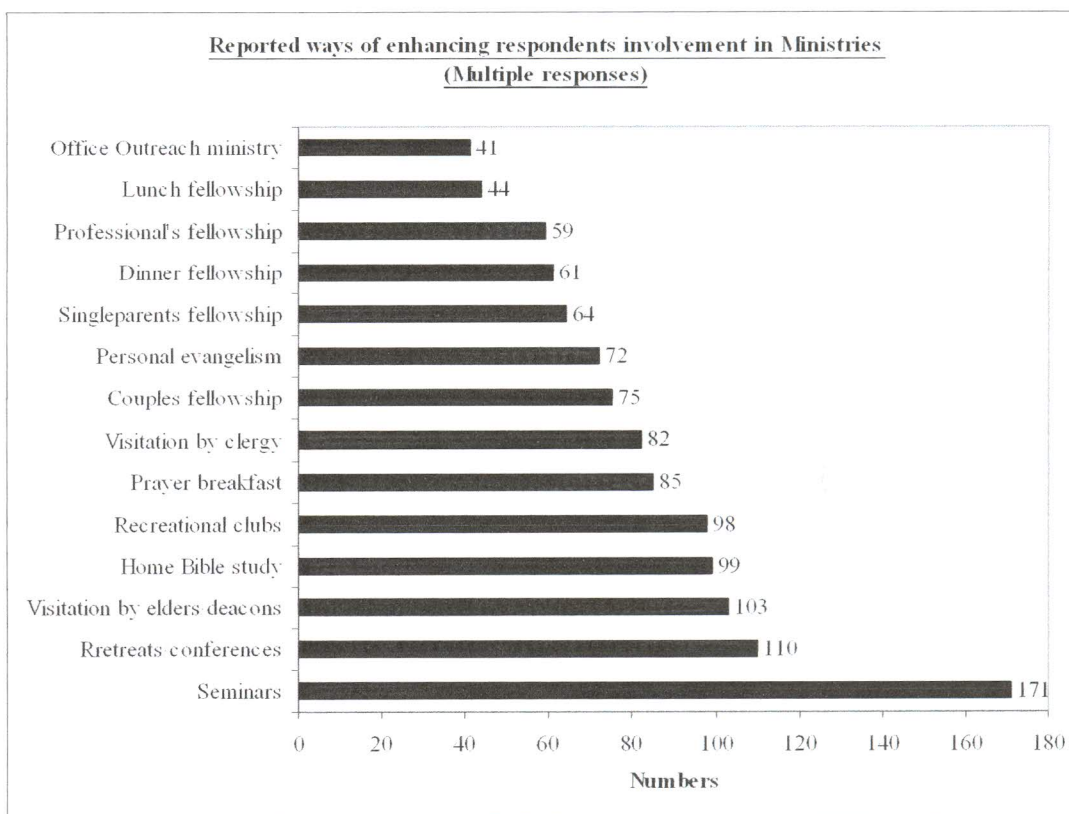
The respondents stated that the church could further enhance ministry to them by exploring other avenues other than what goes on regularly from the pulpit. An overwhelming majority reported that seminars would be the best forum that the church leadership can use to minister to them as shown in chart 4.5.

Summary of the Results

The results reveal that most of the respondents were aged between 50-60 years. A large majority were registered members and regular attendants. The study also shows that most of the respondents were married. The female adults were almost as twice as males. Among the respondents, many were university graduates who are mostly professionals. Respondents' views about various issues varied largely by gender and these differences have been highlighted.

A sizeable proportion of respondents were not involved in church ministries which the researcher finds as a contradiction, in the sense that they are the same members expecting certain perceived benefits from the church yet do not show interest in church activities.

The results have also shown that church leadership has to a certain degree put in place certain programmes although Golden Edge Fellowship, the one specifically targeting the study population was found wanting as majority of the respondents were not aware of its existence.

PART TWO: DISCUSSIONS AND INTERPRETATIONS OF STUDY RESULTS

Introduction

The church leadership has over the years given little if any attention to its elderly - senior citizen - members of the congregation. These are those who are 50 years or older. A large majority is either approaching retirement or has already retired. The church in the past has not specifically addressed their problems and needs adequately as pointed out elsewhere in the study. It is the view of the researcher that these individuals are important to the church in the same way the younger members are. When issues which concern senior citizens are identified, it will go a long way in helping design an appropriate curriculum, methodology and learning environment for senior citizens.

The researcher has established however, that in response to senior citizens needs, CITAM indeed started one specific ministry – Golden Edge Fellowship -in the year 2005 targeting them. This ministry unfortunately, remained largely inactive throughout 2006 until two months ago (March 2007) when it was re-launched as was reported by the participants in the FGD. During the period of its inactivity, senior citizens had no forum in which their problems could be articulated. The church leadership too had no way of knowing their needs. It can therefore be seen that there has been a vacuum in the church concerning ministry to its senior citizens.

In a country where professional counseling culture is still far from being the accepted way of life or norm, senior citizens can only rely on their churches for guidance or counsel. This is possible as among the respondents are counselors whom the church leadership could engage to minister to the congregation. The church should

endeavour to do this as it would be cost effective for both the church and its members. The researcher, with this background, now presents the other results generalised from the analysis of both qualitative and quantitative data.

In the researcher's view, the problem is two fold. There seems to be a gap in ministry to senior citizens. The church does not seem to be aware of the magnitude of the challenges facing this group. The target population too has not given the church leadership an opportunity to know what they desire as most of them do not belong to the ministry put in place for them which is a forum for enabling the church know their challenges. The role of the church needs to be examined with respect to its service to all the members of the congregation, and at the same time that of its (church) senior citizens requires to be scrutinised.

The Study Population

Nearly four-fifths (79%) of the respondents are registered members of the church and attend church regularly. The study results show that respondents aged at least 65 years old are relatively few in CITAM in comparison with the younger age groups. This may be so because in Kenya most workers retire at 55 years and majority of those that have retired tend to move and reside up-country. This implies that the older the population, the less likely they are to be still residing in urban areas. This may also explain why the respondents aged 65 years or older were relatively few in the study group.

Another reason that might keep older populations away from NPC is likely to be the medium of communication. All church services are conducted in English. Some older people may not understand English and might prefer other churches

where services are held either in Kiswahili, the national language or in one's own vernacular.

Registered Members' Regularity and Church Attendance

The study shows that a large majority of the study population were registered members. All the registered members were born again as this is indeed a member registration prerequisite. However, some regular church attendants were not registered members. The church serves both born again believers and those that are not. The latter need the Gospel as much as the former for through it they will give their lives to Jesus Christ. The registered members are believers in Christ. They need to grow spiritually. Indeed from both the qualitative and quantitative data, the respondents reported that the Christian education programmes put in place by CITAM had enabled them to grow spiritually in various areas. Some respondents reported that they had spiritually grown in the area of Bible study through the Bible Exposition hour weekly programme. Others stated that they had grown in their

relationship with God and with fellow believers. Female adults in particular, reported spiritual growth mostly through prayer meetings.

Some respondents reported that their gifting and experiences were not utilised by the church. The researcher noted that senior citizens were involved in only a few ministries, yet such were put in place for their spiritual growth so that they too can be actively involved in church activities and be of help to other members of the congregation.

The registered members and regular attendants are considered those who belong; they are the owners of the church, as the church is not a building. They are the

ones expected to have been impacted by the ministry of the church. They should therefore be more involved in church affairs.

Respondents' Involvement in Church Ministries and Perceived Impact

The purpose for which the church has been established is to serve. It has been given this mandate by God in (Matthew 28: 19-20 NIV) and (Mark 16: 15-18 NIV) where the believers have been told to go into the world and make disciples. As already mentioned in the Literature Review of the study, the ultimate purpose of Christian education is to bring men and women of all ages into the knowledge of Jesus Christ. In response, the members of the congregation too have an obligation to their church. Although many of these respondents are registered members of the church and have attended regularly for a relatively long time, they still do not know the ministries, and others have no interest. Their lack of knowledge of the ministries in the church cannot be wholly a responsibility of the church leadership. The members should show interest to know what takes place in the church as the church belongs to them and hence should be active participants.

The church leadership's role is to facilitate, for example, create a conducive environment for the establishment of Christian ministries relevant to the specific group within its congregation. The obligation of senior citizens is to ensure that they support the programmes of the church as members. They as members must attend church functions and be active in church activities. The major role of the church is to establish ministries and see to the running of them. The non-participation of senior citizens in these ministries and in particular Golden Edge Fellowship which has been specifically put in place for them puts the church leadership in a difficult position. It

expects many more of its members to be involved as it is senior citizens' ministry, not for the church leadership.

From the quantitative and qualitative data, the study shows that a majority of the study population though members of the church and hence born again, are not involved in many of the church ministries. The non-participation of senior citizens is likely to make it more difficult for church leadership to be aware of their needs and problems and therefore to be sensitive or even address these needs. The church can be seen to have played its role. Although there may not be many ministries specifically targeting the study population; there are others they can belong and be ministered to. There are several Christian education programmes in the church through which they can be spiritually nurtured. These include programmes such as Home Bible study, Women Ministries or Men at Work among others. The researcher therefore, is of the opinion that indeed the church leadership has on its part attempted to enhance ministry to its senior citizens. This is the reason it can be seen why there has lately been efforts to re-launch Golden Edge Fellowship as was reported by FGD. However, the church leadership cannot force people into participation in church activities; they can only guide and offer relevant counsel.

The Golden Edge Fellowship for senior citizens has relatively few members. According to the quantitative data, the main reason for the study population's non-participation in church ministries was due to not knowing the ministries and lack of time. The members need a forum for articulating their needs where they meet and share their experiences. The church leadership gets to know what challenges they may face and can be in a position to address them through such forums. Golden Edge is one such forum.

Golden Edge Fellowship

As stated earlier, Golden Edge Fellowship is a ministry specifically put in place for senior citizens. It was started in the year 2005 with the objective of helping the members of the congregation at least 50 years or older to live fruitfully. The church's aim was to have a fellowship through which senior citizens can share their experiences in order to be helped to live fruitfully and beyond. This is in agreement with what Gangel (1999, 262) says as already mentioned in the literature review. He believes that 'if older adults are even to continue growing spiritually, they must reassess their past and be able to determine to live out the remaining years of their life fruitfully'.

It is evident from FGD that a majority of the study population was not aware of the existence or objectives of Golden Edge Fellowship. This is perhaps because the fellowship's meetings have been irregular. From what was gathered from the quantitative and qualitative data, the church leadership did not do enough to sustain the Golden Edge Fellowship. The name 'Golden Edge' and not 'Golden Age' given to it, in the view of the researcher in it is ambiguous and if not explained clearly, the target population may not understand what it is all about.

However, the church leadership on its part did make an attempt to put in place a programme targeting senior citizens known as Golden Edge Fellowship. Some of the respondents reported that they did not know about this ministry. This calls on the church to make public announcements as well as putting this ministry's schedules in the church bulletin. It is likely that some respondents may be taking announcements casually, but this can not be used as excuse for not sufficiently ministering to this age-group.

The Challenges of the Study Population

The study sought to find ways of enhancing ministry to senior citizens in view of the diverse challenges they face. This is in agreement with the view held by Schlehofer already mentioned in the literature review - 'one faces various challenges as one journeys through 50 years and beyond' (1998, 92). The study showed that indeed senior citizens at their age face numerous challenges.

Many elderly people experience challenges, such as physical, social, psychosocial, economic and spiritual, among others, as already mentioned elsewhere in the study. Senior citizens have needs and see only the church as a place of solace. As the church endeavours to address these perceived needs, the result will likely be life modification; satisfaction and contentment as the target group acquire knowledge, skills and learn how to cope. In this way as their needs are addressed; they too will play their expected roles in church and society. Knowles acknowledges that: '… senior citizens want to be good parents, social and hospitable, up to date, creative … influential over others, first in things, recognised as authorities' (1980, 89).

Apart from family responsibilities, ageing brings health problems. For some it is physical maladies such as arthritis, frailty of body that may even cause one to not attend church. This is the reason why pastoral visitation is necessary to minister to such. There are those who due to ageing process become senile and church leadership should ensure that such people are still spiritually nurtured.

These health and ageing challenges, if not addressed, may result in stress and cause anxieties. This may be due to the fact that for some, there is no medical cover or going to the gym –a luxury that now cannot be afforded. These problems may often breed depression as in some cases older people experience due to loss of a spouse.

Loneliness as has already been pointed out elsewhere in the study, may also be due to the fact that children have moved away from home, working or married. This can also explain why those that are older move up country as the study has revealed.

Retirement and Desired Skills

Retirement is one of the major challenges facing senior citizens as was indicated from both the quantitative and qualitative data that church leadership should address. This needs to be done well in advance to prepare those about to do so. Over one half of the respondents stated that their main concern is the challenge of retirement. The study population comprises people who are 50 years or older and as has been pointed elsewhere, these could have retired or are just about to. This is likely to be the reason why retirement was their major concern. Other life challenges that affect a sizeable proportion of the respondents were in relation to health problems due to the ageing process.

Senior citizens' age comprise those that could just be reaching the peak of their careers yet for some this is curtailed through retirement. The researcher gathered from the focus group discussions and in-depth interviews that a majority of the study population reached retirement ill prepared. There are those attaining this age with children still in school and this can be frustrating having now no or low income and expected to pay fees. Some still have mortgages and house rents and hence huge financial burdens.

Retirement therefore, poses one of the greatest challenges for it means automatic end of income for many. There are still many family responsibilities as reported by the respondents yet source of regular income is no more. For some senior citizens as was reported by the participants in the focus group discussions, loss of

income is perceived as loss of economic status in society. This can often breed depression as one tends to feel worthless.

The researcher is unaware of any place in this country where elderly people who have reached retirement age are trained about financial management, parenting, raising Christian grandchildren, becoming father or mother-in-law. Unless the church meets the needs of its senior citizens or fills this gap, its congregation will continue to make mistakes.

Senior citizens as pointed earlier in the literature review by Gangel (1999, 262) are 'still capable of growing in knowledge and learning new skills'. Gangel alludes this to the fact that 'later life is never meant to be a season of stagnation when one simply waits for death'. A large majority of the study population reported that they desired to obtain knowledge and skills that can enable them cope with challenges of life.

The desired skills moreover can be acquired from the ministry of the church. The researcher is of the view that this is possible because what was reported by the respondents as the skills they desired to acquire can be derived from amongst their own. Many of the respondents were for instance, business people and church leadership could organise for those with business skills from among senior citizens to impart the knowledge to those who desire to acquire this skill. Counseling is another area reported by nearly half of the majority as a skill they desire to acquire. The church leadership needs to organise for conferences, seminars or invite professionals to help the senior citizens gain knowledge and acquire the needed skills.

More males than females reported that the most needed skill was leadership. This is not unusual as this is in line with what God expects of males (Genesis 1:28 NIV). The study revealed that more males than females held leadership positions in

the church. This is however puzzling given that more females serve than males. The researcher's view is that it is not because women are unable to serve or do not want to but because they prefer to honour the males in line with the different roles God gave men and women.

In the view of the researcher, it will not cost the church leadership much to have professionals train and educate its senior citizens. The church will engage those from amongst its members with only a few occasions inviting guest speakers. The church should do this in the same manner it does for the younger ones. A majority stated that other programmes such as conferences, retreats or recreational clubs and others if put in place will enhance ministry to them.

Hypotheses Testing

The study had two hypotheses:

- **Null**

  There is no relationship between enhancing Christian education programme to its senior citizens' knowledge, satisfaction, contentment and increased productivity.

- **Null**

  Addressing personal issues of senior citizens will less likely equip them with skills needed for effective role-playing in the church and society.

Hypothesis 1: The information - Christian education programme to its senior citizens' knowledge, satisfaction, contentment (independent variable) - that would have enabled the researcher to test the first hypothesis was collected through focus group discussions and in-depth interviews. This qualitative data has been used to fill in gaps in the interpretations and discussions of the results presented earlier,

but could not be translated into quantitative data and thereby entered into the computer to facilitate use of SPSS.

Hypothesis II: The respondent's personal issues (independent variable) refer to: age, gender, educational levels, marital status, church registration, church attendance and regularity, leadership church positions, involvement in church ministries, and perceptions of usefulness of church ministries. The dependent variable - equipment of skills – is measured by six skills that the respondents were asked to highlight for their development.

The following are the independent variables that were found to have a significant relationship (at the .05 level) with the dependent variable as indicated in table 4.8.

Table 4. 8: Relationships between Independent and Dependent Variables

Independent variable	Dependent variable	Pearson's Chi Square (p);	Degree of freedom	Significant level	Reject/accept null hypothesis
Gender	Leadership skills	10.859	1	.01	Reject
Marital status	Leadership skills	5.931	1	.05	Reject
Church registration	Leadership skills	4.655	1	.05	Reject
Involvement in church ministry	Leadership skills	5.235	1	.05	Reject
Marital status	Mentoring skills	4.926	1	.05	Reject
Church registration	Mentoring skills	4.368	1	.05	Reject
Respondent age	Discipleship skills	7.977	3	.05	Reject
Gender	Counseling	9.465	1	.05	Reject

There is no relationship between respondent perceptions (independent variable) and their involvement in church ministries (dependent variable). The former

refers to the respondents' perceived usefulness of various church ministries, while the dependent variable is the same as earlier – involvement or non-involvement in church ministry.

There is a relationship between respondent's perception of the usefulness of the prayer meeting (independent variable) and their involvement in church ministries (dependent variable at a significant level of .05, 1 degree of freedom and a Pearson Chi Square of 8.315. The null hypothesis is therefore rejected.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

The purpose of this research study was to establish ways in which CITAM could enhance ministry to its senior citizens. The study entailed a collection of both quantitative and qualitative data. According to Creswell:

> Qualitative research is fundamentally interpretive. This means the researcher makes an interpretation of the data. This includes developing a description of an individual or setting, analyzing data for themes or categories, and finally making an interpretation or drawing conclusions about its meaning personally and theoretically, stating the lessons learned and offering further questions to be asked (2003, 182).

This study set out to determine the extent to which the church has put in place programmes for its senior citizens and how it can enhance ministry to them in the light of its vision: 'To know God and to make Him known'. This it aims to accomplish through its mission of 'Transforming God's people so that they in turn will transform the world'.

The study poses three research questions:

- Does CITAM have defined and definite objectives for its senior citizens?
- What are some of the possible activities that the church has put in place targeting this group and how effective are they?
- What are some of the possible activities that the church could put in place to enhance its ministry to senior citizens?

Conclusions

The findings of this study revealed that there are strengths and weaknesses from both the church leadership and the members of the congregation. From the in-

depth interviews with the church leadership, the clergy concurred that there are various challenges senior citizens face which the church had not addressed until very recently. The researcher's view is that the church leadership should take time regularly to explain the church ministries and remind the members. Communication channels should be open at all times. However, this is reciprocal. The church leadership too will not know what the members need or problems are unless they are articulated. This is the reason why CITAM has put in place certain forums for senior citizens. From the literature review and the actual findings of the study, the researcher drew the following conclusions:

- There is an apparent neglect of ministry to senior citizens because it is assumed that they are mature and already know and have access to everything as already indicated in the literature review. What became clear from the literature review was this age-group faces various challenges that include divorce and separation, use of idle time, reduced income, health insurance and diminished sexual activity among others.

- The church leadership owes it to its congregation to explain what the specific ministries entail especially given that a significant proportion of the male and female respondents do not actively participate in church. A large majority reported not knowing their gifting. This is a matter for the church to put in place Christian education programmes that could enlighten the people about their gifting. In this respect, they will be able to play their roles.

- The church leadership has attempted to play its role by putting in place a ministry specifically targeting senior citizens. It is up to the target group to ensure that they belong to Golden Edge Fellowship where their needs can be addressed yet there is an apparent lack of commitment by the target population

as a majority does not show interest. It is not practicable or indeed possible for church leadership to give pastoral care to each individual. The church has no such capacity. However, this can be provided to a certain degree at fellowship or ministry level. Senior citizens can team up with the clergy and give back to others what they have; for instance, they can mentor the younger ones.

- From both the quantitative and qualitative data, the target population reported personal needs that included the desire for their talents and experiences to be utilized by the church. The church leadership thus needs to harness more from senior citizens.

- The church ministries are fora through which members can articulate their needs and in turn the church leadership can respond to these needs. Sadly, this forum, the Golden Edge Fellowship, is grossly under-utilised. The church had established Golden Edge Fellowship but apparently failed to bring its awareness, existence and to define clearly the purpose for which it was put in place to the target population. This may explain why only a negligible number became members. If this state of affairs continues, in the researcher's view, the church will fail its members.

The church has provided relevant services to all its members through the various ministries. However, there is no pastor who is specifically assigned for adults to enable them to develop the desired skills. All pastors are there to help the adults whenever there is need but they have other more specific ministries they are in charge of, for instance, there are those in charge of children and youth and yet; they are the same pastors concerned with older adults' ministry. If a pastor is specifically assigned

to senior citizens he will focus on and give them more time rather than one whose portfolio is general and hence more inclined to another ministry of the church.

Recommendations

The study shows that there is need for the church leadership to ensure that senior citizens needs such as retirement and others already mentioned are addressed. Their needs about aging, health, singlehood after spouse dies or children exit to lead own lives as pointed out in the literature review must be considered in the light of their developmental stages. The church's mission is ultimately to transform the people to transform the world. The members too must commit themselves to play their roles accordingly as they are ministered to.

The following are the recommendations that the researcher views as feasible and that should be given serious consideration by both the church leadership and members of the congregation:

- The church needs to put in place structures in its Christian education programme that specifically target all age groups. It ought to explore the possibility of assigning a pastor to older people to inspire them into sharing their experiences as they too are an important group.

- The elderly require close attention and every individual is different and that is why taking care of them requires special training. The researcher believes CITAM should look into the possibility of putting up a center for the aged.

- A majority of senior citizens have university education and many of them are endowed with professional skills that the church can tap into so as to benefit the group as well as other members of the congregation. The church should utilise the much needed knowledge and skills present in senior citizens not

only for this age group, but also for the rest of its membership as part of ministry enhancement.

- The existing Golden Edge Fellowship should be made more vibrant and active with the leadership getting involved. This should be reciprocal. The church leadership has a part to play to sustain this ministry and so do senior citizens. Senior citizens need to know that this is their ministry and therefore they should take an active part.

- The church should facilitate the formation of a forum where senior citizens can meet on their own without church leaders to discuss their issues more freely. Their leaders can then channel the issues raised to the church leadership.

- The church should develop and encourage clear communication which should be open to all.

Areas of Further Research

This study was limited to CITAM due to time and financial limitations. Although the findings are meant to benefit the church in Kenya, findings can be generalised to church congregations similar to NPC. There is need for further research therefore that incorporates different churches and denominations. The following are areas in which further studies would be recommended for enhancing ministry to senior citizens:

- The study indicated that the oldest among senior citizens were in the age bracket of 70-73 years. There was only one respondent who was 73 years. There should be a study to determine what happens to the very old and

what role the church can play to enhance ministry to them both in the rural and urban areas.

- There should be a study on the perceptions of those about to attain 50 years who are almost attaining the senior citizen stage of life regarding their aspirations and other expectations.

REFERENCE LIST

Adeyemo, T. 2006. *Africa Bible Commentary.* "Christian education in Africa". ed. Lois Semenye. Nairobi, Kenya: Word Alive Publishers.

Bianchi, E. 1982. *Aging is a spiritual journey.* New York: Crossroad.

Brady, John J. 1997. *The craft of interviewing.* New York: Random House.

Borg, Walter R, Meredith D. Gall. 1989. *Educational research: An introduction.* New York: Longman.

Buconyori, Elie A. 1993. *The educational task of the church.* Nairobi, Kenya: Kijabe Printing Press.

Creswell, John W. 2003. *Research design qualitative, quantitative and mixed methods approaches, second edition.* London: Sage Publications.

Fischer, K. 1985. *Wintergrace: Spirituality for the later years.* New York: Paulist.

Gangel, Kenneth O and Warren S. Benson. 1997. *Christian education. It's history and Philosophy.* Chicago: Moody Press.

Gangel, Kenneth. 1999. *Ministering to today's adults.* USA: World Publishing.

Germo, Dan. 2005. The role of the church in missions. *Church leadership in missions* (1st edition): 23-27. Nairobi, Kenya: ACM FFT Afriserve.

Gichinga, John. 2004. Mid-life crisis: Its prevalence, presentation and precipitating factors in selected churches in Nairobi. Nairobi, Kenya: M.A. Thesis, Nairobi Evangelical Graduate School of Theology.

Gillham, Bill. 2000. *Case study research methods.* London: Continuum.

Graendorf, Werner C. 1981. *Introduction to Biblical Christian education.* Chicago: Moody Press.

Hauerwas, Stanley, Carole Bailey Stoneking, Keith G. Meador and David Cloutier, eds. 2003. *Growing old in Christ.* Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

Isaac, Stephen and Michael, William B. 1979. *Handbook on research and evaluation for education and the behavioral sciences.* San Diego, California: Edits.

64

Joanna, Adhiambo. Thursday 17 August 2006. The Standard: Article: "Caring for the elderly".

Leady, D.Paul. 1985. *Practical research.* New York: Macmillan Publishing Company.

Levinson, D. et. al. 1990. *The seasons of a man's life.* New York: M., & McKee.B.

Knowles, Malcolm S. 1980. *The modern practice of adult education.* New York: Cambridge, The Adult Education Company.

McBride, Alfred A and O. Praem. 1978. *Creative teaching in Christian education.* Boston, Massachussets: ALLYN AND BACON, Inc.

Megill, Esther L. 1981. *Education in the African Church.* London: Geoffrey Cheprman.

Mugenda, Olive and Mugenda Abel G. 1999. *Research methods: Quantitative and qualitative approaches.* Nairobi, Kenya: ACTS Press.

Pazmino, Robert W. 1998. *Foundational issues in Christian education.* Grand Rapids Michigan: Baker Book House.

Schlehofer, J.O. 1998. *Celebrate the older you.* USA: Ave Maria Press, Inc.

Seidman, Irving.1998. *Interviewing as qualitative research: A guide for researchers in education and the Social Sciences.* Teachers College Press.

Selltiz, Claire, Jahoda Marie, Deutsch and Cook Stuart W. 1959. *Research methods in social relations.* New York: Holt, Rinehart and Winston.

Stubblefield, Jerry M. 1986. *A church ministry to adults.* USA: Broadman Press.

Walford, Geoffrey. 2001. *Doing qualitative educational research: A personal guide to the research process.* London: Continuum.

Wright, Rusty. 2000. "Communicating Christ to secular audiences". (Database on-line); available from http:llfm2.forministry.com/article.asp? Record=3473.Internet; accessed 5 August 2006.

Zuck, Roy B. 1984. *The Holy Spirit in your teaching.* Rev. ed. Wheaton: Victor Books.

APPENDIX 1

Questionnaire

Good morning/afternoon. My name is Judith Omenya. I am a Master's in Christian Education student of Nairobi Evangelical Graduate School of Theology (NEGST). I am carrying out a study on ministry to senior citizens of the church with a view to establishing how the church could best enhance ministry to this age group

I kindly request you to give a little of your time and take part in this study by filling in this questionnaire. In case you are pressed for time; you may leave at your own convenience but try to answer as many questions as you can. I thank you in advance for the information you will give before you leave. May God richly bless you.

(IT MAY NOT BE NECESSARY TO WRITE YOUR NAME UNLESS YOU CHOOSE TO DO SO)

SECTION A

Please tick whichever is applicable where there are choices

1. Please indicate gender   Male (   )   Female (   )

2. How long have you been attending NPC? _____ years _____month(s)

3. Are you a registered member of the church?   Yes (   )   No (   )

4. What is your marital status?

        (a) Single   (   )
        (b) Married   (   )
        (c) Separated   (   )
        (d) Divorced   (   )
        (e) Widowed   (   )
        (f) Co-habiting   (   )
        (g) Other, specify _____

5. What is your age? _____

6. Where do you live? _____

7. How many years of formal schooling do you have? _____

8. What is your highest level of schooling? (Tick only one)

    (a) None   (   )
    (b) Primary   (   )
    (c) Secondary (   )
    (d) College   (   )
    (e) University (   )
    (f) Other, specify _____

9. What is your occupation? _____

10. Do you have children?   Yes (   ) No (   )

11. How many? _____

12. What are their age brackets? _____

13. Do you have any grandchildren?   Yes (   )   No (   )

14. How many? _____

15. What are their age brackets? _____

SECTION B

16. How would you rate your attendance to church? Regular (   ) Irregular (   )

17. If irregular, give reason(s) _____

18. Are you involved in any ministry in NPC?   Yes (   )   No (   )

19. If yes, which of the ministries listed below do you participate in? (Tick all that apply)   (a) Children's ministry   (   )
    (b) Youth ministry   (   )
    (c) Golden Edge ministry   (   )
    (d) Visitation ministry   (   )
    (e) Counseling ministry   (   )
    (f) Ushering ministry   (   )
    (g) Welcome ministry   (   )
    (h) Security ministry   (   )
    (i) Choir   (   )
    (j) Other, specify _____

20. What influences your choice of ministries to serve in?

_____

21. If you are not involved in any ministry, what prevents you from service? (Tick all that apply)

(a) Lack of time ( )
(b) Lack of knowledge of the Bible ( )
(c) Non-membership ( )
(d) I have not been requested ( )
(e) I do not know the church ministries ( )
(f) Area of ministry not in the church ( )
(g) No interest ( )
(h) I do not know my gifting ( )
(i) Other, specify_____

22. Do you hold any leadership position in NPC? Yes ( ) No ( )

23. If yes, what position do you hold? _____

SECTION C

24. Do you agree that the church has put in place programmes that meet your needs?

    a) Strongly agree ( )
    b) Agree ( )
    c) Unsure ( )
    d) Disagree ( )
    e) Strongly disagree ( )

25. Which of the following programmes used by NPC have impacted you most?

(Tick all that apply)

    (a) Sunday Service Preaching ( )
    (b) Worship service ( )
    (c) Pulpit ministry ( )
    (d) Bible exposition hour ( )
    (e) Prayer meetings ( )
    (f) Men's ministry ( )
    (g) Women Ministry ( )
    (h) Golden Edge Ministry ( )
    (i) Visitation Ministry ( )
    (j) Other,

specify_____

26. In what ways have these programmes of the church helped you?

_____

27. Which of these programmes would you recommend that church implement to

further enhance ministry to you? (Tick all that apply).

    (a) Seminars / workshops ( )
    (b) Recreational Clubs ( )
    (c) Retreats / conferences ( )
    (d) Couples Fellowships ( )

(e) Single Parents Fellowship   ( )
(f) Home Bible Study   ( )
(g) Personal evangelism   ( )
(h) Prayer breakfast   ( )
(i) Dinner fellowship   ( )
(j) Lunch fellowship   ( )
(k) Office Outreach ministry   ( )
(l) Personal visitation by Pastors   ( )
(m) Personal visitation by Elders and Deacons   ( )
(n) Fellowship for professionals   ( )
(o) Other, specify_____

28. Which of the skills listed below would you wish to develop from the ministry of

the church? (Tick all that apply)

a) Leadership   ( )
b) Mentoring   ( )
c) Discipleship   ( )
d) Counselling   ( )
e) Parenting   ( )
f) Business   ( )
(g) Other, specify_____

29. Have you in the recent past been in need of pastoral care? Yes (   ) No (   )

30. Have you been visited by any of the church Pastors?   Yes (   )   No (   )

31. On what occasions would you want to be visited by the Pastors and other leaders

of the church? _____

32. Which of the following life challenges do you wish the church to address? (Tick

all that apply)

(a) Retirement   (   )
(b) Family responsibilities   (   )
(c) Ageing   (   )
(d) Parenting   (   )
(e) Singlehood   (   )
(f) Widowhood   (   )
(g) Health   (   )
(h) Companionship   (   )
(i) Death   (   )
(j) Other, specify

33. State precisely how you would expect the church to meet these needs

_____

_____

34. Please recommend what the church can do to minister to you more effectively in order to address the challenges facing you

_____

35. Please indicate possible ways you can contribute toward enhancing ministry to other members of the

church_____

APPENDIX II

Guide Questions for Discussion group

1. What are your views of senior citizens?

2. How should a senior citizens ministry be run?

3. In your opinion, what would you like to see in ministry to senior citizens?

APPENDIX III

In-Depth Interview Questions for Church Leaders

1. What programmes has the church currently put in place to minister to senior citizens?

2. What other programmes for senior citizens do you plan to introduce in the near future?

3. Recommend ways in which the church can enhance ministry to senior citizens.