

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

AN EXAMINATION OF FACTORS THAT INFLUENCE
MEMBERSHIP RETENTION IN DELIVERANCE CHURCH
ONGATA RONGAI

By
REUBEN SITATI MUKHWANA

A Thesis submitted to the Graduate School
in partial fulfilment of the requirements for the degree
Master of Divinity (Pastoral Studies)

JULY - 2002

**NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY.**

**AN EXAMINATION OF FACTORS THAT INFLUENCE
MEMBERSHIP RETENTION IN DELIVERANCE CHURCH
ONGATA RONGAI**

**BY
REUBEN SITATI MUKHWANA**

**A Thesis submitted to the Graduate School in
partial fulfillment of the requirements for a
degree of Master of Divinity
(Pastoral Studies)**

Approved:

Supervisor


Dr. George Renner

Second reader

Dr. Mark Shaw

External Reader



Dr. Sammy Linge

July, 2002

LIBRARY
NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY
P. O. Box 24586, NAIROBI.

Student's declaration

AN EXAMINATION OF FACTORS THAT INFLUENCE
MEMBERSHIP RETENTION IN DELIVERANCE CHURCH
ONGATA RONGAI

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 the Nairobi Evangelical
Graduate School of Theology or the Examiners



Reuben Sitati Mukhwana

July, 2002

DEDICATION

To my loving wife Petronila

And

To our children

Caroline, Margaret, Joshua and Titus

ABSTRACT

The purpose of this study was to investigate some of the factors that cause the high turn over in Deliverance Church Ongata Rongai. The membership turnover has been high in the recent past. The phenomenon that was studied is complex. After an extensive review of literature in the area of Church growth, the researcher chose investigate on three factors, the leadership, the church structures and the attitude of members towards the church.

The literature review helped in questionnaire construction. The study revealed that one of the major causes of the high membership turn over is the leadership. Other causes included lack of spiritual nurture and lack of involvement of the laity in ministry. The study concludes by recommending a servant leadership model, a healthy theology of the church as a charismatic community and small group structure for discipleship.

CONTENT

ABSTRACT	iv
LIST OF TABLES	vii
LIST OF CHARTS	viii
Chapter	
1. INTRODUCTION	1
Purpose of Study	3
Research Question	4
Hypothesis	5
Significance of Study	5
Limitations	8
Delimitation	9
2. LITERATURE REVIEW	11
Substantive Literature	11
The Pastor and the leadership team	11
The Church	25
The Laity	36
Methodological Literature	38
Population	39
Non-probability Sample	40
Data Gathering	41

Data Analysis	43
3. METHODOLOGY	45
Definition of the population	45
Data Collection	46
Data Analysis	48
4. FINDINGS	51
5. CONCLUSIONS AND RECOMMENDATIONS	65
WORKS CITED	73
APPENDIX	
A. QUESTIONNAIRE	78
B. INTERVIEW QUESTIONS	83
C. SCORES FOR ITEMS 1 TO 56	84
D. SCORES FOR ITEMS 57 TO 62	87
E. SCORES FOR ITEMS 63 TO 64	90
F. SCORES FOR ITEM 65	94
G. LETTER OF INTRODUCTION FROM THE GRADUATE SCHOOL	98

LIST OF TABLES

Table	Page
1. Sample Size	41
2. Pastor's credibility	52
3. Response on programs/structures	53
4. People's attitude and membership retention	54
5. Response in relation to leadership	55
6. Response in relation to programs/structures	55
7. Response in relation to attitudes	56
8. Response in relation to other reasons	56
9. Why people prefer the church: Top Ten Statements	57
10. The Pastor/Leadership and why people leave the church	58
11. Programs/structures and why people leave the church	59
12. Attitude and why people leave the church	59
13. Other reasons for leaving the church	59
14. Top ten reasons for leaving	60
15. Members' age.....	60
16. Duration of membership	62
17. Duration of salvation	63
18. Duration of residency	64

LIST OF CHARTS

CHART		PAGE
1.	Membership retention and pastor's credibility	52
2.	Membership retention and programs/structures	53
3.	Attitude towards church and membership retention	54
4.	Why respondents prefer Deliverance church	57
5.	Reasons for leaving the church	61
6.	Age of members	62
7.	Duration of membership	62
8.	Duration of residency	64

CHAPTER 1

INTRODUCTION

Church growth is one of the primary goals of any church. The church grows both in quality and in quantity. The Lord has commissioned his followers to “go and make disciples of all nations ... teaching them to obey everything I have commanded you” (Matt. 28: 19 - 20). Teaching is a process that requires time. The church wins, incorporates through baptism, builds and sends out people who are able to repeat the cycle. One common way believers grow to maturity is to stay in the same church over a number of years. Pastors and church leaders need to intentionally pursue membership retention to achieve this. Another reason why membership retention is vital is that ministry involves teamwork. If people are to work well in a team, they need to be well acquainted with one another. Acquaintance occurs as people work together and, over a period of time, discover each other’s gifts and talents.

As far as one’s spiritual journey is concerned, the Bible has an analogy of a human body. One is born spiritually (John 3:3), grows spiritually (1 Peter 2: 2), and matures spiritually (Heb. 5:14). This analogy implies church increase both in quantity and quality. As the evangelism ministry is performed, there will be those who respond to the gospel and are born into the family of God. This causes numerical growth. But progress towards maturity implies that the Church has to grow in quality too. Just as nurturing a baby to maturity is more difficult than giving birth to one, so it is with spiritual nurture. One way to mature is to remain in a

family where one can be nurtured properly into a responsible adult. Similarly, steadily remaining within a church congregation can be helpful for one to be nurtured into a responsible mature Christian. Over time, one's gifts will be discovered and nurtured by a shepherding team of godly leaders.

Apart from nurture, congregations also need to be stable for the purpose of planning and ministry. As people move from one congregation to a new one, it takes time for them to settle down and know how their gifts and talents can blend with those of the older members. When there is a high membership turn over, the church leadership finds it difficult to delegate responsibilities before they know that the person can handle work. As Ezell puts it, when there is a high turn over, "the plans that worked with last year's congregation may not work this year because the personnel are different" (Ezell 1997, 88). The effect of high membership turnover is a stifled ministry. The few people whose gifts and talents are known are overloaded with responsibilities while the masses that may be more gifted and talented in certain areas are left idle and frustrated as they warm the pews Sunday after Sunday. Ezell says that when he became the pastor of his church, he found a member who was serving as deacon, Sunday school teacher and church treasurer in addition to miscellaneous jobs. To avoid burn out, he had to decide on a policy that limited people's involvement to two responsibilities. He also initiated a policy where by people got involved in ministry as quickly as possible after they joined the church. "In fact, if we don't involve people in ministry within thirteen weeks of their coming, we loose them" (Ezell, 88). This lack of involvement may frustrate them and cause them to seek fellowship in - 2 -another congregation where the cycle is repeated.

Purpose of Study

The purpose of this study is to show that there is high membership turn over in Deliverance Church Ongata Rongai. It will show some of the factors that cause this high turn over. Then the study will look at some of the steps that can be taken to enhance membership retention in the deliverance Church Ongata Rongai with a possible application to the Pentecostal churches in Ongata Rongai.

The three common ways by which the Church grows are “biological growth, transfer growth and conversion growth” (McGavran and Arn 1973, 57). Biological growth is the type of increase where parents bring up children in the ways of the Lord and as they mature they decide to become Christians by putting their trust in the Lord. This type of church growth is not the best because it relies on the reproductive health of the members of the body of Christ. With emphasis on family planning, the church may grow very slowly. Given that not all those born of Christian parents are guaranteed to grow up to become Christians, this can be a very slow rate of Church growth.

Transfer growth occurs when Christians move from one church to another. This occurs due to various reasons. It could be due to relocation to an area far from the previous residence. It could also be due to dissatisfaction with the ministry of the current church (George 1997, 91-93). Deliverance Church Ongata Rongai has very few members who have been there for ten years or more although the church has been in existence for over twenty years and the population of Ongata Rongai is fairly stable (See table 18). This type of growth adds nothing to the Church. It is like a person changing currency from one pocket into another. It does not increase his net wealth ((McGavran and Arn, 58). The Nairobi Church survey disclosed, “Most churches in Nairobi are growing by adding Christians from other places and other

churches, not by converting non-Christians!” (Daystar 1989, 19). As the present researcher has observed during his stay in Ongata Rongai, there is a high turnover rate in the Pentecostal churches. This phenomenon is observable elsewhere also. In America, “in medium and large congregations one third of new and active members drop out within two years of becoming involved” (Wilken 1998, 54).

The church is likely to grow numerically and in quality if it has ministries and programs that satisfy people spiritually and socially. Growth could also occur when the leadership is viewed to be credible. Those who become dissatisfied find the ministries and programs no longer meeting their needs may transfer to another church where they view the programs to be relevant to them and the leaders worthy of following. A high membership turnover may indicate that something is wrong with these two aspects in the church. Membership retention is one of the useful ways of maturing Christians and finding those who can be involved in ministry. The purpose of this research is to point out whether a relationship exists between church leadership, satisfaction with the programs, and the attitude members have towards the church, on one hand, and membership retention. If the relationship exists, the study will demonstrate that these are some of the factors that have caused a high turnover in the Deliverance church Ongata Rongai and to suggest some of the ways that will enhance membership retention. Some or most of the findings could be applied to the Pentecostal churches in Ongata Rongai and elsewhere.

Research Question

What are some of the factors that have influenced members to stay in Deliverance Church Ongata Rongai congregation? What are some of the factors that have led to other members leaving?

Hypothesis

1. The church leadership influences membership retention.
2. Satisfaction with programs and structures influences membership retention.
3. The attitude members have towards their church influences membership retention.

Significance of Study

It has been claimed in some circles that an average city church does not contribute to the total growth of the body of Christ because it grows by transfer (Daystar, 19). Members keep transferring from one congregation to another. Very rarely does one see non-Christians - Muslims or Hindus for example - coming to faith in Christ. But even those who do soon become discontented with the congregation which they join and move to the one next door, where they still do not last long but move on yet to another one.

This phenomenon may hamper the qualitative growth of the church and ministry. Churches are definitely growing numerically over the years. But this growth is due to the population growth of the city (Daystar, 19). More so, the growth may not be a qualitative growth when churches do not retain members for a reasonably long period. In Deliverance Church Ongata Rongai, the high turn over rate has affected the various ministries and programs of the church. The church has an attendance of about 400 people. Many of them are new to the leadership. The leadership finds it necessary to delegate responsibility to the few church members whom they know well. This leads to overworking them. On the other hand, the rest of the people become spectators. Those who are mature find themselves underutilized and leave to other churches where they can be useful. Fellowship is also affected. When many members are new to each other, close interaction rarely

occurs. As a result, a rising population of unsaved people are counting themselves as members and rising to leadership positions in the church, contrary to the Pentecostal stance that only born again people should be considered members of the church.

Typically Pentecostals teach that only Spirit filled people should be involved in leadership.

In the area of ministry, people need to be helped to discover their ministry gift. Once this is done, they also need to discover which other gifts are available in the congregation and how they team up for effective ministry. Using the analogy of the body, if one is a foot, one needs to be aware of the existence of the arm and what help the foot can derive from the hand when need arises. The high membership turnover calls for an investigation into the factors that influence membership retention with a hope that the leadership will be informed by the conclusions of such research so that the trend can be arrested in future. This will help in discovering member's spiritual gifts and involving more in the ministry so that the few who are overloaded can find relieve.

Ongata Rongai is one of the towns that have grown up rapidly on the outskirts of Nairobi. In the early eighties when the researcher was working at its District headquarters, it was a little known shopping center without roads, water, telephone and electricity. Acacia thorn bushes surrounded the few shops. The town center was mainly known for quarry stones.

But the scenario started changing slowly from the mid eighties when the road linking it to Kiserian and Ngong was developed. Slowly but steadily people moved from the city and bought land and settled since land was comparatively cheap. This attracted those in the transport business including the Kenya Bus services and matatu operators. Other businesses including petrol stations and supermarkets have

also come up. With the completion of the dual carriageway from Southland to the city center, the traffic jam bottleneck has been removed. Major learning institutions like the Nazarene University, Catholic University, and Kenya College of Communication Technology have come up. All these combinations have caused phenomenal growth such that the town is the largest in the district, larger and more urban than the district headquarters. The town is bustling with life, with prestigious private schools, health facilities, government institutions, etc. Some of the residents do not even know that they live in Kajiado district. They count themselves as living in Ongata Rongai Estate of Nairobi. Ongata Rongai is an example of what is referred to as peri-urbanization. (Shorter 1991, 35).

Peri-urbanization occurs due to rural urban migration. As this occurs, cities acquire a rural hinterland. Immigrants import rural practices and values into the city by immigrants (Shorter, 34 – 44). Some people move and remain in Ongata Rongai because areas around Kiserian, Nkoroi and Kandisi are still open and can be rented to grow crops for selling in the city or to supplement the household budget. Foodstuff in the town is also relatively cheap since much of it is locally grown. Here we find rural people living in the urban setting and urbanites living a rural way (Shorter, 36).

What are the dynamics of Church growth in a situation of Peri-urbanization? The situation of Ongata Rongai is not unique. It is like other per-urban areas. It has many characteristics of the city. Most of its residents work in the city. But unlike many parts of the city, the population is not as mobile. A number of the residents own property in Rongai or the surrounding areas. House rent is cheap compared to other areas around Nairobi. With the reduction of traffic jam, the population is likely to remain stable. Many people move into Rongai but few move out. But although the

population is more stable than most of the city, there is a high turn over in the church. This research has sought to find out what has caused some to leave the church and what has caused others to remain. In the words of McGavran and Arn,

If there is value in knowing the way people come to church, there must also be value in knowing the way people leave church.... This information is helpful because it tells where the back doors are. People leave the church through death, transfer and falling away, and we need to know which of these is the major course. Furthermore, we need to know what ages are losing interest and what groups are falling away. Is it the new members who join the church and within six months are gone? Or is it the youth, or older members who no longer find the Church meeting their needs? We need to know why individuals leave the church, also why groups leave (McGavran and Arn, 60).

The significance of the study is to avail to the leadership information on what is causing a high turn over rate in the church and what steps need to be taken to reverse this trend.

Limitations

The study of human behavior is complex. There are many variables that act upon observable human behavior. A person may remain or leave a church for reasons beyond the factors that were researched. It was not possible to have information about all events and variables that occurred on a person or group being studied. This can lead to a *post hoc* fallacy problem, a conclusion that because two events occur at the same time or because two variables are related to each other, one causes the other (Best and Kahn 1998, 130-31). Some factors, like members leaving the church because they were married or relocated geographically so that it becomes illogical to remain in the congregation, were not be considered. Ongata Rongai as a town is a very wide geographical area to cover in a study that takes a period of about twenty weeks. So the study concentrated on one of its churches, Ongata Rongai Deliverance Church. Besides, most of the Pentecostal churches in Ongata Rongai are

small. It is possible that one large church in Ongata Rongai will have a many members or even more than the number of members in ten smaller churches combined. The researcher also found that most of the Pentecostal churches do not have membership registers. Ascertaining the population of Christians in the Pentecostal churches in Ongata Rongai is a difficult task that requires more time than is available to the researcher. The study therefore concentrated on Deliverance church, one of the large churches in the town.

Also the term “church” covers a wide range of meaning. In this research, the term will refer to a local congregation. Deliverance church was chosen also because it has had one pastor for about 8 years. It takes some time before members can be comfortable with their pastor. Members put a pastor on probation for three to six years before they decide whether they will follow him or not. “When you accept a call to an existing church you are on probation usually for three to six years ... the productive years of a pastorate begin around years four” (McGavran 1970, 163). The pastor of the church would be considered to have finished his probation in this regard.

Delimitation

The phenomenon being studied could be observable in other churches. But time and financial resources did not allow for a more elaborate study. The church has regular attendees. It does not have a register for members. An ideal decision in a situation like this was to make a membership list before embarking on the study. But the researcher did not have the authority to include or exclude anybody on such a list. It was difficult for him to determine the criteria for including or excluding an attendee. As such, the study on those members who attended the Sunday services on

14th April 2002 (Selltiz et al, 1959, 519). The term church has been used in reference to a denomination and a building. It is not used in that sense in this thesis. Church is used to refer to those believers who are gathered in a local fellowship.

0031160

CHAPTER 2

REVIEW OF RELATED LITERATURE

Substantive Literature

A church is a dynamic organism. People are constantly moving in and out of it. It is one thing to know who are moving in and out of the church. But it is also important to know why. Among the factors that influence membership retention in the church are; the pastor and his leadership team, the church ministries and the attitude members have towards their church.

The Pastor and the Leadership Team.

The church is as good as its pastor. According to Donald Smith, water takes the shape of the container (Smith 1992, 104). The church takes the 'shape' of its pastor. The pastor is an influential factor when the issue of membership retention is addressed. Members are likely to stay in a church when they like the pastor and when its pastor intentionally pursues membership retention. Churches grow because "some minister, layman, or missionary dedicated his life" (McGavran 1970, 163) to that course. According to Wagner the primary catalyst for church growth is the local pastor. Great churches grow under the leadership of one person to whom God has given special gifts and who uses these gifts to lead the church to growth. His ministry attracts the people to love him dearly. He earns authority over them (Wagner 1976, 55-67). "If your church is not growing and you wonder why,

take a close look at the role of the pastor. In some cases you won't have to look further to discover your major barrier to growth" (Wagner 1984, 73). For a church to grow both numerically and spiritually, the pastor and his leadership have to set objectives to that cause.

The pastor is a shepherd of God's sheep. In the Gospel of John, Jesus identified himself as the good shepherd (John 10:11). At the end of the gospel, he challenges Peter to feed his sheep (John 21:15-17). A pastor works together with God to feed His sheep. A pastor is a co-worker with God. He is involved in facilitating the planting and watering of the field (the church) so that God can cause growth (1 Cor. 3: 6-9). "...Vigorous church growth most often follows the hard work of God's co-laborers (1 Corinthians 3: 7-9). The effectiveness of those who plant and water, the human leadership, immensely influences the yield" (Mylander 1979, 1).

A church is a voluntary organization (Wagner, 85). Certain "forces" shape people's decisions to follow its leaders willingly and to remain loyal to the church. These forces include the leader's honesty, vision, competence, confidence and the character (Kouzes and Posner 1995, 22-25). If a leader possesses a balanced mix of these "forces" the members of the congregation will willingly follow and remain loyal. Leadership is a reciprocal relationship between those who choose to lead and those who decide to follow. The members of the church decide if a leader is of superior quality. Members will follow a leader who has earned their trust by demonstrating credibility. If he does not earn their trust, they will vote with their feet by leaving.

Honesty

Members of a congregation will willingly follow a pastor whom they perceive to be honest. Honesty has to do with being truthful, ethical and principled. People will follow one whom they are sure is worthy their trust. Members measure honesty by the evidence of the behavior of the leader. They regard an honest pastor as one who walks the talk. An honest pastor is one who demonstrates a consistency between word and deed (Kouzes and Posner, 22-23). A pastor who preaches one thing and does the opposite will discourage people from following him. This is especially so in the area of morality. "Indifference and sin stain the congregation. Until these are cleared out of the way, confessed, and purged, nothing is going to happen in the way of growth" (McGavran and Arn 1973, 8). Those who are involved in church leadership have to be above reproach (2 Tim. 2:2).

A pastor walks the talk according to the values he has. Values are the constant, biblical core beliefs that drive the ministry. A belief is a conviction or opinions held to be true and based on limited evidence or proof. Values are passionate. They are not merely intellectual but stir emotions and cause one to act (Malphurs 1996, 34-58). We act in certain ways because that is what we value. We fail to act in other ways because that is not part of our core values. Our character is derived from our values. The pastor's action or non-action stems from his values.

A growing church has a pastor who values its member. He desires that each member of the congregation be transformed (Rom. 12: 2). The social and spiritual welfare of the members are at his heart. He values both qualitative and quantitative growth. The church should not only be growing in numbers. Each member should be growing spiritually. He has growth eyes. He discerns which segment of the church (for example senior adults), is growing or not growing and takes remedial

measures to correct the situation. As an individual, he is unlikely to reach all of them single handedly. God has gifted others in the church so that as a team, he can work with them to achieve this. The pastor creates avenues for others to be involved in building the body. The church is a charismatic community. Each person in the community is uniquely gifted to function in a particular way. Peter admonishes that “each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms” (1 Peter 4:10). Ministry is not just centered on the pastor and his politically right friends but it is the responsibility of the whole body. Lay ministry is important.

Another important value of a church growth pastor is lay ministry. A pastor who values lay ministry is convinced that “each member has a special and unique contribution” (Mylander, 57) to the body of Christ. He therefore is interested in knowing and developing the spiritual gifts of the members and mobilizes them into ministry by recruiting, encouraging and training them. A pastor who values lay ministry walks the talk by involving the laity in the various ministries in the church. One of the values that influence membership retention is mobilizing the laity for ministry. Those who are involved rarely leave the church. This requires that the pastor have a healthy theology of the church as a charismatic community. A charismatic community is a community of people possessed by the Spirit. The Spirit indwells each member. The Spirit has made each church member a part of the body of Christ. As a member, each person has a unique gift and role and should be developed and given an opportunity to function as such. When the laity is not involved in ministry, they leave (Ezell 1997, 97). A pastor who values this and is considered honest is one who not only preaches about the laity’s involvement in

ministry but also develops plans and structures for their involvement. This includes assigning them challenging responsibilities including preaching.

To walk the talk, the pastor should be able to clarify personal values and those of the congregation, unify the congregation around shared values and pay attention constantly to how he himself and others are living the values.

Congregational values provide a standard by which people calibrate their decisions and actions. They are the here and now beliefs about how things should be accomplished. They help the group to know what to do and what not to do. They are the deep-seated, pervasive standards that influence every aspect of their lives; their moral judgments, their response to others, their commitment to personal and church goals. They set parameters for the many decisions that have to be made. Options that run counter to their value system are seldom acted upon, unless done with a sense of compliance rather than commitment.

Personal values should not be imposed on the congregation. There is a likelihood that the leader's personal values will intersect with congregational values. But those areas where there is no intersection should not be forced on the congregation. After establishing shared values, the congregation expects that their pastor will stand for them and not change his position according to circumstances. For example, a pastor may say that the congregation values holiness but treat member's moral discipline according to their economic status. Only the poor ones get disciplined when they do not live up to the standards. With shifting positions, the pastor will be judged inconsistent and not worthy of trust.

The values that the pastor espouses and practices should be congruent. A pastor is a role model to others. He can't ask others to do what he wouldn't be willing to do himself. What the pastor does makes people believe that he believes

deeply in what he says. A Pastor who encourages the congregation to have a deeper fellowship with one another but gives a superficial one himself will not be taken serious. Members expect the pastor to show up, to pay attention, and to participate directly in getting things done. He cannot lead from a distance. It is through action that the pastor provides evidence that he is committed to what he says. People first listen to the words. Then they watch the actions. If the two are congruent, they take the pastor as believable. If they don't see consistency, they conclude that the pastor is not really serious about his words or that he is a hypocrite (Kouzes and Posner, 209 - 210).

Vision

People will keep following a pastor if they perceive him to be having a vision for the growth of the church. Vision has to do with the leader's sense of the transcendent central purpose. It is the "ability to see in a way that compels others to pay attention" (Ford 1991, 99). It is what the pastor sees the Church looking like in the future in relation to the present. The picture of the future is so clear in the mind that he is able to communicate it to the members as if he has been there already and has come back to lead them to the place. He is so absorbed in creating it that in the process he attracts others to come and have a look. As they do, he explains how the future is going to look like such that they are attracted and join him in constructing it. He points them in the right direction and tells them to get moving (Ford, 100).

Vision is the foundation upon which growth occurs. Bringing people into the church and retaining them should not be left to chance. Retention is likely to be higher when ministry is done out of a clear vision of the pastor. In his mind there is

a clear picture of how people will be progressing spiritually from the time they accept Christ to the time they mature and practice their spiritual gifts. People develop physically, intellectually, emotionally, morally and spiritually. (Wilhoit & Dettoni 1984, 15-16). A pastor has to have a vision on how the various stages and ages of his members are going to grow. Otherwise they will outgrow whatever ministry is available and seek more nourishment elsewhere.

The adventure of imagining a growing effective church anticipates its actual development. Church leaders dream of growth and then, in due season, arouse themselves to do something about it. Morale builds as they believe God is going to act and then begin acting on their belief. ... Before the growing churches of today start expanding, someone dreamed about the possibility of touching many lives with the redeeming power of Christ. Dreams of faith create the seeds of church growth, for faith by its nature turns God-given dreams into effective action (Mylander, 4).

A pastor should have a vision and know how to harness it. He imparts it to the leadership who in turn pass it on to the rest of the church. As he shares the vision with the leadership, it gives them a sense of direction. They get to know what God has called them to do. Ministry that is done without a shared vision is likely to be done in an unprepared and disorganized way. Church growth leader “know where they are going and intend to get there. They feel commissioned by God to do a certain task. A sense of importance and urgency marks growing churches” (McGavran and Arn, 102).

A leadership that has caught the pastor’s vision is likely to give a church a shared vision. A church should have a compelling and unifying vision of what God is calling the congregation to be and to be about (to do). This gives the congregation a sense of optimism and hope. The congregation gets convinced that God is building the church and the gates of hell will not prevail against it as they see the fulfillment of their vision (Wagner 1976, 31). A sense of optimism and

hope enhances membership retention. Without hope, members become apathetic and quit the church.

Vision gives a pastor a basis for evaluation. It is the vision that helps him to see those units of people who are growing and reproducing themselves to make the kingdom of God grow. In other words, it helps the pastor to see whether the various age groups; children, youth and adults are each growing. If there is no vision for the growth of those adults above forty, for example, very few of them will be found in the church. It is the vision that keeps the pastor focused on effective evangelism and effective discipleship strategy. Pastors of growing churches have clearly defined objectives. They set goals for raising disciples. Disciples are those people who are committed to Jesus Christ as Lord and to a responsible membership in the church. To make disciples, people have to be recruited into the church through evangelism, trained through effective discipleship strategies, then encouraged and motivated into ministry (Mylander, 57-80). A visionary pastor is not focused on counting decisions to receive Christ but on maturing Christians. Such a pastor evaluates evangelistic methods and if they are not bringing results, they are revised or scraped (Wagner 1976, 30). People who are well nurtured and are involved in ministry are less likely to leave the church.

Some pastors believe that evangelism and discipleship are two different things (Powers 2001, 18-21). There are those who then do evangelism without seeking to have converts committed to the church so that they can be nurtured to maturity. This leads to new members joining the church and within six months, they are gone (Mylander, 60). When evangelism is divorced from assimilation, assimilation fails (Hans 1998, 38-43). The Lord wants converts who can live the Christian life. When people turn from old ways they need to be build and

instructed in new ways. If not, they are left in a spiritual void. To pastors who divorce evangelism from assimilation, membership in a local church is irrelevant. People are brought to Christ and told to go where they like. The pastor also allows non-resident and inactive membership in the church (Powers, 18-21). The Church in Africa has been accused of being many kilometers wide and only a few centimeters deep. A finger can be pointed at the discipleship strategies. In many churches, they are non-existent. People who are inactive and uninvolved in church ministry are more likely to leave the church.

One important question to consider is how the pastor gets a vision. According to Ford, “vision is spawned by faith, sustained by hope, sparked by imagination, and strengthened by enthusiasm” (Ford, 100). It is God who gives a vision to the Church leader. As the leader reads Scriptures, he sees what Jesus would have the world around him, the people around him, and himself, look like. God’s vision, His reign in the hearts of men, is clarified. Christ’s reign in the pastor’s heart and in the hearts of the others in his congregation helps the pastor to see how the society around him can be transformed into some thing different and more satisfying than what now appears. Visionary pastor exegetes the environment in which he hopes to minister and trusts God to move it to what He would have it be like.

Vision is sparked by imagination. A pastor has to imagine: how is the reign of God going to be manifested in the congregation? How will the church grow both qualitatively and quantitatively? In answer to this question, the pastor develops mission statements for the church. The mission statement is what the church ought to be doing now if it is to arrive at the vision. It relates to what needs to be done in relation to the Worship, Evangelism, Discipleship, Ministry, and fellowship in the

Church (Rainer 2001, 14-17). The pastor creates structures that cause the worship, the evangelism, the discipleship, the ministry and the fellowship to be done in such a way that the congregation moves into fulfilling the vision: the reign of God in the hearts of men. This gives the congregation a sense of direction. When there is a sense of direction the congregation feels contended with the ministry, leading to membership retention.

There is need of imagination on how to carry out the vision. There are forces that come against the realization of the vision. One cannot sometimes have an effective ministry by merely drifting along and allowing every wind to propel him. A pastor needs to be clear about the environment in which he is operating. Then he can use imagination to capitalize on the strengths and opportunities to build his vision. He will also use imagination to turn the threats into opportunities and weaknesses into strengths and to avoid unproductive ventures. Pastors need information so that they avoid operating in a fog.

Church leaders and missionaries, surrounded by this opaqueness, carry on programs, preach sermons, do assigned work, raise budgets, administer departments, baptize converts, teach school children, and recruit new missionaries. But only occasionally - when the cloud lifts - do they glimpse briefly the state of the church growth (McGavran, 70).

Out of lack of information, ministry will go on without evaluating whether the activities are moving the church towards growth. "All too much Christian work is undertaken stupidly simply because the facts of the situation are not adequately known" (Wagner 1976, 31). It is important that the pastor keeps record of the activities in the church so that he can have a basis for evaluation. When some of the activities are not contributing to the realization of the vision, the pastor uses his imagination under the illumination of the word of God, the Holy Spirit and general knowledge, to substitute for them activities that move the church to the realization

of the vision. Christian work done in this manner can easily curb the high turnover rates. It is in this regard that membership register is important and should not be viewed as unspiritual thing among the Pentecostals

The pastor strengthens his vision by being enthusiastic about it. Enthusiasm does not refer to platform personality but an intense desire for action (Roy 1998, 34-36). Platform personality refers to a focus on 'stage show' where the pastor is more concerned with entertaining members than he is in the accuracy of the message he is communicating. His focus is on how to keep the audience impressed by his gestures and dramatizing. Platform personality creates an attitude of shallowness in members. When a pastor has an intense desire to act on the vision, those he works with, and the congregation will be motivated. But when he is not enthusiastic about it, those in ministry under him will serve as an obligation. Service without enthusiasm becomes an obligation to him also. Neither of these is healthy for membership retention.

The pastor needs to remain enthusiastic about the vision because many distractions will come on the way. People constantly come up with new ways and new visions. Some of these come like a bush fire, with almost every church seeming to go that way. For example, a new evangelist comes to town and seems to be drawing a large following. Or new ministry techniques come up. Someone will come up with something new. But all these will not sway the leader who is enthusiastic about his vision, unless they contribute to its fulfillment. The pastor is enthusiastic about the mental picture such that his focus is on the vision and mission of the Church. Qualities that give identity to a church growth leader include clearly defined objectives, ruthlessness in evaluating results and an attitude

of optimism and faith (Wagner 1976, 30-31). Without the leader's enthusiasm, the vision becomes an easy prey of distractions.

Apart from distractions, there will be ups and downs as one implement the mission in order to achieve the vision. The vision is sustained by hope. The Church exists to manifest the kingdom of God. Scripture teaches us that the whole world is under the prince of the kingdom of the air. We are fighting spiritual forces (Eph. 6:12). For this reason, a God given vision will receive opposition from various circles including the kingdom of Satan. But hope does not result in discouragement for the leader (Romans 5: 5). It is God who gives the vision to the leader. The present may look very gloomy. But the present must be lived out in the reality of God. The God who gives the vision is a God of paradoxes (Shaw 1997, 23). He seems to work in the opposites. His strength is made manifest in weakness (2 Cor. 12: 9). The leader is encouraged by the fact that he knows whom he has believed and be persuaded that He is able to keep that which he has promised until the day of Jesus Christ (2 Tim. 1:12). "A contagious sense of expectancy helps a church grow" (Mylander, 17).

Competence

"If churches are going to maximize their growth potential, they need pastors who are strong leaders" (Wagner 1984, 73). People will follow one whom they perceive to be competent, one they see to be capable and effective. A leader of a church needs to demonstrate abilities in performing the various roles that go with his status. A capable leader demonstrates abilities to challenge, inspire, enable, model and encourage. A leader needs to have functional competence in terms of technical knowledge, and competencies that add value to the position

(Kouzes and Posner, 25). A pastor who develops the knowledge and skills that are necessary for ministry is more likely to influence membership retention.

Ministry, like a railway, requires both knowledge and skills (Pinson 1984, 49 - 105). Just as the train will not move along a railway with only one line, ministry will be seriously impaired if either knowledge or skill is lacking. Ministry effectiveness calls for the pastor who knows what to do and how.

A pastor develops his knowledge of God through the study of the Bible, Church history, theology and general knowledge. Through the study of the sciences he develops the knowledge of the world in order to understand the setting in which he ministers and the causes of human hurt. Ministry is about helping people. Knowledge of people is necessary if the pastor is to minister to the needs effectively. As he knows people's needs, why they have them and how they can be met, he will be in a position to plan his ministry in such a way that it becomes relevant to the congregation. A relevant ministry leads to membership retention.

Competence is required of a pastor because he is both an enabler and equipper (Wagner 1984, 73-105). A pastor is a servant leader and one who equips the laity for ministry. A pastor will be seriously limited in his role as an equipper if he lacks the necessary competencies. The congregation will not grow above him as a teacher (Luke 6:40). Those who want to grow but feel stifled by the pastor's incompetence are likely to leave the church.

Confidence

In growing churches high expectation flows between people and the pastor. The people hold a remarkable sense of confidence in their minister, they like him as a person and as a pastor. They look to their minister for a valuable example of personal warmth and a Christian lifestyle. They follow his or her philosophy of ministry with enthusiasm. They expect much from him and are seldom disappointed (Mylander, 7-8).

People will continue to follow a pastor in whom they feel confident. The title 'pastor' implies a status in the community. "A status is a position or place in a social system and its attendant rights and duties" (Grunlan and Mayers 1988, 127). There are roles that one is expected to perform in line with the status that one holds. A "role is the behavior, attitudes, and values associated with a particular status ... role behavior is usually predictable and others anticipate it" (Grunlan and Mayers, 128). Grunlan and Mayers differentiate between ascribed and achieved status. An ascribed status is one into which an individual is born, where as, an achieved status is obtained through choice and achievement (Grunlan and Mayers, 129-30). A pastor has an achieved status. He maintains the status by performing the anticipated roles. Over a period of time the pastor's authority corresponds to how he has performed his expected responsibility. There are expectations that people have of a pastor. They have expectations of what kind of person the pastor is, what role he will fulfill in their lives, what kind of example he will set for them, and what kind of church he will develop. If he is unable to fulfill the anticipated roles, people will deny him that status in their lives by leaving the church.

The pastor also has expectations for the people. He expects members to be committed and respond in terms of time, money, and talents and spiritual gifts. With time, both the members and the pastor's expectation are evaluated against the reality. If what the members expected is what they are deriving from his ministry, they will remain in the church. But if his ministry is different from what the members expected, they lose confidence in him as their leader and leave. (Powers, 18-21). With time, the pastor communicates his style of competent Christian living, his system of theology and inspires people with his dreams for the future.

When the pastor's and the people's expectations come into agreement, they give each other the respective roles and status with respect and esteem. As the pastor pays the price of faithfulness in ministry such as crises counseling, marriages, funerals, etc., the people respond with an important message, "you are my pastor" and the pastor reciprocates "you are my people". The pastor and the congregation have confidence in each other. This atmosphere encourages membership retention.

Confidence produces a self-fulfilling prophecy. When members have a high view of their pastor as a good person, so will he likely be. He is likely to adjust his self-concept and self-expectation to be congruent with theirs. Self-concept affects all our actions and reactions. Our response to situations and events is shaped by whom we think we are. What we think we are is influenced by what people tell us.

A theology of a church as a charismatic community helps the pastor to build confidence in the laity. The church is a charismatic community. A charismatic community is a community that comes together because they have a shared experience of God's Spirit. The church comes into being as individuals accept Christ in their lives and join those who did so earlier. What is possessed in common by all members is the Holy Spirit (Dunn 1975, 260-65). Charisma is defined as the gracious outworking of the Holy Spirit through, in and beyond the natural talents and abilities of an individual for the mutual benefit of the Church, the body of Christ. A pastor is not the whole body. When he takes a spiritual inventory of his church, he will be able to let others serve according to their gifts. An involved member seldom leaves the church.

The Church

Numerical growth is an unreliable indicator of health. A church needs to grow warmer through fellowship, deeper through discipleship, stronger

through ministry and larger through evangelism. ... A healthy church is one which has found a balance in the five fold purpose of the church i.e. worship, evangelism, fellowship, discipleship and ministry. To achieve this balance people have to be moved into membership, build up to maturity, trained for ministry, and sent out on their mission (Warren 1997, 24).

Urban people “shop” for churches to test which one can really meet their needs. “Shoppers will become members of a church if the congregation appears to be one that is relevant and responsive to their religious needs” (Schaller 1997, 46).

People are looking for a church where:

1. Jesus Christ is kept central. His message of salvation is clearly talked of and is unashamedly preached.
2. Answers to life questions are given.
3. Members are living its message.
4. Needs are met through a well-planned curriculum and adequate facilities.
5. There is a well planned ministry (Oakley 1998, 8-10)

Christianity is a religion. A church has to play its religious role if it must retain its members. People come to church to have their religious needs met.

“Religion explains the meaning of life in ultimate terms. Religion explains patterns of man’s life; his purpose of existence, the nature of reality, the fate of the world, the character of the beings or forces that determine destiny, and how he can relate to them (Kelly 1972, 27).

To incorporate members, the church should appropriately structure itself around small homogeneous units. “A homogeneous unit is a group of people who consider each other to be ‘our kind of people’” (Wagner 1976, 110). People who come to the city lose the warmth provided by the extended family. “This is usually supplemented by networks that the city dwellers themselves develop among work mates, classmates, and fellow villagers” (Shorter 1991, 28). This is how societies in the cities are organized. This needs to be taken into consideration when seeking to incorporate members into the church because

People like to stay with their own people. They like to become Christians without crossing racial, linguistic, or class barriers. Christianity spreads most rapidly along the natural networks of people and their social units rather than across networks (McGavran and Arn, 13)

A church that is conscious of the homogeneous unit principle will more likely retain new members. But when a church neglects this principle, it might make them feel uncomfortable and leave. However, since the bible teaches the unity of all believers (1 Cor. 1:10-13), the new members should be quickly assimilated into the rest of the membership so that there are no apparent divisions along tribal, economic, or other lines.

Through preaching the message of the Gospel, people come to the realization of their spiritual needs and turn to Christ. The church then starts the long journey of nurturing the person in the ways of the Lord. The person gets incorporated into the congregation through baptism. But this is not the only way that the church grows numerically. The church also grows through assimilation of those Christians who have joined it. The way these people are assimilated determines whether they will stay on or leave. The city Church grows mainly by transfer. How can these people be kept stationary in one church?

The city church has many “shoppers” who come in and examine the quality, relevance and scope of ministry and decide to remain or leave (Schaller 1997, 47). The relevance factor is important for membership retention. Saochiro, quoting from Heibert and Meneses says that city churches tend to serve their own kind of people (Saochiro 1997, 64). This means that the Church leadership needs to be people focused. The leadership has to constantly exegete the community the church serves in order to understand the types and needs of the people it is serving. Some Churches are programs centered. In such Churches, what matters is whether

the program is running or not. But “the Church will not grow unless it meets people’s expectations” (Wagner 1976, 85).

People choose to go to churches they like because of the homogeneous unit principle. “Men like becoming Christians without crossing racial, linguistic, or class barriers” (McGavran, 223). Research has shown that people take a step to join the church as follows:

- 3 to 8% walked in on their own
- 4 to 10% came because they liked the program
- 10 to 20% joined because they liked the pastor
- 10 to 20% join in response to visitation evangelism
- 3 to 6% came because of the Sunday school
- 60 to 90% were brought by some friend or relative (McGavran, 225).

This study shows that churches grow around individuals who have something in common.

Societies are organized around linguistic, ethnic, economic, educational etc. homogeneous units. Webs of relationships develop along language, class, race, color, stature, income, cleanliness, education, age, marital status, age of children, and other factors that people find in common amongst themselves. While examining the issue of membership incorporation, one can discern linguistic, class, racial and other barriers. When people are made to live as Christians within a group to which they have no sense of belonging they will leave. A church that organizes its ministries and activities around homogeneous units retains new members. A church retains members and disciples’ each unit out to its fringes (McGavran, 241). People normally belong to more than one homogeneous unit. When members of one unit are discipled, they give a ripple effect as they interact with others of different units where they belong.

The homogeneous unit principle is also helpful for knowing the way people leave the church. People leave the church through death, transfer or falling away. The principle helps to know what ages are losing interest, whether it

is the new members who are falling away within six months of joining, etc. This information helps the church do something to retain the members it is losing. This is why the church growth method pays considerable attention to the patterns of social units within which people organize themselves for the satisfaction and supply of their human needs, for their problem-solving and their decision making procedures; that, by their decision to follow Christ, they may find the satisfaction of all their human needs and the answer to their problems (Tippett 1970, 31).

This church growth principle should be applied with caution. It may in the long run encourage tribalism and ‘cast’ system that is discernable in the cities. People settle and associate according to class. Although this is an observable sociological phenomenon, it is against the scriptural command of unity of the body of Christ (John 17:21). Unity is to be achieved as the church puts in place checks and balances that will ensure that the church is not tribal or a cast system. One of the checks is to ensure that what brings people together is Christ and nothing more. In the words on Bonhoeffer, “ a Christian needs others because of Jesus Christ.... a Christian comes through others only through Jesus Christ.... in Christ we have been chosen from eternity, accepted in time, and united for eternity” (Bonhoeffer 1954, 21). What must be avoided is the natural inclination to want to associate according to sociological principles. In the words of Dr. Shaw, “We must however, oppose the fragmentation and tribalization of community that are the necessary outcome of postmodern ideas.... This may involve revisiting old and trusted ideas of ministry. For all the good in church-growth ideology, we must develop more critical skills in applying its programs” (Shaw 1997, 211). The new people incorporated through the homogeneous unit principle should be quickly introduced to the small groups within the church where they can grow and find a place for ministry.

Structures

The Church wins people to Christ, incorporates them into fellowship through baptism, builds them up through discipleship and sends them into the world to win others so that the process continues. This cycle should be a smooth process of interlocking events. It does not imply linear progression. One who has just been won to Christ can win another one through his testimony before he is baptized. One can be built before he undergoes baptism. But in the long run, the Church, through such a cycle of events, not necessarily occurring in a sequence, ministers to a Christian.

The church therefore gets structured in such a way that it fulfills these purposes. The church structures itself around five groups of laity for this cycle of purposes to be maintained in a healthy manner as it expands numerically. These groups of laity are

Those who serve the existing church. They're Sunday school teachers, deacons, elders, choir members, ushers, ladies who arrange flowers, and those who phone or visit members who are sick (McGavran and Arn, 89).

These groups of laity in the first group carry the maintenance ministry of the church. Their functions are centered on running the programs of the church. The second group of laity is those who

Actively reach out to others in the community who needs Christ. You see them going two by two down the street ringing doorbells, or inviting people to a home Bible study, or doing any one of a number of things that help people come to knowledge of Jesus Christ (McGavran and Arn, 90).

These are involved in outreach for non-Christians. The third group of laity is the small groups and those who work with small groups of Christians to help them get established. They are the congregation and cell group leaders. The fourth group is those like the Pastors and others on the church payroll. The fifth group is

the missionaries sent out by the church for ministry in other communities (McGavran and Arn, 89-92).

A church organized like this makes sure that every member of the church is involved in the ministry of the church in one way or another. It helps solve the observed problem that “80 % of church work is supported by 20% of the members” (Powers, 21). This situation never existed in the early church. Neither should it be allowed to exist in the current one. Each of these groups of laity is vital for a healthy church growth.

If the church has an acceptable quality of leadership and reasonable degree of spiritual health, then members may be leaving the church because of ‘sociological strangulation’. Any one of the sociological factors may stifle church growth (Mylander, 82).

Sociological strangulation occurs when the available space and opportunities are full such that an addition of any extra unit is only possible if a similar amount is removed. For example, if all ministry opportunities are limited to the Sunday service, to get another person preaching means that the pastor cannot preach. But a church that is structured around these groups opens more avenues of involvement, reducing sociological strangulation. A church structured around small groups is more likely to avoid sociological strangulation.

Small groups

One of the best ways a church can meet its members’ needs is by dividing them into functional small groups with effective leadership. Small groups should be divided in such a way that people build each other in the knowledge of the Word, have communal praise and prayer (Bonhoeffer, 40-75). The small group idea is one of the best ways for discipleship and involving the laity in carrying on the discipleship ministry (Shaw, 141-150). Christians need to be organized in small

groups for authentic fellowship. A Christian lives in the thick of his foes, just like Christ was deserted by all his friends and disciples and was left alone on the cross, surrounded by evil doers and mockers. At work a Christian has to encounter many people who are against his faith. This is where he has been commissioned to bear his witness. He has been sown like seed among non-believers. In this battle, it is necessary that he get into a personal fellowship with others where he gets encouragement from God's word and sacrament. This is Christ's gift to Christians until he comes (Bonhoeffer, 17-39). Small groups give members a sense of belonging. Members who belong to small groups seldom leave the church.

People come to Church because they have religious needs. They hope that the Church will meet them. People have many needs and government or private institutions can meet most. But the one need that only the Church can meet is how to relate well with God, to know him personally. Other social needs can be left to these other institutions. The church is the only institution sanctioned to meet the religious needs satisfactorily. If people feel that the church is not meeting their needs, they will leave (McGavran and Arn, 60).

Small groups are an effective way of structuring a Church in such a way that the needs of the members are met.

Small groups are the purifying element of the church. They are the praying element of the church. They are the dynamic. The church needs small groups as the loaf needs the yeast. In small groups there can be strength, power and outreach to change and move the church (McGavran and Arn, 104)

When a membership grows to a size more than 200 Sunday attendances, it starts being too impersonal to meet the needs of its members. At this stage of growth, "new people come in the front door and a short time later they slip out the back" (Mylander, 81). People lack a sense of belonging and eventually drop out.

The church therefore needs to be restructured such that Christians can be served and serve others. Church growth experts recommend organizing the church around three circles of commitment (Mylander, 84) to close the back door. These circles are the celebration, the congregation, and cells. Worship service forms the celebration. The ladies fellowship, youth fellowship, large choirs, and other groupings form congregations.

Congregations are characterized by participants knowing each other's names and feel a sense of mutual loyalty. They hold one another accountable for attendance and somehow communicate a personal message to absentees, in their own way they say, "We care about you. We missed you." (Mylander, 86).

Congregations provide good instruction, meaningful service and enjoyable social activities.

Cells provide spiritual intimacy. They are the small groups. They are characterized by close-knit bond of love, an open communication about Christian experiences, and an honest accountability in spiritual matters. Activities in cells "include sharing personal problems, praying for one another, discussing the Bible, enjoying spiritual friendships, and serving people outside the cell" (Mylander, 86). Cell groups should be made to understand that one of their primary aims is to meet the spiritual needs of the members.

There are various ways of organizing cells. Churches have mainly organized their cells along geographical boundaries. But there are many other ways of organizing cells.

Numerous church leaders do not realize how many cells operate in their churches already. Sunday school class of a dozen students or less serves as cells. Some committees work like cells. Visitation teams ... small music groups, Bible studies ... encourage close relationships (Mylander, 88).

The leadership of the church should be sensitive to which kind of cell group organization the Holy Spirit is leading the church into and encourage their

formation. A healthy Christian is one who participates in all the three circles of commitment. The celebration is the Sunday morning worship service. Here there is anonymity. This is lost in congregations. The congregation is the beginning of fellowship. The maximum size of a congregation is 250 people. It is in the cells that deep fellowship occurs. The optimum size is 8 to 12 people (Wagner 1976, 97-109). It is here that the needs of members can be best met.

Ministries

People look for a church with a well-planned ministry that is purpose driven, utilizing the available human resources to produce results (Oakley 1998, 10). A church program designed to meet all kinds of human needs is a powerful evangelistic tool (Wagner 1976, 89).

The church should offer quality ministries. These ministries include the worship service, ministry to the various age groups in the church, administration of the sacraments, specialized ministries like counseling etc. Worship is the most conspicuous of the ministries of a church. Worship here refers to “the self-expression of a particular church community in a public expression of its faith ... it is an expression of adoration and praise to God in community” (Maynard-Reid, 2000, 19). This is mainly the church activity on Sunday.

For members to be contented with a particular church, its worship ministry must be of high quality. Worship makes the Church to grow stronger (Warren, 22-26). Key elements, which make the Sunday activity of worship attractive, include the welcome or reception, the music, the preaching and the administration of baptism and the Lord’s Table. The way new members are received at the worship service; the parking, the direction to a place to sit, the warm welcome by the pastor

and the members, all contribute to whether people will eventually have a sense of belonging and stay on. A church can enhance the retention of new comers by assigning them to specific people to take care of them until they have their 'feet on the ground' in the Church (Appleby, 53).

Once people have come into the church through the front door, several steps must be taken to close the back door. These include the music, the exposition of Scripture and the other ministries of the church. Music is quite central to the worship service. In the words of Maynard-Reid, "it is impossible to have 'church' without music ... it is possible to have 'church' without an outstanding sermon, but not without good singing" (Maynard-Reid, 69). The church must make a conscious effort to cultivate quality in its music ministry during the Sunday worship service. "In a growing church one doesn't find a song leader having people sing five to six hymns to 'fill out the hour'. There is purpose. Something happens when people gather" (McGavran and Arn, 102).

The preaching ministry is another factor that will open or close the back door (Rainer, 14-17). People are asking whether there is any word from the Lord as they assemble each week to worship. They see the preacher as 'the man of God'. They think of him as having been sent to them to deliver a message that will encourage them after the battles of the week and carry them along in the next week or so. He is looked upon as bringing the bread of life to break to the congregation (Maynard-Reid, 86-88). He is expected to touch the intellectual and emotional aspects of the congregation. Preaching that is constantly filled with droning and not speaking to the emotional and intellectual aspects is likely to open the back door for members to leave the Church.

Besides the worship service, other ministries are central to membership retention. Ministries should be offered to the various groups in the Church. The grouping should be varied. Age-related ministries like children's ministry, youth ministry, young adult's ministry, middle adult's ministry, and senior adult's ministry meet members' needs according to their developmental stages. Other need related ministries include new believers' ministry, counseling ministry, Evangelism ministry, ministry to the poor and the less privileged etc. These ministries create opportunities for members to serve and to be served. As people get involved in the various ministries, they develop a sense of love and belonging, an ownership of the Church, such that they do not feel lost and left out and eventually leave.

The Laity

The member's attitudes towards their church influences membership retention. "A computer analysis of fifty churches found a distinct relationship between church growth and the attitudes of the members. The members of growing churches had far more positive attitudes about their churches, program, outreach and ministry, than the average church of the survey. The declining churches had members whose attitudes were significantly below the norm" (McGavran and Arn, 9).

A church is likely to grow when the laity has a positive attitude towards church growth (McGavran & Ann, 5). A positive attitude is likely to cause them to be concerned, think, pray and enlist people into the membership. The laity needs to be motivated and trained. One of the signs of a growing church is a well-organized laity. The Pastor motivates them and creates structures that permit them to be

active and productive and guides them into meaningful avenues of Christian service. This requires that the laity discover their gifts and is put into parts of the structure where they can use these gifts (Wagner 1976, 69).

Psychologists propound various theories of motivation. In church growth, it is not recommended to motivate members through guilt, sense of duty, or eternal reward. The laity should be motivated to minister to others out of gratitude to Christ, obedience to the Great Commission, love for the brothers in Christ and the conviction of the presence of Christ in their midst (McGavran and Hunter 1980, 46-48).

It is the laity, more than the pastor as an individual, who understands the neighborhood of the church. "The average church has members who move into and out of the neighborhood for various reasons including work" (Ezell, 87). The laity knows who has come into the neighborhood. They are able to interact with new comers further than the one time welcome that people are given on a Sunday morning service. They are able to recruit the new comers into their respective homogeneous unit and get them involved quickly so that they do not leave (Ezell, 87-90). Although this is the case, "the current expectation in many churches is for the clergy to do the vast majority of the work (Daystar 1989, 74).

The laity is unlikely to do this kind of ministry on their own. The leadership ought to recruit, train, and assign them various activities.

To do this, the clergy must be willing to trust the laity to the guidance of the Holy Spirit as they shoulder the major portion of the burden. The delegation of responsibilities to the laity needs to be accompanied by a massive effort to equip them for ministry. Many of the responsibilities, which have been traditionally reserved for the clergy, can, and should, be handled by qualified lay leaders, but they must be adequately prepared for the work. Daystar, 76.

In medium and large congregations, one third of new and active members drop out within two years of becoming involved. To make sure that new comers stick,

Wilkinson suggests four activities

1. Assign responsibility to leaders who learn the visitors interests and refer their names to various ministry areas
2. Close the loop by extending invitations to new comers who have shown interest in specific areas of ministry
3. Enfold into the network by assigning a mentor family. Match backgrounds and interests of the mentor family with those of the new comer
4. Create a culture of accountability by tracking person's attendance pattern (Wilkinson 1998, 54).

These suggestions show that to retain new members the laity, especially the lay leadership is important. The Daystar survey further suggests that "the clergy in the city, instead of being seen as the primary evangelists in the churches, should spend most of their time training their parishioners to do the work of evangelism (Daystar, 76).

Methodological Literature

This was a survey research. "The survey typically constitutes a way of obtaining exact facts and figures about a current situation ... this method ... attempts usually to describe a condition or to learn the status of something and, whenever possible, to draw valid general conclusions from the facts discovered" (Hilway 1964, 187). It sought to investigate factors influencing membership retention by asking people who had experienced or observed the phenomena to reconstruct their experiences or observations. It was a descriptive study that sought to describe the turn over characteristic in Deliverance Church Ongata Rongai. Descriptive research is "concerned with estimating the population of the people ... who behave in a certain way (Selltiz et al 1959, 65). This was mainly done through questionnaires and personal interviews with a few people. The research was designed so that it answered the questions or tested the hypothesis that had been

framed. A descriptive research involves describing characteristics of a sample of individuals (Gall, Borg, and Gall 1996, 165-67). This research was quantitative. It involved drawing a non-probability sample from the members of the church.

Population

A population is any group of individuals who have one or more characteristics in common that are of interest to the researcher. It is a group about which the researcher wishes to generalize the findings. Two types of population are relevant to a researcher: the target and the accessible population. A target population is the entire group about which the researcher wishes to generalize the results. Because of limited time and funds, a researcher does his research on a smaller sample, called an accessible population. An accessible population includes all individuals who could realistically be included in the sample (Borg and Gall 1989, 218). A sample is selected from a larger population to save time and expenses of studying the entire population. With correct sampling, inferences can be made to the entire population with minimum margin of error.

A sample is a small proportion of the population selected for observation and analysis. When the study of the whole is impossible, sampling is used. A sample is selected because the total population is too large to manage. The first step in sampling is the definition of the target population. The sample should be of sufficient size to reduce sampling error. It must be selected randomly for population validity. The population validity is the extent to which results from a particular sample can be generalized to the total population. If the sample is biased, the nature of the bias and its effect on research results is discussed. This is based on the assumption that while individual events cannot be predicted with accuracy, aggregate events can. A random sample is selected that is unbiased and

representative of the population. But when random sampling is not possible, a non-probability sample is used. But this limits the generalizability of the findings.

To use results from an accessible sample to generalize to the target population requires two inferential leaps. The results must be generalized to the accessible population before they are generalized to the target population. There is no problem with the inferential leap so long as random sampling is used to select subjects in the accessible population (Gall, Borg and Gall, 220-23). In a fairly large accessible population, a published list of the members is a good way to identify all its members. To define a target population or accessible population and draw a representative sample from it, four criteria are used:

1. A clear description of the population to which the results are to be generalized should be given.
2. The sampling procedure should be specified in sufficient details that another investigator would be able to replicate the procedure. The detail should include, at a minimum, a) the type of sample (Simple random, stratified, convenience, etc.) b) sample size; and (c) the geographical area...
3. The sampling frame, that is, the lists, indexes, or other population records from which the sample was selected, should be identified.
4. The completion rate, which is the proportion of the sample that participated as intended in all of the research procedures should be given (Gall, Borg and Gall, 222)

When a published list of all the subjects is not available, a convenience sample becomes a better option than not doing the research at all. This survey was done on a convenience sample. It is also referred to as 'Accidental' sample.

Non-probability Sampling

“Non-probability samples are those that use whatever subjects are available rather than following a specific subject selection process” (Best and Khan 1998, 16). One of the Non-probability samples is the Accidental Sampling. In this sampling, “one simply reaches out and takes the cases that fall to hand, continuing

the process until the sample reaches the designated size.... There is no known way ... of estimating the biases introduced in such samples ... one can only hope that one is not being too grossly misled” (Selltiz, 516). Non-probability samples are used “when list of the sampling population is unavailable” (Nachmais and Nachmais 1996, 184). Although convenient sampling is not allowed for a research that seeks to draw generalizations, “there are situations when it is the only viable alternative. It is therefore pointless to reject all research that uses volunteers, since in most instances; choice is either to use volunteers or not to do the research (Borg & Gall, 180). The limitation of a Non-probability sample is that the results cannot be generalized to the entire population with a known accuracy. But at least tentative conclusions can be drawn from the population from which volunteers were drawn.

The table 1 below guides the sample size (Peter 1994, 76):

Table 1. Population and sample size.

Population size	Sample size	Population size	Sample size
10	10	90	73
20	19	100	80
30	28	150	108
40	35	200	132
50	44	250	162
60	52	300	169
70	59	400	196
80	66	1500	306

Data Gathering

Questionnaires and interviews are used to collect information that is not directly observable. These methods “inquire about the feelings, motivations, attitudes, accomplishments, and experiences of individuals” (Gall, Borg and Gall, 288). Questionnaires are

Documents that ask the same questions of all individuals in the sample....
 Respondents record a written response to each questionnaire item....
 Interviews consist of oral questions by the interviewer and oral responses
 by the research participants (Gall, Borg and Gall, 289).

Although questionnaires cannot probe deeply into the respondent's opinions and feelings, the cost of sampling and the time required to collect data is less. With interviews, the researcher can follow up the respondent's answers and clarify vague statements. The researcher is also in a position to build up rapport, making it possible to obtain information that would not have been obtained using other instruments. Interviews have a weakness of the interviewer influencing the respondent to answer the questions in a certain way. It is also impossible for the respondent to be anonymous (Gall, Borg and Gall, 289 - 90).

Constructing and Administering Questionnaires

A carefully constructed questionnaire overcomes the negative attitude. Anonymity of the respondents is kept although it becomes difficult to know who returned the questionnaire and who did not. Questionnaire items can be either open form (only permitting pre-specified responses) or closed form (where respondents make any response they wish). Close form questions are easier to quantify and analyze.

Measuring attitude with questionnaires require a large number of item-tests. Likert scales, which ask for the extent of agreement with an attitude item, are commonly used. "Attitudes can be described by their content (what the attitude is about), their direction (positive, neutral, or negative feelings about the object or issue in question), and their intensity (an attitude may be held with greater or lesser vehemence)" (Nachmais and Nachmais, 252). Pre-testing the questionnaire checks for reliability and validity. Pretest uses respondents from the sample. A space for

criticism and recommendation from respondents improves the quality of the questionnaire. Pre-contacting respondents by letter or other means increases the response rate. The researcher identifies himself, discusses the purpose of study and requests cooperation. A covering letter accompanying the questionnaire also influences the return rate. The letter should persuade respondents that their responses are important to the study. Non-respondents should be followed up immediately after the expiry of the time limit specified in the cover letter (Gall, Borg and Gall, 291 - 304).

Preparing and Conducting Interviews

There are three major types of interviews; Key informant interviews, survey interviews, and group interviews. In this study, key informant interviews were used. Key informants have more knowledge, than other members of the defined population. These included members who have been in the church for a long time and have moved to another church within Ongata Rongai and the pastor of the church under review. The interview was structured to expose all respondents to the same experience. "The opening statement, interview questions, and closing remarks should be carefully specified in advance to ensure that data from all respondents can be compared meaningfully" (Gall, Borg and Gall, 309).

Data Analysis

A statistic is a measured value based on the sample of a population. When this value is inferred to the population it is called a parameter. There are four levels of measurement. A nominal scale describes categories of data by counting. The ordinal scale describes categories of data by ordering them from the first to the last.

The interval scale is an arbitrary scale based on equal units of measurements to indicate how much of a given characteristic is present. It does not have a true zero. The ratio scale has a true zero and the numerals on it can be added, subtracted, divided and multiplied and expressed in ratio relationships (Best and Khan, 276-78). In this study, the nominal and ordinal scales were used.

A Nominal scale describes differences between things by assigning them categories, such as male and female. "Numbers or other symbols are used to classify objects or observations into a number of categories" (Nachmais and Nachmais, 159). Nominal data is a counted data. There is no empirical relationship among the numbers being counted. In this study, for example, males were assigned a number 1 and females a 2. That does not mean that female is greater. The statistic used on this scale is the mode. The ordinal scale permits ordering of items from the lowest to the highest. The data can be ranked but the difference between adjacent ranks may not be equal (Best and Khan, 276-77). The medians, percentiles and ranked-order correlation are the statistics that are used in ordinal scales. In this study, the percentile and ranked order correlation were used.

The interval scale is an arbitrary scale based on equal units of measurements to indicate how much of a given characteristic is present. It does not have a true zero. The ratio scale has a true zero and the numerals on it can be added, subtracted, divided and multiplied and expressed in ratio relationships (Best and Khan, 276-78). In this study, the nominal and ordinal scales were used.

A Nominal scale describes differences between things by assigning them categories, such as male and female. “Numbers or other symbols are used to classify objects or observations into a number of categories” Nachmais and Nachmais, 159). Nominal data is a counted data. There is no empirical relationship among the numbers being counted. In this study, for example, males were assigned a number 1 and females a 2. That does not mean that female is greater. The statistic used on this scale is the mode. The ordinal scale permits ordering of items from the lowest to the highest. The data can be ranked but the difference between adjacent ranks may not be equal (Best and Khan, 276-77). The medians, percentiles and ranked-order correlation are the statistics that are used in ordinal scales. In this study, the percentile and ranked order correlation were used.

CHAPTER 3

METHODOLOGY

Introduction

This chapter explains the necessary procedures and methods that were used by the researcher to conduct the field study. They include definition of the population, data collection, and data analysis.

Definition of the Population.

The study was done on Christians who attend Deliverance Church Ongata Rongai. The church does not have a membership register and so it was not possible to ascertain the population size. The church office estimated the average attendance to be about 400 people. Using the population guideline in table 1, the research was done on a sample size of 180 people. A non-probability sample was used. The researcher administered the questionnaires to 180 people who attended both services on Sunday the 14th April 2002.

To increase the response rate, a letter from the graduate school introducing the researcher was presented to the pastor. He made an announcement in the church informing members that the research was being conducted with his full knowledge. He asked those who would receive the questionnaire to be cooperative. The introductory notes on the questionnaire explained the value of the survey and the significance of the respondent's participation (Best and Khan 1998, 309).

Questionnaires were distributed and collected after the Sunday worship service. The first 100 people who came for the first service and the first eighty-six people to leave the second service were given questionnaires and asked to move to the classroom and fill them. This increased the response rate. As stated above (Page 42) a convenience sample was used because the church does not have a membership register. So the subjects were picked as they became available without following any format. Out of 180 questionnaires 141 were returned.

An interview with the pastor was done to gather some qualitative data on what has caused membership satisfaction and what factors have made some to leave. Some of the people who had left the church in the recent past were also interviewed to collect data on why they left the church.

Data Collection

Data was gathered by use of a questionnaire and interviews. Other questionnaires were studied to guide the questionnaire construction. The questionnaires contained items on a Likert like scale and open ended ones. The open-ended questions asked the subjects to express directly how they felt about membership retention (Best and Khan, 314). The close-ended questions were designed to measure the attitudes. "Likert scaling is a method designed to measure attitudes" (Nachmais and Nachmais 1996, 465).

In the construction of the of the Likert scale, a number of items about the subject were written. The items were submitted to the head of department and Dr. Del Chinchén of Daystar University for criticism. They did not respond in time to allow his input to be used in the final questionnaire. The researcher contacted a Master of Theology student, who also helped to teach the research methods course,

for expert advice. The items were revised, refined or replaced as need arose. Expert opinion on the questionnaire and interview questions was also sought. He mainly advised on the validity of the instruments. The questionnaire was pre-tested on a few members of the church to find out if there were ambiguous items and defects. Any problems noted were corrected before administering the questionnaire. Ambiguous statements were either clarified or removed. This helped to determine its reliability. The respondents were asked to be anonymous and not to write their names on the questionnaire.

The questionnaire was divided into five sections. Sections A collected data on people's opinion about membership retention in a church. In other words, do the pastor, the church programs/structures, and the members' attitude towards a church have and influence on membership retention? Section B collected data on how the members of the Ongata Rongai Deliverance church viewed their pastor in relation to credibility. Section C collected data on the member's profile. Section D contained open-ended questions asking the respondents to state what satisfied them to remain in Deliverance Church Ongata Rongai and what were the reasons had caused others to leave? Interviewing the pastor and those who left strengthened this section Research. Assistants were asked not to give questionnaires to first time quests as they administered the instrument. If they were in doubt whether the person was a regular attendee or not, they asked. The questionnaire was written in English. Most of the members of the church are competent with English. The assistants were instructed to give a helping hand in case there was one who had a difficulty answering the questions.

Data Analysis

The items on the questionnaire were selected with the hypotheses in mind. Items 1 to 13 sought to get the opinion of people with reference to the general relationship between the credibility of a pastor and membership retention. In other words, what are some of the qualities that a pastor should possess if people have to continue following him? Items 14 to 26 sought to measure, in general, people's attitude towards the programs and structures of a church. Do the programs and structures influence turn over rate? Items 26 to 39 sought to measure how the general attitudes of members to a church's programs and structures impact membership retention. Items 40 to 44 measure specifically the credibility of the pastor of Deliverance Church Ongata Rongai in the eyes of the members. Items 45 to 56 measured the members' attitude towards the programs and structures of the church. Items 57 to 63 measure the members profile in terms of sex, age, how long they have been members of the church, how long they have been saved, how long they have lived in Rongai and whether they have moved church since they came to Rongai and if so why. Item 64 was an open-ended question seeking to know why the person prefers Ongata Rongai Deliverance Church to other churches in the town. Item 69 sought to find out why some people left the church.

The interview with those who left consisted of five items. Item one sought to know how long the person had been a member of Deliverance Church Ongata Rongai. Item two sought to know where the person got saved. If the person did not get saved while in the church, item three sought to know why the person left that church. Item four sought to know what reasons made the person to leave Deliverance church Ongata Rongai. Item five sought to know what other people who left say concerning the reasons why they left the church. Interview with the

pastor consisted of three questions. Item one sought to know how long he has been pastor of the church. Item two sought to find out what he thought satisfies members of the church. Item three sought to know what factors, apart from moving out of town, have led some members to leave.

Respondents had been asked to tick their position on the scale ranging from strongly agree to strongly disagree indicating their opinion of the statement. Each of the response was assigned a number as shown in appendix A. Each questionnaire was assigned a number from 1 to 141. Items 1 to 57 were analyzed by adding up each respondent's scores within a cluster of items. These clusters were items 1 to 13, 14 to 26, and 27 to 39. For items 1 to 13, a score of 13 meant that a member strongly agrees with the fact that the pastor's credibility influences membership retention. The figure of 13 is arrived at assuming that the respondent ticked the strongly agree column for all the items in this cluster. If he ticked agree to all the statements, he would have scored 26, providing the starting point for the score of those who agree. The upper limit is 38. A low score meant that the respondents strongly agree where as a high score meant that the respondent strongly disagrees. The other clusters of statements were analyzed in a similar manner since each cluster had thirteen statements. The number of items was arbitrarily chosen. This is summarized as follows:

<u>Response</u>	<u>Score range</u>
Strongly agree	13
Agree	14-26
Undecided	27-39
Disagree	40-51
Strongly disagree	52-64

Scores for items 40 to 44 were analyzed as follows:

<u>Response</u>	<u>Score range</u>
Very	5
Fairly	6-10

Slightly	11-15
Neither	16-20
Slightly	21-25
Fairly	25-29
Very	31-35

Scores for items 45 to 57 were analyzed as follows:

<u>Response</u>	<u>Score range</u>
Very	12
Fairly	13-24
Slightly	25-36
Neither	37-48
Slightly	49-60
Fairly	61-72
Very	73-84

Items 58, 59, 60, 62, and 63 were assigned numbers as shown on the questionnaire in appendix A. These numbers were purely for the sake of counting the data. No mathematical operation was done on them. The items were fed into a computer spreadsheet and analyzed as shown in appendix C to I.

Chapter 4

FINDINGS

The research sought to answer the question, 'What are some of the factors that influence membership retention in the Deliverance Church Ongata Rongai?' The hypotheses were cast in the null form for testing. The hypotheses that were tested were:

H₀1 There is no relationship between the leader of the congregation and membership retention

H₀2 There is no relationship between the level of satisfaction with the church's programs and membership retention

H₀3 There is no relationship between the attitudes of the members to the church and membership retention.

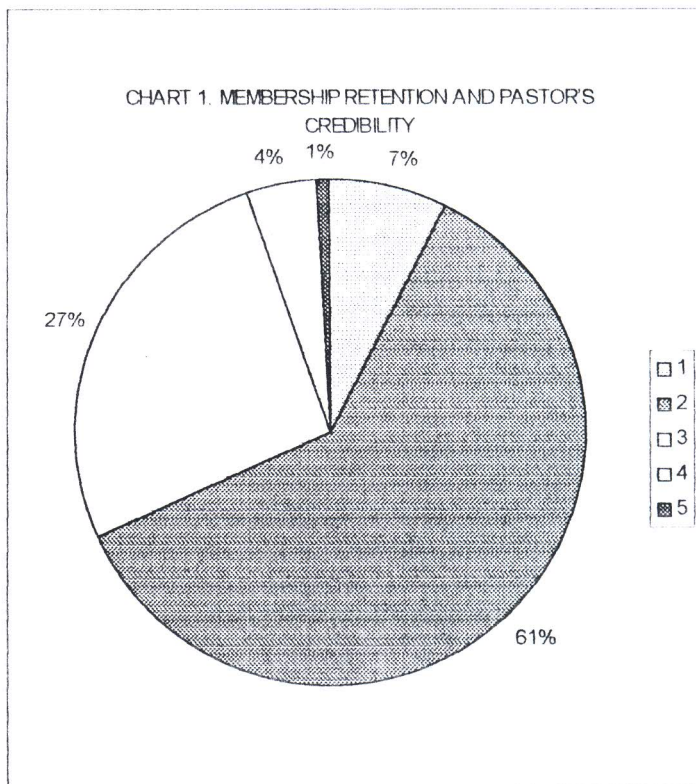
Out of the 180 anonymous questionnaires that were sent out, 141 were returned, representing 78.33% response rate. All of them were numbered in preparation for analysis. Three of them were returned blank. Some of the responses were made so unreliably that they were not useful and so they were not computed. Below are the findings and interpretation.

The findings for questionnaire items 1 to 39 on the opinion of respondents to the relationship between the credibility of the leadership and membership retention is tabulated below. The relationship between the credibility of the pastor and membership retention is presented in table 2 and is graphically presented in chart 1. 7% of the respondents strongly agree that the pastor's credibility influences

membership retention. 61% agree. Taken together, 68% agree that the credibility of the pastor influences membership retention. 4% disagree while 1% strongly disagree. In total, 5% disagree. The first hypothesis, that there is no relationship between the leader of the church and membership retention, is therefore rejected. There exists a relationship between the pastor of a church and membership retention.

Table 2. Pastor's Credibility

Statement	Strongly agree (1)	Agree (2)	Undecided (3)	Disagree (4)	Strongly disagree (5)	Total
Frequency	10	82	36	6	1	135
Percentage	7	61	27	4	1	100

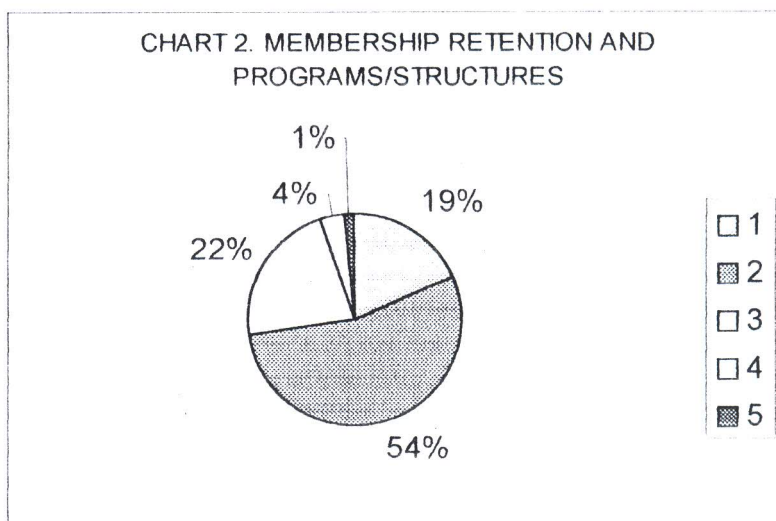


The findings on the opinion of respondents to the relationship between the programs and structures of the church and membership retention are presented in table 3 and chart 2. 19% strongly agree that people will continue to belong to a

church whose programs and structures are viewed as good. 54% agree. Taken together, 73% agree that people will continue going to a church whose programs and structures satisfy them. 4% disagree and 1% strongly disagree. Taken together, 5% disagree. The second hypothesis is rejected. There is a relationship between the level of satisfaction with the church's programs and membership retention.

Table 3. Response on Programs/Structures

Statement	Strongly agree (1)	Agree (2)	Undecided (3)	Disagree (4)	Strongly disagree (5)	Total
Frequency	25	73	30	5	2	135
Percentage	19	54	22	4	1	100

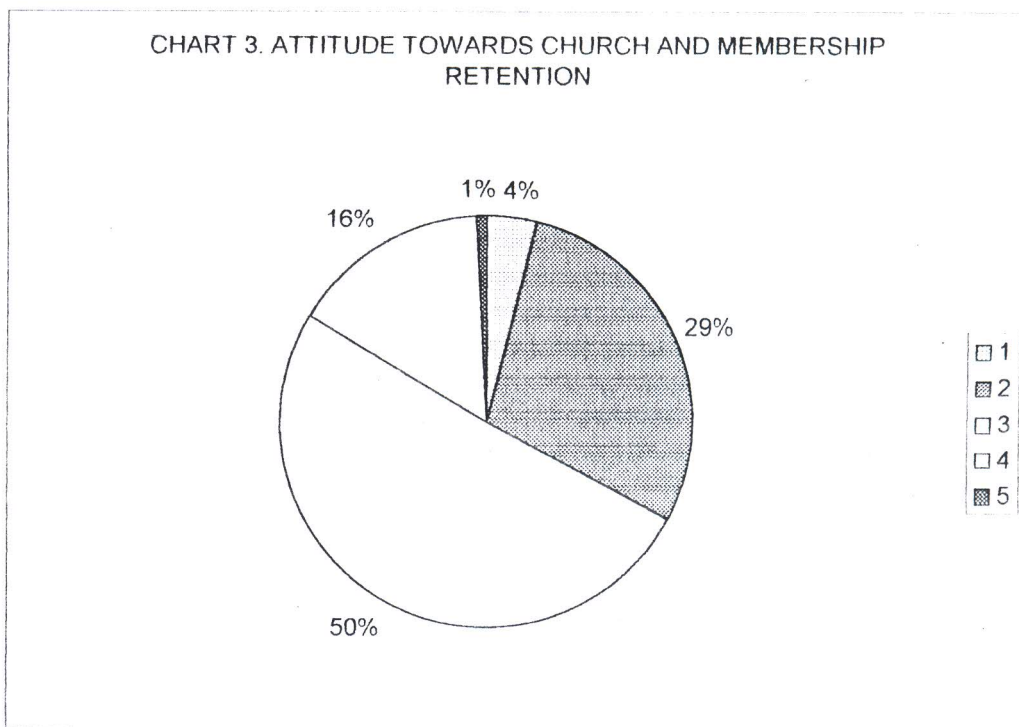


The scores for the relationship between the attitude that people have towards the church and membership retention are presented in table 4 and chart 3. 4% of the respondents strongly agree that the attitude that members have towards a church influences membership retention. 29 % agree. Put together, 33% agree that attitude towards a church influences membership retention. 1% strongly disagree while 16% disagree. 50% were undecided. Although half of the respondents were undecided, the hypothesis that there is no relationship between attitude towards a church and

membership retention is rejected because those who disagree are just below a half of those who agree.

Table 4. People's Attitude and Membership Retention

Statement	Strongly agree (1)	Agree (2)	Undecided (3)	Disagree (4)	Strongly disagree (5)	Total
Frequency	5	37	65	20	1	
Percentage	4	26	50	16	1	



Item 64 and 65 sought to find out what factors attract people to Deliverance Church and what factors repel them. These were open-ended question. The responses and their frequencies for item 64 are presented in tables 5, 6, 7, and 8 and chart 4. Many respondents did not answer this section. Table 9 summarizes the top ten statements arranged in the order of their frequency on why respondents prefer Deliverance Church Ongata Rongai. Statements in position 1, 2, 4, and 8 are related to the programs/structures of the church. Statements in position 3, 5, 6, and 8 are

related to attitude. Statements in position 7 and 10 are related to other reasons other than what is in the hypothesis. From these observation, it is concluded that the structures and a positive attitude towards the church are the front door through which people come to the church (Thompson 1998, 3-4). Leadership scored low among the responses.

Table 5. Responses in Relation to Leadership.

Statement No.	Statement	Frequency
1	The pastor is principles & strict	5
2	Good/proper administration	3
3	Leaders practice what they preach	1
4	There is genuine concern for members	1
5	Gifted pastor and leaders	6
6	Church with a vision	6
7	Leaders are open	2
8	Leaders are saved	1
9	Pastor is free with members	2

Table 6. Responses In Relation To Programs/Structures

Statement no.	Statement	Frequency
1	Good teenage teachers	1
2	Good bible teaching/preaching	35
3	Individual gifts, ministries promoted	7
4	There is fellowship/home fellowship	26
5	Worship/ prayer/recognize the holy spirit/recognize the presence of Christ	37
6	I am involved	8
7	The church has two services	1
8	The church is more elaborately organized	3
9	Witnessing	2
10	Private confession of sin	1
11	Time conscious in running programs	2

Table 7. Responses in Relation to Attitudes.

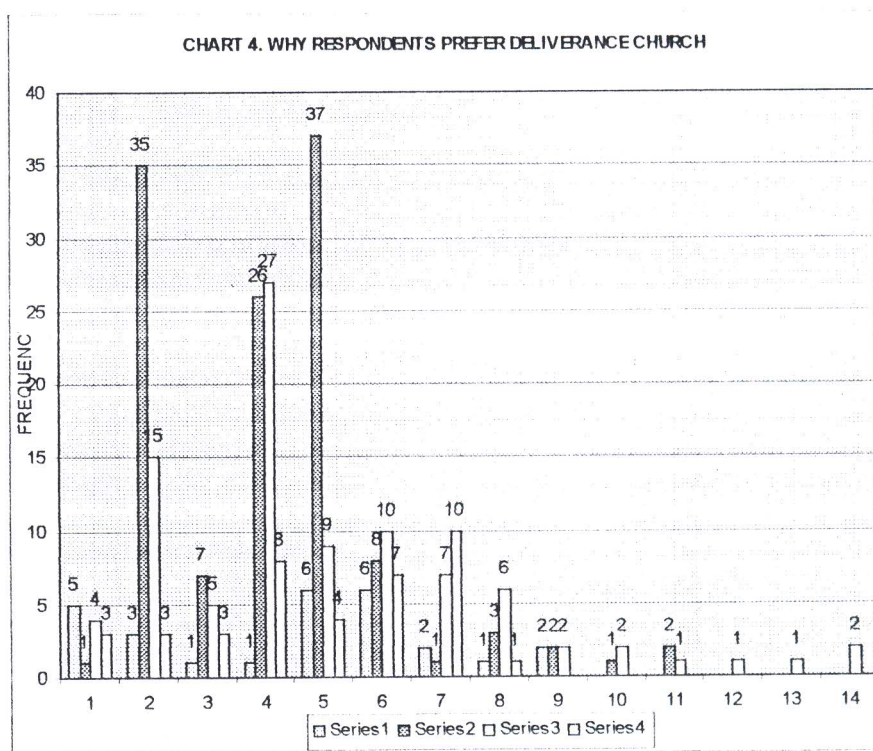
Statement no.	Statement	Frequency
1	The church is dedicated to promoting holiness	4
2	Members love each other	15
3	Members are committed	5
4	Meets members spiritual needs	27
5	Meets members social and physical needs	9
6	The church has true doctrine	10
7	I feel free here	7
8	It is a deliverance/Pentecostal church	6
9	God is after the heart not church	2
10	There is transparency	2
11	Members have a good reputation outside there	1
12	Has members from diverse ethnic groups	1
13	God can cause changes	1
14	It is not political	2

Table 8. Responses in Relation to Other Reasons

Statement no.	Statement	Frequency
1	This is where I got saved/joined after I got saved	3
2	This is where I got married	3
3	Not tried another church	3
4	Friends or family members worship here	8
5	Hates moving from church to church	4
6	My first choice when I came to Rongai	7
7	It is near	10
8	It does not compete with other churches	1

Table 9. Why People Prefer the Church: Top Ten Statements

Position	Statement	Frequency
1	Worship/ prayer/recognize the Holy Spirit/recognize the presence of Christ	37
2	Good bible teaching/preaching	35
3	Meets members spiritual needs	27
4	There is fellowship/home fellowship	26
5	Members love each other	15
6	The church has true doctrine	10
7	It is near	10
8	Meets members social and physical needs	9
9	I am involved	8
10	Friends or family members worship here	8



The responses and their frequencies for item 65 are presented in tables 10, 11, 12, and 13 and chart 5. The top ten statements, arranged in their order of frequency, on why people leave Deliverance Church Ongata Rongai are presented in table 14.

Statements in position 1, 5, 7, 8, and 9 are related to the leadership of the church. Statements in position 2 and 6 are related to the programs/structures. Statement in position 10 is related to the attitude. Other reasons given for leaving include the statements in position 3 and 4. Although the leadership does not feature in the top ten reasons given for members preference of the church, it features most as the back door of the church, a cause for people feeling discontented and leaving. The statement on the programs/structures as being the cause can still point a finger to the leadership who do not give them an opportunity for ministry. Nurture is lacking as pointed out by the reason in position two.

Table 10. The Pastor/Leadership and Why People Leave the Church

Statement No.	Statement	Frequency
1	The pastor is a dictator (Does not listen to people)	6
2	The pastor tolerates sin	9
3	Favoritism of the rich & educated/tribalism	11
4	Pastor not free with members/ is distant/ leadership unfriendly	8
5	Leadership closed to changes and divergent views	2
6	Personal differences with pastor/leaders	6
7	Gossip instead of facing leaders	19
8	Pastor not appreciative/ criticizes/does not recognize other people's ministry/pride of leadership	6
9	No pastoral care	6
10	Pastor does not choose leaders according to spiritual gifts	1
11	Hypocrisy among leaders/lack of seriousness on spiritual matters	5
12	Too insistent on tithing/not transparent on accounts	1
13	Dishonesty	2

Table 11. The Programs/Structures and Why People Leave the Church

Statement No.	Statement	Frequency
1	Praise, worship or preaching not satisfactory	4
2	People are not involved/allowed to testify	18
3	Personal interests not fulfilled	1
4	Lack of spiritual nourishment	6
5	Deficiency of strong fellowship	11
6	Dislike the truth/message	1
7	Needs are not being made	2
8	Not fitting in timing of church programs	1
9	Being closed out when late	1
10	Lack of youth (teens) activities	1

Table 12. Attitude and Why People Leave the Church.

Statement no.	Statement	Frequency
1	People are proud and unconcerned	8
2	Quarreling/disagreement with other members	3
3	No love/unity	7
4	The church has a caste system	3
5	Lack of forgiveness	4
6	The church is congested	1
7	The church is boring	1

Table 13. Reasons For Leaving the Church

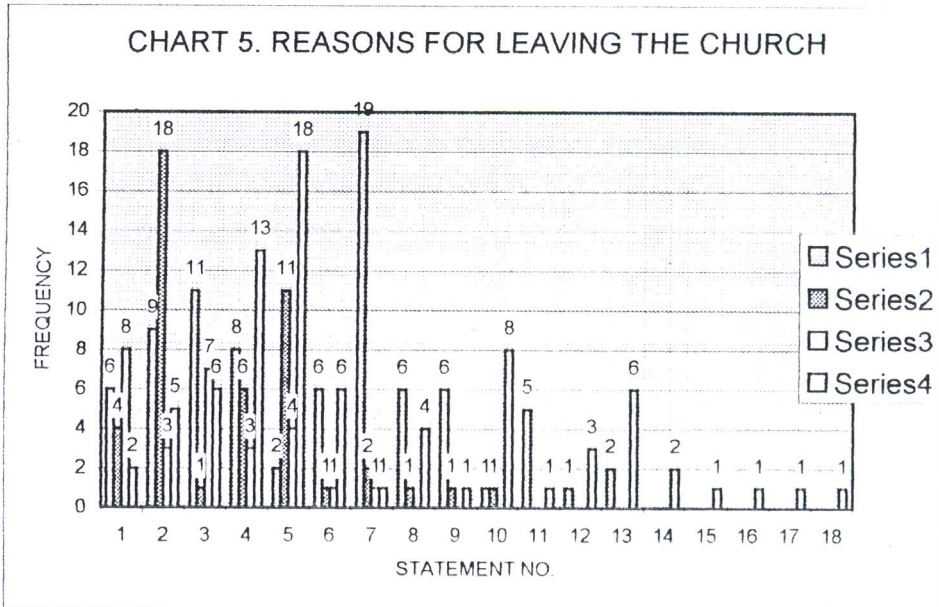
Statement	Statement	Frequency
1	Following friends/ relatives who have left	2
2	Interest in other ministries	5
3	Difference in beliefs	6
4	No intimate relationship with god/ immature	13
5	Sin, disobedience, pride	18
6	Dissatisfied with the ministry/giving up in ministry	6

Table 13 - *continued*

7	Looking for miracles	1
8	Not saved	4
9	Need for privacy	1
10	Fight for leadership	8
11	It is a church for the young. Older people feel out of place	1
12	Leave without reason/personal reasons	3
13	Distance/work	6
14	When the church suffers calamity or is at its lowest point	2
15	Due to bad company	1
16	Material benefit	1
17	I have never thought about it	1
18	Backsliding	1

Table 14. Top Ten Reasons for Leaving

Position	Statement	Frequency
1	Gossip instead of facing leaders	19
2	People are not involved/allowed to testify	18
3	Sin, disobedience, pride	18
4	No intimate relationship with God/ immature	13
5	Favoritism of the rich & educated/tribalism	11
6	Deficiency of strong fellowship	11
7	The pastor tolerates sin	9
8	Pastor not free with members/ is distant/ leadership unfriendly	8
9	Fight for leadership	8
10	People are proud and unconcerned	8



The age profile is presented in table 15 and chart 6. 19% of the respondents are between age 15 and 20. 21% are between age 21 and 25. 27% are in the 26-30-age range. Taken together, 67% of the respondents are below 30. The church is mainly composed of youths. With only 6% of the respondents being above 40, young adults mainly attend the church.

Table 15. Members' Age

Range (Years)	15-20 (1)	21-25 (2)	26-30 (3)	31-35 (4)	36-40 (5)
Frequency	24	27	34	24	10
Percentage	19	21	27	19	8

Range (Years)	41-45	46-50	51-60	Over 60	Total
Frequency	3	2	2	0	126
Percentage	2	2	2	0	100

Responses regarding duration of membership are presented in table 16 and chart 7. 21% of the respondents have been members of the church for less than one year. 40% have been members for less than two years. 72% have been members for

less than five years. Since only 9% have been members for more than ten years, there is a high membership turn over rate in Deliverance Church Ongata Rongai.

CHART 6. AGE OF MEMBERS

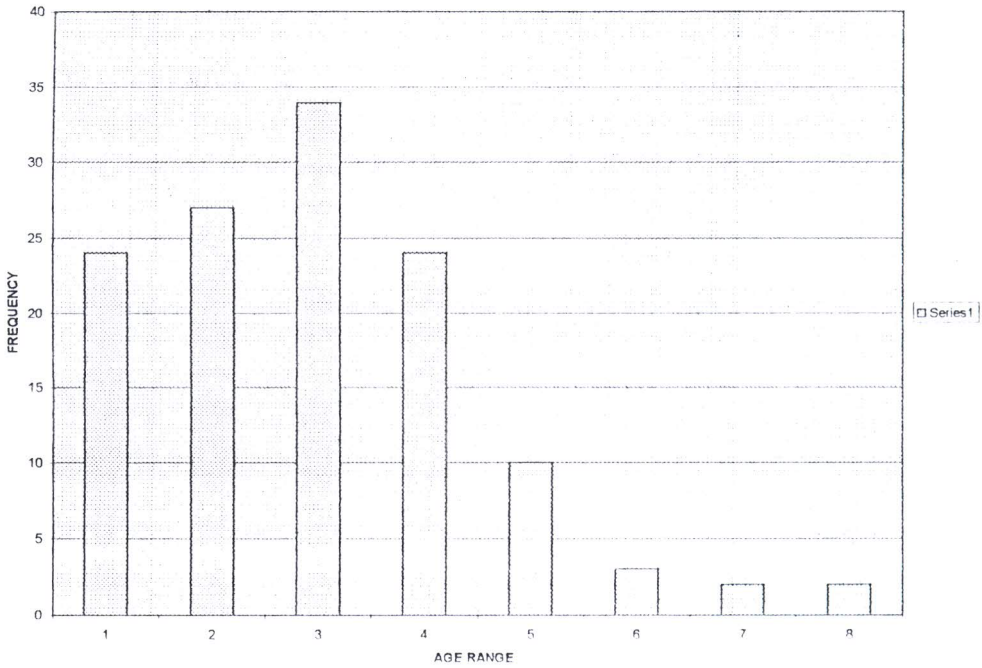
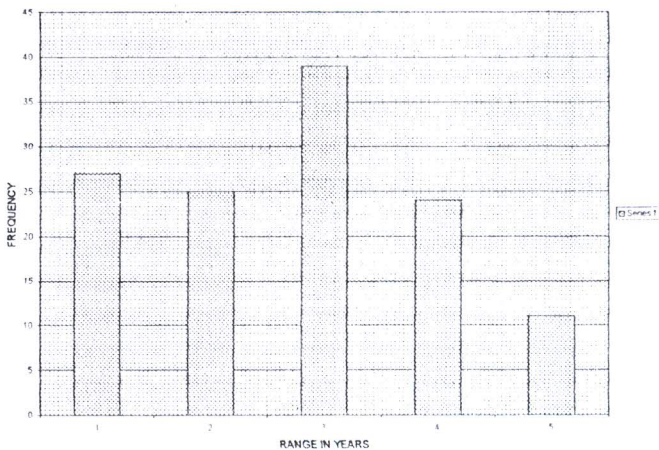


Table 16. Duration of Membership

Range	Below 1 year	1-2 years	3-5 years	6-10 years	Above 10 years	Total
Frequency	27	25	39	24	11	126
Percentage	21	20	31	19	9	100

CHART 7 DURATION OF MEMBERSHIP



Tabulation on how long respondents have been saved is presented in table 17. Out of the 141 questionnaires that were returned, 87 (62%) people indicated when they got saved. 54 (38%) people did not respond to the question. One explanation is that these people grew up in a Christian family and so were not able to point out exactly when they got saved or they are not saved. Based on comparing how long the respondent has been saved with how long he has been a member it was apparent that some of the respondents were members before they got saved. It is also possible to assume that those who did not respond to this question are not saved. The responses from those who were five years and above were 53. Comparing with the total number of returned questionnaires, this is composed of 38%. Mature Christians (those saved for five years and above) are fewer.

Table 16. Duration of Salvation

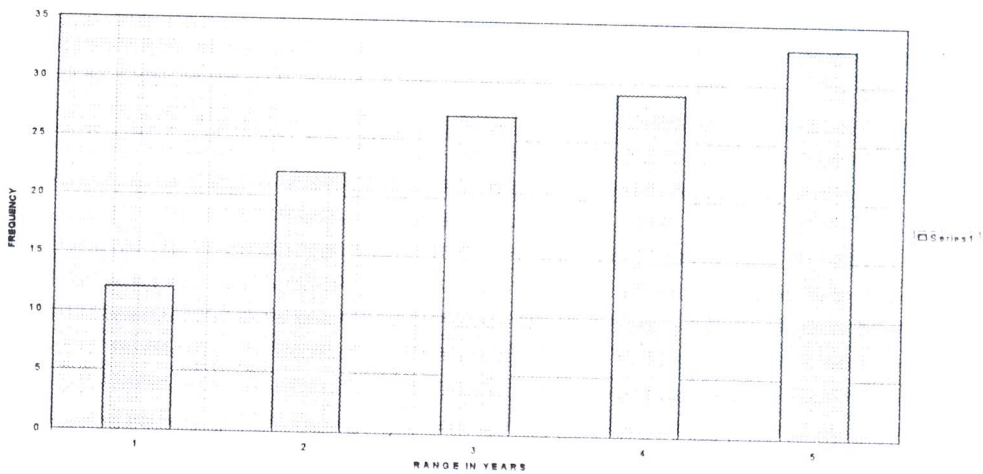
No. of years	1 & below	2	3	4	5	6-10	Above 10	Total
Frequency	10	9	10	5	8	28	17	87
Percentage	11	10	11	6	10	32	20	100

Tabulation on how long respondents have lived in Rongai is presented in table 18 and chart 8. 10% of the respondents have been living in Ongata Rongai town for less than one year. 28 % have been in the town for less than two years. 23% have been in town for more than 5 years and 27% for more than ten years. Taken together, 50% of the respondents have lived in Ongata Rongai for more than five years. The population of Ongata Rongai could be fairly stable. Since the turn over rate in the church is high, one of the major reasons for leaving the church is unlikely to be geographical relocation to other towns. 100 respondents (79%) indicated that Ongata Rongai Deliverance Church was their first church since they came to the town. 26 (21%) respondents moved from other churches within the town.

Table 18. Duration of Residency

Range	Below 1 year (1)	1-2 years (2)	3-5 years (3)	6-10 years (4)	Above 10 years (5)	Total
Frequency	12	22	27	29	33	123
Percentage	10	18	22	23	27	100

CHART 8 DURATION OF RESIDENCY



CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

This research set out to find out factors that influence membership retention in Deliverance Church Ongata Rongai. Time and money limited the use of simple random sampling to do a research on the whole town. If this was done, the findings could validly be applied to the churches in the town. Hence the research concentrated on one church. But even in this one church a convenience sample was used, thus greatly limiting the generalization of the study to the whole group. The conclusion arrived at are tentative.

The hypotheses tested were:

H₀1 There is no relationship between the leader of the congregation and membership retention

H₀2 There is no relationship between the level of satisfaction with the church's programs and membership retention

H₀3 There is no relationship between the attitudes of the members to the church and membership retention.

These hypotheses were all not confirmed. The findings in table 16 and chart 17 reveal that there is a high turn over rate in the church. The findings in table 9 and chart 4 reveal that people prefer the church because of its worship, prayer, recognizing the Holy Spirit, recognizing the presence of Christ, good bible teaching/preaching, meeting members spiritual needs and fellowship, Among other reasons. There is a favorable attitude towards the church, which attracts people to

come to church. Although these are front doors to the church, the findings in table 14 show that the sin of gossip, favoritism, pride (which the pastor tolerates); lack of involvement, immaturity, leadership represent some of the reasons that create the back door through which people slip out of the church. Related to the leadership is a person leaving the church because they are not involved. As a result they look to other ministries or churches where they will exercise their spiritual gifts. The author recommends the following:

1. Servant leadership
2. A healthy theology of the church as a charismatic community
3. Small group structure as a means of discipleship

Servant Leadership

Among the most frequent statements on why people leave the church was that the pastor is not free with members, is distant, does not listen to people and shows favoritism. This could be summarized as lording it over the members. The leadership sees itself as a different and superior class from the ordinary folk who are led. It is the popular leadership model in the contemporary world. Here we have a hierarchical ordering from the Chief Executive Officer or Manager to the most junior whose only contribution to the organization is to obey orders. The Lord calls those who labor with him to an upside down view of leadership responsibility. His command is that a leader must be a servant of all. What does it mean to be a servant leader?

Leadership in many circles is characterized by occupying position, power, fame, and other adjectives that fulfill the human desire for greatness and recognition. A typical leader in an African church is one who holds a position, say a pastor or

deacon. He is seen sitting at the prominent places in the church or local community function. He holds a title; a reverend, bishop, pastor, elder, etc., and many insist on being addressed as such. In the church, a pastor is one who is above the ordinary. He has no equals. He prays for those who are sick or have other problems. No one is expected to reciprocate. He never acknowledges any weakness to the congregation. In brief, he is up there, being served by the people but being given the title 'Servant of the Lord'. Jesus would be shocked if he were told that his servants do what is seen among African leaders.

Jesus' leadership philosophy was servant leadership. Jesus declared that the one who rules is to be like the one who serves (Luke 22: 26). He declared that he was among the disciples as the one who serves (Luke 22:27). He demonstrated this by the incarnation. Although he was from the beginning, he relocated from heaven to earth so that he could help human kind to be restored back to God. Servant leadership implies a leader himself/herself into the conditions of the helpless so that they can be helped out of their misery. It is completely contrary to the popular model of leadership where the pastor expects to be regarded as special and sits in the church office behind a desk, waiting to be consulted. Instead he must interact with members so that he can understand their real and felt needs and step in to help direct them to Jesus, the one who meets all needs. This is also referred to as transformational leadership. Transformational leadership transforms the followers by motivating them to be what God desired them to be (Ford 1991, 21).

Jesus turns the leadership triangle upside down. Jesus calls those who lead the church "servants". In Mark 9:35, Jesus sees a leader as a servant of all. But what does this mean? "A servant leader is characterized not by his doormat demeanor, but by the way he considers himself in relation to other members of the congregation"

(Gangel 1989, 9). The leadership of this world looks at itself as having the power to exclude and include. A pastor who uses this model sees himself as having the power to excommunicate a member from the church. He chooses whom to visit, pray with, marry, and bury, depending on the relationship that exists between them. The leadership of the world also sees greatness as derived from being in the first position. But the servant leadership model is the type that a leader adopts because he is under another's authority. He is under Jesus' authority.

Jesus is an example. First, a servant leader has to assume the attitude of a child (Mark 9:37). A child has no influence by itself. The only influence it has is derived from the parent. A child cannot include or exclude any one except those the parents have included or excluded. In the same way, a servant leader looks to Jesus, serving his cause (Matt. 28: 18-20) in a child like obedience, exercising influence and authority only as the Lord himself would have done in such a situation. The only authority a servant leader has is the authority of Jesus. He welcomes any person that Christ accepts (Mark 9: 38-41). A servant leader serves the cause of Christ among those he leads. In serving, the leader stoops down to the level of those he serves. When he 'straightens' up, he 'lifts them on his shoulders' to the level that God wants them to be. Then, in the attitude of John the Baptist, Jesus will increase in the lives of church members, as the leader decreases (John 3:30).

The call to servant leadership is mandatory for any church leader because belongs to Jesus Christ and leaders are stewards. They have been delegated authority. Success comes when the leader realizes that the church is not his and responds accordingly. Jesus viewed himself as a steward during the time he was here on earth and humbled himself to behave as such. He understood that God was the ultimate owner of all the resources (Psalms 24:1). He knew that God had

entrusted unto him a task to accomplish (John 4:34). He knew that he was entrusted with taking charge of the whole world (Gen. 1: 27). He knew that he was made ruler of all creation (Ps 8:6). Although he had all this responsibility and authority, he knew that he would bring honor and glory to God through responsible use of freedom and through faithful obedience (Deut. 6). He knew that he was going to give an account to God on how he had exercised his trust (2 Cor. 5:10). This is a true definition of stewardship. Every leader has to be conscious of the fact that we shall all give an account about how we used what was entrusted to us.

The most important resource that the Lord has entrusted to the hands of church leaders is the human resource. The people who come to church are referred to as God's own people (1 Peter 2:9). The Lord expects that those in leadership positions will build them up to maturity (Eph. 4: 11-15). People followed Jesus and remained loyal to him because he nurtured them. He taught them by word (sermons, parables) and life (miracles, lifestyle). Out of the multitude he chose a few whom he further developed to take over the leadership after he left. Servant leadership calls upon those who lead to come out of their titles and position and interact with the congregation members so that leadership is not only done through sermons on Sundays but also through a demonstrated lifestyle. This rules out favoritism. No one is insignificant in the church. The rich and the poor, the literate and the illiterate all belong to the Lord.

A Healthy Theology of the Church as a Charismatic Community

The word 'church' has various shades of meaning. The author is not referring to a building or a denomination. He is referring to the people of God called out of

the world and assembled into a local congregation. The local congregation and the Church worldwide are a charismatic community. It is also referred to as spiritual.

Because Christian community is founded on Jesus Christ, it is a spiritual and not a psychic reality. In this it differs absolutely from all other communities. The scripture calls it “pneumatic”. “Spiritual”, that which is created only by the Holy Spirit, who puts Jesus Christ into our hearts as Lord and Savior. The scripture calls “psychic”, “human”, that which comes by natural urges, powers, and capacities of the human spirit (Bonhoeffer 1954, 31).

A church is therefore a gathering of people who are possessed by the Spirit of Christ. The author is not referring to the ecstatic experiences common among the Pentecostals.

Rather, he is referring to that constant control and leading of the life of a person by the Spirit of Christ who dwells in him.

From the findings, not everybody who comes to deliverance church is saved. Although the Pentecostal emphasis is that only those who have received Christ are admitted into church membership, there seems to be nothing that defines who are the members of the church and who are not. For this reason there must be some way of defining who belongs and who is out. The membership register could be a handy tool because as people seek registration, they will be probed to recount their conversion experiences. An application form could be designed such that it brings out this aspect clearly. Those who are not yet born again become targets for evangelism while those who are will be disciplined.

The theology of a church as a charismatic community also solves the problem of favoritism. Who is qualified to occupy a certain office? Professor Dunn would answer the question with one word: charisma. “Charisma implies office and office expresses charisma” (Dunn 1975, 272). The choice of who is to serve in what capacity does not depend on the economic or academic credentials. Those in the office are supposed to be occupying them because they have that gift. The authority to

lead would then been derived from the spirit who placed them in those positions to build the body of Christ. The community will affirm that they see the evidence of the spirit and power will confirm the gift. Any other psychic qualification will not do. A leader who allows himself to be influenced by economics in the choice of leadership for a charismatic community will only have to regret in the end because Spiritual things are not handled in the flesh.

Small Group Structure As A Means Of Discipleship

Two top reasons why people leave the church are that they are not involved and lack of a strong fellowship. As a church grows numerically, it reaches a stage when it becomes impersonal. The leadership then tends to focus on seeing to it that the programs are running. The common tendency is to neglect the masses. With time, most of the church members lack that care that is necessary to bring them to Christian maturity. The second most frequent response in table 12 in relation to why people leave the church is immaturity. The small group concept of the church structure could solve this problem. Small groups have been found to be necessary for discipleship (Shaw 1997, 142-150).

Peter Wagner (Wagner 1976, 85) defines a church in mathematical terms. According to him, Celebration + Congregation + Cell = Church. The celebration is the entire congregation such as the Sunday service meetings. It is mostly impersonal. Congregations are smaller meetings such as the ladies fellowship. Here people know each other's names. The cell is a small group of people who have interpersonal relationships. It is in the cells that accountability relationships can be developed.

One of the issues that could come up as the church incorporates the cell structure into its system is the leadership. Who will lead and what will be their titles? If the leadership has a healthy theology of a church as a charismatic community then this is not a problem. The Spirit distributes gifts as he wills (1 Cor. 12: 4-7). The problem in many churches is not that there are few gifted people. The problem is that the gifted people are not the type that the leadership wants. From table 9, favoritism was the second most frequent reason why people leave the church. The leadership has to raise above this accusation and identify gifted people amongst the congregation and let them serve. From table 10, the most frequent observation on why people leave the church is that they are uninvolved.

Recommendation for Further Research

This study concentrated on some of the factors that influence membership retention. It has become apparent that there are few members above the age of 49. Further research needs to be conducted on the ministries that the church is offering to see if there be a deficiency so that those who approach this age find the church irrelevant to their needs and leave.

WORKS CITED

- Alexander, Jaclyn and Roger Terence. 1998. Competition and integration in the religious and history of N. W. Zambia. Journal of religion in Africa. 28: 3-31.
- Anderson, Robert C. 1990 - 1991. Circles of influence: Leadership in a congregation. Journal of the Academy for Evangelism in theological education 6: 54-77.
- Baxter, Richard. 1992. The reformed pastor: A pattern for personal growth and ministry. Portland, Oregon: Multnomah Press.
- Best, John W. and James V Khan. 1998. Research in education. 8th ed. Boston: Allyn And Bacon.
- Black, Willard. 1994. Don't let single parents slip through the cracks. Youth and Christian education leadership. 18 (Fall): 29-30.
- Blackwood, Andrew. 1945. Pastoral work. Philadelphia: West minister Press.
- Bonhoeffer, Dietrich. 1954. Life together. New York: Harper and Row.
- Borg, Walter R. and Meredith D Gall. 1989. Educational research: An introduction. 5th ed. New York: Longman.
- Bush, Troy. 1998. After he leaves: A case study of a recovering Church. Church Growth Strategies for Today's Leader. 35 (Spring): 18-18
- Chaney, Charles L. 1997. Multinational and multi-congregational- two key words for the twenty first century. Church Growth Strategies for Today's Leader. 34 (Jan. - Mar.): 17-17
- Criswell, W. A. 1980. Criswell's guidebook for pastor. Tennessee: Broadman.
- Dale, Robert D. 1984. Ministers as leaders. Tennessee: Broadman.
- Daystar University College. 1989. Summary of the Nairobi Church survey. Nairobi: Daystar University College.
- Eell, William Richard. 1997. Hope for high turnover church. Leadership. (Winter): 87-90
- Ezell, William Richard. 1997. Hope for high - turnover Church. Leadership (Winter): 87-90

- Fitles, Bob. 1995. Questions and answers - Saturation Church planting congregations through house Churches. Acts. 23 (Sept. - Oct.): 16 - 18.
- Ford, Leighton. 1991. Transforming leadership: Jesus' way of creating vision, shawing values and empowering change. Downers grove, Illinois: InterVersity Press.
- Gall, Meredith D, Walter R Borg , and Joyce P Gall. 1996. Educational research: An introduction. (6th Ed.). Longman, USA.
- Galloway, Dale E. 1999. How to fulfill both the great commission and the great commandment. Church Growth Strategies for Today's Leader. 36 (Spring): 1-4
- George, Stephen. 1997. What do you do when people leave unannounced? Leadership (Winter): 91-93.
- Grunlan, Stephen A. and Marvin K Mayers. 1988. Cultural anthropology: A Christian perspective. Grand Rapids, Michigan: Acadimie books, Zondervan Publishing House.
- Hans, David. 1998. Acceptable loses: Assimilation isn't selective annihilation. Leadership. (summer): 38-43.
- Houpt, Charles. 1999. Qualifications of a true leader. Acts. 27 (July - Sept.): 23 - 26.
- Jackson, Rob. 1997. The purpose driven small Church. Church Growth Strategies for Today's Leader. 34: 16-18.
- Jenkins, Bruce. 1997. Quality Church membership. Reformation today. 159 (Sept. - Oct.):13-18.
- Kallestad, Walt. 1997. The role of vision. Church Growth Strategies for Today's Leader. 34 (Jul. - Sept.): 11- 14
- Kallestad, Walt. 1997. The role of vision. Church Growth Strategies for Today's Leader. 34: 16-18.
- Kelly, Dean M. 1972. Why conservative churches are growing. New York: Hopper and Row.
- Kikkert, Jacob and Josse Gallardo. 1997. New and growing Churches. Mission focus. 5: 47-66
- Kouzes, James M. and Barry Z Posner. 1995. The leadership challenge: How to keep getting extraordinary things done in organizations. San Francisco: Jessey-Bass publishers.
- Mallory, Sue. 1999. Equipping God's people one by one. Church Growth Strategies for Today's Leader. 36 (Summer): 1-11.

- Malphurs, Aubery. 1996. The role of vision in your ministry. Church Growth Strategies for Today's Leader. 34 (Jan. - Mar.): 14-16.
- Maynard-Reid, Pedrito. 2000. Diverse worship: African-American, Caribbean and Hispanic perspectives. Illinois: InterVarsity Press.
- McDowell, Josh. 1999. Christians Vs compromise - a strategic game plan. Light and Life. 132 (May - June): 15 - 17.
- McGavran, Donald and Winfried C. Arn. 1973. How to grow a church. California: G/L Publications.
- McGavran, Donald and Hunter George. 1980. Church growth strategies that work. Nashville: Abingdon.
- McGavran, Donald Anderson. 1966. How Churches grow. New York: Friendship press.
- McGavran, Donald. 1970. Understanding Church growth. Michigan: Willian Eerdmans publishing Company.
- McLain, Ron. 1997. Pastor - people conflict in the local Church. Church Growth Strategies for Today's Leader. 34 (Oct. - Dec.): 4-6.
- Mess, Merle. 1998. Better hospitality. Leadership (Summer): 54-55
- Moris, Linus J. 1997. Six steps to become a purpose centered church. Church Growth Strategies for Today's Leader. 34 Apr. - (May): 1-4.
- Mwalwa, Christ. 1999. Church discipline. The Church leader in Africa. 9 No. 4: 1-3.
- Mylander, Charles. 1979. Secrets for growing churches. New York: Harper and Row.
- Nachmais, Chava frankfort and David Nachmais. 1996. Research methods in social sciences. 5th Ed.
- Oakley, Jerry D. 1998. What kind of Church do people look for. Church Administration. (October): 8-10.
- Peter, C. B. A guide to academic writing. Eldoret, Kenya: ZAPF.
- Pinson, William M. jr. 1984. Ready to minister. Tennessee: Broadman Press, Nashville.
- Power, John S. 2001. Eight myths of Church membership. Church Administration (Fall): 18-21.
- Pulle, H. F. 1995. Princes Lords and Commoners: How the laity are ranked within the Church. Leadership for Christian leaders in Africa (October) 351: 5-7

- Rainer, Thomas. 2001. Assimilation: High expectations. Church Administration (Fall): 14-17
- Restler, Lawrence E. 1996. What to do when Christians disagree. Light and life 129 (July): 16-17,27.
- Rickin, Warren. 1997. Comprehensive health plan: To lead a healthy Church takes more than technique. Leadership (Summer): 22-26.
- Rose, Kenneth R. 1995. Preaching in mainstream Christians Churches in Malawi: A survey and analysis. Journal of religion in Africa. 25: 1-24.
- Roy John. 1998. Where did everybody go. Church Administration (January): 34-36
- Rusty Freedman. 1997. Strategies to develop disciple. Church Growth Strategies for Today's Leader. 34 (Apr. - Jun.): 11-12.
- Saoshiro Isaac T. 1997. Dynamics of Church expansion in Kenya: A multiple case study in Nakuru. Illinois: Deerfield.
- Schaller, Lyle E. 1997. You can't believe everything you hear about church growth: Busting common myths about church expansion and change. Leadership. (Winter): 46.
- . 1997. You can't believe everything you heard about Church growth: Busting common myths about expansion and change. Leadership (Winter): 46-51
- Selltiz, Claire et al. 1959. Research Methods In Social Relations. New York: Holt, Rinehart and Winston.
- Shaw, Mark. 1997. 10 Great ideas from Church history: A Decision-maker's guide to shaping your church. Illinois: InterVersity press.
- Shorter, Aylward. 1991. The Church in the African City. London: Geoffrey Chapman.
- Smith, Donald K. 1992. Creating understanding: A handbook for Christian communication accross cultural landscapes. Grand Rapids, Michigan: Zondervan Publishing House.
- Stott, John R. W. 1961. The preachers portrait: Some New Testament word studies. Grand Rapids, Michigan: WB Eerdmans Publishing company.
- Thomas, Daniel. 1996. A pastor's struggle. Light and life. 129 (Apr.): 21.
- Thomson, Kay S. 1998. Welcome to our front Door. Church Administration (October): 3-4
- Tippett, Alan R. Church growth and the word of God. Grand Rapids, Michigan: W. B. Eerdmans Publishing company.

- Towns, L. 1997. Growing your Church though conflict. Church Growth Strategies for Today's Leader. 34 (Oct. - Dec.): 1-2.
- Wagner, C. Peter. 1976. Your Church can grow. California: Regal Books Division, G/L Publications.
- Wagner, C. Peter. 1984. Leading your Church to growth: The secret of Pastor/People partnership in dynamic Church growth. Europe: MARC.
- Warah, Rasna. 1996. The dual identity of African Urbanites. Wajibu. II No. 1: 9-11.
- Weiss, Lee. Discipline in the New Church? 1999. The Church leader in Africa. 9 No. 4: 6-7.
- Westhead, Nigel. 1996. The importance and nature of Church membership. Reformation today. 152 (Jul. - Aug.): 23 - 25.
- Wilhoit, James C. and John M. Dettoni, eds. 1995. Nurture that is Christian: Developmental perspectives on christian education. Illinois, USA: Victor Books.
- Wilkin, Dave. 1998. Four ways to make sure your new comers stick. Leadership (Summer): 54.

APPENDIX A

QUESTIONNAIRE

Greetings in Jesus name. My name is Reuben Sitati. I am studying at the Nairobi Evangelical School of theology (NEGST). I am conducting research at this church with the permission of the pastor. This questionnaire is not an examination but I need to have your response in order to see how the statements apply to your life at this time. This is a research I am doing as part of my studies at NEGST. The purpose of this study is to get information about this church that will help me meet my requirements at college. The results will also be available to the church leadership. It could be used to make important decisions that would enhance the ministry of this church. Please answer as fully as possible, expressing your thoughts freely concerning each of the following items in the space provided. Feel free to use the backside of the paper if necessary. I realize that a considerable time is needed to answer the questions, but please finish it for the sake of the Lord's work in the future. The information you give is strictly confidential. I do not need to know who is giving the information. So please do not write your name on the questionnaire.

A. The following statements represent opinions, and your agreement or disagreement will be determined on the basis of what comes closest to your particular belief or feeling. Kindly tick your position on the scale to indicate your opinion of the statement. Indicate what you believe, rather than what you think you should believe. There are no right or wrong answers. Please answer the questions as honestly as possible. Your opinions are extremely important for understanding the state of the ministry of this church

1.	People will continue staying in a church whose pastor preaches sermons that are relevant to their life experiences					
2.	People will continue staying in a church whose pastor visits them in their homes					
3.	People will continue staying in a church whose pastor visits them at home or in the hospital when they are sick.					
4.	People will continue staying in a church whose pastor is free with them					
5.	People will continue staying in a church whose pastor makes them feel free with him					
6.	People will continue staying in a church whose Pastor has a clear plan on how they will grow					
7.	People will continue staying in a church whose pastor helps young Christians to grow					

"Questionnaire – Continued"

8.	People will continue staying in a church whose pastor challenges them to practice their spiritual gifts					
9.	People will continue staying in a church whose pastor helps them to discover their spiritual gifts					
10.	People will follow a pastor who has a theological training					
11.	People will follow a pastor who has a theological training					
12.	People will not follow a pastor who does not attend church prayer meetings					
13.	People will not follow a pastor who does not attend church bible study meetings					
14.	People will not follow a pastor who announces open-air meetings but he does not attend.					
15.	People will continue belonging to a church which has good worship					
16.	People will continue belonging to a church which has good preaching					
17.	People will continue belonging to a church which has good bible study					
18.	People will continue belonging to a church which has good prayer meetings					
19.	People will continue belonging to a church which has ministries to the needy					
20.	People will continue belonging to a church where they know what expectations it has on them					
21.	People will continue belonging to a church where they feel welcome whenever they go to the Sunday service					
22.	People will continue belonging to a church that has ministry to the children below 13 years					
23.	People will continue belonging to a church which church has ministry to the teens between 13 – 20					
24.	People will continue belonging to a church which has ministry to the youth between 20 and 30					
25.	People will continue belonging to a church which has ministry to the young adults between 30 – 40					
26.	People will continue belonging to a church which has ministry to the middle adults between 40 – 50					
27.	People will continue belonging to a church which has enough ministry to the senior adults above 50					
28.	People remain in this church on their own initiative					
29.	People remain in this church because they like the Sunday service					
30.	People remain in this church because they like the mid week meetings					

“Questionnaire – Continued”

31	People remain in this church because they like small groups like choir, ladies fellowship, youth, men’s fellowship etc						
32	People remain in this church because they like the pastor						
33	People remain in this church because members have a positive attitude about it						
34	“Questionnaire – Continued” The Home fellowships/home church help people feel at home in this church						
35	The home fellowships/home church help to meet the spiritual needs of members of this church						
36	The home fellowships/home church help to meet the physical needs of members of this church						
37	The home fellowships/home church help to meet the social needs of members of this church						
38	People will leave the church if they are inactive						
39	People will leave the church if they are uninvolved						

B. Here is a list of words that you might use to describe the pastor of this church. Between each pair is a measuring stick of seven spaces. Taking each of the words – e.g., “Honest/Dishonest” – as an example, the space on the extreme left would mean that the pastor is very honest, the next space would mean that he is fairly honest, and so on. The words on the top will help you to choose the space you think is appropriate.

Now, tell me which space you would use to describe the pastor.

		Very [1]	Fairly [2]	Slightly [3]	Neither [4]	Slightly [5]	Fairly [6]	Very [7]	
40.	Honest (He practices what he preaches)								Dishonest (He does not practice what he preaches)
41.	Has a vision (He imagines and tells us of a highly attractive future for our spiritual lives)								No vision (He has no idea how our spiritual lives will be in the future)
42.	Competent (Enables members to discover and grow in their spiritual gifts)								Incompetent (Does not enable members to discover and grow in their spiritual gifts)
43.	I have Confidence in him (He sets an example for me to follow)								I have No confidence in him (He is not an example that I can follow)

“Questionnaire – *Continued*”

44.	Good character (He encourages our hearts to carry on the Christian life)									Bad character (he does not encourage our hearts to carry on the Christian life)
-----	--------------------------------------------------------------------------	--	--	--	--	--	--	--	--	---------------------------------------------------------------------------------

Here is a list of words that you might use to describe this church. Between each pair is a measuring stick of seven spaces. Taking each of the words – e.g., “genuine worship/plastic worship” – as an example, the space on the extreme left would mean that the worship is very genuine, the next space would mean that he is fairly genuine, and so on. The words on the top will help you to choose the space you think is appropriate.

Now, tell me which space you would use to describe the Church.

		Very [1]	Fairly [2]	Slightly [3]	Neither [4]	Slightly [5]	Fairly [6]	Very [7]	
45.	Our worship is a genuine delight (from deep within the heart)								Our worship is plastic praise (Simply complying to the leader)
46.	The church stirs people to love God								Our church is not concerned about people loving God
47.	The church makes sure that every member hates sin								The church tolerates the sins of some people
48.	Our church encourages people to private prayer								Our church is silent about private prayer
49.	Our church encourages people to public prayer								Our church is silent about public prayer
50.	Our church is encourages people to public reading of scripture								Our church is silent about public reading of scripture
51.	Our church encourages people to private study of scripture								Our church is silent about private study of scripture
52.	Our church encourages people to public study of scripture								Our church is silent about public study of scripture
53.	Our church encourages everybody to be involved in ministry								Only a few people are allowed to minister
54.	Our church encourages believers to make friends with non-believers								Our church encourages believers to stay separate from non believers
55.	There is no tribalism in our church								Our church is tribalistic

"Questionnaire – Continued"

56.	There is no favoritism in our church									Our church favors the rich/ educated
-----	--------------------------------------	--	--	--	--	--	--	--	--	--------------------------------------

D. 57. Sex [1] Male [2] Female (Tick one)

58. Age [1] 15-20 [2] 20-25 [3] 25-30 [4] 30-35 [5] 35-40

[6] 40-45 [7] 45-50 [8] 50-60 [9] over 60 (Tick one)

59. For how long have you been a member of this church?

[1] Below 1 year [2] 1-2 years [3] 2-5 years [4] 5-10 years [5] Above 10 years (Tick one)

60. When did you commit your life to Christ? (Indicate the number of years, not the year you got saved).

61. How many years have you lived in Ongata Rongai?

[1] Below 1 year [2] 1-2 years [3] 2-5 years [4] 5-10 years [5] Above 10 years

(Tick one)

62. Have you been a member of this Church since you came to Rongai?

Yes [1] No [2] (Tick one)

63. If the answer to the above question is no, what reasons made you leave the other church?

D. 64. What three things make you prefer this Church to any other one in Ongata Rongai?

1. _____
2. _____
3. _____

65. In your opinion, what do you personally feel are the three top reasons why people leave this church?

1. _____
2. _____
3. _____

APPENDIX B

INTERVIEW QUESTIONS

The following interview question guided the interview with the pastor.

1. How long have you been the leader of this church?
2. What are some of the factors or reasons people give for being satisfied with this church?
3. During your tenor as a leader, some people have left the church. Apart from leaving for reasons of moving out of town, what other reasons have contributed to their leaving.

The following questions guided the interview with those former members who have left the church.

1. How long have you been a member of Deliverance Church Ongata Rongai?
2. Where did you get saved – in Deliverance church Ongata Rongai or elsewhere?
3. Why did you leave the church?
4. What are some of the reasons that made you leave this church?
5. What are some of the reasons people give for leaving the church?

APPENDIX C

SCORES FOR ITEMS 1 TO 56

Questionnaire No.	PASTOR'S CREDIBILITY	RESPONSE ON PROGRAMS	ATTITUDE TOWARDS CHURCH	PASTOR CREDIBLE	CHURCH'S DESCRIPTION
1	17	18	38	21	60
2	31	13	28	6	26
3	20	22	27	12	32
4	15	24	24	6	22
5	27				
6					
7	13	14	42		
8	30	23	45	15	51
9	25	11	24	4	
10	24	19	51		
11	20	12	22		13
12	21	22	34	5	32
13	21	15	32	5	15
14	31	17	44	5	17
15	14	11	36	6	14
16	22	32	43	6	21
17	26	15	31	8	20
18	15	20	38	5	17
19	13	11	43	5	16
20	17	20	30	6	16
21	20	16	34	5	33
22	28	17	38	12	24
23	28	17	38	12	25
24	28	17	38	12	25
25	13	11	49		
26	43	43	56	5	
27	14	19	29	10	12
28		25	41		
29	26	19	29	11	24
30	23	11	21	5	26
31	16	18	26	5	12
32	14	11	17	5	13
33	22	26	42		
34	21	18	23		
35	22	15			

Appendix C – *continued*

36	35	13	36	5	12
37	34	24	44	5	12
38	14	22	24		
39	29	22	41	18	46
40	23	27	57	7	38
41	13	11	28	5	24
42	20	22	32	9	28
43	13	11		10	31
44	14	11	22	10	25
45	23	26	54	11	26
46	40	24	38	7	21
47	18	13	32		14
48	30	34	43	5	23
49	15	11	15	5	30
50	31	25			16
51	19	32	43	19	37
52				5	12
53	16	16	43	5	29
54					
55	24	17	34	6	18
56	27	12	28	5	17
57	22	22	42	5	
58	22	22	54	5	28
59	25	16	34	6	31
60	24	14	29	7	20
61	32	30	36	5	12
62	17	11	35	5	17
63	24	27	44	5	25
64	28	14	24	12	
65	15	18	60	13	23
66	26	17	30	5	34
67	23	17	30	5	24
68	27	17	35	25	
69	24	28	32	9	37
70	33	27	41	19	47
71	16	15	45	10	39
72	19	13	28	5	15
73	13	11	20	6	14
74					
75	16	11	22	6	14
76	13	11	21	9	47
77	24	21	34	11	20
78	32	18	41	9	13
79	32	17	29	5	16
80	31	22	37	5	18
81	19	14		6	17
82	29	34	44	11	12
83	27	21	39	5	20
84	20	14	28	6	13
85	30	27	51	12	28
86	20	19	25	6	14
87	15	11	19	5	12
88	22	18	42	5	17

Appendix C – *continued*

89	21	23	27	5	17
90	23	34	36	5	23
91	25	17	50	7	21
92	25	46	52	9	39
93	22	20	44	11	17
94	17	11	13	10	24
95	25	26	41	5	16
96	16	11	27	16	34
97	13	11	33		
98	23	21	41		
99	19	19	32	5	17
100	29	17	41		28
101	47	30	50	10	17
102	34	31	43	12	16
103	34	19	37	8	23
104	25	26	50	5	12
105	25	22	50		
106	26	22			
107	23	29	56	9	32
108	56	46	74	11	58
109	26	20	39	9	
110	34	31	60	5	14
111	28	21	53	5	15
112	44	11	45	9	28
113	20	14	33		23
114	34	11	42	5	17
115	41	27	34		
116	36	27	42	20	35
117	28	31	48	11	34
118	23	18	25	5	26
119	16	21			26
120	17	17			
121	51	41	41	5	17
122	25	11	15	5	15
123	22	31	50	8	
124	25	22	30	5	13
125	28	22	45	5	12
126	35	32	41	5	12
127					
128	21	15	35	11	65
129	15	11	26	5	14
130	20	12	39	5	12
131	13	11	15		
132	18	28	49	6	24
133	16	11	20	6	15
134	17	16	32	5	12
135	25	15	28	5	24
136	21	26	48	5	22
137	27	22	41	24	22
138	27	18	40	5	20
139	18	19	29	5	12
140	31	21	28	5	20
141	13	11	15		

APPENDIX D

SCORES FOR ITEMS 57 TO 62

Questionnaire No.	SEX	AGE	DURATION OF MEMBERSHIP	DURATION OF SALVATION	DURATION OF RESIDENCY	REASONS FOR CHANGING PREVIOUS CHURCH
1	2	5	5	20	5	1
2	2	1	5	6	5	1
3	1	4	4	12	5	1
4	1	3	3		4	1
5	1	4	4	17	4	1
6	1	2	3	5	3	1
7						
8	2	3	4	10	4	1
9						
10						
11	1	4	1	18	4	2
12	1	2	3	4	3	1
13	2	3	3	7	3	1
14	1	1	5		10	1
15	1	1	2		4	1
16	2	3	3		3	1
17		3	1	2		1
18	1	4	1	5	1	1
19	2	3	1	10	1	1
20	1	2	4	7	5	2
21	1	2	1	12	2	2
22	1	5	3		3	1
23	2	1	3		3	1
24	2	1	3		2	1
25	2	3	3	3	4	2
26	1	4	3	6	4	2
27	2	1				
28						
29	1	4	2	14	2	1
30	1	3		9	1	1
31	2	2	2	4	2	1
32	2	3	3		3	1
33						
34	2	3	3	8	3	1
35						
36	1	3	2		2	1

Appendix D – Continued

37	2	1	2	1	3	1
38	1	2	2		2	1
39	2	4	4	20	4	1
40	2	4	4	19	4	1
41	2	2	3	2	3	1
42	2	1	4	4	4	1
43	1	3	1		2	1
44	1	4	4		4	1
45	2	6	3	3	5	2
46	2	3	2	11	2	1
47	2	3	5	12	5	1
48	2	4	3	3	5	1
49	1	1	1		3	1
50	2	2	2	3	2	1
51	1	3	3	7	3	1
52	2	3	1		4	1
53	1	3	3		2	2
54						
55	1	2	1	4	1	2
56	1	4	2			2
57	1	5	1		5	2
58	1	4	3	5	5	2
59	1	3	3	5	3	1
60	1	1	4	10	1	1
61	1	5	1	2	5	2
62	2	1	1		4	1
63	1	4	1	1	1	1
64						
65	1	3	3	1	4	2
66	1	4	3	2	3	1
67	1	1	5	15	5	1
68			5			
69	1	5	2	1	5	1
70	1	1	1	5	5	1
71	2	4	3	3	5	2
72	1	2	3	2		
73	1	8	5	10	5	1
74						
75		2	2	1	5	2
76	1	2	3		5	1
77	1	3	3	4	3	1
78	2	3	1		3	2
79	1	8	4	10	4	1
80		5	4	8	4	1
81	2	4	4	15	3	1
82	2	4	4	6	4	1
83	1	4	1	2	1	1
84	2	3	1	1	5	1
85	2	3	3	5	3	1
86	1	7	5		5	1
87	1	4	2		5	1
88	1	1	1	1	1	1
89	1	2	4	13	4	1

APPENDIX D - *Continued*

90	2	1	4	6	5	1
91	2	3	2	7	2	1
92	1	4	3		3	1
93	1	1	5	10	5	1
94	1	3	2	10	2	1
95	1	1	4	2	4	1
96	2	7	5		4	1
97			1		5	1
98			1		5	1
99	2	2	1	1	1	1
100	1	3	1	15	3	1
101	2	1	4		4	1
102	2	6	4	10	4	2
103	2	5	4		4	1
104	2	2	1		5	1
105	2	3	2		2	1
106						
107	1	5	2	3	5	1
108	1	3	3	5	5	2
109	2	1	1		1	1
110	1	2	3	5	5	2
111	1	2	2	3	2	1
112	2	1	1		1	1
113	1	2	1		4	2
114	2	3	2	3	2	1
115						
116	2	3	3	8	3	1
117	2	3	2	6	2	1
118	2	4	4	8	4	2
119	1	2	3	14	3	1
120	1	2	2	9	2	1
121	2	1	4		5	1
122	1	5	3	12	5	2
123	2	2	4	10	4	1
124	2	2			5	2
125	2	4	3	3	4	2
126	2	3	3	12	3	1
127						
128	2	4	3		4	1
129	1	3	2	2	2	1
130	1	6	2	8	3	1
131	1	4	5		2	1
132	1	2	2		2	1
133	1	3	1	1	1	1
134	1	2	3	8	3	1
135	1	2	2	2	2	1
136	1	5	3	1	3	1
137	1	1	4	6	5	2
138	2	2	3	6	3	1
141	1	1	2		2	1

APPENDIX E

SCORES FOR ITEM 63 and 64

Questionnaire No.	Reason for moving	Pastor (leadership)	Structures	Attitude	other
1					1
2		1	1		2
3					3
4		2	3	1	4
5			2		5
6					6
7					
8					5
9					6
10					
11	4	2	3		
12			4		4
13		24	5		7
14					
15		2	5		
16		24	5		
17			5		2
18				1	4
19			4	4	5
20	6	1	2		4
21					6
22					
23					7
24					7
25	5	4	5	2	7
26					2
27			5		5
28					6
29		3	6		
30		2	6		3
31		5	4		5
32		5			
33					
34		4	5		3
35					
36					
37			3	2	7
38		1	2		1

Appendix E - *Continued*

39				
40		1	5	6
41				
42				
43		45	7	
44			66	8
45	4	3	5	4
46				
47				6
48			5 2 4 4	5
49			5 2 7	
50				
51			4 8 9	
52				
53	4	23	5	
54				
55				
56			4	4 3
57				2 4
58	4	23	5	
59				10 45
60		2	8	8
61	3	4	4	4 5
62			2	4 11
63			5	4
64				
65	3			
66				16
67		3	6	4
68				
69			4	3 12
70		5		4
71	5		2	2 3
72		45	8	
73		2	5	6
74				
75		5	5	6
76				
77			2	2 6
78	4		2	2 4
79		5	2	4
80			2	2 4
81		2 4	5	
82			4	4
83		25	5	
84				
85				7 6
86		6	5	8
87		6 2 4	5	
88		2 4	6	
89		7	8	4
90			4	2 3
91		8		6 7

Appendix E - *Continued*

92				2	5	13	
93							7
94				6	5	6	
95			5	5			7
96						9	
97			2	4			
98							
99		6		5		4	
100				6		4	7
101					2	5	
102							
103				2		4	
104				2		4	
105							
106							
107	4	7				8	
108			2	4	9		
109							
110						7	1 4
111		9	2	10			
112							
113	6	1	5	11		2	
114				2			8
115							
116			2	5	5		
117				2	4	4	
118	5		2	5	6		
119					5	1	
120			2		5	6	8
121							
122	4		2	9	4	4	
123							
124				5	2	7	
125	3			2	2	4	
126							
127							
128					5	7	7
129					14	5	
130		6		4		4	
131							
132			2	4	11		
133				4	5	2	
134		6				4	14
135		5		2			4
136							3
137	1	2	9	5			6
138			6			3	10
139				5	4	7	
140			4	6		4	
141							

Appendix E - Continued

STATEMENT NO.	SCORE COUNTS																		
	Reason for moving		Pastor (leadership)		structures				attitude				other						
1	1	0	1	0	5	5	0	0	1	1	0	1	0	3	4	0	3	0	3
2	0	1	1	2	1	3	10	10	15	35	1	0	11	3	15	1	1	1	3
3	0	3	3	0	1	1	0	5	2	7	0	0	2	3	5	1	0	4	5
4	0	5	5	1	0	1	2	13	11	26	0	1	8	18	27	1	2	5	8
5	0	3	8	0	6	6	0	7	30	37	0	0	3	6	9	0	3	1	4
6	0	2	2	0	6	6	0	0	8	8	0	1	2	7	10	0	0	7	7
7	2	15	17	0	2	2	0	0	1	1	0	0	0	7	7	0	0	10	10
8	0	14	14	0	1	1	0	0	3	3	0	0	1	5	6	0	0	1	1
9				0	2	2	0	0	2	2	0	0	0	2	2				
10									1	1	0	0	0	2	2				
11									2	2	0	0	0	1	1				
12													0	1	1				
13													0	1	1				
14													1	1	2				

APPENDIX F
SCORES FOR ITEM 65

Questionnaire No.	Pastor (leadership)			structures	attitude	other
	1	2	3			
1	1	2				
2	3	4		1		
3	4	5	6			1
4				2	3	1
5		6		2		2
6						3
7						
8				4	5	
9						
10						
11						
12		2			1	2
13						4
14						
15						5
16		7			4	6
17		3				7
18						5
19						
20		6				6
21						9
22						
23						
24						
25				6		5
26		6			4	5
27						3
28						
29	1	7	8	2		
30					4	5
31		7			3	8
32						10
33						
34		4				11
35						
36						
37					1	4
38				2	4	3
39	2	8	9			

Appendix F - *Continued*

40			4	2		5
41				1 4		
42						
43						12
44			9		1 3	
45	1	2	5			
46						
47				5		4
48						
49					5	
50		3	10			
51	2	11	11			
52						
53			9	5		
54						
55						
56					3 5	13
57						
58			4			8 10
59			7		4 5	
60		2	7			14
61						
62				2		3 13
63						
64						
65			3		1 3	
66		1	4		1	
67					4	5 10
68						
69	1 3	8	12			
70						
71	1	3	11			
72			7			4
73						4
74						
75						
76						
77			7			5 6
78					7	
79				4		2
80					2	4 14
81		2	7			4
82			6		5	10
83				4		4 10
84						
85				5		5 5
86				1		8 15
87			9	2 5		
88						4 5 10
89			7	2		16
90	7	8	11			
91						
92	3	3	4			

Appendix F - *Continued*

93	3	4	8	
94	7			13
95		2		2
96	3		6	4
97				
98				
99	7	2		10
100	8 2 5	7		
101		7		6 10
102	9			
103				
104			3	5 5
105				
106				
107			3	5 5
108				2
109				
110		2 5		2
111				
112				
113			9	1 13
114	7 11 14			
115				
116			3	
117	9		1 3	
118	7	5 5		
119	6 7			5
120		1		3
121				
122		5 2		6
123				
124				17
125	2			
126				
127				
128	2 8	2 2	1	
129	4 7	5		
130	7	2		4
131				8
132				
133		2		13 18
134				5 12 13
135		2 10		12
136	3			
137	13			
138	7	11		
139				
140	7	2		6
141				

Appendix F - *Continued*

SCORE COUNTS

STATEMENT NO.		Pastor (leadership)		structures	attitude		other
1	132	0	601	3	44480	11	2
2	024	3	91611	180330	05		5
3	024	5	1100	1	10771	23	6
4	011	6	801	5	62132	38	13
5	001	1	202	911044	1107		18
6	001	5	600	1	10110	24	6
7	02116	1900	2	20110	01		1
8	003	3	600	0	00110	22	4
9	000	6	600	1	10000	01	1
10	000	1	100	1	10000	08	8

APPENDIX G

LETTER OF INTRODUCTION FROM THE GRADUATE SCHOOL

Letter headed paper

Dear Pastor,

Mr. Reuben Sitati Mukhwana is a final year student at the Nairobi Evangelical Graduate School of theology. He is conducting a research on the factors that influence membership retention in the churches in Ongata Rongai. His research requires that he conducts interviews and surveys. This is to request you to assist him to the research in your church. If you have any questions, you can call me on 882980.

Sincerely yours,

Dr. Mark Shaw
Head, Historical Studies department.

CURRICULUM VITAE

NAME REUBEN SITATI MUKHWANA
ADDRESS P.O. BOX 24686, 00502 NAIROBI.
EMAIL: reuben.sitati@negst.edu. PHONE: 0733564926
DATE OF BIRTH 7TH AUGUST 1961
MARITAL STATUS MARRIED WITH FOUR CHILDREN

EDUCATION

C.P.E.	PRIMARY SCHOOL 1968 - 1974	SITIKHO - BUNGOMA
EACE	SECONDARY SCHOOL 1975- 78	MUMIAS - KAKAMEGA
KACE	A - LEVEL SCHOOL 1979 - 80	KIBABII - BUNGOMA
PHARMACY	DIPLOMA COLLEGE 1981 - 84	M.T.C. NAIROBI
BIBLE, Business Administration (Minor)	UNDERGRADUATE 1995 - 99	DAYSTAR UNIVERSITY
MASTER OF DIVINITY	TO BE AWARDED IN July 2002	N.E.G.S.T.
AWARDS	OVERALL ACADEMIC EXCELLENCE - 1999	DAYSTAR UNIVERSITY

Short Courses

- POWER OF WORSHIP
- TEE WRITERS COURSE
- TEE GROUP LEADERS COURSE
- CHRISTIAN MUSIC COMMUNICATION
- BASIC MUSIC
- CHILDREN'S MINISTRY
- ESSENTIAL DRUGS MANAGEMENT
- BASIC LIBRARIANSHIP
- EVANGELISM AND DISCIPLESHIP
- DAYSTAR
- DAYSTAR
- DAYSTAR
- DAYSTAR
- DAYSTAR
- DAYSTAR
- KHCF
- MINISTRY OF HEALTH
- MINISTRY OF HEALTH LIFE MINISTRY

EMPLOYMENT

JULY 1984 - DECEMBER 1991
JANUARY 1992 - FEBRUARY 1996
AUGUST 1998 - AUGUST 1999

MINISTRY OF HEALTH
UNIVERSITY OF NAIROBI
DELIVERANCE CHURCH -
ONGATA RONGAI

POSITIONS HELD

- 1985 - 1991 - IN CHARGE, KAJIADO DISTRICT HOSPITAL PHARMACY, IN CHARGE, KAJIADO DISTRICT RURAL DRUG SUPPLY, AND MEMBER OF DISTRICT HEALTH MANAGEMENT TEAM.
- 1985 - 1991 - LEADER, PEFA CHURCH, KAJIADO
- 1993 - 1996 - IN CHARGE, JUNIOR STAFF PHARMACY, STUDENT PHARMACY - UNIVERSITY HEALTH SERVICES
- 1993 - 1998 DEACON - ONGATA RONGAI DELIVERANCE CHURCH
- 1996 - 1997 CHAIRMAN - DAYSTAR UNIVERSITY STUDENT ASSOCIATION
- 1998 - 1999 - ADMINISTRATOR, ONGATA RONGAI DELIVERANCE CHURCH
- 2000 - 2001, TREASURER, NEGST STUDENT COUNCIL
- 2000-2001, CHAIRMAN, NEGST BENEVOLENCE FUND COMMITTEE
- 1988 - 2002 - TRAINING COORDINATOR, KENYA HOSPITAL Christian FELLOWSHIP.

REFEREES

1. Dr. James Ombega
Pharmacy Dept.
University of Nairobi
P.O. box 30197
Nairobi

2. Dr. Abraham Matende
NEGEST CLINIC
P.O. BOX 24686
00502 - NAIROBI

3. Karl & Debby Dortzbach
Institute For The Study Of African
Realities
P.O. BOX 24686
00502 - NAIROBI
E: MAIL: kdortzbach@earthlink.net